

THE BAHÁ'Í MAGAZINE

VOL. 22

APRIL, 1931

No. 1

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THE BAHÁ'Í MAGAZINE

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

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STANWOOD COBB *Editor*
MARIAM HANEY *Associate Editor*
MARGARET B. MCDANIEL *Business Manager*

CONTRIBUTING EDITORS

Great Britain, Mrs. Annie B. Romer; Persia, Mr. A. Samimi; Japan and China,
Miss Agnes B. Alexander; Egypt, Mohamed Moustafa Effendi;
International, Miss Martha L. Root.

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OUR BROTHER

(Humbly dedicated to Shoghi Effendi)

So wise he is, and noble, and so true,
So radiant of soul, and like a king;
So fair and tall, he is as if he grew
By Living Fountains in the heart of Spring . . .
I have not seen him save in mystic flight,
I have not touched his hand except in prayer.
I know him still as God's appointed Knight
Of Truth and Beauty in a world of care.
I, being weak, am mute before his face,
And yet all flame and wonder to behold him;
Since Life withholds from me this gift of grace
I dare in reverence alone to fold him.
And still forswear the need of human other,
So strong, so true, so tender is our Brother!

—*Janet Bolton.*

(As this issue of the magazine goes to press, news comes of the sudden death of this gifted poet.)

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One of the Bahá'í principles "suggests a plan whereby all the individual members may enjoy the utmost comfort and welfare. The degrees of society must be preserved. The farmer will continue to till the soil, the artist pursue his art, the banker to finance the nations. An army has need of its general, captain, and private soldiers. The degrees varying with the pursuits are essential. But in this Bahá'í plan there is no class hatred. Each is to be protected and each individual member of the body politic is to live in the greatest comfort and happiness. Work is to be provided for all and there will be no needy ones seen in the streets."—Abdu'l-Bahá.

DOES THE STATE owe the individual a living? Certainly not, says America. That is a matter of individual effort. Those who are willing to work, and who are industrious, can earn a living commensurate with their ability. Those who are feeble of intellect, or incapacitated for labor, are supported by the State, but no others.

Yet already, in great sections of the world, a new philosophy is being applied with revolutionary effect—namely, that the State must guarantee a livelihood to every individual born into it.

The apparent cause of this great economic innovation is the universally prevalent unemployment situation. Those who will not work may languish, we have said. But what of those who will work, yet through no fault of their own cannot find work?

For the first time in the history of the world, governments consciously are facing this dilemma and striving to find an answer to it. "Let them starve!" is plainly not the answer. "Feed them!" is the universal slogan. But how?

The world, taken unawares, is today desperately trying to work out

some plan whereby life, as well as liberty, shall be guaranteed to every individual. For liberty is not of much use to dying men; and democracy must offer its citizens richer values than the mere liberty of starving when work fails.

THE STATE does not exist as an abstraction. The modern State is conceived of as a cooperative enterprise, safeguarding to each individual composing the group the opportunity for the pursuit of life, happiness and prosperity. The State is for the benefit of the individual, not the individual for the benefit of the State. The duty which the individual owes to the State is simply to contribute to the power and capacity of the State to aid the individual.

The power of circumstance rather than the appeal of theory has forced the leading nations of today to such a philosophy of the State. As a Labor member of the British Parliament recently told the writer, Great Britain has definitely adopted the point of view that the State must guarantee a livelihood to every individual, and this policy dominates its action in the face of unemployment. All of Europe is

acting along much the same lines. In America the civic organizations and city governments have largely been meeting the crisis of unemployment; but should that crisis continue longer, the city treasuries being now nearly exhausted from this strain the nation as a whole will have to face the definite problem which Europe is meeting in a practical way.

A GENERATION and a half ago Bahá'u'lláh, sending forth His Message of a World Revelation and a New World Order based upon the divine pattern, made the declaration that the right to live is sacred to every individual; and that it would be the duty of the Bahá'í State of the future to safeguard that right, the community standing at all times back of the individual and guaranteeing him a livelihood. Since that Creative Word went forth, the Spirit has been stirring the heart and conscience of man, stimulating world thought to the point where today it has arrived at virtual acceptance of this great economic truth.

The new State, by whatever name we may label it, will certainly be cooperative rather than individualistic. It will plan for the individual members of the group much in the same way as the family has always planned for the career of its members and safeguarded their welfare. In the Orient the patriarchal family, expanding to a very large unit, has guaranteed to all of its members cooperative aid in case of destitution or misfortune, the family group standing solidly behind each member. Today the idea of the family is everywhere merging into the larger idea of the State;

and those dynamic qualities inherent in the family as a vital unit governing human conduct and human welfare will reappear in the larger unit, the State.

It is evident, however, that a change must come over the individual as well as over the State in order that this cooperative arrangement should be made successful. If the State owes the supreme duty of life and welfare to the individual, so the individual owes supremely to the State the duty of contributing according to his ability and prosperity to the power of the State to accomplish its necessary ends and purposes.

Doubtless as the State is seen by the individual to be more and more an agent for his prosperity and happiness, he as an individual will develop an increasing loyalty and devotion to the State. To contribute in taxation from the surplus means at his disposal will become an accepted responsibility, and to men of large heart and conscience even an enjoyed privilege; since such contribution to the State will plainly be seen as a means of benefaction to all everywhere who are in need or misfortune and as a means of guidance and development to those who have abilities to express.

The haphazard application of philanthropy under our present individualistic system, where man gives of his superfluity only as he feels moved to do so, will yield to a more orderly, beneficent and intelligent plan conducted by the State and reaching a fruition such as private philanthropy could never attain.

ALL OF THIS implies a growth in the spiritual nature of man. In fact, the whole economic and political structure of humanity is always expressive of that spiritual state of development which humanity has at the time reached.

Private philanthropy in the twentieth century expresses magnificently the spiritual conscience planted in the human race through the teachings of Christ. But this spirit of good will and beneficence must be broadened and transferred from the individual to the state; so also must the spirit of individual responsibility and service to the State become correspondingly broadened and deepened.

The Bahá'í Movement works simultaneously along both lines of action. While it holds out to humanity the perfect pattern for the future State, it also stimulates and inspires humanity to that degree of spiritual development essential to the carrying out of such a program.

It has been said of the Inca civilization at the time of its conquest by Pizarro, that it had achieved through organization a certainty of

livelihood for all of its members. One writer queries which was the higher civilization, that of the conqueror or of the conquered.

Many factors go to make up civilization, but in epochs of a transitional nature certain factors assume a tremendous importance and certain needs must be satisfied if civilization is to survive. Today these factors which must be satisfied are the economic and spiritual. The Roman empire fell mainly because its economic structure was rotten. It had become a supreme expression of gross selfishness.

Humanity today faces the necessity of working out a foundation for its economic life which shall assure stability, not only to the economic but also to the political structure. The pattern given us by Bahá'u'lláh is perfect for such a purpose. And Destiny, which works as a hidden force stimulating and urging humanity onward in its evolution, is forcing the world to the recognition of new economic truths, preparing it for the adoption of the Bahá'í State as revealed by Bahá'u'lláh.

“Nothing short of the all-encompassing, all-pervading power of His [’Abdu’l-Bahá’s] guidance and love can enable this newly-enfolded order to gather strength and flourish amid the storm and stress of a turbulent age, and in the fulness of time vindicate its high claim to be universally recognized as the one Haven of abiding felicity and peace.”

—Shoghi Effendi.

CAPITAL AND LABOR

THE question of socialization is very important. It will not be solved by strikes for wages. All the governments of the world must be united and organize an Assembly, the members of which should be elected from the parliaments and the nobles of the nations. These must plan with the utmost wisdom and power so that neither the capitalists suffer from enormous losses, nor the laborers become needy. In the utmost moderation they should make the law, then announce to the public that the rights of the working people are to be strongly preserved. Also the rights of the capitalists are to be protected. When such a general plan is adopted by the will of both sides, should a strike occur, all the governments of the world collectively should resist it. Otherwise, the work will lead to much destruction, especially in Europe. Terrible things will take place. One of the several causes of a universal European war will be this question. For instance, the owners of properties, mines and factories should share their incomes with their employees, and give a certain fair percentage of their products to their workingmen in order that the employees may receive, besides their wages, some of the general income of the factory, so that the employee may strive with his soul in the work.

No more trusts will remain in the future. The question of the trusts will be wiped away entirely. Also, every factory that has ten thousand shares will give two thousand shares of these ten thousand to its employees, and will write them in their names so that they may have them, and the rest will belong to the capitalists. Then at the end of the month, or year, whatever they may earn, after the expenses and wages are paid, according to the number of shares, should be divided among both. In reality, so far, great injustice has befallen the common people. Laws must be made, because it is impossible for the laborers to be satisfied with the present system.

—'Abdu'l-Bahá.

A NEW ECONOMIC CONSCIENCE

HARLAN F. OBER

"Moderation is desirable in every affair and when it is exceeded it leads to detriment."—Bahá'u'lláh.

"In former ages it has been said, 'To love one's native land is Faith.' But the Tongue of Grandeur hath said in the Day of (this) Manifestation: Glory is not his who loves his native land, but glory is his who loves his kind."—Bahá'u'lláh.

A GREAT episode is unfolding before the eyes of the people of the world. It is the drama of "humanity on the move." Happy is that one who, from the vantage point of detachment and spiritual vision, can observe this stirring spectacle.

In an address, before the Free Religious Association, Boston, Mass., Abdu'l-Bahá said—

"Creation is the expression of motion. Motion is life. A moving object is a living object, whereas that which is motionless is as dead. All created forms are progressive in their planes or kingdoms of existence under the stimulus of the power or spirit of life. The universal energy is dynamic. Nothing is stationary in the material world of outer phenomena, or in the inner world of intellect and consciousness."

At present most of the nations and peoples of the world are affected by a depression in the field of commerce. Economic disturbances are not a new phenomenon, but observers have pointed out that this disturbance which is seriously affecting the health and equilibrium of the entire world, possesses certain characteristics never previously developed to the degree now apparent.

For instance, this difficulty reveals extraordinary contrasts, of famine and plenty, of wealth and poverty, of industrial activity and industrial stagnation. Under the stimulus of new knowledge, the earth, the air and the seas have poured forth their treasures to an unprecedented degree. The controlled power of electricity, steam and gasoline, have developed industry and agriculture to a point never before known.

Intensive cultivation of crops has developed a surplus of wheat, cotton, coffee, sugar, rubber and other commodities. The producers find themselves in financial difficulties because of low prices, and millions of potential consumers are unable to buy either the food products or the materials they need for clothing or shelter, or manufacture.

Some nations possess an excess of gold and others have too small a proportion to be able to develop prosperity through interchange of products.

It is apparent therefore that the great difficulty, (in the world) is caused by the lack of a proper circulation, an inadequate distribution of wealth.

One economist with international experience has stated that the great difficulty was that business had be-

come international, but that the various governments of the world, operating from a limited national viewpoint, not realizing this international requirement were interposing various artificial barriers and hindrances to the streams of commerce, thereby producing these periodic disturbances.

There is no doubt that this situation exists and that it has a definite influence and effect. It is apparent to the thoughtful that the real causes lie deeper than this, and the people of the world need the realization of certain fundamental facts if permanent prosperity is to be established.

A great power is undoubtedly stirring the world, but in the main this power is being directed into limited channels. It is not being made available to all the peoples of the world, largely because antiquated ideas are in control of the minds and hearts of men.

These periodic collapses are apparently necessary to compel a realization of world-interdependence. Since however, outer action springs from inner thoughts, it is most important that universal thoughts, big enough to surround the world order, shall penetrate the minds of the leaders in all the nations.

Bahá'u'lláh stated many years ago that the only thing that would prevent these violent commotions and agitations would be that the peoples of the world should become united in affairs or in one religion.

This unity cannot come into existence except through the establishment of an international body or group possessing the new spiritual vision, in whom the world will have

confidence. When such a body is firmly established, it will be in a position to gather all facts regarding world conditions, and to give wise and true guidance to all the peoples. Until such a group is operating then each nation or industrial or agricultural unit working from its own knowledge and plans, must inevitably come into collision with conditions of which it has inadequate knowledge, and over which it has but slight control.

One of the most interesting phases of the phenomena of modern life is the very rapid development of conscious control of affairs. At present the areas of control are too limited, but the fact is there. It is apparent that God purposes, for this great age, that all things shall bow down before the power of spiritual man. He is not to be a derelict driven here and there on the seas of life, or by natural forces, but is intended to develop an intelligent and ordered civilization, with all affairs subordinated to a spiritual purpose and a divine control.

The outer phenomena, the vehicle of the new world order, is being prepared. The guiding power will in time become evident to all.

The description of the Tower of Babel is a description of our times, for each builder while longing to build a great edifice, speaks his own language, and works in his own way. The result is confusion, uncertainty and loss.

The Plan of Bahá'u'lláh is simple and direct. It is a swift healing antidote. It recognizes the fact that ideas control action, and that no result will come until fundamental ideas are changed.

Mankind must wake up and become aware of the facts of life and of the world. It must forget past ideas—freeing itself wholly from prejudice—realizing that the world is one home, that all men are brothers, and are co-sharers in the privileges and responsibilities of life on this planet.

Since all are the children of God, and the recipients of His mercy, it is clear that all must work together in the building up of the new civilization.

Is there any justice or wisdom in the competitive program now in existence, that condemns large industrial and agricultural groups in various parts of the world, to low standards of life, and the hardships of economic slavery? It is certain that the development of world markets was not for this purpose, but rather that, through the interchange of products of skill, there should be mutual benefits and not loss.

The Plan of Bahá'u'lláh has both a vision and practicality, greatly needed at this time. While looking upon the world as a whole, and considering all the titanic forces that ebb and flow, it starts with the individual in the small community, and considers his rights and privileges. The whole is made up of all the parts. The rights of the smallest child in the smallest community must be preserved, because he is a part of the whole.

What a contrast this suggests to our present day industrial and community methods.

Can we imagine in this new world order a situation such as exists today in many industrial communities throughout the world, where tre-

mendous wealth flows out to the world, but the workers live year after year with precarious employment, and uncertain future.

I recently visited a County Home in a mining area, where the majority of inmates were former miners. Their long hours below the ground, far removed from the life-giving rays of the sun, had had their effect and had afflicted them with physical difficulties incident to their employment. Though this work is always dangerous because of the possibilities of explosions from dust or gases, the compensation received does not take into consideration these hazards. At the end, physically weakened, they live a drab uneventful life in the home provided by the county, grateful for its shelter, and its food.

How attractive, how merciful is the provision of Bahá'u'lláh in reference to the establishment of a standard of living, below which none in the community shall be permitted to fall. Before the wealth of the village is sent to other parts of the world, the needs of the village and of the individual must be considered and adequate provision made.

History shows that for thousands of years religious, racial and commercial wars have destroyed the peace and prosperity of the world. The remote village as well as the leading cities have been affected by these periodic uncertainties. An aggressive, selfish program, of some nation or group would suddenly turn apparent prosperity into calamity and loss.

No standard of living could be successfully maintained under these conditions, and history records the great extremes that were reached.

The Most Great Peace, as one of the evidences of True Internationalism can alone provide the inner stability necessary for the establishment of proper standards of life.

Is it not an interesting fact (one that is often overlooked), that the only guarantee of freedom to the village, is a world government, which shall protect all, from the piratical attacks that have up to this time afflicted humanity.

The Spiritual Civilization is in reality the protector of Material Civilization.

The gradual development of the plans of the new world order will be thrilling. How happy will the world be when the action of its chosen and

wise leaders, considering the welfare of all, establish those plans that will bring both peace and plenty to all mankind. This will come and the joy of the world will reach to the supreme spheres.

“But if material civilization shall become organized in conjunction with divine civilization, if the man of moral integrity and intellectual acumen, shall unite for human betterment and uplift with the man of spiritual capacity, the happiness and progress of the human race will be assured. All the nations of the world will then be closely related and companionable, the religions will merge into one, for the divine reality within them all is one reality.”*

*Teachings of 'Abdu'l-Baha.

AWAKE AND SING

MAYE HARVEY GIFT

TODAY I am enamored of the beauty of the world of creation. In my heart paeans of thanksgiving and praise are welling up and pouring forth in endless stream. All my life have I gazed upon these landscapes, but today they really live for me. There is a fresh vividness of color, a new delicacy of fragrance, an exquisite grace of form that mine eyes have not glimpsed before. The song of the lark falls on my rapturous ear, the rose is radiant with dew, the sunset flaunts its banners gloriously o'er the sky and the stars scintillate like precious gems.

These are but the externals, the beautiful symbols of a new world of significances. The great reality is but beginning to dawn upon me. In some way quite unexplainable in mere words, I have emerged from the dark restriction of the chrysalis and am winging my eager way through infinite spaces. Shall we call it a new birth—an extension of consciousness—I care not. It is the wonder of the experience itself that holds me enthralled.

A small leather-bound book, “Hidden Words,” opened to me this new world of joy and illumination. It was with this very simple yet profound sentence: “In the

garden of thy heart plant naught but the rose of love." I had read these words of Bahá'u'lláh before and had seen in them a certain truth and beauty of imagery. But today—I must pause a bit at the all-powerful sensation and live it over! But today—no one can take another into such a soul-revealing experience! Today, it was as if those words had become living, vibrating spirit; as if through their power a veil had been torn apart and I had caught a glimpse of the wondrous world of reality. It is a new world, this garden of the heart, and I look upon its beauties with a new eye, hearken unto its melodies with a new ear and speak its truths with a new voice. That many will not understand does not make it any the less real to me. But I have a great longing to share it with others, for it brings the life and contentment and infinite joy that only the Master of Life can impart.

* * *

While darkness still covers a slumbrous world I waken to explore this new realm of mine. I see the stars scintillating and brilliant—countless glowing worlds stretching away into a vast eternity of space. But now they are more than stars, more even than worlds; they are living torches of light to guide the

souls of men throughout the gloomy night till morning breaks. Then I hearken unto a first faint stir, a movement, a growing restlessness around me, as if it were the groping search of the soul of humanity, "O! that I knew where I might find Him!" Then with a note of hope a melody rises, it swells, it breaks forth into a hallelujah chorus as the dawn comes on apace. The myriad birds are greeting the new day!

The morn is coming! Heralded by the beauteous morning star and by this burst of song, the red-orbed sun moves toward the horizon as does a monarch toward his throne. Again I see beyond the physical symbol. I see the *Sun of Truth*, the Mighty Illuminator of the realm of hearts and minds, dawning.

Rejoice! Rejoice! The gloom of doubt and ignorance has vanished!

Rejoice! Rejoice! The darkness of man's selfishness is past!

Rejoice! Rejoice! The night of fruitless, baffling strife is over!

Rejoice! Rejoice! For struggle is transmuted into praise!

Bahá'u'lláh, the Light of God, has risen!

A Day of Peace and Brotherhood is dawning!

Awake, O Earth! Awake and sing!

"Springtime is springtime no matter when or how often it comes. The Divine Prophets are as the coming of spring, each renewing and quickening the teachings of the Prophet who came before him. Just as all seasons of spring are essentially one as to newness of life, vernal showers and beauty so the essence of the mission and accomplishment of all the Prophets is one and the same."

—'Abdu'l-Bahá.

DISCUSSION, CONSULTATION AND DOGMA

E. B. M. DEWING

In a previous article the writer dealt with various aspects of consultation and discussion, and gave some of the Bahá'í Teachings on this important question. Views of a number of social scientists were quoted to show in how great a degree this law of Bahá'u'lláh has penetrated the world. This article is intended to go into the question in additional detail, and to show how consultation influences the religious life of society. This introduces the question of religious organization and dogma.

"The Great Being saith: the firmament of divine wisdom shineth with the twin orbs of consultation and mercy. Take counsel together in all things, inasmuch as consultation is the guiding that giveth enlightenment and leadeth unto the Way."

WHEN one contemplates the social developments that are taking place in the world today, after having read the above mighty resounding words uttered by Bahá'u'lláh, their prophetic truth irresistibly impresses one. This passage like many others reminds us that when Bahá'u'lláh came, *He commanded and it is*. While individuals in loving self-sacrifice are hurrying hither and thither attending this Bahá'í meeting and passing that motion with so little apparent result, the powers of darkness are ceaselessly being rolled back by the "Mysterious Forces of Civilization."

Consultation, hand in hand with discussion, is rapidly becoming the order of the day, and one does not realize what a vital part these twain already play in the life of the community, until one starts to take notice. Discussion is of lesser importance than consultation. In the case of the former a mere exchange of ideas takes place; while in the case of the latter a decision is re-

quired. During consultation, discussion is employed, so in that sense discussion is the tool of consultation.

Consultation is a new science, and so it is not surprising to find that those who attempt to take part in it often fail and inharmony results. It is essential for each individual to endeavor to the utmost to eliminate his personality as much as possible and to merge himself into the whole, in the interest of the whole. In this New Era we are seeing the dawn of mass consciousness and the gradual departure of the night of intense individuality. There is no occasion to shed tears over the departure of the individualist—he is an egoist and a constant source of conflict, and the sooner his departure is complete, the better it will be for us all. No doubt many will express the fear that future society, if it is to assume this harmonious and corporate aspect, will produce a kind of mass production automaton. Concern on this score is groundless. Truth never betrays the idealist and her weapon of defense is the paradox. Although consultation necessitates the elimination of the individualist, it does not destroy individuality, but on the contrary enhances it, because consultation encourages specialization. This age is also the age of the specialist, and the specialist

most assuredly exists to be consulted. The true individualist in the highest sense, is outstanding because of his capacity to serve and his ability to control his ambitions and selfish desires. Those who have been privileged to mingle freely with various Bahá'í communities, will know that in this sense the units of a harmonious group are intensely individualistic.

The manner in which this tendency in the world at large operates is often surprising, and we see it most in the various social services and professions. It can best be described as a complex movement that is a reaching out on the one hand and a withdrawal or a restriction of the sphere of activity on the other. Thus we see the psychologist in court as an expert witness in cases that run the gamut from an automobile accident to juvenile delinquency. The medical practitioner calls in the social worker, who reports on the personal life of the patient; the judge of the juvenile court case forgets all about his legal training and consults with the psychiatrist; and so forth. Perhaps one of the most remarkable examples of consultation is the case conference committee in social work. In this instance the opposite process takes place and the expert consults with the amateur. The committee usually consists of interested people in the community whose only qualification is their good standing, and the case worker—the expert consults with them. It can truthfully be said that this is a very highly evolved type of consultation, because the decision rests entirely with the collective wisdom of the entire group.

In one American city the social workers have adopted with striking success, what is known as the block system. The city is divided into areas and residents in those areas consult with the social workers on all matters appertaining to their social welfare. One more example must suffice. In Montreal recently a new Y. M. C. A. started and its success as far as membership is concerned has created a record for North America. Apart from the fact that it is of outstanding interest in that its membership consists of the entire family—a completely new departure in that respect alone—it is managed by a number of secretaries who consult together, and in the words of one of them, “We have no bosses.” The different clubs and activities are all controlled by the people themselves, and to be brief the entire enterprise is based on a system of control similar to the local, national and international Spiritual Assemblies of the Bahá'í Movement.

II

IN A PREVIOUS article, it was maintained that the highest conception of consultation yet attained was that upheld by the Bahá'í teachings, because here consultation is to be conscious and loving. It is interesting to note in the following brief classification the degree in which various types of associations practicing some form of consultation, function in the light of this conception. There may be those who object to the inclusion of love as a vital force in social relations, on the grounds that it is too abstract a quality. To these the Bahá'í Cause makes no apology, for it aims to

spiritualize every branch of human relationship and to elevate all and sundry by the insertion of a little more of the quality of love into their affairs. "The disease which afflicts the body-politic is lack of love and absence of altruism," said 'Abdu'l-Bahá. This list is purely tentative and no doubt could be much improved. Moreover there is bound to be considerable overlapping.

1. *Advisory Councils to an Absolute Monarch or a Dictator.*

Here we have the lowest type of consultation. The legislators hands are tied for they can only consult within prescribed limits. Their decisions are not vital, because they are for the ruler to use as he thinks fit.

2. *Undisguised Self-interest Groups.*

Under this heading come boards of directors, etc., and meetings of shareholders.

3. *Legislative Councils and Local Boards.*

Here the groups discuss a great deal, but depend on majorities. At least two groups within the group usually exist and their motives are usually complex, for they avow concern for the people, but have to be loyal to party which is dictated to by groups and forces behind the scenes. Self interest is the main motive and there is no real attempt during discussion to reach a harmonious conclusion. If however these groups should act purely as they profess, i. e., in the interest of the people they would rank in a division by themselves between 6 & 7.

4. *Associations for Promotion of Sections of Society.*

These are largely for self-interest. Under them come Rotary Clubs, trade unions, associations of employers, cooperative societies etc. Here the type of discussion employed is a definite advance, because interest in the welfare of others is much more decided. Soviets also are entitled to inclusion under this group because they are confined to one section of society, i. e., the proletariat.

5. *Organizations of One Section of Society in the Interests of Another.*

Obviously under this group would come charities and philanthropic societies. Discussion is usually of a high type by reason of the altruistic motives of the association.

6. *Discussion Groups.*

Under this heading come debating societies, study groups, scientific associations. These definitely recognize the value of discussion, but no great principle is involved.

7. *Fusion of Two or More Opposing Groups.*

Under this come businesses where employees have a controlling interest in the business with the employers.

Also all types of conferences to promote harmony and understanding between opposing sections of society. For example conferences for better understanding between workers and employers; between opposing religions; racial amity conferences; disarmament conferences; informal discussions such as that between President Hoover and Ramsey MacDonald; and League of

Nations Sessions. All these are of a very high consultive nature because differences are freely acknowledged with a view to finding common grounds for agreement.

8. *Village Communes and various types of primitive peoples.*

These are placed as a separate section because the principle of harmonious discussion is very highly evolved. But there is still no conscious recognition of the value of consultation.

9. *Finally the Bahá'í Groups.*

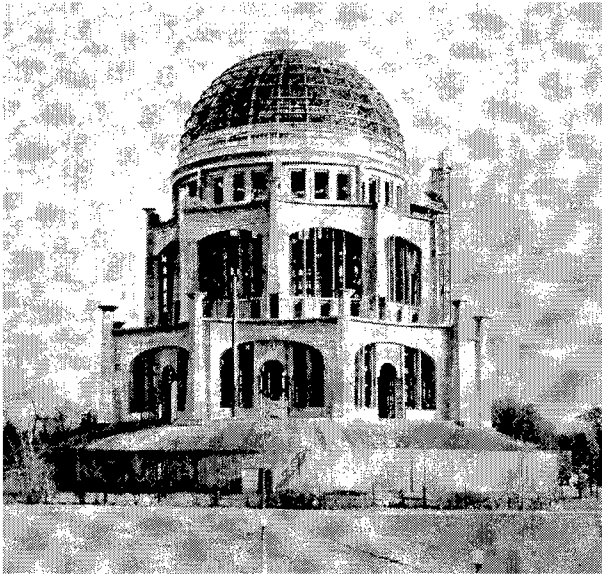
In these we see the pattern for all society of the future and the Parliament of Man yet to be, when conscious loving consultation will be the order of the day.

IN THE above summary it will be noticed that churches and religious bodies have not been included. This is because the method of administration and the extent to which consultation is permissible varies so much that it is impossible to classify them as a whole. There is however one characteristic which every church—Christian or Oriental—has in common, and that is a priesthood. Priesthood can best be defined as an impanelled body banded together for the purpose of propagating a set of dogmas and doctrines. They discuss matters to some extent among themselves, but do not encourage the sect as a whole to express their opinions. On the contrary the sect believe what they are told is right to believe. The fate of a church that permits discussion can be vividly pictured after reading the following passage from “An Introduction to Sociology,” by Dawson and Gettys.

“A government by discussion, if it can be borne, at once breaks down the yoke of fixed custom. The idea of the two is inconsistent. As far as it goes the mere putting up of a subject to discussion, with the object of being guided by that discussion is a clear admission that that subject is in no degree settled by established rule, and that men are free to choose in it. It is an admission too that there is no sacred authority—no one transcendent and divinely appointed man whom in that matter the community is bound to obey. And if a single subject or group of subjects be at once admitted to discussion, ere long the habit of discussion comes to be established, the sacred charm of use and wont to be dissolved. ‘Democracy,’ it has been said in modern times, ‘is like the grave; it takes, but it does not give.’ The same is true of ‘discussion.’ Once effectively submit a subject to that ordeal, and you can never withdraw it again; you can never again clothe it with mystery, or fence it around by consecration; it remains forever open to free choice, and exposed to profane deliberation.”

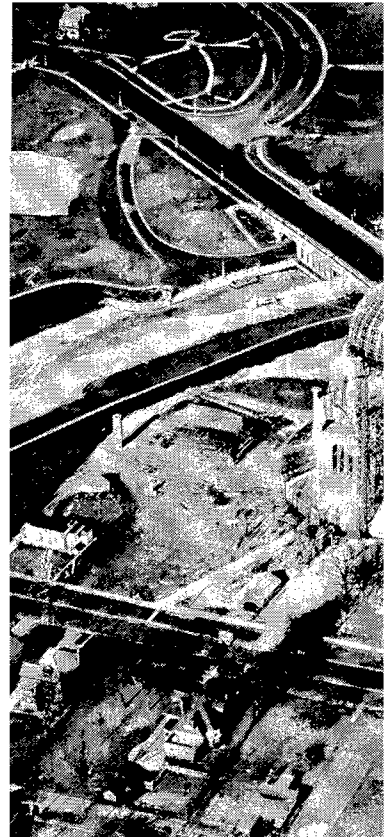
The fact remains that when members of a church begin to discuss and to think for themselves, there are only two things that can happen: either the “heretics” must leave the church and perhaps form one of their own, or the church must modify its doctrines. This alternative in these more enlightened days is becoming more common, but it cannot be denied that when this happens, it is a case of reluctant surrender to the more virile and unfettered thought of the profane.

Tremendous things happen when

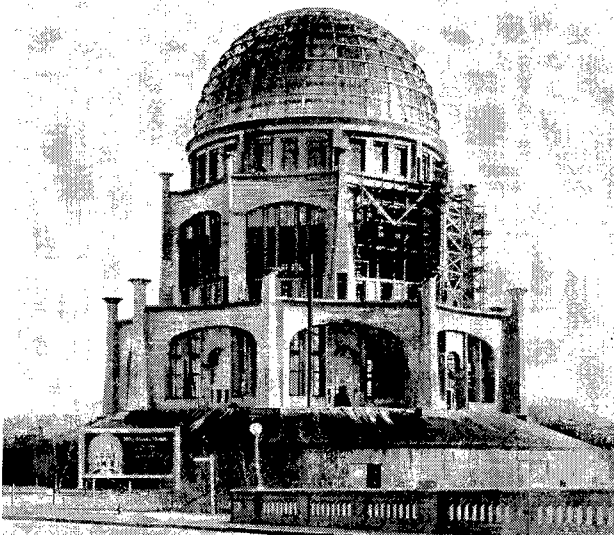


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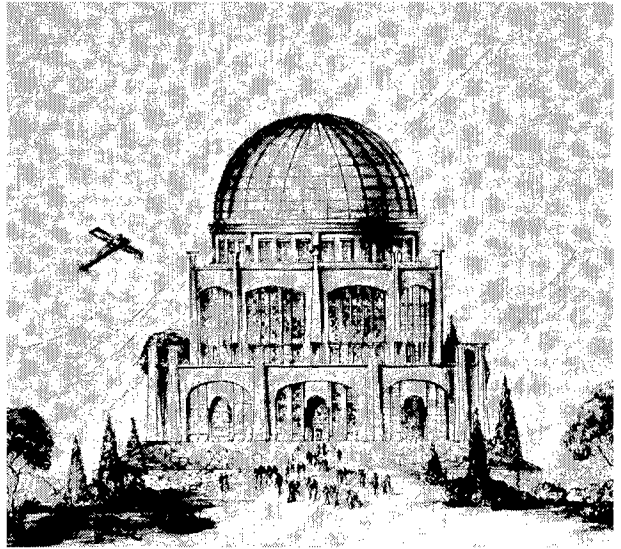
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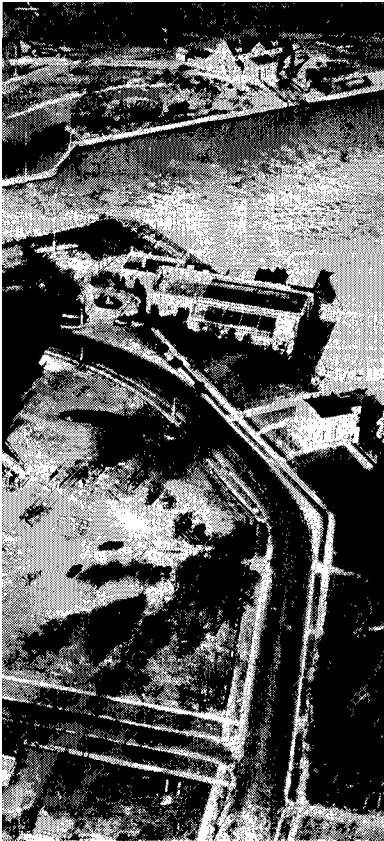
PROGRESS VIEW, APRIL 1, 1931, SHOWING GLASS EN-
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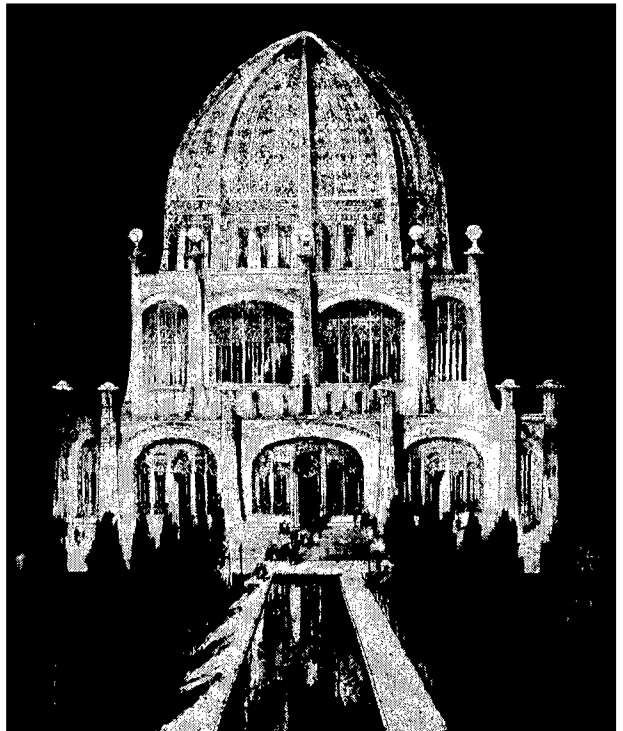
Effendi.



AS THE TEMPLE WILL LOOK WHEN THE PRESENT
CONSTRUCTION CONTRACT IS COMPLETED



BEAUTIFUL SITE AT WILMETTE
MICHIGAN



THE TEMPLE AS IT WILL LOOK WHEN COMPLETED

men begin to discuss and question. Men talked of Jesus of Nazareth and the God Mithra fell; they heard of a humble Camel Driver, and Europe basked in the sunlight of a new culture; a monk pins a notice on a door in the Netherlands, men read and discuss and Rome is lashed to impotent fury; and in this day—in Persia—a young man exhorts the people to think for themselves and unite, and Orthodox Islam is rocked to its foundations and a President of the United States of America propounds "His" Fourteen Points.

As soon as a sect think that they hold a monopoly of Truth, and beliefs come to be considered more important than deeds, the members of that church become as ineffective as a chrysalis. But ere long the hardened and brittle shell splits and the moth of an awakened humanity emerges to stretch its wings in the Light of a new learning. No human or group of humans can erect a credal structure of their own accord, based upon their own interpretations of the teaching of the Prophet and expect it to stand. It is bound to be fallacious in some fundamental doctrine and the integrity of the sect will rest upon the success that meets the efforts of the leaders to curb discussion and free thought.

III

TODAY THE Bahá'i religion alone can afford to encourage free discussion without fear of modification and disintegration. In this enlightened faith which has no priesthood and in which all have a say in the administration, will be found people, than whom none hold more decided views. To investigators it

must surely be a source of wonder that the component parts of such a loosely knit structure are such a composite body. This is because the Bahá'is alone can refer to a written Revelation suitable for this day and complete in every detail. The Báb told of the coming of Bahá'u'lláh; Bahá'u'lláh brought the teachings and appointed 'Abdu'l-Bahá to expound them; and 'Abdu'l-Bahá by His Will and Testament appointed Shoghi Effendi the Guardian of the Cause. Thus there can be no room for doubt as to what the Revealer taught, no room for interpolation. If one of their number adds or rejects a portion of the teachings, he is no longer a Bahá'i.

Thus we see that what the Prophets teach is the only true dogma and what their followers add is supposition, superstition—call it what you will. Jesus, for example, said, "Before Abraham was—I am." That was pure dogma, pure truth. But His followers—well we know what they have done to His teachings. This aspect of dogma is not the popular conception which groups all absolute statements of the truth as dogma regardless of the author. Perhaps some day a new word will be invented which will differentiate the dogmatic statement of a follower from the truthful utterance of the Prophet. In the notes taken by Mrs. May Maxwell during an informal conversation with Shoghi Effendi, he said:

"There are certain things one must accept in order to be a Bahá'i; a faith and belief in the Manifestation of God, in the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. People will say this is dogma; certainly this is dogma, we must not be afraid of

dogma, which is a statement of certain unchangeable truths.

“The Principles of the religion of Bahá'u'lláh which are being spread in the world today, are only a part of the Bahá'i religion. To believe in these Principles, and to teach these Principles, is not sufficient. It is necessary to teach these Principles of Bahá'u'lláh, because through them the world will become awakened and true civilization will become established, but it is only through the belief in the Manifestation of God Himself, through the recognition and adoration of the Source of the Light, that the world will become regenerated.”

There is one aspect of modern life which is peculiar to this period, namely, the number of people, who, having seen the fallacies of the old, refuse to attach themselves to anything else. They besport themselves with glorious socratic freedom in a world of theories and fancies. They have an insatiable appetite for truth which they receive with wide open minds—that wide they are open at both ends so that nothing is absorbed—nothing is accomplished. It is among this type that the Bahá'i Cause would be immensely popular if only there was no responsibility and obligations connected with being a Bahá'i.

In a recent letter to the writer, Shoghi Effendi, Guardian of the Bahá'i Cause, said: “The Cause will never be able to shoulder its increasing responsibilities if it fails now to help the development of its institutions.” And he goes on to say that the tendency today against institutionalism, while salutary in certain respects, if carried to an extreme, would certainly “undermine

all our social fabric and bring about a chaotic state of world affairs.”

IV

It is self-evident that without organization nothing of a permanent nature can be accomplished in the way of creating a new world order. Over-institutionalization is bad, it is true, but when one witnesses the personal disorganization that occurs among second generation immigrants for instance, due to the failure of the religion of the parents to be taught to the children, one is sorely tempted to say that even a bad religion is better than none at all. That is rather an extreme example, but nevertheless it drives home the lesson that there is danger in casting adrift from one institution without first having another to take its place. In mundane affairs institutionalization as a necessity is not for one instant questioned, in fact the tendency to organize on a vast scale is continually increasing; yet there are those who say it is not necessary to organize in order to propagate and guard the vital religious truths which make it possible for our material civilization to exist. Nothing worth while is ever accomplished in life by an individual, until he disciplines *himself* in an organization. Even a great singer undergoes rigid discipline under the guidance of a teacher or school, rules are taught the singer which throughout life are adhered to until it hurts.

Once an individual has become convinced of the divinity of Bahá'u'lláh, it should not be difficult to obey His laws. It is illogical to accept His claim and to reject His

message and vice versa. Moreover when one considers that all that he has given to the world is scientifically accurate and that in any case His laws rest but lightly upon the shoulders of His servants, it should not be difficult to obey His behests in love and fellowship.

There is a special virtue in laws laid down by the Manifestations of God, for they affect the lives of those that heed them in a way no earthly laws are able to do. The commands and laws of a Manifestation give to the individual a finality of purpose and a poise which no law of human origin is capable of doing.

The social instability of the world of today is due to the breakdown of religious institutions which have been unable to withstand the strains and stresses placed upon them by the Industrial Revolution. And nothing less than the willingness of the world to accept the laws of Bahá'u'lláh and to abide by them with radiant acquiescence, will make it possible to bring about permanent reorganization and the 'Most Great Peace.' The magnitude of the task confronting the establishing of the New World Order of Bahá'u'lláh so far as precedent is concerned is thus expressed when Professor Cooley says, "But beyond this and looking at the matter from the standpoint

of the larger mind, the cause of failure is seen in the difficulty of organization. Even if our institutions were always good we should not succeed because to make good institutions they must be extended into a system. In attempting to do this, our constructive power is used up and discouraged. We are even led to create that which though kind in certain aspects, may brutalize and ossify the individual so that primary idealism in him is almost obliterated. The creation of a moral order on an ever-growing scale is the great historical task of mankind and the magnitude of it explains all shortcomings."

Thus we see that the Bahá'í Cause is attempting to accomplish something which no body of men and women in the past have succeeded in doing. To establish this "new moral order," that will not "ossify" will be the feat of all ages. One pauses to ask, "Can this be done?" And the answer is, not by any man-made organization will it be done. Only God can bring this to pass and His instruments will be great minded men and women who are not too great to submit to self-discipline and self-effacement, and who will consult together to the end that the interests of the whole may first be served.

THE TEMPLE OF LIGHT

ELIZABETH HACKLEY

Then we will build us a temple of light,
A symbol of God among men,
Whose rays of truth will illumine the night
Of man's prejudice, fear, and sin!

Through the nine great doors of religious faith,
Will the races of men come in;
And under one dome of love universal,
Will worship as brothers and kin!

Then hasten the time, O lovers of truth,
When the temple of light will shine;
And in the dawn of God's Great New Day,
We will enter His holy shrine!

THE TEMPLE HAS ARISEN

ALLEN B. MCDANIEL

NINE years ago the foundation of the first Bahá'í Temple in America was completed on the beautiful site in Wilmette, Illinois, at the intersection of Sheridan Road with the north channel of the canal taking water from Lake Michigan. Since that time many thousands of people who daily pass the site have wondered as to what use was being made of this great flat top cylindrical structure, and as to what was to be built on it. The people of the North Shore of Chicago now have their answer, for during the past eight months on this foundation has arisen a unique and remarkable building. All who see it are impressed with its beautiful proportions, the uniqueness of its design, and the dignity of its style and form.

The general contractors, the George A. Fuller Company of New York and Chicago, working in collaboration with twenty-four subcontractors are completing the work which was included in the contract entered into by the Temple Trustees on August 27, 1930, for the construction of the main superstructure of the Temple. This superstructure comprises a structural steel and reinforced concrete and glass-enclosed building which has the general shape and form of the final design of the architect, the late Louis Bourgeois. The engineers in preparing their plans and specifications arranged for the construction at this time of a building which would embody the architect's design and provide for the future application of the exterior ornamental material.

This exterior ornamental material will be added later on as funds become available. During the past nine years the architects and engineers, collaborating with the Trustees and the architect, have been studying this unique problem. It is likely that the major portion of the visible exterior will be some special form of architectural concrete. Metal of a suitable nature, such as an aluminum alloy, will doubtless be used for window grilles and the finer sections of the ornamentation.

The building as it is now being completed consists of four main divisions or stories. The base portion at the first floor is 36 feet high and 150 feet in diameter. It includes a circular hall 72 feet in diameter and extending for a clear height of 138 feet to the interior of the dome. Around this circular hall are nine smaller rooms or chapels, with a main entrance between each pair of rooms. A unique feature of the building is its shape, having nine sides with a pylon at the intersection of each pair of sides or faces.

Above the main story is the first gallery which is also nine sided, but with the corner pylons above the middle of the faces of the main story; that is over each of the nine doorways. This first gallery floor has a height of 47 feet and an approximate diameter of 136 feet. Above the first gallery is the second gallery story which has a height of 20 feet and a diameter of 93 feet. Above this story rises the dome which forms the covering or roof of the central circular area or hall.

The dome consists of an unusual steel framework built in two sections; the lower section supports the hemispherical glass dome which will serve as a watershed for the structure and later on will also support the interior ornamental ceiling. The outer section will support the exterior ornamental surface material. The beautiful arched window spaces are enclosed with heavy glass set in frames and sash which are formed of a non-corrosive material.

For the present, at least, there will be used only one of the nine entrances to the building, namely, that facing the intersection of Sheridan Road and Linden Avenue. This is made necessary as it will be impossible to build the eighteen circular steps on the Temple foundation structure, as these must form a part of the surface ornamental material to be placed in the future.

Through the excellent cooperation of the general contractor, the sub-contractors, and the engineers, it has been possible with the funds available to do considerable work in the basement and in the installation of part of the utilities, including the plumbing, heating, ventilation and electric light and power. In the basement structure the entire floor has been concreted and permanent partitions have been erected for several rooms adjacent to the Linden Avenue entrance, including rest rooms, receiving room, kitchen and serving room, transformer room and space for mechanical and electrical equipment.

The past winter has been an unusually mild one in Wilmette and remarkable progress has been made on the construction. The favorable weather conditions has made it possible to secure a very high quality

of concrete masonry. Experts in this field who have seen the work are impressed with this quality and permanent character. In the early morning of January 15, 1931, a fire broke out in a second gallery space, which was being heated to protect the concrete while it was setting under low temperature conditions. This fire driven by a high wind spread over several bays of the second gallery story and destroyed a platform which was suspended at the base of the dome. This fire proved to be a very interesting and instructive test of the concrete masonry. Careful inspection made by experts after the fire indicated that aside from the blackening of the face of the masonry and some slight spalling of the concrete, there was no real structural damage done. The loss was covered by insurance carried by the general and sub-contractors; all damage sustained has been repaired and replaced.

As the building is now entirely enclosed and sufficiently equipped with facilities for heating, ventilation and light, it can be used in the future for the various services of the Cause. These will be set forth and provided for later on by the National Spiritual Assembly, in accordance with the instructions of the Guardian of the Cause, Shoghi Effendi.

The building of the Temple has aroused interest in people the world over, for this is truly the first universal Temple which is open to all the peoples of the world regardless of race, sect or belief. In the years to come people from everywhere will gather under the central dome to worship the one God in the spirit of loving unity and in accordance with the laws of Bahá'u'lláh.

IS RELIGION WORTH WHILE?

A. SAMIMI

The author, who holds an official position in one of the foreign embassies in Tihrán, is one of those numerous Orientals who has attained a perfect fluency in the English language. We have already published articles from his pen, and are promised others in the near future.

RELIGION receives little respect in this present age, when the minds of the thinkers of the world have so much advanced, and the masses are more attracted to the present material civilization with its brilliant scientific discoveries and inventions, than to the spiritual life.

It should be frankly admitted that those who have been so much allured by the outward dazzling beauty of the present material civilization and think they may dispense with religion and its seemingly elaborate principles, are partly right in holding such an opinion. For they see in the present religious systems of the world, when judged only outwardly, an awkwardness in comparison with the marvelous body of scientific knowledge. In the religious doctrines inherited from the past are ideas and beliefs which cause astonishment to those who look upon them at the first glance through the eyes of Twentieth Century intelligence. Consequently, they fail to take the further step of searching into the truth of the principles and ordinances originally revealed by the Founders of religions.

These fantastic and strange looking dogmas and beliefs still held by many followers of the present religions, are in reality a series of superstitions and false ideas which in no way can agree with scientific truth. These dogmas have never been intended or revealed by the

Founders of religions, but they have been added in the course of time, to the fundamental spiritual principles revealed by the Founders of the religions, and thus they are man made doctrines. This is why most of the enlightened men of today, when finding these innovations and false ideas to be against scientific rules, are somewhat reluctant even to hear the word "religion."

If, however, we take a further step and thoroughly study the principles of religions as they are revealed, we will see that religion is the only effective and divine force and policy which is able to secure order and harmony among human societies, bring about real peace and comfort, and become the remedy for curing the various social ailments and pains from which humanity has been suffering for ages.

One might say, however, that such an object can be secured by laws and regulations enacted by man. But such laws could only govern mankind as far as their social and civil dealings and relations with each other are concerned. They could not, in any way touch the hearts of people, give them that real tranquility of mind which is so much sought by every individual in the world. Furthermore they could not prevent men from perpetrating unlawful and irregular acts, and from encroaching upon each others' rights. A glance into the history of religions would make very clear the fact that it is only religion which

has always been able to accomplish such a wonderful achievement.

All the great world religions, when they first appeared in conformity with the exigencies and requirements of the time and environment, have been able to relieve human beings from various troubles and difficulties, cure them from various ailments and pains, and guide them to the path of prosperity and progress. But after the lapse of a few centuries, the superiors and ecclesiastical heads of religions began to introduce gradually new ideas and personal views of their own into their respective religions, sometimes with more or less self-interest; and in time the originally revealed principles were so much changed and transformed by these additional views and ideas that they seemed to have no relation with the religion itself as it first appeared in the world. One might say that the Sun of religion became darkened and the fundamental principles of religion lost their divine force and ceased to guide humanity along the divine path.

What we need is a religion which may be universal, and thereby promulgate peace and order in all parts of the world in this day when the relations and communications between human societies are rapidly increasing and, as a result, drawing humanity closer together. When we study the existing religions most impartially and in a spirit of searching for truth, we would certainly come to the conclusion that the Bahá'í principles, because of their loftiness and high ideals are the only principles which, being in complete conformity with

the exigencies of the time, can adequately administrate the affairs of the world of humanity and bring peace and harmony among various races and creeds. These principles are, in fact, the unique remedy for various ailments with which humanity has been suffering for ages.

Furthermore, if we study the Bahá'í religion, we would find that apart from being of an international nature the Bahá'í teachings clearly and categorically provide that no one has the slightest right to make any comments on, or interpretations of, the writings of Bahá'u'lláh, the Founder of the Bahá'í religion. These principles and teachings are, therefore, immune from any additions or interpretations on the part of individuals.

We may safely say that the Bahá'í religion is now the only universal religion aiming at bringing about complete cooperation and real harmony among humanity and meeting fully the requirements of the present age. It is in other words the only divine force which is able to unite all different religions and creeds of the world.

This is why peace-lovers, philosophers, enlightened men and well-wishers of the world, who are working for establishing peace and for the eradication of hatred and animosity in human society, should for the sake of success in their noble task, after carefully studying the principles of the Bahá'í religion and realizing the absolute necessity and advisability of putting the same into force, try to promulgate these principles and make them known throughout the world.

THE SEARCH FOR TRUTH

EMERIC SALA

The author is a member of the Bahá'í Youth Movement and is a very promising student of the teachings of Bahá'u'lláh. We welcome contributions from the ever increasing group of young Bahá'ís for they have vision, a new style and a new spirit.

A FEW weeks ago while I was searching for several books in the library, a friend of mine came in, and, seeing me surrounded by so many books, asked what I was looking for. I answered, "I am searching for truth." He smiled. It did not take me long to realize the meaning of this smile because I discovered that truth is something that cannot be found in books. It is infinitely more real, more deep, than we can express in words, or record on paper. I could, however, find a few statements concerning truth like, for instance what Confucius, wrote: "Without truth I know nothing. . . . To learn the truth at day-break and die at eve were enough."

We are all familiar too, with what Christ said: "Know the truth and the truth shall make you free."

Carlyle, the famous English historian, writes: "One man that has a higher wisdom, a hitherto unknown spiritual truth—in him is stronger, not than ten men that have it not, nor than ten thousand, but than all men that have it not. . . ."

These are only a few of the statements I quote to show that truth is something worth looking for.

BUT WHAT IS truth? This reminds me of the story of the blind man who had been asked by a lady to drink milk for his health's sake, but as this man was born blind he never saw milk, so he asked a little boy to describe what it was. The boy said "It is a white stuff, good to drink." The blind man did not

know what "white" was, so he asked for an explanation and the boy told him that white was like the top of a goose's back. Next the blind man wanted to know, "What is a goose?." So the boy further explained that the goose is a big bird with a crooked neck. The man wanted to know what "crooked" was. So the little boy put his elbow in the hand of the blind man and said, "This is crooked." Then suddenly one saw the face of the blind man gleam, and he exclaimed, "Now I know what milk is!"

This little story illustrates the easiest way to explain truth. There are millions of people who are satisfied with such an explanation. We, today in the twentieth century, ought to have a clearer and more definite answer. In my search for truth, of course I found a few definitions, but they do not cover the subject. For example—"Truth is conformity to fact or reality—exact accordance with that which is, or has been, or will be." . . . "The characteristic of truth is its capability of enduring the test of universal experience."

We know that man since the beginning of history has been continuously searching for truth. We know that the history of the world is the history of a search for truth. We know that men in every age, in some aspect or other consciously or unconsciously—have been and are seeking for knowledge, for truth. It may be an inarticulate yearning, an

unformulated desire—but it is a striving for something.

WHEN 'ABDU'L-BAHA was asked the question, "What is truth?" He said in His wisdom, "Truth in its essence cannot be put into words." But as He was always anxious to satisfy a seeker He further explained: "Truth is the Word of God which gives life to humanity. It restores sight to the blind and hearing to the deaf; it makes eloquent those who are dumb, and living beings out of dead beings; it illumines the world of the heart and soul; it reduces into nothingness the iniquities of the neglectful and erring ones."

We can see, therefore, that truth is the very essence of life itself. It is something creative, something which stands to create harmonious thoughts in our environment—everything beautiful, everything good which helps growth and progress. Truth is the law of the universe, it is the Law of God, the Word of God.

But now, assuming that we accept these explanations of truth, how can we discern, how can we distinguish, truth from falsehood? How can we know what is right and what is wrong, what is elevating and what is degrading? There are, I think, four methods used to discern truth from falsehood.

The first method is by means of our senses. Most philosophers agree that our senses are the most reliable means of discerning truth. They say, if we see a chair with our own eyes, we know that it is true. We can rely on our sense of sight. If we feel the touch of a hot iron, we know it is not ice! If we hear

music, we know it is a fact and not imagination. But—does the sun not seem to revolve around the earth? Is it true? According to our sight the stars seem to be smaller than our globe, but is it true? If we go into laboratories and ask the students of physics, they can enumerate a great number of examples proving that we cannot always rely on our senses. Consequently we have discarded our senses as a means of discerning truth from falsehood.

Another method is through our emotions. We know from our own experience how little we can rely on our emotions, how often we are mistaken if we follow just our emotions.

The third method is by way of our reason, one of the most wonderful phenomena of nature! It distinguishes man from the animals. It is one of the underlying means of our present civilization. All the literature of past ages—all of the inventions discovered—were accomplished by means of man's intellect. All our philosophers used reason in their aim to discover truth.

But can we accept our reason as an infallible guide to truth? No, we cannot. Because truth is one; it cannot be many. Our opinions are various. We disagree, we contradict each other. When we try to find truth by means of reason we soon realize that our thoughts reach a chaotic condition; they become confused and we see no way out. The wise, those who reason, will try to find a solution to a problem. They come to different conclusions. Plato, who was well known for his logic, proved through his reasoning that the sun revolved around the earth. Twenty years later this same Plato,

with the same logical arguments, proved that the earth revolves around the sun! Consequently we have to discard reason as the sole guide to truth. It is not reliable.

THE FOURTH and last method is through the study of the sacred books, the Old and New Testament, the Qu'ran, the Vedas and all of the other holy scriptures—the sacred writings believed to be inspired by God. We know that millions of people accept the Bible as a standard of truth and follow literally everything it contains. Everything in it is true and everything contradictory to the principles found in the Bible is false. Men were willing to defend it as a standard of truth; they had wars—were willing to kill each other in order to maintain what they believed to be the truth. But can we rely on the sacred writings, on the Bible, and all the other scriptures as truth? Truth is there, but human reason gives to it various interpretations. It is plain that we would not have so many religions and so many opinions and interpretations of the different sacred writings if we knew the Truth. That is why our ideas cross so often. We have to come to the conclusion then that our bible and all other sacred writings, although containing truths in all their integrity, have become involved in man's theologizing to such an extent that the world is still bewildered.

WE HAVE consequently discarded our senses, our emotions (instincts), our reason and theological interpretation of the sacred writings as inadequate in our search for truth. Most of the thinkers who arrive at

this conclusion become self-centered, cynical or sophisticated; while a few—the chosen ones—become faithful, firm, the heralds of happiness and the leaders of mankind. These few chosen ones seem to know the truth, as they live a beautiful and harmonious life.

Their secret is obedience to the laws of the universe as revealed by the Manifestations of God. 'Abdu'l-Bahá, the Interpreter and Expounder of the Law revealed by Bahá'u'lláh for this New Age, has stated:

“No one hath any way to the Reality of Deity except through the instrumentality of the Manifestation. To suppose so is a theory and not a fact.

“That Reality which is the Essence of God cannot be conceived of by any understanding, therefore God has created a Manifestor, and in Him is reflected that Sanctified Reality.”

“God sent His Prophets (Manifestations of God) into the world to teach and enlighten man, to explain to him the mystery of the Power of the Holy Spirit, to enable him to reflect the Light, and so in his turn to be the source of guidance to others.”

This is why we have to turn to the Prophets of God as the only criterion in our search for Truth. The conditions to reach that step, however, are—as expressed in the Words of 'Abdu'l-Bahá, that “man must cut himself free from all prejudice, and from the result of his own imagination, so that he may be able to search for Truth unhindered. Truth is one in all religions, and by means of it the unity of the world can be realized.”

Only those who are acquainted with the claim of Bahá'u'lláh's Message can realize the responsibility laid upon the shoulders of those who know the Truth. Unlike previous dispensations, Truth has been revealed in this Age in the writings of Bahá'u'lláh not only for individual conduct, but also for the reconstruction and consolidation of our social order which is at present tottering to pieces. Those who are conscious of this will realize the significance of the following statement by Shoghi Effendi, Guardian of the Bahá'í Cause.

“How pressing and sacred the responsibility that now weighs upon those who are already acquainted with these teachings! How glorious the task of those who are called upon to vindicate their truth, and demonstrate their practicability to

an unbelieving world! Nothing short of an immovable conviction in their divine origin, and their uniqueness in the annals of religion; nothing short of an unwavering purpose to execute and apply them to the administrative machinery of the Cause, can be sufficient to establish their reality, and insure their success. How vast is the Revelation of Bahá'u'lláh! How great the magnitude of His blessings showered upon humanity in this day! And yet, how poor, how inadequate our conception of their significance and glory! This generation stands too close to so colossal a Revelation to appreciate, in their full measure, the infinite possibilities of His Faith, the unprecedented character of His Cause, and the mysterious dispensations of His Providence.”

THE FLAME OF LIFE

DR. WALTER B. GUY

THE spirit of life, the spirit of man, that entity of reality by which man rises above the animal kingdom and becomes human, that power which endows man with reason, and wisdom and understanding and enables him to obtain mastery over the material world, to subdue the lightning and chain the forces of nature—is from God the Creator, the Sustainer, the Beginning and the End, the Manifest and the Un-Manifest, the Knowable yet Unknowable, the Ineffable Love.

It was this spirit or flame that the lowly Nazarene, the Spirit of God (as He is called throughout the

Eastern world), spoke of, when He said, “There is a Light in every man that is born into the world. If that Light be darkened, how great is the darkness.”

His Holiness Bahá'u'lláh in the Hidden Words says; “My Lamp thou art and My Light is in thee.” “I have placed in thee the Essence of my Light.” “Thou art my Light and my Light shall never become extinct. Why dost thou dread extinction? Thou art my Glory and my Glory shall not be veiled.”

The spirit of man is an emanation from the essence of Deity, it

functions thru the brain, sees thru the eyes, hears thru the ears and is the superior force or identity, in the human organism.

At the present stage of human evolution the spirit of man is but dimly making itself manifest in human life. Far too much is the ego of man, the personality we call it, governed by the forces of greed, ambition, power over others, wealth and fleshly lusts, ignoring and oft-times unconscious of the mightier forces of the spiritual world. Disbelieving God and yet utterly dependent upon the flame or emanation which keeps the world in equilibrium and order.

Man oft-times denies God yet His attributes are on every hand and His evidences complete. For justice, mercy, wisdom, truth, etc., are the mainsprings of social order and without the manifestation of the eternal attributes no business, barter, trade, city or corporation can survive or carry on.

So in the individual life, recognition of and surrender to the dictates of the human spirit, denial of and mastery over the impulses and desires of the material man, is the full attainment of a victorious life which is destined in some glad day to be the state of all humanity, The Kingdom of Heaven on Earth.

MAN IN his essence is divine, a spark from out of the Essence of Life and Love, whom we call God. Man's true home is not of the earth, but whence he came. Out of pre-existence he appears in this realm of manifestation, and to the realm of pre-existence he returns.

That man should be conscious of this fundamental law and truth, the

Messengers and Manifestations of the Eternal One appear at stated, regular, preordained times to call men to Love, Light and Spiritual consciousness. They are ever denied but always affirm—ever oppressed but always conquer—they suffer death, but always live—they are ever imprisoned but always establish freedom for mankind.

They call man from death to life, from sickness to health, from poverty to spiritual wealth, from darkness to spiritual light, from despair to hope, from sorrow to heavenly joy.

True life and happiness on earth is found only by attainment to this spiritual consciousness. "Man must attach himself to an infinite reality so that his glory, his joy and his progress may be infinite." 'Abdu'l-Bahá also said that any truly unselfish service for the uplift of humanity is a step toward the Kingdom of Heaven—the Will of God—the World of Reality.

Hear then the words of 'Abdu'l-Bahá. "O thou who art alive through the remembrance of God." "Reality on this earth consists in the remembrance of the Almighty. Therefore let your earthly life become a mighty sign of God that thou mayst prepare the way for eternal life. Shouldst thou fail in this endeavor; thy life in this world and the next will surely come to naught." Verily true mention of God lies above all else in the teaching of His Cause. Throughout the untold ages of the past to untold ages to come the Manifestations of Deity—Messengers of Love and Light—have and will call mankind to the Knowledge of God, the Love of God, the Light of God. His

Truth, His Law, is His Claim on man. Did He not create him, Does He not sustain him, and at the last will call him to Himself?

These Messengers of Love tell us of the mighty plan of God and call us to partake of the feast, the banquet outspread for us on the Heavenly Table—celestial food of joy, intoxicating wine of the love of God, eternal identity in the presence of God. But man's ears are stopped by the noises of the earthly life and they will not hear. Their eyes are veiled by earthly splendor and they cannot see, their minds are clouded by tradition, imagination and worldly desires and they cannot understand.

HIS HOLINESS Bahá'u'lláh likens this mortal body to a cage which imprisons the nightingale of the spirit, the bird of paradise. In immortal words He writes, "ascend from the dungeon to the beautiful Plains of Life, and arise from the cage of the world to the alluring Garden of the Placeless." Again He says, "Close not thine eyes to the peerless wine of the eternal Beloved, and open not thine eye to the turbid and mortal wine. Take immortal Cups from the Hand of the Cup Bearer of Oneness, and thou shalt become all consciousness and hear the invisible utterance of Reality."

Eternal identity, eternal life, eternal joy, eternal service are found only in that state of consciousness from which we came, for which the heart of man ever longs and that life, joy and love awaits all and is for all.

God's Holy Messengers come from Him, manifest Him, and His

attributes, and like trees at the end of the desert point to struggling souls the way home, the road to joy and high content. Their hands hold out the chalice of the Wine of God—They give us Their sublime teachings, the Bread of Life.

As we study their divine teachings, turn to these Messengers of Love in loving appreciation for their unselfish gift, see with unclouded vision their wondrous love that carried them undaunted through prison, exile, shame and even to Calvary—love, unselfish love wells up from our human hearts to them and contacting the ineffable love which makes itself manifest in them and through them our inmost self is thrilled and intoxicated with this heavenly ecstasy. Then the light in the heart becomes a living flame, burning ever brighter, daily, hourly, continually burning away all selfish longings of the egoistic animal consciousness until that lover becomes a dynamic living flame, in the Presence of his Lord.

And at the last, when life's service is complete, work done, the load laid down, this flame of Love and Light shall merge into that glorious flame from whence it came—truly the Eternal Life. Not lost in a cold, passionless Nirvana, but clothed instead with the divine attributes, acquired through simple, loving service, heavenly qualities and characteristics that like jewels shall adorn the robe of glory with scintillating, celestial beauteous colors of ever living light.

Home, home with God, performing His Will, sharing, partaking of celestial joy, in the eternal, joyous service of the Kingdom of Heaven.

“THE AIMS OF THE BAHÁI FAITH”

The following most appreciative review of The Bahá'í World, is here re-published from The John O'Groat Journal, Wick, Scotland, whose Editor has frequently reviewed issues of The Bahá'í Magazine and quoted from various Bahá'í articles in his Journal.

LAST week we gave a brief review of a book entitled “The Clash of World Forces,” in which the author, Mr. Basil Mathews, after analysing present-day world movements, emphasised the point that what Christianity had to do to-day was to strive to “break down with remorseless love the walls of class and race and nation.” We wonder if he and Christians in general are sufficiently aware that the followers of Bahá'u'lláh, a Persian sage, have been proclaiming similar views for many years. Based on the spirit of truth which is essentially at the foundation of all religions, Bahá'ism seeks to promote the brotherhood of man and peace and unity among the nations through fellowship, tolerance and justice. It is non-political, and, although highly spiritual in its conceptions, has no priestly order. Bahá'u'lláh, its founder, is regarded as a Manifestation of God for this age, and perhaps for that reason he has been looked upon by Christians who know anything of the Bahá'í Cause as a sort of new Messiah. That, however, is neither the claim of himself (he died in 1892) nor of his followers, as is made abundantly clear in the beautiful volume now before us. Rather is it that, like Christ, he had not come to destroy but to fulfil. The Bahá'is accept the spiritual oneness of all the prophets and their mutual consecration to the same task of leading mankind from darkness to

light. In a most illuminating article, “The Aims and Purposes of the Bahá'í Faith,” by Mr. Horace Holley, New York, the teachings are thus summarised:

“The harmony of true science and religion; the spiritual equality of man and woman; the education of all people in terms of complete personality . . . social responsibility for every individual's economic well-being; the addition of a universal secondary language to school curriculums; the spiritual obligation of every government to make world peace its first and most important concern; and the organisation of an international tribunal capable of maintaining world order based upon equal Justice to the various nations and peoples.”

Such, they believe—and who can doubt it?—is the Divine Will. Present-day civilisation, despite all its mental activity and scientific marvels, can scarcely survive its own forces of disunity without reinforcement by a new, world-wide faith, expressive of a regenerated mankind and a higher type of social organism—such is Mr. Holley's statement of the case. In other words, the principles enunciated by Jesus Christ must become a reality in human relationships as a fundamental need of humanity in the present era.

Sufficient is contained in this volume, as in those of the two previous issues, to show how widely the Bahá'í teachings have gripped the imagination, and commanded the enthusiastic support, of many thoughtful people throughout the world. It would be quite impracticable in this notice to give any-

thing like an adequate idea of the rich and varied contents of the volume. Suffice it to say that no one can peruse it without a deep sense of the lofty aims and purpose of Bahá'ism and the noble spiritual conceptions on which it is based.

Considerable space is given to a description of the great Bahá'í Temple which is in course of erection at Wilmette, near Chicago, and which the present reviewer had the privilege of being shown through last summer. At that time he had the honour of an introduction to the architect, M. Louis Bourgeois (since deceased), and was deeply impressed by his wonderful spirituality and evident genius. The design of the Temple seeks, in M. Bourgeois' own words, to symbolise the

unity of all religions and of all mankind. It will, when finished, be something entirely new in architecture, and from the illustrations given we think it will be easily the most beautiful structure in the world. Such at any rate is the opinion of many prominent architects who have carefully examined the plans.

There is much in the Bahá'í Cause which cannot fail to appeal to all who are perplexed by the existing unrest throughout the nations. It is already a greater force than the general public are aware of, and its spiritual, cultural and sociological principles will, we think, command a much greater attention in the near future.

THE MOUNT OF FAITHFULNESS

A Height Divine awaits the severed soul—

“The Secret placeless Place of The Most High!”

It is that looming, lofty, matchless Goal

For which the mounting faithful only sigh.

O mystic nightingale! Abandon thou

The mortal dust, the mire of negligence.

O messenger of love! Hear Him Who now

Melodiously entreats departure hence.

The Beauty of Perfection bids thy flight

Unto the fragrant Garden of His Love.

Soar on thy wings into the Infinite!

Heed thy Beloved's first call from above.

Immortal phenix! Thy One Love confess;—

Dwell not save on the Mount of Faithfulness!

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THE BAHÁ'Í MAGAZINE

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STANWOOD COBB.....	<i>Editor</i>
MARIAM HANEY.....	<i>Associate Editor</i>
MARGARET B. McDANIEL.....	<i>Business Manager</i>

CONTRIBUTING EDITORS

Great Britain, Mrs. Annie B. Romer; Persia, Mr. A. Samimi; Japan and China, Miss Agnes B. Alexander; Egypt, Mohamed Moustafa Effendi; International, Miss Martha L. Root.

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THE NEED OF SOCIETY

THE disease which afflicts the body politic is lack of love and absence of altruism. In the heart of men no real love is found, and the condition is such that unless their susceptibilities are quickened by some power there can be no healing, no agreement among mankind. Love and unity is the need of the body politic today. Without these there can be no progress or prosperity attained. Therefore the friends of God must cleave to that power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the body politic. Science cannot create unity and fellowship in human hearts. Neither can patriotism nor racial prejudice effect a cure. It can be accomplished only through the divine bounties and the spiritual bestowals which have descended from God in this day for that purpose.

—'Abdu'l-Bahà.

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“There is need for an equalization so that all may have an apportionment in the comforts of life. * * * There must be a readjustment and legislation which shall equalize conditions until humanity may have composure and rest with the utmost ease.”—’Abdu’l-Bahá.

OF MANY CAUSES assigned for the economic crisis existing in this country, one emerges with considerable importance as the result of the recent returns from the income tax of last year. These returns show very decidedly that wealth is being rapidly and alarmingly concentrated in the hands of a few, and being correspondingly reduced from the pockets of the small income earners. For the first time we find actual economic evidence for the statement frequently made that “the rich are getting richer and the poor poorer.”

In the last ten years there has been an enormous increase in the number of men with incomes of more than a million dollars per year. In 1930 there were fifteen times as many receiving such huge incomes as there were in 1920, and the total amount of their incomes was twenty times greater than the total amount of income of a similar class in 1920.

This great increase in the wealth of the wealthier classes might not be open to criticism if the general prosperity of the country were increasing in equal proportion. But what is alarming is the fact that a corresponding decrease has taken place in those classes receiving in-

comes of less than three thousand dollars per year. Between 1920 and 1928 the total incomes of the people in the class of less than two thousand dollars per year dropped from four billion to one and one-half billion, and the total incomes of the next higher class—those receiving incomes of from two to three thousand per year dropped from six billion in 1920 to two billion in 1928. Where in 1920 six and one-half million men and women with small incomes had almost fifteen and a half billion dollars to spend, in 1929 the number of small income earners had been reduced to three million and they had only a little more than eight billion dollars.

These figures would seem to indicate the the rapid increase in the incomes of the wealthy was partly a transfer from the incomes of the lower classes. Certainly it shows that while the rich have grown richer, people of very moderate means have, in the last ten years, been losing ground to the extent of eight billion dollars of purchasing power.

WHAT does this mean? The loss of eight billion dollars of purchasing power on the part of the com-

mon people is a tremendous blow to the free circulation of our economic system. Eight billion dollars less to spend per year for economic goods. This, indeed, might be one of the chief causes for the lack of consumption of manufactured goods, consequent shutting down of factories, and the resulting unemployment. The prosperity of a people depends very closely upon the free circulation of wealth and of money. Anything which impairs that circulation, impairs the health and the economic life of the nation.

But, it may be stated, this income being transferred to the wealthy classes can still be spent for goods. This is not, however, the fact. There is a decided limit to the amount of money which the very wealthy can spend for their actual needs, and a psychological limit to what most of them spend for their personal pleasure and gratification. Most of the income which they receive is reinvested during normal economic periods in stocks, the profits of which must come from further manufacture of goods. Now, as amount of wealth flowing into the coffers of the wealthy increases in undue proportion to the wealth of the general community and is constantly being reinvested, there must inevitably come about a surplus of manufactured goods, the tendency being to keep on manufacturing and to force sales continually in order to increase income and returns upon investment stock.

That is just what has happened in this country. Too many goods were being manufactured, but no one was willing to call a halt. Dividends had to be paid upon invested

capital, forced measures of salesmanship were invented, and the consumer's dollar was being taken to the point even of the mortgaging of future incomes by means of installment selling. At last came the critical moment when the purchase of goods could not keep up with the rate of manufacture. Once that point of unfortunate balance was reached, the scales began to turn swiftly and inevitably in the opposite direction, toward a greater and greater difference between the ratio of production and the ratio of consumption. More and more factories had to shut down. Unemployment grew more general. The means of purchase on the part of the lower classes grew constantly less. And up to date nothing has been able to stem this economic rout.

WHAT may we infer from this? It is evident that there should be a wider distribution of wealth, otherwise the accelerated growth of capitalism would entail its own destruction. There must be greater purchasing power among the masses in order to keep up the necessary circulation of the economic life.

This most important issue is completely considered and met in the economic laws established by Bahá'u'lláh for the greater prosperity and economic stability of humanity. By means of a graduated income tax and by inheritance taxes a decided limit is placed upon personal fortunes. There will not be possible in the Bahá'í States those huge aggregations of wealth which begin to characterize the economic life of today. On the contrary, wealth will percolate down into the

masses; first, through the practice of a wider distribution of wealth in bequests; and, secondly, through labor receiving not only wages but also a definite share of the net profits of industry. Also from the public treasury financial aid will be given to all those who for adequate reasons have not received an income sufficient for their needs and the needs of their families.

This great change will come about not by force or revolution, but by voluntary acceptance on the part of the rich of this new economic structure. They will not only see the wisdom of it so clearly as to willingly acquiesce; but they will even joyfully accept the new role of co-operator with the State for the economic welfare of the whole, rather than their present role of individualistic profit-seeking limited only by vitality, ability and competitive skill.

ONE may easily conceive certain decided changes which will take place in the psychology and life of the future under these new economic laws. In the first place, since there will be a limit to personal fortunes, there will, doubtless, be a more early retirement from commercial life, making room for more individuals to take part than at present in the top level of the industrial and commercial life of the country. That retirement or economic renunciation necessitated by the economic structure will bring a happiness, a contentment and a culture to the life of the financier and industrialist such as he cannot know today, when the economic structure forces him to expend every ounce of avail-

able energy in the terrible competition of economic survival. At present there is far too little time and energy for the actual enjoyment of life, or for the enrichment of the personality in its cultural aspects. When this strain is taken off of the lives of our industrialists and commercialists they will know a peace such as they have never known before. At present, though there are thousands who would welcome such relief, they are powerless to effect as individuals any change in the relentless pace set by the mass-mind of today under the extreme system of individualism which prevails.

If the wealthy will gain in happiness through the economic laws of Bahá'u'lláh, unquestionably the masses will gain tremendously in ease and certainty of living, and in the means of more cultural enjoyment of life. With shorter hours for labor, and with the growing tendency to locate factory units outside of the large urban centers, the prophecy of Micah may literally come true, that every man shall sit under his own fig tree. In other words, the workman may own his little home and plot of ground, and have ample time to devote to a vegetable garden and other means of improving his family life. This tendency we see already starting, and undoubtedly it will grow rapidly under the new economic laws.

LET it be understood that there is intended here no disparagement of the rich as such, and no criticism of those whose abilities have enabled them to win a successful economic position. Such men not only are contributing immensely to the world

through their economic ingenuity, skill, and efforts, but are also adding to such contributions gifts of a humane nature dedicated to the amelioration of human living in many different ways. Of such 'Abdu'l-Bahá says, "Yea, verily, wealth and riches are worthy of praise if they be justly partitioned amongst the nation, but if some few be possessed of great riches, and many be reduced to poverty, then is the rich man's gold deprived of all its worth. But if great wealth be employed in the propagation of science, in the establishment of schools and colleges, in the nurture of arts, and in the education of orphans and the care of the needy—in brief, for the public benefit, then shall its possessor be accounted great, both in the sight of God and man."

There will always be a freedom for expression of the varying abilities of humankind, implying the possibility of some winning to higher financial stations than others; but for the sake of the general welfare a limit is to be set to the amount of wealth that can be accumulated by any one individual. We still would have a capitalistic

group, but modified so as to avoid the faults which are at present so endangering our economic life. Today the very richness of the intake of the capitalist is like the over-rich diet which is ruinous to the body, building up toxins that lead to fatal diseases.

THE REVELATION of Bahá'u'lláh, establishing by divine laws a new civilization, eliminate all economic ills, renders perfect health to the economic body of humanity, and in the course of time will bring such a transformation to human living as the mind at present can hardly conceive of.

Those are right who say that the spiritual life cannot duly be considered so long as the physical necessities are wanting. This is not the time to preach to the world populace abnegation, resignation and acceptance of misery for the sake of heavenly rewards. The ideal religion is one which establishes just and prosperous conditions for all upon this planetary stage of our existence, at the same time that it calls upon all to lift their hearts to God in love, in adoration, and in faith.

"The citizens of a country are like the various members and organs of the body. So long as the brain and the nervous system are coordinate in their functions there will be no jar in the constitution. But when they fall out of harmony great disturbances become manifest. In like manner when the government represents ideals of progress and justice, the people will advance and progress in their activities. Ideal cooperation will bind together the hearts and strike at the root of poverty, for preventable poverty is a source of all misery and evil. The rulers must be filled with mercy and solicitude for the condition of the unfortunates."

—'Abdu'l-Bahá.

THE BAHÁ'Í COMMONWEALTH

EMERIC SALA

One of the marked results of the Bahá'í Movement will be a new impetus and inspiration in all the arts and which we already see taking place. This article from the pen of a young man who a few years ago became attracted to the Bahá'í Teachings, we consider a striking example of a new kind of writing expressive of this marvelous new movement for humanity. It is all the more interesting as the work of youth. We are always glad to open our pages to the expressions of inspired youth in this great age.

THE world is in unrest. The competitive spirit of rivalry predominates in the lives of individuals, groups and nations. Suspicion, hatred and mistrust separate one country from another. Another war seems inevitable.

And we, who live in this world of conflict, are, in spite of our religions and culture, our skilled leaders and most accomplished statesmen, helpless when facing the problems of the world. There is, however, a way out, and we must find it, or perish.

There is one thing we have to be clear about before we can attempt to go further. In the course of social evolution, from the prehistoric times on, conditions and needs brought about certain customs, beliefs and rules. In the course of centuries the conditions changed, and the needs which once existed disappeared, while the old customs, beliefs and rules remained.

This is the situation of today. We are living under new conditions. Our needs are changed. We will not progress until we realize that our old customs, beliefs and rules must be replaced by new ones.

The world in which we are living cannot be disassociated from international rivalry, national pride or class hatred. Poverty and unemployment are its component parts.

Inequity is its foundation. Strikes, revolutions and wars are expressions of its underlying code.

And the world we are moving towards is the Commonwealth of Nations, governed by a Parliament of Men, the Guardian of the Most Great Peace. In that world there will be an abundance of all the elementary needs of life, with plenty of leisure for culture and refinement.



WE KNOW the world we are living in and we know our goal. To reach it, we need three things—a mechanism, a propelling power and a highway.

The mechanism are the people. Humanity is destined to reach its goal.

The propelling power is the law of growth, the law of progress, revitalized by the appearance of Bahá'u'lláh on the horizon of the world's history.

And all we want to know now is the highway, on which we can travel towards our goal—the Commonwealth of Nations and the Most Great Peace.

Should we study all the books of the world we will find but two roads conceived by men for the attainment of our goal.

The first is as old as men. It has been trodden by Buddha and Moses, by Christ and Muhammad, and by all the other Prophets of old with millions of their followers.

Their aim is to change the individual, and thus to bring about the necessary reform in society.

Even today, if you go to any church or synagogue, or mosque of any denomination, in any village, city or country, in any part of the world, whether you listen to a rabbi, minister or mullah, you will hear them preach individual salvation. They will summon you to love your neighbor as yourself and to return evil with good. They offer eternal happiness in the life hereafter, but fail to give us any practical solution for the salvation of our social organization as a whole.

The second road is more new. Its aim is to change first our environment, that is, our institutions, and then to bring about eventually a change in the individual.

This road is monopolized by all the radical movements of today, such as Communism, Socialism and similar organizations which come to mind.

It is beyond doubt that the first method was of inestimable benefit to mankind. Religion is the very foundation of our present civilization. Our actual code of morals is derived from it. It was the consolation to the suffering millions. It raised the moral standard of the individual.

It failed, however, to be effective in our relations as groups or nations. It is because of the influence of religion that we do not kill each other as individuals. We are, how-

ever, killing each other as organized units, despite our individual religious convictions.

The average man does not steal. We are honest in our dealings as individuals with our fellow beings. Those few who are not, are considered outcasts of society and are jailed.

If we, however, exploit, as an organized group or nation, a weaker unit, our action is beyond the influence of religion, and, therefore, honorable.

The second road leads toward social democracy and a cooperative commonwealth of nations, to be achieved through collective ownership of the means of production.

It is admitted that Socialism, using this term in the vaguest sense of the word, spread with a greater effectiveness and rapidity than any other movement in the history of the world. We cannot overlook its increasing influence and the radical changes it might force upon human society.

However promising their program and how lofty their ideals, we cannot fail to recognize the inadequacy of their philosophy in satisfying our highest aspirations, or in meeting our miscellaneous problems with which we are confronted in this new day.

Assuming that their ideals—a social-democratic co-operative-commonwealth—will be realized; that there will be an abundance of all the elementary needs of life; equal opportunity, without any discrimination, for all; an equitable distribution of the products of labor, and plenty of leisure for education and culture, man will be still craving for

something higher, and will not be composed unless and until he can find other as yet unattained ideals for the realization of which he can strive with unswerving dedication.

This is why we are compelled to discard both the first, as well as the second road as inadequate in our journey toward the Commonwealth of Nations.



HUMANITY is seeking for a road that combines the elements of both, individual regeneration and social righteousness. Any system lacking these two elements is doomed to failure. Our existing religious system fails to regenerate our social order, and our socialistic movements fail to regenerate the individual.

This explains the helplessness of our most sagacious statesmen and the fallacy of the most skillfully prepared political schemes—however genuine and disinterested in scope—when facing such problems as unemployment, disarmament and international arbitration. While we cannot deny the desire of each human being for peace, universal education and material prosperity, we lack the agency to transform this desire, potentially latent in every inhabitant of this globe, into actuality. We need an instrument that *can* transform individual desire and individual faith into positive cooperative action.

Shoghi Effendi, Guardian of the Bahá'í Cause, directs our attention to this instrument in the following words:

“Bahá'u'lláh and His Son, 'Abdu'l-Bahá, have, unlike the Dispersions of the past, clearly and

specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth.”

The uniqueness of Bahá'u'lláh's method culminates in the complete amalgamation of the hitherto isolated human endeavors, namely—individual regeneration and social justice.

The impression of the following quotations from the writings of Bahá'u'lláh and 'Abdu'l-Bahá serve as an indication of the “regenerated individual” in the Commonwealth of the future:

“O Son of Man! Thou desirest gold, and I desire thy freedom therefrom. Thou hast recognized the wealth of thyself therein, and I have recognized thy wealth in thy sanctity therefrom. By my life. This is my knowledge and that is thine imagining. How can my way agree with thine?”

“Bahá'í's consider that bestowing good upon one another is the greatest means of help to both.”

“I hope you will be just in your relations with each other, that you will never harm your fellows, that you will respect the rights of all men, and above all, consider the rights of others before your own.”

We will deal now with a feature of the teachings of Bahá'u'lláh which is new in the history of the world.

“Should we look back upon the

past," writes Shoghi Effendi (grandson of 'Abdu 'l-Bahá), "were we to search out the Gospel and the Qu'ran, we will readily recognize that neither the Christian nor the Islamic Dispensations can offer a parallel either on the system of Divine Economy so thoroughly established by Bahá'u'lláh, or to the safeguards which He has provided for its preservation and advancement."

Freedom, however democratic in its origin, is impossible without conformity to laws. No community could exist without laws. In the Bahá'í teachings we will find, however, an admonition that laws decreed by any government must conform to the divine law.

To our question as to which laws are divine, 'Abdul'l-Bahá answers: "The Laws of God are not impositions of will, or of power, or of pleasure, but the resolutions of truth, reason and justice."

In other words, we will have no oligarchy, no plutocracy.



IN THE World Commonwealth of the future, all laws, whether municipal, provincial, national or international, will be based on resolutions of truth, reason and justice. But how, we might ask, will the generations to come find legislators with such qualifications?

Bahá'u'lláh knows human nature, our weaknesses and limitations. He provides us, therefore, with a new and unique means of legislation.

We cannot go on without referring to a recent appeal of Shoghi Effendi that we should "disregard the prevailing notions and the fleeting fashions of the day, and realize

as never before that the exploded theories and the tottering institutions of present-day civilization must needs appear in sharp contrast with those God-given institutions which are destined to arise upon their ruin."

One of the most essential contributions of Bahá'u'lláh and upon which the foundation of the new civilization will be established, is the principle of consultation. It is the fulfillment of individual consciousness in this age.

Its working is simple. Communities, nations, and federations of countries elect, in a democratic way directly, or by proportional representation indirectly, a council of nine, re-elected every year. The most outstanding characteristic of this group is its objective attitude. Some people call it a prayerful attitude.

The members of these assemblies meet without any preconceived ideas. They do not represent any group interests. They do not belong to any party. (We will do without political parties in the future.) They have no personal interests in the matters under discussion. They have no ambition for fame or glory. They are not remunerated for their services. Their only concern are the interests of the people, and their only passion is for love of mankind. They are deeply religious by nature. To them service is worship. They serve men in order to please God.

Such men and women, who combine a nobility of character with mature experience and expert knowledge in the discharge of their duties, cannot fail in their attempt to reach resolutions based on truth, reason and justice.

And quoting Shoghi Effendi again: "As the Bahá'í Faith permeates the masses of the peoples of the east and west, and its truth is embraced by the majority of the peoples of a number of the sovereign states of the world, will the Universal House of Justice attain the plenitude of its power and exercise as the supreme organ of the Bahá'í Commonwealth, all the rights, the duties, and responsibilities incumbent upon the world's future super-state."



WE ARE, therefore, justified in foreseeing in the not too far distant future a situation when there will be economic justice upon the earth; when the loftiest aims of our present-day idealists will be attained; abolition of poverty will be assured, with ample provision for the aged and sick; when such terms as illiteracy, unemployment or war will be

obsolete, and when the dream of the poet the "Parliament of Man and the Federation of the World" will be a reality.

Who, we venture to ask, with any sense of responsibility for the age in which he is living, and love for the welfare of the human race, could remain indifferent to the following challenge pronounced by the Guardian of the Bahá'í Cause?

"Leaders of religion, exponents of political theories, governors of human institutions, who at present are witnessing with perplexity and dismay the bankruptcy of their ideas and the disintegration of their handiwork, would do well to turn their gaze to the Revelation of Bahá'u'lláh, and to meditate upon the World Order, which, lying enshrined in His teachings, is slowly and imperceptibly rising amid the welter and chaos of present-day civilization."

Bahá'u'lláh is the Divine Physician who diagnoses the world's malady; for the whole planet is ill and needs the power of a great specialist.

Bahá'u'lláh's teachings are the health of the world. They represent the spirit of this age, the light of this age, the well-being of this age, the soul of this cycle. The world will be at rest when they are put into practice for they are Reality.

Praise be to God, the doors of divine knowledge are flung wide, the infinite light is shining, and to such as believe and obey the divine mysteries are revealed.

—'Abdu'l-Bahá.

REMOVING BARRIERS

LIDJA ZAMENHOF

An address given in Esperanto at the Bahá'í Library in London and translated by Miss Evelyn Baxter. Miss Zamenhof, well known as the daughter of the creator of Esperanto, has recently completed a translation into this universal auxiliary language of "Bahá'u'lláh and the New Era," by Dr. J. E. Esslemont.

COME to you from a distant land not very well known to you. Only a journey of two days from here; it is, however, foreign to you.

How large our earth was once; how small it is now! Once it seemed the center of the universe, now we know it is but dust. Once it took years to travel round it, now, in the days of steam, electricity and radio, it has ceased to be an unpassable space; it is becoming more and more the territory of one mankind; the whole earth has become the fatherland of all, the home of one human family.

May that family be happy! An old proverb says that man is the forger of his fate. Whether mankind will be happy will depend on itself.

Mankind at times resembles a band of children who have wandered into a forest, not heeding the warnings of their elders. There, having lost their way before nightfall, they curse and weep and grind their teeth, and, blaming one another, begin to fight. And at that moment, when, perhaps, from afar shine the eyes of wolves or enticing will-o'-the-wisps on the marshes, suddenly is heard the father's voice showing the way home. Children would immediately run home. And mankind? If it obeys the Voice it also will be saved from the forest at night; otherwise it will become the victim of the wolves.

In these last days mankind has entered a forest where thorns wound the body and the feet sink in a bog. It is not the first time it has turned aside from the path. Many times has the Father saved it from danger. But now the people have entered such a wilderness that they have lost the hope that the Father will find them there, that His voice will reach them; they even doubt whether they have a Father.

But the Father loves His children and does not leave them to perish helpless.

The Father's voice calling to mankind is the teachings of the prophets. The voice, calling through the dense forest in these last days of despair, is Baha'u'llah. His teachings lead again to tranquility, peace and safety.

He reminds us that we are children of one Father, members of one family, dwellers in one home; that we must make this home a sanctuary of peace, not a battlefield.

I remarked at the beginning that I come from a country not known to you. Can the country of any nation be other than a room in the home of the family of mankind? However, room is sometimes separated from room by a high step. What is this step which presents a barrier between peoples? Not mountains, for already tunnels pierce them; not distance, for steam and electricity conquer it. This dividing step is the feeling of foreignness; and one of the chief sources of this feeling

is diversity of language. We have taken the hatchet and are chopping away this step—let nothing separate us!

Some of you, perhaps, attended the Twenty-third Congress of Esperanto, the International language, which ended a few days ago at Oxford. Did you not feel, looking at that mass of different nationalities, that something great and

holy was happening there? That the peoples, who, according to the Bible legend, were scattered at the Tower of Babel have come back to their fatherland, to their home? If you felt this and understood, do not stand on one side. Together with us, take the hatchet and help us to chop away the barriers, so that no longer shall anything stand between the children of mankind.

ZAMENHOF: THE MAN

L. N. NEWELL

This article, reprinted from "International Language," gives an excellent picture of the man who created Esperanto. The author calls him a genius. It would seem clear, however, that his success was due not only to genius, but to divine guidance, which flowed to him because of his utter sincerity, devotion and self-sacrifice in the spread of the great ideal of an international auxiliary language.

ZAMENHOF' was an indefatigable worker. All his life, except during the days of his last illness, he had to struggle to keep his family, and for an oculist amongst poor people, the struggle was a bitter one. From Esperanto he made no profit, except royalties on the sale of his works, which certainly did not make good the losses caused by the inevitable neglect of his practice. Lack of money made difficult even traveling to the international congresses; the childlike excitement discernible in his letters on his journey to the Sixth Universal Congress in Washington shows how great was the event in his life, and how great were the efforts which it cost. In spite of money worries, ill-health, bitter opposition and mockery, he fought on and worked unceasingly, and in none of his work is there any sign of discouragement (except, per-

haps, in the poems *Ho'mia kor'* and *Mia penso*) or bitterness.

One looks for the motive which enabled him to persist and conquer. As we have seen, it was not love of money. Nor was it ambition or love of power, for when, in 1889, it was proposed that the American Philosophical Society should call an international conference of scientists to elect an auxiliary language, he offered to hand the matter over to them entirely and "to retire from the scene"; and, as we know, at a later date (as soon as it was practicable), he gave up all rights in his invention and all official positions. He wished for none of these. His aim was to give humanity peace and ease from the suffering caused by dissension and war, and he saw that a neutral means of communication would be one of the most important factors in achieving that aim. He was an idealist through and through, and he strove for his ideals

with a passionate tenacity which sprang from the simplicity of his character. That simplicity gave him the strength to inspire his followers with his own ideals; to that fact it is due that Esperanto survived the early years. At times he showed even a touch of naivety, as, for instance, when he proposed to collect the names and addresses of ten million people who would promise to learn Esperanto, before asking any one to begin to study.

But he was shrewd, too. He expected no miracles, and foresaw opposition from the first. In his first textbook he answered in advance almost all the objections which can be raised against an "artificial" language. He realized that to make headway, the new language must be stable, and that to be stable, its basis must remain unchanged until the language is universally accepted. Hence, the principle of the inviolability of the fundamental grammar of Esperanto, which has caused so much controversy. It is safe to say that Esperanto would have gone the way of a hundred ephemeral projects, dying stillborn, if it had not been protected by this "dogma." When the famous Delegation was convened in 1907 for the purpose of choosing an international language, he pointed out from the first that it lacked the necessary authority, and that its choice, whatever it might be, would be ineffective; and the Delegation was indeed a fiasco.

He had a vein of wise disillusionment, as is shown by the following paragraph which appeared in *La Esperantisto* in 1891:

We must not forget that the world has always remained abso-

lutely deaf even to the wisest of moral sermons, but remember that it flies to that which appears to have achieved success. For ourselves we may realize that our task is still very difficult and perhaps for a long time to come will demand an iron patience; but to the public we must always show a cheerful face. We must not lie, as the Volapukists did, inventing great and important facts, taken from the air; but also we must not forget that mankind, for whose good we are working, is a sick, obstinate child, who will take no medicine unless we take pains to sweeten it.

We have no record of unkindness or injustice of any kind, but the following letter shows that he could be tart, when occasion justified it:

Your letter is signed: "One of the warmest friends of the language Esperanto"! I do in fact remember that from time to time you send me letters asking after the progress of the affair; but you have never written to say what you yourself are doing for our cause. The "warm friend of our affair" is not he who is always asking questions, but he who works for it and spreads it. Instead of asking me every month what has been done, you should ask yourself, "What have I done for our affair during the past month?"

I quote these texts to show that Zamenhof's character had its due proportions of salt. We may guess that many letters like the above were required.

With all his simplicity, perhaps because of his simplicity, he showed in his leadership of the Esperanto movement a sagacity and statesmanship which amounted to genius. I need not dilate on the innumerable

pitfalls besetting the inventor of an instrument used by all sorts of men, in all parts of the world. It is sufficient to refer the student to the speeches and articles in this book, in which he points out that Esperanto must have a democratic government; that the language must evolve slowly and naturally in use, and not by sudden changes; that it must be tied to no religious or political theory (not even to Zamenhof's own dearest cause, pacificism and internationalism allied with the noblest sort of patriotism). His sane guidance was the determining factor in the constant and orderly progress of the movement, and his good influence is still felt today.

I have used the word genius. This is the only word which is adequate when we are considering his creative work on Esperanto. When he compiled the language, research work on the elements necessary in an artificial language was hardly begun; he must be considered as the pioneer and greatest master of the subject. Familiarity with the result of his labors does not breed contempt; on the contrary, it is the common experience of those who have studied Esperanto deeply, that their admiration and wonder grow with increasing knowledge. That is the proof that he worked well; and those who have followed in his steps have never equalled him. The superiority of Esperanto results partly from that ten years' constant testing which it had before appearing in public; but it results too from the fact that its author was a genius.

"Genius" here includes the term "artist." It is curious that nowhere in his articles and letters do we find any mention of selection of



*Dr. Ludoviko Zamenhof, creator of Esperanto,
a universal auxiliary language.*

words, or arrangement of grammar, from the artistic point of view; he never touches on aesthetics. It is possible that he never presented this side of the question even to himself. But the beauty of sound and association in Esperanto could have been imported only by one very sensitive to beauty; he was undoubtedly a great, unconscious artist—the language itself is proof of this.

Above all we receive an impression of a modest, lovable man; one who was sincere in all things, an enthusiast who never thrust his views on others; a determined worker who never wavered from his aim. His personality calls forth a deep respect, and even from those who never knew him in the flesh, an affection which explains the enthusiasm and sacrifices of those who had the privilege of working with him.

THE CHAMPIONS OF REALITY

DR. CHARLES S. FRINK

There is an ever-growing tendency toward unity and understanding between science and religion. How this unity can be attained is told us by the author; and those leaders of science and religion who are honestly working to bring about this unity he classes as "Champions of Reality."

IT must be apparent to those who have followed the trend of current literature, that the gap which has existed for so long between religionists and scientists is gradually closing up.

Prior to the advent of this scientific age, dogmatic religionists have systematically and with various motives succeeded in cultivating the weeds of superstition in their own minds and in the souls of their followers. But any attempt today to perpetuate the imitations and superstitions of the dark ages in this "Age of Light," becomes increasingly difficult as human understanding broadens and develops.

Scientists, as a whole, are naturally reluctant about associating an admittedly incomprehensible and insensible God with matter and its phenomena. Except for those who have faithfully studied and accepted the illuminating, all-inclusive teachings of Bahá'u'lláh, the problem of adjustment seems to remain unsolved as if pendently waiting for some belated superhuman power to perform the nuptials of science and religion.

The idea that science is of the head and religion is of the heart is not new to many. That religion must conform to science and reason there can be no doubt in the minds of those who have realized the import of the authoritative utterances of Bahá'u'lláh, Who says:

"If religion does not agree with the postulates of science nor accord with the regulations of reason it is a bundle of superstitions; a phantasm of the brain. Science and religion are realities, and if that religion to which we adhere be a reality it must needs conform to the fundamental reality of all things."

Science can be as wrongly dogmatic as religion. But, fortunately, there are many eminent scientists who have avoided the pitfalls of dogmatism. They have not all allowed their intellects, as it were, to paralyze the intuitional susceptibilities of their hearts. A noble expression of this type is found in one of the recent statements of Dr. W. R. Whitney—"A world figure in science":

"The will of God, the law which we discover, but cannot understand or explain—that alone is final."

If the final results of scientific research should lead to the general conviction that the beginning and the end of all creation, with its countless phenomena, is because of the "will of God," would it not be the greatest possible achievement towards the fulfillment of the Lord's Prayer?



IN REALITY, science and religion have always been affinities—a temperamental balancing, so to speak, of the extremes of extroversion and introversion. Heretofore, the anti-

pathetic guardians of science and religion would not sanction such an affiliation. The arrogant religionists looked upon their ward as being too heavenly to associate with an earthling whom the scientists were determined should, at least, possess some exact knowledge of the correlative forces of its physical existence.

Essentially, religion must be the same today as always. But man, through his ignorance and selfishness, has covered Reality with the accumulated trappings and traditions of the ages until its perfect figure has become a fantasy and an object of ridicule in the sight of those who are heedless and unwise. It has been the peculiar office of science to help destroy these tinsel draperies and subtle forgeries, one or more at a time. Who can say that such an exposure is not another manifestation of the "will of God?"

The exactions and perplexities constantly confronting the scientific researcher seem to prevent him, with a few individual exceptions perhaps, from becoming dogmatic over that which, at best, has to do with proximate causes.

Science, we are informed, "Is knowledge reduced to law and embodied in system." Such being the case, it is not difficult to imagine why the work of the physicist will always be confined within the limits of sense and matter. Should he discover ways and means to materialize, measure and weigh the properties of conscious mind, would he not still be the physicist? On the other hand, should the physicist attempt to develop the alleged occult phase of psychometry by which

he might further study and record the unconscious states, qualities and powers of the human soul, would he not then become a metaphysician also?

Exact science demands that the scientist, who would be successful, must possess the inherent qualities of truthfulness, otherwise, we could expect no more from him than a juggler's performance. The invention of the electric light, for example—commonplace as it now seems—necessitated innumerable conjurings with the occult forces of nature before it could be presented to the world in the form of a dependable commodity which is as necessary to the convenience and enlightenment of the enemies of science as it is to the scientists themselves.



WHAT EINSTEIN calls the "cosmic religious sense" is, no doubt, deeply rooted in the soul of every true scientist. Paradoxical as it may seem, the "cosmic religious sense" or "creative urge" as others have designated it, may be as keen in the mind of the physicist who is working day and night to produce a gas that could be used for the destruction of his fellowmen, as it is in another who might be searching for knowledge of a way to produce cheap motive power from the air. The original purpose of the two scientists is the same, viz., to control the forces of nature. Should the efforts of both prove to be successful, the accomplishment in either case will have been legitimately within the field of science, while their motives, from a moral-

ist's point of view, may be directly contrary.

There are many people who are inclined to look upon the scientist as one who, because of the exacting nature of his work, must be temperamentally cold and unemotional. This may appear to be true because of the scientist's absolute refusal to take any unproven theory for granted. It is admitted that there may be certain scientists whose emotional natures have become more or less dormant; nevertheless, they must have imagination. Any theories which the scientist may develop in the abstract are so built with the distinct understanding that, until his theories are proven, he must regard them only as mental images or patterns until he has made them tangible and workable.

In the laboratory, the scientist is free to indulge his imaginative powers to the utmost. Here he may quietly theorize and dream to his heart's content. Here the whole of creation becomes his mental playground, and yet the task is always before him to demonstrate the soundness of his theories and to reduce them to practical usefulness and, as the psychologist might say, "He must objectify his mental images before he will be recognized as a scientist."

The great protagonists of the renewed religion of God for our time (the Báb, Bahá'u'lláh and 'Abdu'l-Bahá) teach us that "Man is the collective center of all phenomena." Long before the time of Christ, Socrates seemed to realize this truth, hence his injunction, "Know thyself!" It is a large order and would be quite beyond our limited human powers to fulfill were we not

so fortunate as to have been born in the early morning of a New Day wherein we may expect a quickening of the soul's powers in fulfillment of the prophecies of the great ones of the past.



SCIENCE is doing much to deepen our knowledge of the interdependence of our physical and mental functions. True psychology, or "The science of the human mind or soul," is also adding much to our better understanding of the soul's operations, powers and functions—but, let it be borne in mind that there is as marked a distinction between true and pseudo or false psychology as there is between the true scientist and the juggler.

The most important lesson one can learn from the study of true psychology, perhaps, is that his own soul is the intermediary between his visible world of effects and the invisible world of causes, or, to quote from the Bahá'í Scriptures:

"The soul hath two phases: the higher aspireth to the Kingdom of Abha, and the lights of the mind shine forth from that horizon unto its higher sphere; the other phase inclineth to the lower concourse of the material world and its lowest sphere is enveloped in the darkness of ignorance. But when light is poured upon this phase (the lower) and if this phase of the soul is capable of receiving it, then 'truth hath come and falsehood vanisheth, for falsehood is of short duration'—otherwise, darkness will surround it from all directions and it will be deprived of association with the

Supreme Concourse and will remain in the lowest depths.”

After studying the foregoing statements, the consequent question would naturally be, “What is my personal responsibility in the matter of preparing my soul to receive the light?” Reading further in the Scriptures the answer is found in the following statements:

“The prophets also acknowledge this opinion, to-wit: That *education* hath a great effect upon the human race, but they declare that the minds and comprehensions are originally different. And this matter is self-evident; it cannot be refuted. We see that certain children of the same age, nativity and race, nay, from the same household, under the tutorship of one teacher, differ in their minds and comprehensions.”

“No matter how much the shell is polished, it can never become the radiant pearl. That is to say, training does not change the human substance, but it produceth a marvelous effect. By this effective power all that is *registered*, in *latency*, of virtues and capacities in the human reality will be revealed. It is for this reason that, in this

new cycle, *education* and training are recorded in the Book of God as obligatory and not voluntary.”

From the above it will be clearly understood that education is the means by which the mirror of the soul is polished and prepared to reflect the rays of light from on high.

Education, it must be remembered, is dynamic. It is ever progressive and it is incumbent upon all who would be prepared to receive the light to constantly readjust their minds to new discoveries of the law which Dr. Whitney so conclusively calls the “will of God” as it is manifested in all phases of our existence.

When the leaders of ancient, outworn religious creeds—with their innumerable sects—have learned to readjust their minds to the basic idea, namely, that religion must conform to science and reason, and the scientists will have agreed that the mysterious forces of nature cannot be accounted for except as manifestations of the “will of God,” may we not then speak of the millenium in the present tense and hail our modern religionists and scientists as the Champions of Reality?

“As we witness on all sides the growing restlessness of a restless age, we are filled with mixed feelings of fear and hope—fear, at the prospect of yet another deadly encounter, the inevitability of which is alas! becoming increasingly manifest; hope, in the serene assurance that whatever cataclysm may yet visit humanity, it cannot but hasten the approaching era of universal and lasting peace so emphatically proclaimed by the Pen of Bahá'u'lláh. . . . Let us take heart therefore, and labor with renewed vigor and deepened understanding to contribute our share to those forces which, whether or not cognizant of the regenerating Faith of Bahá'u'lláh in this age, are operating, each in its respective sphere and under His all-encompassing guidance, for the uplift and the salvation of humanity.”

Shoghi Effendi,
Guardian of the Bahá'í Cause.

THE FUTURE RELIGION

HOWARD R. HURLBUT

The author, connected with the municipal government of San Francisco, has frequently written for the Bahá'í Magazine. He now contributes a series of articles describing the Bahá'í Movement as the fulfillment of prophecy, the solution of the world's present needs, the perfect civilization that has been awaiting the enlightened efforts of mankind.

NOW, for more than twenty years, the *Bahá'í Magazine* has been engaged in making known the teachings of the Bahá'í Revelation, discovering to the world their effect upon the individual and the national life—in the individual instance, the inspiration to the great adventure in entire selflessness of striving to disseminate this new expression of the age-old Truth; and in the wider fields of national optimism, the introduction of the principles voiced by Bahá'u'lláh as a corrective of existing evils between peoples of different races and nationalities.

The world has been witness to the continued effort of nations to incorporate the Bahá'í principles in their treaties and relationships, and yet, those responsible for this have remained in ignorance of their source. The principles referred to are Equality of the Races, Equality of the Sexes, Equality of Opportunity, Universal Education, a Universal Auxiliary Language, a transposition from merely national fealty to that of loyalty to the whole human race, an International Court of Justice, a League of Nations, an Adjustment of the Relations between Capital and Labor, in the establishment of an economical condition which shall eliminate poverty and proscribe the hoarding of wealth for the advantage of the few.

All of these were sent forth as

divine mandates more than sixty years ago, at a time when there was no consideration nor observation of them in any land, and they are functioning at best only lamely today for the reason of their non-association with divine motives through their attempted adaptation by purely political means.

Then, too, Bahá'u'lláh voiced other vital principles which peoples are not according recognition and which have been limited in their acceptance to those who have accepted as valid the Bahá'í Revelation—the Voice Divine. These are the singleness of purpose and of authorization of every great Revelator throughout the ages who has appeared in the establishment of a school of religion—a condition which compels the recognition, also, that there is only *one religion*, and that, the unassailable Word of God.

It may be seen that in giving acceptance to these, all religious prejudice will be wiped out and with the gradual wakening to realization of the universal brotherhood of man, accompanied by the assumption of the responsibilities which such a relationship compels, wars will cease to be and a spread of prosperity and augmented comfort be inevitable.

There are many remaining blind to the beauties of the revealed Truth who are curious over the mystical utterances contacted with in Holy Writ, and it is not unbelievable that

some of these, given explanation of that which hitherto has remained subject to surmise, might be attracted to an investigation of the source of that Truth which could make plain the concealed verities. It is to such that this thesis is offered as something over which to ponder and, according as it may appeal to reason, accept.

Nor infrequently comment has been made over the improbability of divine inspiration being associated with the Bible, which is filled with matter not appearing to be consistent with divine thought and also with allegorical presentments which constitute a cloud to conceal such meanings as may be attached thereto. They ask why so many crudities are injected into Holy Writ and also why God didn't give truths in plain and understandable terms, and that is an entirely rational query to be put if one does not grasp the intent of the form.

One has only to refer to the latest of our dictionaries to discover lists of thousands of words which have become obsolete, and if this obtains in association with the limited period of which lexicographers treat, it must be rational to assume that back of that time there were in use unnumbered thousands of words of which we have no knowledge.

The Prophets were dealing with affairs and conditions which they visioned were to exist upon the earth thousands of years after their own time, and had they employed to record these events and conditions the idioms then in use it must have ensued in the passing of generations their record would have passed to the oblivion which we

have discussed in relation to words in general.

Therefore, having the wisdom to foresee this obsolescence, they set their determinations regarding the future in terminologies based on the eternal verities—those things which were and are and ever will be present in the world—the sun and moon and stars, water and air and light, rivers and streams and sea, clouds and earth and stone, man and woman and wife, and numbers of other objects time cannot destroy. That was *one* reason—*preservation*.

THERE was another reason. When these allegories and symbols were employed, it was also written that the Word was not for private interpretation, and that these secrets were to be sealed until “the time of the end”—a term which is itself an allegory and has been the cause of endless controversy, having been generally accepted to indicate that when certain prophesied conditions should obtain in the world, the world itself would be at an end—the Day of God, the Day of Judgment, the Resurrection. This “other reason” was that in the “time of the end,” when One should appear who would demonstrate the knowledge to make clear the meanings in the concealments of Holy Writ, this capacity would constitute one of the proofs of His divinity.

II.

WHILE an intent of this thesis is to treat in the larger measure of applied prophecy, its purpose will be the better served if there shall be made clear the real meaning of some of the disguised and disputed passages. And this brings us to a consideration of the 36th verse of

the 30th chapter of Isaiah—a verse which before this era has never been given acceptable explanation. It reads:

“Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound.”

The best that Bible commentators have been able to weave out of this has been that at some time in the experience of the race the illumination emanating from our present solar center will so vastly transcend that to which we have been accustomed that night itself will be dissipated, regarding which the main difficulty would seem to be the ability of man to endure it.

Wheresoever the term “the day” or “that day” is employed in prophecy, associated with some great event, it has reference to *this day* in which we are living, and to understandingly discuss this requires a harking back to the day of “beginning”—that is, the story as given to us in the opening chapter of the book of Genesis. Because a Manifestation of God brings spiritual illumination to mankind, he is likened to our phenomenal sun and is called a S-U-N. And, because the sun is inseparably associated with day, he is also called D-A-Y. And, as we determine a day to constitute the period between dawn and dark, so, too, the period during which the spiritual teachings presented by a Manifestation have the power to influence to spirituality the souls of men, is called His Day.

That one who follows immediately in the footsteps of the divine messenger to explain his Word and

spread the cause is styled moon, because he rises in a reflected glory, just as our satellite of the night reflects the light of the sun.

WHEN we approach Creation, we see it as something not related to the bringing into existence this earth of ours, nor of any sphere in the universe of worlds, nor, indeed of any substance whatsoever, because, if we shall accept God as perfect, we must conclude there never was a period in which everything was not, all being co-existent with God. Had there been at any time something lacking in the universe, necessary for God to create, it would imply an imperfect world and therefore an imperfection in the Creator, which is an entirely impossible assumption.

No, Creation, when applied to bodies like this earth of ours, does not mean the bringing into being of anything new, but, instead, an introduction into a field in which it had theretofore been strange, of something infinitely old. But, the term “Creation,” as employed in Genesis, does not mean even this—it means the creation of souls. That is, out of the darkness and ignorance, the glory of the Light brought recognition of the purposes of God.

Allegory and symbology saturate the entirety of the Scriptures with their incomparable utility for the preservation of the record of the intent. The “Garden of Eden” is the first of these allegories after that which we have discussed as Creation. As given to us almost daily in the press and in numerous periodicals, scientific investigation has determined that this earth of ours, to which some religionists persist in attaching a life period thus far of only six or seven thousand

years, must have endured through incommensurable billions of years, and this conclusion of science is directly in line with the declaration of Bahá'u'lláh that the present cycle in which we are and of which we are a part, is merely one of unnumbered thousands of similar cycles of like thousands of years duration which have obtained on this planet, during which people have risen from states of ignorance and deprivation to planes of the highest intellectual and spiritual attainment, then to retrogress or, by some seismic cataclysm to be almost completely wiped out, so that all knowledge of that which has gone before is lost to the succeeding remnants of the race.

Possibly, this can be more clearly grasped if we shall assume that the recession of the antarctic ice cap and the increase of the arctic cap shall in a not far distant future become of such magnitude that a tipping of the earth will bring about an almost complete submergence of areas now exposed, such submersion continuing sufficiently to be destructive of the major portion of all life. Thus, to have again the race-beginning in people of little or no attainments, were the islands of the southern seas to be lifted as continental areas, the populace would be dense in its ignorance, and the small understandings during the earlier generations be lost because of the absence of competent instruction and guidance.

Such a condition, therefore, may be pictured in the dawn of this cycle, when the people without understanding of right and wrong were in an edenic state—they could do no evil, because what they did was in the absence of knowledge. That

was their true "Garden of Eden," and it continued until their state becoming hopeless of voluntary development along spiritual lines, out of their midst arose Adam as the first "Day" and brought them the Light, exposing for their guidance the divine principles in life's true relationships. It was in this dawning *cognizance* of their past error that their "Fall" was accomplished—not a fall from grace, but a fall from their edenic experience in being ignorant of sin.

The "Fall" was in reality a rise from a plane of ignorance to a station of understanding. The manner of their acceptance of this teaching by Adam is also indelibly inscribed in scriptural allegory, showing evil (personified in Cain) battling with and becoming victor over good (personified in his brother, Abel).

It exposes the conflict in the individual soul between the promptings toward evil and good—a condition which has shown no change from that time to this.

While religionists, as a rule, regard the Holy Books to have been revealed for a spiritual purpose, they have persisted in applying to material affairs what is to be found therein. They have done this with the creational story, as we have said, but inasmuch as the narrative related solely to matters of the spirit—the creation of souls—we can now understand Adam in this allegory as "the first Day." His teaching endured as a means of guidance until human egotistic assumption and selfish striving plunged mankind into a night of ignorance, out of which came the dawn of the second day of creation, in the appearance of Noah.

(To be continued)

THE SHRINE

CLARA WEIR

BY a happy coincidence I arrived at Haifa in time to participate in one of the most important celebrations of the year, namely, the observation of the Ascension of Baha'u'llah.*

We set out for Bahji just at night-fall, Zeah Khanum, the mother of Shoghi Effendi, Ruha Khanum, the second daughter of 'Abdu'l-Bahá, a Persian pilgrim, and I, occupied the same car.

Our route lay through the narrow streets of Haifa, and thence along the shore of the Mediterranean, the road running so close to the water that the tide washed over it in some places. There was an invigorating, salt-laden breeze. To the left we could still see the gentle breakers, and to the right, the billowing white sands, with, here and there, a cluster of palm trees, dimly silhouetted against the sky. Scarcely a word was spoken during that drive; it would have seemed irreverent to break the silence.

Arriving at the Shrine, we found a large gathering of men in the garden, one of whom was chanting a Tablet of Bahá'u'lláh. We took seats outside with the women, but after a time, repaired to the interior of the Shrine.

The outer chamber was brilliant, the large cut-glass chandeliers scintillating with myriads of candles, and on a table a number of candle-lighted lamps threw their radiance upon delicate rug and velvet drapery. The outer Shrine is two stories

high, with no windows on the ground floor, but having several above on each of the four sides. Through these windows one could see the blue sky, and beneath them, electric lights, the only suggestion of Western atmosphere, brought into relief the color and waxen texture of tropical plants, which form a miniature garden in the center.

Dark clad forms reverently sat along the walls or moved silently toward an open door through which flooded a radiance not only seen, but felt.

The inner Shrine, while dimly lighted by lamp and candelabra, yet revealed the soft green velvet draperies, and Persian rugs, and exquisite urns filled with flowers which shed their fragrance as rare incense in honor of a King. There was no somberness here, but rather, a regenerating atmosphere, which, while bearing comfort to the weary heart, yet filled one with a heavy sense of loss and indefinable longing. One realized, here, the kinship of joy and sorrow. Those who had gazed upon the splendor of His personality, silently wept. What memories must have crowded in! What heavenly bounty had been theirs to behold the King of Kings, the unrequited hope of generations, but the fulfillment of their own.

After kneeling in silent reverence at the Threshold, each one, still facing the Shrine, entered an ante-chamber, to make room for the men. Shoghi Effendi entered first, and

*This date is observed May 28th of each year.

knelt before the inner Shrine, after a few moments retreating to the outer chamber. The room was rapidly filled, as men, old and young, reverently approached the Shrine. Shoghi Effendi then chanted a Tablet, yet untranslated, which while literally incomprehensible to a Western pilgrim, yet conveyed its spiritual beauty, and broke the restraint of the sorrowing ones.

The chanting over, and homage offered at the Holy Threshold, the chamber was again emptied, and devotions were resumed in the garden. This rotation continued throughout the night.

The moon had now risen, lighting up tall cypress and brilliant flower, but a rich tenor voice in holy chant, recalled one's attention to the devotion. One observed that in this Tablet the names of Bahà'u'lláh and of Abdu'l-Bahá were mentioned. I was told that it was the chanting of poems inspired by the noble lives of these Divine Messengers of God. One experienced deep regret at not being able to understand the words.

Again the believers entered the Shrine, until it was filled as before. At three o'clock, the hour of the Ascension of that Glorious One, Shoghi Effendi, Guardian of the Bahá'í Cause, again approached the Holy Shrine, and again chanted the sacred words which penetrated every heart and made it respond with gratitude, and renewed dedi-

cation to the service of the Most Glorious.

When we retired from the Shrine, the first streaks of dawn had already appeared in the eastern sky, while a sacred silence broken only by the song of bird, seemed to permeate all nature.

It was four o'clock when we began our homeward journey. Daylight soon brightened the landscape, and what had been only dimly outlined at night-fall, now assumed shape and color; the dull green of olive tree, in contrast with the dark green of spreading cedar; the graceful movement of robed figures, each bearing a burden upon its head; the small flocks driven by Arab and dog; a camel, or a donkey, laden with produce, all combined to add picturesqueness to the scene.

In spite of the drowsiness that gradually settled upon one, the tranquility of the morning kindled the imagination, and one saw, again, the Master traveling over the same road, many times weary with the weight of burdens, too heavy for an ordinary mortal to bear, and yet with what hope He must have gazed upon that glorious scene—Mount Carmel in the distance, with the city of Haifa snuggled at its foot; the beautiful bay, one day to become a great harbor—and one suddenly realized that here lay the concrete fulfillment of His hopes and that this was 'home.'

“Prayer and supplication are so effective that they inspire one's heart for the whole day with high ideals and supreme sanctity and calmness. One's heart must be sensitive to the music of prayer. He must feel the effect of prayer.”

—'Abdu'l-Bahá.

REFLECTING THE LIGHT

ELWYN SURGES

This brief but illuminating article came to us in answer to the editorial in the January number of The Bahá'í Magazine, in which we had made a request for correspondence on the ways of improving one's spiritual life in the midst of pressing daily activities. We are glad to have this contribution, and hope that others who have any helpful message to contribute will feel encouraged to submit their ideas.

ARE there periods in our lives when we feel we have little time for reading and studying Bahá'í principles to perfect ourselves?

It is during these very periods that we may put into practice what we already know. And after all, it is only those principles that become active that are really our own.

We wish to acquire perfections. But do we see perfections in every person and in every thing that concerns us in our daily lives even in trivial affairs? We may think we do. But checking up on ourselves, sometimes the results are surprising.

It is related that once as Christ and His disciples passed the corpse of a dog, all the disciples exclaimed on the deformity and dissolution of the animal; but Christ looked until He found the beautiful white teeth, then commented only on the perfection of the teeth, disregarding entirely all the defects. Christ looked at the praiseworthy qualities always.

AS BABA'IS, we find there are scientific reasons why we must gaze only at the divine and perfect attributes. It is facing the sun instead of the shadow; seeing the positive qualities as real, the negative as unreal. We have learned "that we

are as mirrors; that as physical objects receive the light of the material sun and reflect it to the degree in which they are able, so we likewise receive the light of the Sun of Reality and reflect it to a greater or lesser degree, according as we are able," there being no ingress or egress of divinity.

To reflect, we must turn toward the Sun of Truth, as we are exhorted all thru the Scriptures. Upon first thought we naturally suppose we are turned toward the Sun of Reality—that certainly is our intention. But remembering that it has been said "that we are turned toward that which we love the most and that which we love the most occupies our thoughts to the greatest degree,"—on applying this test, we might discover something altogether different from what we supposed. It is so easy to be actually turned toward the shadow, without knowing it! In other words, we may be like the disciples, looking more often at the imperfections.

Could we improve and perfect ourselves more by any one method, than by adopting the practice of striving to see perfection everywhere, at all times? This practice is turning toward the Light, turning towards the Sun of Reality indeed. For was not Bahá'u'lláh the Blessed Perfection?

THE COMING OF THE SON OF MAN

LOVE WAXED COLD

("Because iniquity shall abound, the love of many shall wax cold."—Jesus.)

In the loveless cold of wintertime
 Far seems the warmth of Love's June Day.
 The Son of Man would bring it near
 To souls possessing power to hear
 And will to walk Love's Way.

WINTER PASSED

(Suggested by the Song of Solomon.)

Lo, the winter even now is passed,
 The time of soul-depressing dearth;
 The certain signs of Spring are clear;
 The time of singing birds is here,
 The flowers appear on earth.

Though the little foxes spoil the vines
 Because of tender grapes they bear,
 They shall be taken soon, and God
 Shall feed His people with His Rod
 And make His Garden fair.

He will take away the bramble patch
 And bring a beauty before unknown!
 Earth shall become a garden spot,
 A joyous life the common lot,
 With Love upon the throne.

"IN THAT DAY"

("Prove me now, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10.)

In the day when the people perforce shall prove
 The God of Love who waits to bless,
 The windows of heaven shall be opened wide;
 All hungers shall be satisfied—
 All fed from Love's largesse.

WALTER H. BOWMAN.

THE UNSEEN ARMY OF SCIENCE

MARTIN L. DAVEY

The following is part of an address delivered by Mr. Davey, president of the Davey Tree Expert Company of Kent, Ohio. Mr. Davey's speech was delivered as part of the Davey Tree Surgery radio hour which commemorates the achievement of John Davey who fifty-one years ago, created the science of tree surgery.

THAT great force of men and women, who are engaged in the various branches of science, represent the most tremendous forward movements of our civilization, insofar as they are governed by human efforts and genius.

Nearly all the great work of science is hidden from public view. For the most part, it is performed quietly, patiently and persistently, without any spectacular manifestations and without any hope of public applause.

A peculiar attribute of the average scientific mind is the fact that it usually does not concern itself with monetary gain or commercial advancement. It is primarily self-repressive, and is devoted to the tedious grind of mastering known truth and searching for new. It is concerned with the results of its labors rather than personal reward.

It is for these reasons that I wish to speak in public appreciation of the unseen army of science, that has moved forward under cover of the laboratory and the study, almost unnoticed by the general public and without any clamor or popular demonstrations. The scientists of this and past generations have lifted mankind out of darkness, have advanced the common welfare, have provided new instruments of helpfulness and service, and have opened man's eyes to the amazing facts concerning the world in which he lives and the universe of which it is a part.

EXCEPT among the most primitive peoples, science and its operations affect human life at almost every turn. Insofar as its scope reaches, it has lifted our civilization to the highest level that people have ever enjoyed. But the thing that is most impressive to me is the fact that science has so tremendously enlarged man's vision. Its material contributions are so great that it is quite impossible to describe them within the scope of human language, but its contributions to man's intellectual stature are to me the more profound. Science has unlocked so many of the secrets of nature! It has elevated our comprehension of things! It has given us so much greater understanding of life and the world in which we live and the universe of which we are a part, that it has been possible for civilized man to grow to a new and greater intellectual stature!

Some folks think that science is at war with religion, but I am one of those who believe that science has done more to confirm the infinite power of the Creator than anything that could have happened. It is an immeasurably greater God that we can see through the revelations of science. We can look up to our Creator in more devout worship and with more profound veneration, because science has opened our eyes and uncovered our minds to the infiniteness of the universe and the majestic plan of its divine creation.

SCIENCE—A GREAT UNIVERSAL FORCE

THE virtues of humanity are many but science is the most noble of them all. The distinction which man enjoys above and beyond the station of the animal is due to this paramount virtue. It is a bestowal of God; it is not material, it is divine. Science is an effulgence of the Sun of Reality, the power of investigating and discovering the verities of the universe, the means by which man finds a pathway to God. All the powers and attributes of man are human and hereditary in origin, outcomes of nature's processes, except the intellect, which is super-natural. Through intellectual and intelligent inquiry science is the discoverer of all things. It unites present and past, reveals the history of bygone nations and events, and confers upon man today the essence of all human knowledge and attainment throughout the ages. By intellectual processes and logical deductions of reason, this super-power in man can penetrate the mysteries of the future and anticipate its happenings.

IT IS impossible for religion to be contrary to science, even though some intellects are too weak or too immature to understand Truth.

God made religion and science to be the measure, as it were, of our understanding. Take heed that you neglect not such a wonderful power. Weigh all things in this balance. To him who has the power of comprehension, religion is like an open book, but how can it be possible for a man, devoid of reason and intellectuality, to understand the divine realities of God?

Put all your beliefs into harmony with science; there can be no question, for Truth is *one*. When religion, shorn of its superstitions, traditions, and unintelligent dogmas, shows its conformity with science, then will there be a great unifying, cleansing force in the world, which will sweep before it all wars, disagreements, discords and struggles—then will mankind be united in the Power of the Love of God.

—'Abdu'l-Bahá.

N E G R O

A BOOK REVIEW

CORALIE FRANKLIN COOK

OF making many books" about the Negro, present-day literature seems to have "no end." Much that is written is so unsound and misleading as to be of little or no value to one in quest of facts or reliable inferences concerning the habits, the conditions, the lives of this tenth part of our American population. It is, therefore, both refreshing and heartening to discover a book which in simple, straight-forward language sets forth, without fear or favor, the status of the American of color and his curiously complex but unavoidable relationship to the nation.

The book is "Negro—National Asset or Liability," by John Louis Hill, a white man of southern birth and education.

For the past ten years Dr. Hill has traveled in the north and in the south. He has touched elbows with men and women of high social rank in his own racial group, studied colored folk on levee, in cottonfield, in alleys and byways, in home and church, and school, apparently with open mind and the will to judge righteously.

With courage and frankness the author defines "the three separate and distinct stages" through which he has progressed in reaching his present attitude on the race question.

No. 1. The Negroes were to be kept in their place. No longer slaves they were yet necessary as servants and common laborers and so must be tolerated. They were not looked upon as citizens, hardly as human beings.

No. 2. The author takes up residence in the north, finds colored people in the role of citizens, functioning in the higher walks of life, "men and women of clean morals, high ideals and lofty conceptions of life and duty." He realizes that these people have been robbed of a fair chance and that the white race has been to blame for their treatment. But, note the author's conclusion, that while this attitude was an improvement on the former it was by no means adequate.

No. 3. Arriving at No. 3 he has come to the enlightened understanding that "all people are the results of creative forces operating in their own peculiar times and climes under the inexorable law of cause and effect. God is the Author and Maker of all people, and His gifts are vouchsafed alike to all people, regardless of race, color, kindred, save as they may be affected by the forces of heredity and environment." First contempt, then pity and finally understanding and a sense of human brotherhood.

It should be illuminating to the

American who is content to call himself Negro to read this white man's dictum on the use of the word. "Never," he says, "can he take his place as an upstanding citizen until he does *as a man* and not as a Negro."

Many a colored person, too, who has striven with mind and soul to work in harmony with white people will thank God for the clarity of vision which has led a white man to say "most white people actually concerned about the welfare of the colored race are still in the second phase. They are really very kindly disposed to the Negro, many of them with a burning desire to help him. That attitude constantly holds the white individual "superior" to the colored one. He looks down upon him and talks down to him and regards himself as intensely humanitarian in that he is honestly endeavoring to uplift an inferior creature."

A gullible public rating its concept of colored people upon sordid fiction and popular broadcastings would do well to ponder on this reflection. Such things "are only a portrayal of certain phases of Negro life so overdrawn that they do the colored people as a whole an almost irreparable injustice."

Through the better work of science and philanthropy, whose twin genius approaches Negro life with a "sincere investigative attitude," there will come such startling revelations that there will be no question that this man of darker hue is one of the most dependable assets to the nation. In the field of man-

ual labor alone such statement might well go unchallenged.

With unerring judgment Dr. Hill touches upon the artistic temperament of the Negro "creative of and readily reacting to all forms of art." With his inherited gifts and increasing and larger opportunities for self-expression, Dr. Hill regards it not improbable that within a few generations the very largest contribution to national art will be made by the American who carries Negro blood in his veins.

The author warns against measuring the Negro's worth in any way except as an asset to the nation. He must not be judged as part of a "white man's country," nor by the standards of those who think money the one thing to be desired, rather by the Declaration of Independence and the Constitution of the United States.

Dr. Hill must have looked back a number of years. He must have seen the freed-woman reaching out with motherly hands bringing together her scattered and often ill-assorted children, and with the help of a husband, housing them under one roof. He has witnessed, no doubt, her matchless ambition for those children, and the planting of courage in the minds of her sons and chastity in the minds of her daughters. He has seen this dark woman develop and grow until today she has come forth a woman among women.

So far, the Negro's patriotism and his strong religious nature, the writer thinks, have been a great asset to the nation. The blind, who still insist on race proscription and injustice, may well consider the potential danger of the Soviet teach

ings, which offer a way out and above social abuses.

For colored people themselves no finer note could be struck than this: "The last potential evil that might come out of the colored race, which would be destructive to themselves and possibly disastrous to future inter-racial amity, is the possibility of its turning anti-religious."

Many more pages than are in this book might be written about this

book. We who hope, who strive and who with patience wait, may well say with Dr. Hill when he writes as poet and philosopher, "may it not, indeed, be possible that in the divine economy of the various racial and national strains converged in America, to eventually exhibit an ideal civilization—the Negro himself, with his suffering past and saving future, may be the one element to prevent dissolution."

"To bring the white and the colored together is considered impossible and improbable, but the breaths of the Holy Spirit will accomplish this fact.

"The world of America must be very thankful for this realization; for this enmity and hatred which exist between the white and the colored races is very dangerous and there is no doubt that it will end in bloodshed unless the penetration of the Word of God, the breaths of the Holy Spirit and the teachings of Bahá'u'lláh are diffused amongst them and love instead of hatred is established between the two races. They must destroy the foundation of enmity and rancor and lay the basis of love and affinity. The power of the Teachings of Bahá'u'lláh will cause the disappearance of this danger from America."

—'Abdu'l-Bahá.

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STANWOOD COBB	<i>Editor</i>
MARIAM HANEY	<i>Associate Editor</i>
MARGARET B. McDANIEL	<i>Business Manager</i>

CONTRIBUTING EDITORS

Great Britain, Mrs. Annie B. Romer; Persia, Mr. A. Samimi; Japan and China, Miss Agnes B. Alexander; Egypt, Mohamed Moustafa Effendi; International, Miss Martha L. Root.

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Delegates and friends in attendance at the Twenty-third Annual Convention of the Bahá'ís of the United States and Canada, held in the Foundation Hall of the Bahá'í Temple at Wilmette, Ill., May 1, 2, 3, 1931. Group photographed on steps leading to one of the main entrances of the Temple now in course of construction.

The Bahá'í Magazine

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“The Bahá'í Movement imparts life . . . And when this Cause is fully spread . . . warfare will be a thing of the past, universal peace will be realized, the oneness of the world of humanity will be recognized and religion and science will work hand in hand.”

'Abdu'l-Bahá.

IT IS INDEED true that “experience is the best teacher.” Man may theorize about principles of human conduct and policies which would help humanity to progress, but unless events tend to support the contention of the idealist his ideals do not produce fruit in action. When, however, destiny by means of great cosmic events, brings to pass dynamic changes, man is forced to think and act on a new level and humanity quickly arises to the necessity of the new occasion.

When Bahá'u'lláh, nearly eighty years ago, gave forth His message of universal peace to the crowned heads of the world, the great nations had then no thought of renouncing war as a means of national aggrandizement. Events of the past had seemed to demonstrate that war, when successful, was a unique means of national growth, expansion and prosperity. Humanity was not at all ready to listen to the Divine Commands as uttered by Bahá'u'lláh.

Then came the World war, an entirely new experience in the martial history of humanity because of the new methods of destruction used. War was no longer a holiday excursion in which a great victory could be won at the cost of a few

lives. No nation profited by the war. Instead it proved a cataclysm most upsetting to the political and economic stability of all the nations engaged. How many monarchs lost their crowns! How many nations saw their boundaries changed and the whole pattern of their national life destroyed because of this war! Now for the first time enlightened public opinion was unanimous in its cry that war should cease. Events have forced the world to a recognition of the truth which it had refused to accept when expressed by Bahá'u'lláh.

THE SAME thing is true as regards the world's economic reformation, the pattern of which was given by Bahá'u'lláh almost two generations ago. The principle that economic security should be guaranteed to each individual by the State was not accepted then either by the politicians or by the economists as a feasible thing. Today, however, two major events have forced a great swing in the direction of the economic pattern laid down by Bahá'u'lláh.

The first of these events is the establishment of a government by and of the working classes in Russia, which guarantees a livelihood

to every individual who will work and which places the whole resources of the State at the disposal of the community.

The second event is the great world-wide economic crisis and consequent unemployment which has forced all nations to face the definite issue as to what is the responsibility of the government in regard to the populace out of work and lacking in food and other necessities of life. For the first time, in many countries the individualistic policy of "laissez faire" is being forced to the wall by the very necessities of the occasion.

TODAY NO nation can afford to seem indifferent to starving millions of the working classes, especially with Sovietism claiming daily extraordinary performances of a government wholly conducted by the working classes.* Therefore we find a country like England accepting definitely the principle of economic responsibility to each individual citizen. This would never have come about by mere theory and preaching before the world war, the experiment of Soviet Russia, and the present economic crisis. The other nations of Europe are committed more or less as England to this same principle, that the State should guarantee a livelihood to every citizen.

Nor can this country avoid ultimately a similar definition of what government means. As long as private enterprise in the United States can take care of the starving, it will be allowed to do so; but should the resources of privately

organized charity be overtaxed, it is quite evident that the government can not permit millions to starve without appropriating public monies in the face of such need.

So ALSO as regards the equality of men and women. The World War was a great leveller of the sexes and was the occasion of woman suffrage in England and in the United States. It caused women to successfully invade many industries previously closed to them by custom and tradition.

It was the World War more than any other single factor which awakened all Asia to the need of universal education in order that by means of the enlightenment and progress resultant, she might equal the power and prestige of Europe and so find independence and equality in world affairs.

And the greatest ideal of all for humanity and the only means of achieving world peace, that is, the unity and brotherhood of man,—this idea has been tremendously advanced by the earnest desire of enlightened peoples for a stable foundation for world peace. Realizing that such a peace can only be founded upon mutual understanding, respect and confidence, all idealists today are advocating international friendship and interracial unity.

THUS we see that all the major principles announced by Bahá'u'lláh as the basis for a new world civilization have entered the consciousness of humanity through cataclysmic events that could not

*The Baha'i civilization does not establish the rule of a single class, but harmonizes the need of capital and labor and reconciles class differences in such a way as to produce a stable economic and social foundation for a national and world order.

have been foreseen when Bahá'u'lláh gave His great Message to the world. Now humanity has indeed developed into a more or less receptive attitude toward these principles, made so by the sad experiences it has traveled through. Today the world is ready in a remarkable degree for the great Message of universal brotherhood, universal peace, universal education, universal security to the individual, which the Divinity that guides our ends has proclaimed through Bahá'u'lláh as the necessary pattern for humanity's future progress.

JUST as in the case of the individual, so also in the case of a nation or of humanity as a whole, there is no susceptibility or receptivity for new truths so long as the old customs seem to bring happiness and success. The individual who has health, prosperity and happiness too commonly feels no need for religion; but events that change the whole pattern of that individual's life, bring receptivity and capacity for divine guidance. It is exactly so in the case of humanity itself. While the old customs seem to be advantageous, there is no collective capacity for receiving the Message of God for the welfare of humanity. But when old customs fail, institutions totter, thrones are shaken to the dust, governments quail before the rising tide of popular strength,

then it is that all enlightened men attain a capacity for understanding the great principles enunciated by the Founder of the Bahá'í Movement.

As a great statesman of a foreign race said when the writer spoke to him of the principles of universal brotherhood proclaimed by Bahá'u'lláh, "What harm is there in this?" Many present day thinkers, upon hearing of the Bahá'í Movement and its principles of universal brotherhood, go even further and say, "What salvation is there for the world today unless it accepts these principles?"

It does not matter greatly at this moment that these thinkers do not align themselves definitely with the Bahá'í Movement. As 'Abdu'l-Bahá says, "It makes no difference whether you have ever heard of Bahá'u'lláh or not . . . the man who lives the life according to the teachings of Bahá'u'lláh is already a Bahá'í."

The power of Destiny moves upon the face of the world urging humanity into a condition where it is very near to accepting in practice the Bahá'í principles. It may well be that coming events of a momentous nature may break down this last remaining barrier dividing sympathetic understanding from active participation in the work of the Kingdom.

"If the world should remain as it is today, great danger will face it; but if reconciliation and unity are witnessed, if security and confidence are established, if with heart and soul we strive in order that the Teachings of Bahá'u'lláh may find effective penetration in the realities of humankind, inducing fellowship and accord, binding together the hearts of the various religions and uniting divergent peoples,—the world of mankind shall attain peace and composure, the will of God will become the will of man and the earth a veritable habitation of angels."—'Abdu'l-Bahá.

THE NEW PROSPERITY

DALE S. COLE

HOW masterfully, Robert Bridges in "The Testament of Beauty" depicts conditions in the world today, when he says:

"We sail a changeful sea through halcyon days and storm, and when the ship laboreth, our steadfast purpose trembles like as the compass in a binnacle. Our stability is but balance, and wisdom lies in masterful administration of the unforeseen."

"Masterful administration of the unforeseen" is just what the business world is trying to achieve, although the attempt is not often as vividly phrased. There seem to be unique forces at work, which have not been encountered in commerce before, widespread in their influences, and ruthless in their machinations. Many sacred economic traditions seem to be awash. A decade of spiritless prosperity has come to a catastrophic end. The ship of international trade laboreth after the storm. All phases of life are affected. Where is that balance which means stability? Is it to be found in trying to reconstruct the cycles of prosperity and depression through which we have passed intermittently for a number of years? To reconstruct them with the same building materials as before?

What queer quirk is there to human nature which causes us, at the same instant, to be slaves to traditional attitudes and enthusiastic proponents of the new? We seem to prefer antique methods of government and education, but in industry and science the newest is none too new. We like old paintings and modern automobiles. We like new clothes and old shoes—the glitter of

new raiment but the comfort of old leather.

Some such attitude seems to sway many of our reactions today. We want the benefits of the new without giving up some of the flavors of the old. Changes occur so rapidly that our adaptability in many respects is insufficient. It is not strange then that our conceptions of certain phases of existence lag behind changes. Certain words and phrases have meant specific things to us and we are loathe to alter their meanings with the times. We are accustomed to the mellow chimes from the belfry, and resent any modification of them, but we are not averse to having the bells rung electrically and automatically, in fact, so to do would be a matter of pride.

Mr. Wallace Brett Donham in his most challenging book—*Business Adrift*—warns that:

"The world is in a peculiarly dangerous condition because of the numerous elements leading toward instability. Science continues to change our environment without changing human nature. Human behavior is changing rapidly because it is constantly facing new environments."

Human behavior may be thought of as compounded from desires and environment. Human nature, as generally conceived, may not change, but human behavior is a chameleon, a poor, confused chameleon knowing not what color to adopt. Without some steadfast purpose, some wise plan, clearly understood and assimilated, are we not prone to be blown about as autumn leaves before the winds?

In *The Promulgation of Universal Peace*, (page 138), 'Abdu'l-Bahá

is reported as saying some nineteen years ago,

"Present exigencies demand new methods of solution; world problems are without precedent. Old ideas and modes of thought are fast becoming obsolete. Ancient laws and archaic ethical systems will not meet the requirements of modern conditions, for this is clearly a century of new life, the century of the revelation of the reality and therefore the greatest of all centuries."

Being true when uttered, how much more true, if possible, it is today. Changes have accelerated in the meantime as 'Abdu'l-Bahá knew they would. Unfamiliar forces are at work, and these must be wisely controlled, we are told on every hand, if our civilization is to continue to advance. We are not only faced with the necessity of restoring healthy economic conditions, but we are confronted with the essential necessity of solving attendant social and humane problems as well.

IF HUMAN behavior is changing, as it undoubtedly is, why should we cling to the customary meaning of the magic word "prosperity"? Because, in the past it has meant those things which were pleasant and profitable. It savors of humming factories, of great shipments of goods, of high wages and rampant speculation. It has meant the easy acquisition of things. In the period just passed it has carried mass-production to the competitive borderland of profitless prosperity. It has allowed some men to acquire fortunes in the short span of a few years, or even months, while many others remain in need of the necessities of life. It has built up what has been characterized as the high American standard of living. All of which has been based on the manufacture and sale of *things* and

on the rewards of a system depending upon individual incentive.

When this treasured state of affairs known as prosperity is no more, when factories slow down, when many people have no employment, when the standard of living is threatened,—with one accord we scan the business horizon, intently and constantly, for the return of prosperity. We expect it to occur in the same old form in which it departed, and for the same old reasons, bringing the familiar and cherished effects. We expect it to mean the same things that it did in the past.

But can it do so? Is prosperity ever the same for any two contiguous periods of history? Will it mean the same things in the next ten or twenty years that it has in the past? Have we any right to expect that it will? Do we want it to? Is it one of those things which we prefer to consider traditionally rather than rationally? Is it not like the old shoes which have been lost and which we hope to find and claim again as our own, wiggling our toes in familiar comfort?

II

WHATEVER prosperity has meant in the past, it will probably mean something quite different in the future. The prosperity of tomorrow will be a new, different sort of prosperity than we have known in the past, if civilization is to advance. For instance, greater economic stability will have to be achieved. Employment insurance is in the offing. Shorter working hours are much talked of. Greater premium is being suggested for leisure.

Each year we say that the spring

returns, but does it? Certainly one springtime may be much like another, but time has elapsed, with its effects, and no cyclic event recurring, can ever be exactly like that which has gone before. There is progress even if nothing else can be said to move but the hands of our clocks.

And so in looking for the return of prosperity in the old sense, perhaps we are anticipating a phantom and had better place our faith in a new kind of prosperity, one better suited to the day, and one which will almost inevitably bear the marks of having been influenced by that great current of change which is sweeping humanity along toward a better and more stable civilization. Economic factors are changing rapidly. Prosperity is not immune—it must be redefined.

One of the great reasons why the meaning of prosperity must change is that there is a new competition to deal with in human affairs. It is that powerful rivalry between the tangibles and the intangibles. Today and tomorrow business will have to concern itself with this new kind of competition. The problem is not of inducing individuals to buy this instead of that thing, in order to keep production up, wages high and purchasing power active; but it is the problem of weighing the individual's wants for tangible things against his needs and impelling desires for the intangibles—security, stability, protection, a just share in well-being.

"The clear fact is that for any stage of economic progress, above the minimum of existence, the wants for intangibles are in active competition with the wants for things.

If purchasing power were unlimited this competition between tangibles and intangibles would still go on."²*

In time of stress, with purchasing power severely restricted, when humanity realizes that it has lost control of affairs at least for the time being, there is a large degree of chastening necessity which forces the attention of many from the tangibles to the intangibles. Then is when we look upward and not around.

Were purchasing power unlimited, the surfeit of things would soon stale enjoyment, and we would likewise turn for consolation and inspiration to the intangibles.

And so the new prosperity must be one which deals with the intangibles of life. The new prosperity will be gauged not by material things alone, but by things and other things—the intangibles, with ever increasing accent on the latter. What are some of these intangibles? Leisure, security, self-respect, the chance to get recreation and keep health, to play, to study, to develop aesthetic values, to share in the progress of the world as a community, to be active in and contribute to the progress of humanity, to investigate truth, and to comply with God's will.

Thus it seems probable that the new prosperity will be clothed in new garments for this one compelling reason of competition alone. The new prosperity may arise from an as yet obscure point on the horizon, so that we shall have to watch intently if we are to discern the exact time and place of its origin. Its trends and effects will be apparent to all.

*Wallace Brett Donham, in "Business Adrift."

IMPORTANT and impelling as will be the new competition between tangibles and intangibles, it is not the only factor which the new prosperity will have to take into account. The economic welfare of the world depends upon cooperation of nations, and those things which contribute to increasing commercial pressure between them, act as a brake on the industrial, ethical, political and spiritual advancement of the world. There is greater need now than ever for stability, in order that those economically embarrassed nations may regain their equilibrium.

Another factor which the new prosperity will have to face, is that of excess productive capacity in many industries and in some agricultural localities. The chances are, that in many instances, existent capacity can never again be utilized completely. Improvements in processes are all in the direction of greater and cheaper production with less human labor. Rationalization, or the weeding out of inefficient units with attendant hardships in readjustment may be widely applied.

The new prosperity will have to devise means of preventing an over supply of such commodities as wheat, sugar, coffee, rubber and metals entailing the dislocation of commercial and social life and forcing entire nations not only to the brink of but actually into revolutions. It will have to revise the whole system of distribution and solve the economics of agriculture. These are grave and momentous tasks.

The new prosperity will have to contribute mightily to the stability

of the world and the individual communities of which it is comprised. Wallace Brett Donham formulates the problem, as far as America is concerned as follows:

“How can we, as business men, within the areas for which we are responsible, best meet the needs of the American people, most nearly approximate supplying their wants, maintain profits, handle problems of unemployment, face the Russian challenge, and at the same time aid Europe and contribute most to or disturb least the cause of International Peace?”

His is a great cry for leadership and a plan in which all may cooperate. On whatever grounds we may criticize the Russian experiment, they at least have a definite purpose in mind and adopt plans to achieve it. Plans may change but their aim is a clear cut issue. But he warns us that “we must remember that even plans made through such leadership (in America) will be dangerous if the leaders lack a philosophy of the problems of business as related to civilization or fail to develop the modes and habits of thought necessary to the rational foresight required in a changing world.”

As to this required philosophy, Alfred North Whitehead, in his introduction to “Business Adrift” explains that—“Philosophy is an attempt to purify those fundamental beliefs which finally determine the emphasis of attention that lies at the base of character.”

“We must produce a great age, or see the collapse of the upward striving of our race.”

Remember that 'Abdu'l-Bahá said that this is “the greatest of all centuries.” This age, to fulfil these characterizations, will have to be based on a new kind of prosperity, no matter by what terms we attempt to define it, general prosperity will

have to do with many of the spiritual nuances of life. Emphasis will have to be placed with accelerated tempo, on the intangibles of life rather than on things and the possession of them.

To those who are bearing the hardships accompanying the collapse of the familiar kind of prosperity, it will be no task to accept a redefinition of it. The very things of which the older prosperity has deprived them will be the stock in trade of the new.

III

It is beginning to be realized, from a purely economic viewpoint, that there can be no widespread and sustained prosperity as long as a few, either nations or individuals are superfluously wealthy, and the many possessed of but very limited means and slight opportunities to enjoy those intangible needs which are the great factors in modifying the desires for the material things produced by industry. When a person is very unhappy, disturbed, insecure and worried, he is not a good consumer nor a good prospective customer.

In *The Wisdom of 'Abdu'l-Bahá*, (pages 140 to 143), this matter is very clearly discussed.

The Bahá'í Revelation teaches that every human being has a right to a "certain amount of well being." The rich may have their luxuries but the others must have comforts, the necessities and privileges of development.

In *The Promulgation of Universal Peace*, (pages 97 and 98), 'Abdu'l-Bahá reminds us that material civilization has reached a very advanced degree, but that this is not

sufficient. It will not satisfy. Its benefits are limited to this earthly life. But there is no limitation to the spirit of man. There is need for a divine civilization which will witness great progress.

This is the key to that "great age" mentioned previously. This is the plan for "the greatest of all centuries." With the divine civilization, prosperity will also be illumined with those attributes which may help us to define it as spiritual-prosperity.

We are told that if we develop our susceptibilities to the spiritual, our effectiveness will be enhanced. We need all the effectiveness we can muster to raise the world from its present state of mal-adjustment.

Solutions for the exigencies confronting us, He ('Abdu'l-Bahá) has explained can be brought about solely through the Religion of God, which can alone create love, unity and concord in human hearts, the absolute requisites for the complete solution of the ills which beset humanity. It is through the agency of the *Love of God* that our *purpose* must be found and *plans formulated*. We must seek to reflect the Light of Reality on a troubled world.

Standards of monetary systems may and do fluctuate but the fundamental values on which the real life must be based, are unchanging and eternal.

OUR theorists are confused. Old laws do not seem to fit present situations. There are different schools of thought among which there is little agreement. New problems have appeared about which there seems to be some mystery, some

deep-seated factors which lie hidden. Many explanations and suggestions are offered from numerous viewpoints, and there is a growing conviction that there are some secrets which have escaped us.

In Bahá'í Scriptures, (page 445), 'Abdu'l-Bahá kindly tells what these are:

"The secrets of the whole economic question are Divine in nature, and are concerned with the world of the heart and the spirit. In the Bahá'í Teachings, this is most completely explained, and without the consideration of the Bahá'í Teachings it is impossible to bring about a better state."

Thus a great responsibility is placed on those who are familiar with these tenets, a responsibility involving the *wise* dissemination of knowledge concerning them. Some

one has said "that knowledge is power" but that *wisdom* is the *control of such knowledge*. Unwanted knowledge is almost always unwelcome, and ineffective. Education cannot be forced on unwilling recipients, but the dynamic forces now acting towards instability the world over, are also arousing new susceptibilities through sheer necessity and despair of old methods of thought, and opportunities are being presented and will continue to arise for the promulgation of the real solution as explained in the Bahá'í Revelation.

"Economic questions" said 'Abdu'l-Bahá "are most interesting but the power which *moves, controls and attracts* the hearts of men is the Love of God."

PROGRESSIVE RELIGION IN JAPAN



The following interesting material has been sent to us by our contributing Editor for Japan, Miss Agnes Alexander.

THE participants of a meeting held in a Buddhist Temple in Tokyo, January 10, 1931, representing Buddhist, Bahá'í and Christian. The object of the meeting was to seek true religion delivered from all prejudices. From left to right: Rev. J. Mori, Buddhist Priest and Superior of the Temple; Miss Agnes Alexander, Bahá'í teacher, and Rev. Sempo Ito, Christian Pastor. In the background the Temple entrance is seen and in the lower righthand corner is the announcement of the meeting which was posted outside the Temple gate.

BAHA'I PIONEERS

A Short Historical Survey of the Bahá'í Movement in India, Burma, Java Islands, Siam, and Malay Peninsula.

SIYYID MUSTAFA ROUMIE

The Author, one of the leading Bahá'ís of Mandalay, was in his youth an ardent associate and companion of the great Mirza Jamal Effendi who first brought the Bahá'í Message to the countries of southern Asia. These chronicles are both fascinating themselves in the spiritual adventure they narrate, and also invaluable as a history written by one who was an eye witness.

WHEN through the mighty Will of God, His Holiness Bahá'u'lláh, came out of the terrible prison walls in the fortress of 'Akká (where He had been exiled and incarcerated for a number of years by the Turkish government at the instigation of the fanatical Muslim clergy of Persia) and finally settled at Bahjí, at a distance of about a couple of miles from the Great Prison, His numerous devoted followers and many ardent admirers of His teaching and high ideals poured forth from all corners of the world, especially from Persia, to lay their allegiance at His feet and to receive His command to serve the great Cause of the "upliftment of humanity" for which He and His noble adherents had undergone severe sufferings and privations and suffered diverse humiliations, chastisements and persecutions of which there is hardly a parallel in the history of the world.

Among these followers was a venerable figure of rather an advanced age, a great scholar of Arabic, Turkish and Persian, the selfless striking character of whose personality and whose singular courteous manners most eloquently testified to his noble birth and high rank. Sulaymán Khan was his original and official name, and Tanakaboon in Mazindarán (Persia) was his birthplace. He

subsequently came to be known in the Bahá'í world as Jamal Effendi or Jamaluddin Shah. As an orthodox believer in the Báb since the early period of His Declaration, he was well aware of the prophecies regarding the Manifestation of His Holiness Bahá'u'lláh. Therefore he with peaceful heart pledged his faith in Him. Leaving his dear home in Persia he renounced all his worldly possessions, very cheerfully gave up his official rank and position and presented himself to His Holiness Bahá'u'lláh, offering most humbly and meekly to sacrifice himself at the Holy Threshold of his Lord so that he might attain His supreme pleasure which to him was more precious than all the treasures of the universe put together. Such was the condition of the early sincere devoted believers.

His Holiness revealed a Tablet conferring upon him the distinguished title of "Lamia" (i. e., the brilliant one). The opening words of that holy Tablet which was written by the Supreme Pen were as follows: "O thou the brilliant one! We have conferred upon thee the title of "the brilliant one" so that thou mayest shine forth in the universe in the name of thy Lord the Possessor of the Day of Distinction." He then received a command to proceed to India with his kins-

man, Mirza Hussain, who was directed to accompany him. These two noble and heroic souls, without the slightest wavering, at once set out from the Holy Land with unflinching determination to serve the Divine Cause, and took the first boat available from Port Said to India.

They landed in Bombay about the year 1872-73. On their arrival here they met Jinabi Haji Sayed Mirza Afnan and the great sage Jinabi Haji Muhammad Ibrahim, "the moballigh"—both of Yazd (Persia). Since they were quite strangers to the country and were not acquainted with the language, customs and manners of the people of India, they decided for the time being to act under the advice and guidance of these two gentlemen of Yazd, who were well known as general merchants and commission agents, and had their business of long standing in Fort Bombay under the celebrated name of Messrs. Maji Sayed Mirza and Mirza Mahmood Co. So Jamal Effendi's first place of residence in India was "The Hussainieh." This was a building dedicated to the celebration of the mourning ceremony of Imam Hussain by its founder a zealous Shi'ih philanthropist from Lucknow, India, called Babri Ali.

DURING his short stay in Bombay Jamal Effendi did not remain inactive. Despite the language difficulty he managed to deliver the Great Message to many distinguished Persian residents, such as the late Agha Khan (the then head of the Khoja Ismailieh Community and grandfather of the present well known leader of that Community), and the Persian High Priest of the Shi'ih

Isna Asharieh Mosque, Meer Sayed Muhammad. The latter accepted the Message and proved to be one of the most confirmed and devout believers. Within a short period Jamal Effendi became a marked figure in the public eye, and the nature of his activities became widely known, which necessitated his friends advising him in the interests of the Cause and their own protection to leave Bombay and go to the interior provinces of India. Accordingly he left Bombay and traveled through many important towns proclaiming the glad tidings everywhere and resurrecting souls from the dark graves of error and prejudice whenever such opportunity presented itself. Finally he reached Rampur Rohilkhand, which was then under a native chief by the name of Nawab Kalbi Ali Khan, an orthodox Sunni Muslim. Jamal Effendi was the guest of the chief's uncle Colonel Nawab Asghar Ali Khan. During the stay there the chief one day arranged for a meeting at his palace of the Muslim clergy of his State for a discussion with him about the Bahá'í doctrine of the "nonexistence of evil." Jamal Effendi in the course of his address told the audience that the Bahá'ís do not believe that there exists any positive evil in the creation. According to Bahá'í philosophy all is good. The Creator of all things is but one God. He is good, and therefore His creation is purely good. Evil never exists in His creation. It is a non-existent thing.

At the end of his discourse the High Priest of the State, who was noted for his learning, pointed to the fire on the hubble-bubble which the chief was smoking and question-

ed Jamal Effendi. "Is this not a positive evil? It may burn the palace and reduce to ashes all present here in no time."

Jamal Effendi answered the question with great eloquence. He asked the audience to imagine what would be the consequence if fire were to cease to exist upon earth for a moment. In its absence the very existence of human life would be impossible, as it is a principle element in the creational system believed by the cosmologists, and generally in cold countries people would be simply frozen to death without fire. We ought to be thankful to the Creator for creating such a useful thing for the preservation of our life. How can one justly call it a positive evil! The improper and wrong use of it, as of all things in the world, is undoubtedly an evil.

It is the same with all the natural qualities of man. If they be used and displayed in an unlawful way they become offenders and blameworthy. The gist of the Divine Laws in all religions is to use each and everything in its proper place as ordained by its Author. Then each thing is termed as good and lawful. Only when used in a wrong place is it called unlawful, evil, or sin. The chief object of the Prophets of God was to teach this doctrine to mankind according to their condition and the necessity of that time. Thus have arisen the "Commandments" and "Prohibitions."

He also illustrated the same principle from a pen-knife which was shown to him by the Chief. Referring to it he said, "How useful an article is this. But its misuse (for example, if it is used for the purpose of stabbing) is an evil. The

creation of metal is not an evil in itself. It is one of the necessities of our life. But when men turn it into a deadly weapon it becomes an evil."

The Chief and the whole Assembly of the learned men accepted his scholarly exposition of the doctrine with great applause; and many became interested in the teachings of the New Philosophy of the New Age.

II.

ABOUT this time in 1876, there was held an historic gathering in Delhi, the ancient capital of the Mogul Empire in India, on the occasion of the assumption of the title of the "Empress of India" by her Majesty Queen Victoria. Almost all the Rulers of the various Native States with their entourage, high officials of the British Government and many notable persons, Indians as well as nonIndians, came to the gathering. Jamal Effendi was not slow in taking advantage of a unique opportunity. There he came in contact with almost all the celebrities of India and quietly unfolded to them the Great Mystery of the age. He met here Swami Dayanand Saraswati, the founder of the Arya Samaj, and found in him a true and sympathetic friend of the Cause. Finally he proceeded to Deccan Hyderabad—the Nizam's dominion. The Nizam being very young at that time Jamal Effendi was introduced to the Prime Minister, Sir Salar Jang Mukhtarul Mulk, who was a staunch Shi'ih. Through the magnetic personality and eloquence of Jamal Effendi this statesman soon became deeply interested in the Bahá'í Movement and eventually a

Tablet from the Supreme Pen was revealed in his favor. (According to the laws of the Kingdom, high officials could not confess openly any religion except their ancestral faith declared on oath, even though they were ruling monarchs.)

His next move was towards Madras, in southern India. While in Hyderabad and Madras he conceived the idea of visiting Burma and unfurling the banner of Ya Bahá Ul Abhá on the shore of the Irrawaddy, as he received information that King Mindon of Burma was a monarch of exceptionally generous disposition and absolutely unprejudiced mind, and though himself a Buddhist was tolerant to all forms of worship. In those days the steamships running between India and Burma were very few in number, so he had to wait for some time before he could catch a boat to take him to Rangoon. While he was thus waiting, a message from the Chief of Rampur State was received, soliciting his immediate presence there, because the brother of the Chief—Nawab Mahmood Ali Khan—had displayed a tendency towards atheism and it was the conviction of the Chief that Jamal Effendi was the only person qualified to demonstrate to his brother the absurdity of his belief and bring him round to the true faith of Islam. Jamal Effendi readily accepted the invitation. But before proceeding to Rampur he

sent Mirza Hussain with a servant to Rangoon by a cargo boat, and he also sent along with them all his luggage.

It was in Madras that Siyyid Mustafa the writer of this account, met Jamal Effendi the first time. I was then quite a young man and was just preparing to return to my native country, Karbala and Baghdad, after having settled my dues in consequence of a heavy loss sustained in the rice business. Jamal Effendi's eloquent address, his silver voice and his flowery language frequently attracted large gatherings around him. This humble servant was one of his ardent admirers. I soon became so devotedly attached to him that I actually approached my father, Siyyid Muhammad, celebrated as Roumie, for permission to accompany Jamal Effendi to Rampur. My father, who was a very learned Muslim divine and held in great esteem and reverence by the Muslim public, did not approve of the proposal; and although he did not exactly know that the theme of Jamal Effendi's talk was the Bahá'i Revelation, yet he not only refused permission but even prohibited me from entering his house. I was determined, however, to accompany Jamal Effendi to Rampur and succeeded in doing so.

(To be continued.)

"The Holy Spirit is the energizing factor in the life of man. . . . He who is educated by the Divine Spirit can, in his time, lead others to receive the same Spirit. The life and morals of a spiritual man are in themselves an education to those who know him."

'Abdu'l-Bahá.

G R O W T H

HENRIETTA CLARK WAGNER

A FEW years ago I renewed a very precious friendship of my girlhood with a woman, in the interim widowed, to whom with her husband I had given the Bahá'í Message more than twenty years previous. Since the sad event we had lost touch with each other, but I was gratified to find that she had kept track of The Movement through press notices and comments.

After the ordinary conversation about personal matters, she ventured to ask, "Etta, are you still interested in that religion?"

"Yes, Mary, more than ever. In fact, it is all that has kept me on the earth." Then a pause.

"Didn't the Leader of that Movement come to this country some years ago?"

"Yes, in 1912. He spent about nine months in the United States, traveling from coast to coast, but very quietly, even so, it was astonishing how many people He met, singly and in groups—the high and low, rich and poor, educated and uneducated, people of all religions and of no religion, scientists, theologians, peace advocates and manufacturers of deadly weapons and explosives—all were touched, silenced and melted by His simple words and his indescribable, all-embracing spirit."

"And didn't He pass away some years ago?"

"Yes, in 1921, when His earthly work was accomplished."

Another pause. Then, finally,

"Well, Etta, I want to ask a question. Why, does the Movement grow so slowly?"

THERE IS, for every one of us, food for thought in this question, as to what extent we are individually responsible. Yet all great and lasting movements have had slow growth in the beginning because of the prejudice of the people to innovations. Like the boy in school who was promoted and given a first reader in place of the primer to which he had become fondly attached, we cry when our primers are taken from us—our old ideas, beliefs, habits and customs.

Just yesterday I heard a woman say that she and her husband had been attending the Congregational Church, and liked it, but she must some day go back and die in the Lutheran Church because that was her mother's religion. We cannot but admire a woman's loyalty to her mother's memory, but this is largely sentiment. Should we reflect a moment, we would realize that if we all think and believe as our forbears did, there could be no progress upon the earth. Personally speaking, I feel sure that my dear mother, who has been in the Realm of Spirit many years, has progressed infinitely more than I have, imprisoned in this cage of the body, and she would tell me, I know, not to think as she did in those dark ages of the past, but to go on, and ever on, in the Light of the Spirit of Truth.

Take our own Christian religion as an example. When Jesus was crucified, He had only a handful of real believers and followers, though many out of curiosity flocked to see and hear Him, but fell away and were no more seen nor heard from, in such wise that He turned sadly to some of the faithful and asked: "Will you also go away?" After His agony in the Garden, He found them asleep, and at His trial we hear not one voice raised in His defense. Oh, the pathos of that hour!

LET US, in comparison, look to this day, the dawn of the establishment of the Kingdom, and see if humanity has made any progress. From the time of the Báb down to the present time, it is estimated that more than twenty thousand souls in Persia have offered up their lives on the altar of Bahá'u'lláh, the Glory of God. They went to their death singing and dancing and praising God for the privilege of shedding their blood in His path. Out of their sacrifice a new Persia has been born; schools have been established and boys and girls are being educated alike. The women are coming forth from the seclusion of centuries, are becoming educated and appearing in meetings in company with their husbands. Railroads have been built, automobiles are becoming common and aeroplane routes have been established.

Think of this in benighted Persia, where, a few years ago, to be even known as a Bahá'í was sufficient to be dragged forth to an ignominious death!

With what enthusiasm have we in America followed the triumphal world teaching tour of our Bahá'í traveler and apostle, Martha Root! Particularly impressive is the picture of the open air New Year Feast in Tihrán, at which she spoke, attended by twenty-three hundred people! Can we ask, Why does the Cause not grow faster?

IN THE western world the conditions are different and the Cause has been of slower growth, due to our materialistic tendencies. We are "from Missouri"—we have to be shown. But the factors are at work which will show even the people of the dollar mark, and when the American people are at last aroused and put on the robes of spirit, we will prove that we do not do things by halves.

The Christian religion, that had its birth in the Orient, was worked out and made practical in the West, and carried back by the missionaries, as Jesus commanded, into every corner of the globe. So may it not be, through the wealth and enterprise of America rightly expended, that every country of the earth may become a garden spot and the footstool of the Most High?

"Inasmuch as this century is a century of light, capacity for action is assured to mankind. Necessarily the divine principles will be spread among men until the time of action arrives. Surely this has been so and truly the time and conditions are ripe for action now."

'Abdu'l-Bahá.

THE FUTURE RELIGION

HOWARD R. HURLBUT

This is the author's second installment in the articles he is contributing which describe the Bahá'í Movement as the fulfillment of prophecy and the solution of the world's present needs. The first installment appeared in the May number of this magazine.

NOAH was therefore to revive the Adamic instruction, and the experiences associated with his labors are presented in the allegory of the "Ark" which had no relation to a structure of substance, but was the "Ark of the Covenant of God" wherein Noah standing as a Revelator of the Truth, called upon the people of his time to emerge from the seas of their superstition and error and take refuge in the only Truth. Correspondingly with the Adamic experience, the evil tendencies were paramount and only a few responded favorably to his call while the great majority derided him and, as recorded in the Qur'án, they asked him by what authority he stood to present to them a new religion. Their faith had been good enough for their fathers, it was good enough for them. So the light of the day of Noah witnessed accession of interest and sure decline to the state of spiritual darkness, despite the high scientific standards promoted by Enoch.

When Abraham arose—the "third day"—there was no change in the manner of reception accorded the message. We see him pictured with his hammer breaking the images of the gods in the temple where his father worshipped, its meaning being his assault upon the false doctrines and the idolatry of the people, by reason of which on the incitement by the priestcraft, he

was compelled to take recourse in flight from Ur to Aleppo.

With the dawn of his era, the race had developed from its original nomadic state, which had become tribal in the time of Noah and had begun to make claim to territories of authority as distinct from those similarly held by others, and "nations" became a human establishment, their regulation of relationships being entered upon according to their human concepts of what it should be. These laws became inadequate to uphold either an international accord or a spiritual force, and after the night had fallen upon the people, Moses (the fourth day) appeared with a repetition of the age-old cry. His was the mission of the promulgation of the Law of God, and the divine tablets which He revealed have endured through all these thousands of years to remain in our own time as the bases of all law.

His appearance is limned in one of the most deceptive, as it is one of the most alluring, of all the allegories of Holy Writ. The narrative pictures him as being found in a floating cradle in the bulrushes of the Nile by the daughter of Pharaoh, and we find ourselves almost unconsciously absorbing it and taking it into our innermost hearts as something sweet and intensely human, with the coloring of romance about it—a daughter of a king stooping to associate with the hum-

ble and taking to herself the offspring of a slave. One might consider it were better to leave so intimate a narration of human love, unsullied by explication, much as we defer making known to trusting childhood the truth regarding Santa Claus.

Undoubtedly, too, however completely we may accept this revelation of the truth about Moses, the memory of what we once accepted must linger with us in the indestructible fragrance of its romance. The bulrushes along the banks of the Nile are of almost impenetrable density and for this reason, when Ezra, the inspired priest of Israel, began during the Babylonian captivity the compilation of the folklore of his people which, with other matter, was to be merged in that which constitutes the Bible, he fixed upon the bulrushes of the Nile as an adequate presentment of the density of superstition and spiritual ignorance of the Egyptian people.

EARLY in youth, Moses had become established as a favorite at the court of Pharaoh, and when, as with every other Christ, the urge came within Him to begin His mission, He began quietly to spread the truth of a single God, in contradistinction to the several gods—Isis, Osiris, and the rest—worshipped by the Egyptians. Small attention was accorded to what He sought to promote until its rationality appealed to Aseyeh, the daughter of Pharaoh, and when she began to realize the unapproachable majesty and dignity and power of a single God ruling the entire universe of worlds, instead of a multiplicity of deities warring with one another over the

manner in which affairs should be carried on, that was the time of her budding understanding of the Christhood—she found Moses (the Christ) in the density of the superstitions of her people.

The manner of the wider reception of His message is also presented in an allegory which possibly has constituted a greater test of the faith of religionists in the divinity of the station of Moses, as the Interlocutor of God, than any other recital in Holy Writ, namely, the murder in the market place. To one deeply considerate of unbroken consistency in the divine attitude, it must ever appear as impossible that a personage appointed to a divine station to reflect the attributes of the Most High should be a slayer of his brother man, and yet the record stands that this was the reason for the Egyptian monarch seeking Moses with the intent of destroying Him. To suggest any such procedure on the part of Pharaoh appears as an absurdity on the face of it.

The killing of one of the common people by a court favorite would mean little more to the monarch than might the killing of a dog and it therefore becomes imperative that search shall be had for a more rational excuse for His action. It is this—the sword employed by a messenger of divinity is His tongue and it was because of His incontrovertible argument supporting His teaching of the singleness of God, refuting every contention of the Egyptian priesthood, that they, foreseeing the loss of their influence over the populace through continuance of their appeal to prevailing superstitions, repaired to Pharaoh

and informed him that the teaching of Moses was intended to destroy the religion of his forebears and also threatened the stability of his throne. Upon such a determination, it may be readily grasped, the monarch would lose no time in seeking out Moses for his destruction, because of which Moses made His flight to take refuge with Jethro in Midian.

The conversion of Aseyeh, realizing as she must have the bitter condemnation of her sire, must ever stand before all womankind as one of the most inspiring pictures of the beauty of an unfaltering faith, Pharaoh having her seized and imprisoned in a barred iron cage and submerged alive in the waters of the Nile.

The rescue of the children of Israel from the hosts of Pharaoh by the upraising of the walls of water across the Red Sea is also an allegorical presentment of their escape from the practice of Egyptian idolatries, into which many of them had fallen. Their awakened faith in the mission of Moses enabled them to throw back the waters of superstition and with shining faces march along the highway of clarified understanding toward the "Promised Land" of God.

II.

BECAUSE in this day, the compilation of records is a labor of ready accomplishment, possibly there is a measure of excuse for the many in assuming that when the Bible was prepared all of the data had been gathered and ready for final transcription. But this is farthest from the truth. There has never been any final determination as to the origin

of the books of the Bible, nor the time of their compilation. It is known, however, to as great an extent as anything may be said to be known regarding the undertakings of a period ante-dating positive historical record, that when the Jews were detained in Babylon a cry was raised by some of them for their Book, although the major number of them were entirely ignorant of the fact that they had ever had such a thing. The labor of its compilation was laid upon Ezra, the priest.

Also, quarrel may be raised as to that stated herein regarding the assemblage of Jewish and tribal folklore, to be made part of a book which was to be considered divine in its origin. But it is this assemblage in precisely the manner of its compilation which is one of the convincing arguments for the validity of the Book,—that is, it registers a matchless panorama of the qualities we name divine, and in corresponding completeness those which we know as distinctly human. Thus is presented a picture of spiritual beauty upon the identical canvas where the Master Artist has caused to be limned every human emotion, every evil and vicious tendency, every degrading trait which finds root in the uninstructed soul, so that mankind shall have exposed for its guidance two directly opposing forms of attractions and be able therefrom to determine for itself that which it will adopt as the better suited for human advancement.

With the throwing off of the Egyptian yoke of superstition and their rise after less than half a millennium to the glory of the Solomonic sovereignty, the downfall of Israel began in their departure from the

worship of the true God and their devotion to material things, so that they became subject to other powers and the fourth day of creation passed to its night. Then, out of their body, arose one of themselves—Jesus, the Christ. The reception accorded Him differed only in the manner of its application from that experienced by His predecessors. Our observation of Easter—the resurrection—is based also upon an allegorical presentment of something which never took place in fact. Its explication removes it from the category of things which must be taken on faith and places it entirely on the plane of rationality. When Jesus had undergone crucifixion, it threw His disciples into the deeps of despair and doubts. Up to the final moment they had believed that through His divine power He would rise superior to His enemies and flout them through a miraculous escape, convincing them of His divinity, but when He had failed in this they began in their despair to think that after all they had been worshipping only a man like themselves.

Sorrowfully, they lowered the still form from the Cross and bore it for burial to a cemetery, but they found the visitation of hate had not been dissipated at the Cross, and they were denied at every gate. Even with the owners of lots they met no more favoring reception and were in the uttermost of dejection when an old Jew came to them and consented to interment in a lot belonging to him. This was hailed by them as a special providence and giving to him all their small possession of coin they followed as he directed, only at last to find themselves looking aghast at the “Place of the Re-

fuse” of Jerusalem. In the face of this horror they were overcome and sat and pondered long until at last, with hope died out, they scraped away the surface of the sickening mass and there, under the refuse of the city, they laid the body of their Lord. It was through *three days* thereafter they remained in the deeps of dejection until Mary of Magdala, who alone of them all had realized the Christ in Jesus, as they had not, because they had been holding His personality—His body—in their hearts, by her ministry brought them to an understanding of the Truth, and then it was that *He was resurrected in them*, and *they saw Him in His Reality*, and heard in their own awakened souls the voice of God, proclaiming “This is My beloved Son, in Whom I am well pleased.”

Jesus, therefore, appears on the plane of divine purpose as the fifth creational Day.

FOLLOWING on the Revelation of Jesus, after six hundred years, the sixth Day dawned in the personage of Muhammad. He has been put before us as “a Manifestation apart,”—his placement in the unbroken continuity of guidance being likened to the Caspian Sea—isolated from the great oceans, but of their identical substance.

His appearance and the predestined period of His influence—His Day—are allegorized in the story of Hagar being driven with her infant into the wilderness. While the field of His missionary, initially, was one of isolation—in the arid reaches of the Arabian desert, an underlying purpose in it was the rescue of Christianity in the “dark ages” of

Christian Europe, from its apparently hopeless spiritual degradation, the "Wars of the Crusades" constituting the channels through which was transmitted to deprived Christian Europe an inspiring grasp of the marvelous civilization of the East, being instructed in which, Europe was stirred from its spiritual lethargy and an awakened christendom was launched on its pathway to greater things.

The opposition which had attended the dawning of each new Day was not in any measure stilled in Muhammad's rise and as a measure of preservation he made the cele-

brated "night flight" from Mecca to Medina from which we have the dating of Muhammadan chronology. The prophesied term for the continuance of His teachings as a spiritual force as given in the story of Hagar ended on the day and the year (1844) when Ali Muhammad, the Báb, made declaration of His appointment to serve as the Announcer of the dawn of the new Day of God, and this "final day," pointed to in the prophetic utterances in all the sacred Books, and in which we are living, is the seventh day "in which God rested" with His work complete.

(To be continued)

IDEALS OF PERSIAN ART

ALI KULI KHAN, N.D.

Mirza Khan is an authority on Persia and Persian general culture. In the past he has represented his country in various diplomatic capacities, most notably in the United States and Russia. He is at present in private business in this country, first having founded the Persian Art Center in New York, and later established Centers on the west coast.

RALPH WALDO EMERSON spoke of the Persians as a nation who, in the long course of their history have ever refined and civilized their conquerors. This is due to their ancient culture and to the original character of their art. The Moslem Arabs who conquered Persia in the seventh century and gave their religion to her people were, in time, conquered by the superior qualities of Persian culture. The same is true of the Mongol descendants of Genghis Kan who conquered Persia in the early thirteenth century.

Tamerlane and other mogul rulers of Persia, assisted by the learned statesmen and scholars of that country, introduced Chinese art into Persia, and later diffused a broader knowledge of Persian culture throughout the countries of the Near East, not forgetting the noble gifts of the Aryan civilization with which they enriched China. Thus, these two conquerors of Persia became the means of disseminating Persian art in all the countries from the Pacific to the Atlantic Ocean.

There are those who contend that Persia is not the originator of her

arts, in that Assyria and ancient Egypt have made their contributions to Persian art. But this is true of all the nations and their arts.

Why is it that Persian art has had such a general appeal? Why has it endured despite the many vicissitudes experienced by the Persian nation? Why has Persian art influenced the arts of all the nations of the world?

A brief answer to these questions may here be of interest. The main reason is the universal conception of the Creator which the Persian artist has ever aimed to express in his handiwork. To him, the divine creator of the universe is the one father of one humanity, irrespective of race, region or religion, not a racial or parochial God, but the supreme invisible spirit of whom nature is the visible garment.

To portray this conception in lasting fashion, the Persian artist has had recourse to the two agencies of design and color. He early adopted the floral design with the cypress and the rose tree as its central pattern. The evergreen cypress symbolizes the eternal nature of God, while the fragrance of the rose suggested the fragrant qualities of the perfect man, or divine manifestation. The so-called "palm leaf" pattern is nothing but the cypress with its head bent in token of the

reverence shown by created things toward the Creator.

Color is the eloquent tongue by which the various attributes of God are expressed throughout nature. One of the innumerable attributes is divine glory. This is symbolized by the phenomenon of the sun, whose color is yellow and gold. Another is the impregnable and unfathomable nature of God, which is expressed by the deep blue of the sea and the azure blue of the sky. Another is the virtue augmentative visible in the vegetable kingdom, which is green. Another is the heat of the love of God, which is symbolized by the element, fire, suggested by the various shades of red rose and crimson.

The Persian artist searched the realms of the vegetable world to discover the substances out of which these colors were drawn. But he neglected the perfecting of black, which is the symbol of evil, and against which he was warned by all Persian prophets from time immemorial. In sum, this sacred mission initiated the Persian artist into the arcana of the philosophy of color, which embodies the principle of eternal truth and furnishes the key to the enigma of divine nature. Hence, the greatest of all modern Persians, 'Abdu'l-Bahá, has said: "Art is worship."

"The sun emanates from itself and does not draw its light from other sources. The Divine Teachers have the innate Light; They have knowledge and understanding of all things in the universe, the rest of the world receives its light from Them, and Through Them the arts and sciences are revived in each age."

'Abdu'l-Bahá.

THE GLORY OF GOD

KEITH RANSOM-KEHLER

The following is the second part of Chapter 5 in the series of articles which the author has been contributing under the title, "The Basis of Bahá'í Belief." The third part of Chapter 5 will appear in the July number, and will conclude this noteworthy but brief presentation of the Bahá'í Message as related to Christianity.

THE Old Testament prophecies given in the previous chapter, represent a very small number of the references continuously made to the Manifestation of Bahá'u'lláh; but space will not permit a more exhaustive investigation. The major references of prophecy to the time and place of this great expectation and to the repatriation of the Jews, as already exhibited, were definitely fulfilled by Bahá'u'lláh. Now we must turn to the New Testament in order to see whether or not the repeated warnings¹ uttered by Jesus against the false prophets who would appear in his name, include Bahá'u'lláh.

It has already been noted that the New Testament gives the same date of fulfillment as the Old² so that we may now turn our attention to the definite statements made by Jesus as to the character of the "time of the end."³

The most serious warning is against the "false Christs and false prophets who will rise and bring forward great signs and wonders, so as to mislead the very elect—if that were possible."⁴

In the course of this discussion the teachings of Bahá'u'lláh regarding miracles, has already been set forth. Although the miracles of Bahá'u'lláh and of 'Abdu'l-Baha are quite as clearly authenticated as

any of the facts of their lives, Bahá'u'lláh makes it evident that miracles are convincing only to those who witness them; that they constitute no proof of the authority or reality of the Manifestations of God.⁵

Our teachings would put us in full accord with the attitude of Julian the Apostate when he scorns the Christians for offering no greater evidence of the God-like qualities of their Savior than that He had healed some blind and halt people in Palestine. However gratifying this was to the beneficiaries there would be millions in the world who would challenge or reject the authenticity of these stories. But no inquiring person can reject the historical fact that a simple Jewish peasant, facing the organized opposition of the rulers, despots, priests, authorities and society in which He appeared was able, in a few brief centuries, to overthrow the powerful and flourishing order of that brutal and materialistic era and to substitute for it his own teachings and commands.

In the Orient an event is recounted that clearly substantiates the attitude of Bahá'u'lláh. One of His followers approached Him with a manuscript containing an inclusive *resumé* of His apparently supernatural and inexplicable accomplishments. Bahá'u'lláh at once destroy-

¹ Matt. 24:24; Mark 13:22; Luke 21:8. ² Matt. 24:15 and Rev. 14:16. ³ The Founders of the great religions of the world.

ed the manuscript on the basis, already explained, that miracles do not constitute proof of the might and the divine origin of this Peerless Personage. Therefore it is evident that the warnings which Jesus gives against the false prophets who will perform great signs and wonders, cannot possibly apply to Bahá'u'lláh, since He does not permit us to evoke as evidence this phase in His mission.

Continuing the account of the attitude and teachings of the false prophets¹ Jesus says further, "If they tell you here he is in the desert, do not go out." In other words, when that Spirit which was in Him, returns once more to dwell amongst men, He will not be remote and difficult to find, His teachings will not be removed from the ordinary struggles and problems that confront humanity. Nor will he be "In the secret chamber;" approachable only through occult and mysterious practices; but "like lightning that shoots from East to West so will be the arrival of the Son of Man."

Already we have referred to the meaning of the Aramaic phrase "Son of man"² as an idiomatic pronoun meaning I, he or, generically, a Man. Now lightning is confined to neither waste nor secret places but is equally evident to all observers, the young and the old, the ignorant and the learned; the rich and the poor, the white and the black, agree without any difference of opinion, as to what constitutes lightning:—one brilliant flash, illuminating all the dark wastes lying under the pall of night and after its cessation an apparent return of the

darkness: but in the minds of those who have beheld the illumination, an ineffaceable picture of reality.

That the revelation of Bahá'u'lláh is universal, embracing the East and the West, has already been stressed. As 'Abdul-Bahá has expressed it "Under these teachings the Orient and the Occident will embrace like two long-parted lovers." But more literal than this has been the flash of His lightning. Bahá'u'lláh, from His prison cell in 'Ak-ká, under the shadow of Mount Carmel, memorialized all the monarchs and rulers of the world in the West as well as the East through His famous "Tablets to the Kings": Summoning them to disarmament and to the abrogation of war; to the establishment of peace and of justice; to the nurture of the poor and dispossessed. More convincing still was the actual journey undertaken by 'Abdul-Bahá, after sixty years as an exile and a prisoner, from the Orient to the Occident, penetrating to the very shores of the Pacific, during His memorable visit to America in 1912; which like spiritual lightning revealed the glory of unity, peace and good-will to East and West alike.

As to the darkening of the sun, the failure of the moon to yield her light, the dropping of the stars, and the rolling together of the Heavens as a scroll, Bahá'u'lláh in His fascinating treatise on the interpretation of prophecy, (recently translated by Shoghi Effendi, under the title, "The Book of Assurance") indicates the interpretation of these terms: "the sun" is the Manifestation or Founder of the past dis-

¹ Matt. 24:26. ² Prof. Nathaniel Schmidt's "Man of Nazareth."

pensation; "the moon" His laws and ordinances; "the stars," those who represent the administration of His principles; while the rolling together of the heavens represents the power which the command of the new Manifestation possesses to turn men's hearts from outmoded practices and perverted conceptions to the glorious light of the New Day.

"Then the sign of the Son of man will appear in Heaven and they will see the Son of man coming in the clouds, with great power and Glory." Zodiac, from its derivation indicates its meaning "A circle of Beasts." Astronomically there is but one man in the Zodiac, Aquarius, the Water Bearer. Due to the precession of the equinox the North Pole cuts a small circle in the direction of its inclination, about every twenty-seven thousand years, which means that the equator of the earth will cut the ecliptic in a different sign of the Zodiac about every twenty-three hundred years.

The earth progressed from the sign Pices to the sign Aquarius, astronomically, about the middle of the Nineteenth century, and at that time the "Man" came in the clouds of His Glory, for coincidentally Bahá'u'lláh was exiled to Baghdad and made the first declaration of His mission to a small group of trusted followers. Clouds cover the sun, they do not reveal but conceal it. Therefore, this prophecy clearly refers to the apparent limitations from which the Manifestation of God would suffer.

The fact that Bahá'u'lláh was imprisoned, exiled, subject to the vicissitudes of ordinary men, beclouded

His glory quite as much as the birth-place of Jesus, His failure literally to fulfill the prophecies and the manner of His birth, had previously beclouded His.

Jesus in the parable of the vineyard gives us to understand that the Owner, Who has sent His Beloved Son, will Himself come and requite the wicked servants for their treatment of His Son.¹

The New Testament indicates as clearly as the Old the coming of both the Father and the Son; Jesus states in the 16th Chapter of John His return to the Father, and the coming of the Spirit of Truth, not as an abstraction, but as a human being who will disclose that which he hears. "All that the Father has is mine, that is why I say, He will draw upon what is mine and disclose it to you."² An examination of the text shows the identification of the "Spirit of Truth" and the "Father."³

The first Chapter of John also gives this relationship of identity between the Father and the Son, while looking forward in Revelation to this Day, John sees the hundred and forty-four thousand standing on Mount Zion with the Lamb, "Bearing his name and the name of his Father written on their foreheads."⁴ "No one who disowns the Son can possess the Father."⁵ Furthermore John says that in the last hour (the end of the old dispensation) the Anti-Christ will appear.⁶ Many interpreters seem to imagine that the Anti-Christ will be a personality, who will attempt to undermine the Kingdom of the Christ, but John very early disabuses us of this idea

¹ John 20:9-18. ² John 16:13-15. ³ Moffatt edition.

⁴ Rev. 14:1. ⁵ St. John 2:22. ⁶ 1st John 2:18.

by telling us in the most definite terms that "every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that Spirit of Anti-Christ." "Every Spirit that confesseth that Jesus is come in the flesh, is of God."

Even in that day, when Jesus was no more than a generation out of the world, men were beginning to hypothecate Him, to treat Him as an abstraction, as a Spirit, as one of the mythological Gods, not an incarnate man. John warns us that at the time of the end these beliefs will once more reappear, and to-day, we have the widespread conception that the second coming will be some sort of Spiritual experience, something that will descend into men's hearts, a transmutation that makes human experience the return of the Christ "And this is that spirit of Anti-Christ." The indefensible assumption, already analyzed, that man can reach to God without a mediator finds no evidence anywhere; no kingdom makes contact with another any where in creation except through a focal center.

Also this assumption that the Manifestation will not "come in the flesh" necessitates the illogicality of assuming in the parts of creation

something that does not exist in the whole, i. e. personality.

It is scientifically and rationally impossible to advance any evidence of the part's possessing characteristics that do not originate in the whole. Since this question has already been exhaustively treated there is no need for repetition here.* Suffice it to say, that this spirit of Anti-Christ namely the belief that the Manifestation will not return in this era as He appeared previously—in a human personality—constitutes the belief of a large and increasing group of Christians.

The fulfillment of the prophecies of the Sacred book of Zoroaster, the Zend'avesta, and of the Qur'an are equally as startling and convincing as those quoted from the Old and New Testaments of the Hebrew and Christian faiths. It would encroach too far upon the limitations of this series to make more than this mere reference.

There are many to whom the interpretation of prophecy is entirely unconvincing; they argue that it is perfectly possible to manipulate such utterances to suit the exigencies of the case. Therefore, this argument constitutes only one of the evidences of the reality and station of Bahá'u'lláh.

(To be continued)

[†] 1st John 4:2-3.

*December issue Baha'i Magazine.

"The fields and flowers of the Spiritual Realm are pointed out to us by the Manifestations Who walk amid their glories. It remains for the soul of man to follow them in these paths of eternal life, through the exercise of its own human will."

'Abdu'l-Bahá.

LET THERE BE LIGHT

Reflections from the Twenty-third Annual Bahá'í Convention

BERTHA HYDE KIRKPATRICK

NOW can one diffuse the fragrances from the twenty-third annual Bahá'í convention to one not present? Surely one would need a powerful pen to do this.

To separate the spirit of the convention from the atmosphere of the Temple is impossible. In the seven and a half months from the middle of September to the first of May the Temple had been erected.* Complete in outline and form, if not in detail, finish, and ornamentation, it stood ready to greet those coming from all parts of the United States and from Canada. Could anyone look at it for the first time without a sense of its meaning, without a spiritual uplift? It is a Temple of light. As one stands under the dome he is unconscious of the heavy ribs and pillars of steel and concrete, which are but a framework to hold the walls and dome of glass. For the Temple is designed not to shut out but to let in the pure white light. By day its beautiful dome and sides of glass seem to bring together and absorb the light of the sun from every direction. By night it will send out its beacon light for miles in every direction from its own illumination.

The delegates and believers had come from every direction to bring light and information to each other on important and pressing problems, and to get more light, more spiritual insight through consultation, meditation, and prayer, under

the dome of light. The problems discussed and faced, although on subjects seemingly disconnected with the Temple yet in reality centered in it, ramified out from it and intricately connected themselves with it and with each other. The light of the Temple symbolized the light earnestly sought for the solution of these problems, the light of the Spirit of God.

The cry of even the learned and wise in this age is for more light to understand and untangle the intricate problems of this topsy-turvy world. So it seems inevitable that a Temple which represents universal religion and the renewed descent of the Holy Spirit should be a Temple of Light. As the pure white light stands, too, for unity, the union of all the prismatic colors, so the Temple stands for the unity of all religions and the oneness of mankind. Could anything more perfectly illustrate 'Abdu'l-Bahá's words: "The outward is the expression of the inward; the earth is the mirror of the Kingdom; the material world corresponds to the spiritual."

THIS TEMPLE and its accessories is known in Persian as the Mashriqu'l-Adhkár, meaning the "Dawning-Place of the Praise of God." And so it was that on the first afternoon of the convention, the afternoon of May first, 1931, a group of two or three hundred Bahá'í be-

*The super-structure only; the foundation having been completed several years ago.

lievers stood on the large auditorium floor for the purpose of dedicating this universal Temple* to prayer and the praise of God. According to the instructions of Bahá'u'lláh, and emphasized by 'Abdu'l-Bahá and Shoghi Effendi, the services held in this auditorium are always to be simple, informal and confined to the Words of Bahá'u'lláh, 'Abdu'l-Bahá, and the great prophets of the ages. The hearts overflowed with joy and gratitude as the words of 'Abdu'l-Bahá were heard and the beginning of their fulfillment was sensed: "When the Mashriqu'l-Adhkár is accomplished, when the lights are emanating therefrom, the righteous ones are presenting themselves therein, the prayers are performed with supplication toward the mysterious Kingdom (of heaven), the voice of glorification is raised to the Lord, the Supreme, then the believers shall rejoice, the hearts shall be dilated and overflow with the love of the All-living and Self-existent (God). The people shall hasten to worship in that heavenly Temple, the fragrances of God will be elevated, the divine teachings will be established in the hearts like the establishment of the Spirit in mankind; the people will then stand firm in the Cause of your Lord, the Merciful."

The exultant significance of the occasion seemed to urge those present to shout for joy even while they heeded the words: "The Lord is in His Holy Temple, let all the earth keep silent before Him." Then from out of this silence were heard in supplication further words

of 'Abdu'l-Bahá beginning: "In the name of God, the Most High! Laud-ed and Glorified art Thou, Lord God Omnipotent! Thou before whose wisdom the wise falleth short and faileth—before Whose Light the enlightened is lost in darkness." The hearts responded also to the selection from the "Discourse of the Temple" including the words, "Glory be to Him who hath caused the signs to descend." Surely this material temple was one of the signs, erected by sacrificial gifts from loving Bahá'í believers in all corners of the world as well as Americans.

The simple service ended with the reading in English and chanting in Persian of the Tablet of Visitation made precious by its use at the sacred shrines of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. Thus for the first time in history the praises of God dawned from a universal house of worship in America, this Temple where all religions blend into one religion, where all races are one race, where all creeds and prejudices are destined to vanish.

It is interesting to note in passing that nineteen years ago, also on May first, 'Abdu'l-Bahá dedicated the site for the Temple by laying a stone at the center of the grounds. Nine years ago, but on July ninth, the first service was held in the Temple's foundation hall.

In the evening of the same day as the dedication, opportunity was given to watch step by step the erection of the Temple when Mr. Shapiro* showed pictures taken every few days during its construction. At

*Situated on Lake Michigan at Wilmette, suburb of Chicago.

*Construction Engineer.

this time and Sunday morning when the privilege of seeing and hearing the engineers and contractors was granted, the uninitiated sensed a little what difficult construction and engineering problems had been overcome in erecting this absolutely unique structure and of the fine cooperation that had been exercised by all directing and participating in the work.

THE FEAST of the Ridván was beautifully restful after two days (three for many) of reports and concentrated discussion and consultation. It was held, as were all the sessions of the convention except the dedication, in the foundation hall of the Temple.

The words heard at the Feast in regard to guidance seemed peculiarly fitting and to link this consecrating service with the deliberating and consulting sessions of the convention. Shoghi Effendi in writing concerning the Mashriqu'l-Adhkár and the matter of guidance says: "Theirs (the willing worshippers in the Bahá'í Temple) will be the conviction that an all-loving and ever watchful Father who in the past, and at various times in the evolution of mankind, has sent forth His Prophets as the Bearers of His message and the Manifestations of His Light to mankind, cannot at this critical period of their civilization withhold from His children the Guidance which they sorely need amid the darkness which has beset them, and which neither the light of science nor that of human intellect and wisdom can succeed in dissipating."

The Temple then, symbolic as it is of light and guidance, is more

than a place of worship. It is the "Dawning-Place of the Praise of God." Let the reader emphasize for a moment the first word, "Dawning-Place." The words of prayer and praise dawn in the Temple and are sincere only when they break forth into days of deeds. In the Bahá'í world worship and service must be indissolubly linked. "The people of Bahá must . . . manifest the Light of God in their deeds." This command of Bahá'u'lláh is urged again and again by Shoghi Effendi. He says, "It (worship) cannot afford lasting satisfaction and benefit to the worshipper himself, much less to humanity in general, unless and until translated and transfused into . . . dynamic and disinterested service to the cause of humanity."

If one listens to the deliberations, reports and consultations of the general sessions of the convention he finds abundant evidence of this service to the cause of humanity. The sympathetic listener is conscious of something new in the spirit in which experiences are shared, experiments are explained, advice sought and given; he senses a different method and purpose in electing, voting and administering. There are no nominations, there is no excitement, no demonstration. Voting time is preceded by prayer and silence. "We need group unity, no individual mind, just group mind," says one delegate. One of the essential qualities of the administration seems to be self-effacement, not personality. "Whosoever will be chief among you, let him be your servant." "Success is in proportion to sacrifice" and "the measure of success is found in

its effect on lives" are standards which we know are met by those who set them.

Two new features in connection with this twenty-third annual convention were the conference of Bahá'í youth and the teaching conference, both held on Thursday, the day preceding the opening of the conference proper. There seemed no room for doubt of there being life and activity in the group of Bahá'í youth gathered to face problems and seek advice. How irresistible seems the combination of youthful enthusiasm coupled with humility and sincere desire for light and guidance.

Most widely known of the teachers is Miss Martha Root with whom the readers of the Bahá'í Magazine are acquainted through her frequent contributions to it. For nine years she has been traveling throughout the world informing the "kings, rulers, chiefs, princes, learned men and mystics" that this is the time for world peace, for racial amity,

for abandonment of all racial, national and religious prejudice, for the establishment of economic justice, for the realization of the oneness of all religions and of all mankind—that this is the foundation upon which Bahá'u'lláh has established His universal religion.

The inspiration that came from the getting together in exchange of experiences and ideas, in consultation, cooperation and planning of a group of such selfless, active and devoted souls could not fail to permeate the entire convention.

On Sunday afternoon two of these inspired teachers, Miss Root and Mr. Gregory, spoke at the public meeting to an overflowing house. Sunday evening the last session of the convention was held, the friends and delegates gave a lingering look at the dome of light and separated, filled with the consciousness of the truth of the words of 'Abdu'l-Bahá, "the ages of darkness have passed away and the Century of Light has arrived."

"In this world we judge a cause or movement by its progress and development. Some movements appear, manifest a brief period of activity, then discontinue. Others show forth a greater measure of growth and strength, but before attaining mature development, weaken, disintegrate, and are lost in oblivion. Neither of these mentioned are progressive and permanent.

"There is still another kind of movement or cause which from a very small inconspicuous beginning, goes forward with sure and steady progress, gradually broadening and widening until it has assumed universal dimensions. The Bahá'í Movement is of this nature. . . . At the beginning the Cause of Bahá'u'lláh was almost unknown, but on account of being a divine movement it grew and developed with irresistible spiritual power until in this day wherever you travel East or West and in whatever country you journey you will meet Bahá'í Assemblies and institutions. This is an evidence that the Bahá'ís are spreading the blessings of unity and progressive development throughout the world under the direction of divine guidance and purpose."

—'Abdu'l-Bahá.

SONGS OF THE SPIRIT

POSSIBILITY

VALERIA DE MUDE KELSEY

Suppose, after I died it would be like this:
 I'd find myself within a wondrous place,
 Quite freed of everything and facing Him,
 And He should smile and gently speak to me:
 "Well, child, did you succeed or fail on earth?"
 The while that glowing smile enfranchised me,
 And I beheld how all my life I had failed?
 The burning memory of constant fear
 Would make me cry: "How could I help but fail?
 The pain, the sorrow, all the endless woes
 Were heaped upon me till I groaned aloud.
 Now that I'm *here* the life on earth seems far—
 Had I known there *this* glory shining clear,
 I could have kept the pace with any man.
 But always it was pain, defeat and loss—
 I knew not *this*—else I had never failed!"
 He smiled and then I knew His strength had made
 More speech impossible. Sudden I swayed
 Into the depths of that divinest smile
 Dimly as from far worlds I heard Him say,
 "Dear child, you never left My Presence. All
 The while I sent your body forth to work
 Upon that pendulum of time, the earth,
 You dwelt *here* in the Kingdom of your Lord.
 But through that instrument of matchless skill
 Your register of consciousness was made,
 And I have heard your song—have heard your song!
 My child, my child, My love for you endures!"

CONCERNING TRUTH

WILLARD P. HATCH

"The source of all learning is the knowledge of
 God, exalted be His Glory, and this cannot be
 attained save through the knowledge of His Divine
 Manifestation."—*Baba'u'llah*.

How *can* a soul be truthful, if it knows not Truth:
 And, having known, within Its rays transmuted be,
 Until the baser metal of neglectful gloom
 Is gone, and happiness eternal takes its room?

"Oho," 'tis said, "and pray, what then, indeed, is
Truth"

By which creation moves? Where find Its chemistry?
 And how attain the fluting of Its pleasing strain?"

The false doth meet decay, and, in the end, it finds
 Despair: then *come* and walk the Path of Life with
 pain,

If Truth shall top the cliffs whereto the Pathway
 winds!

The shining angels paused and prayed, the while they
 heard—

For Truth is God, effulgent *in* His holy Word.

THE GLORY OF HIS BEAUTY

BEATRICE E. WILLIAMS

I saw my Lord and Master,
 In a haze of golden light,
 His form of power and majesty,
 Was robed in dazzling white.

The flowers that bloomed around Him,
 Of every kind and hue,
 Were sending their perfume upward,
 While drenched in heavenly dew.

By the side of a pond where lilies grew,
 He paused and prayed awhile,
 And the very place seemed flooded,
 With the radiance of His smile.

The air itself seemed vibrant
 With a power undefined;
 As He prayed for peace triumphant,
 And unity of mankind.

He prayed for another garden,
 Where birds of knowledge soar,
 In the meadows of the souls of men,
 That their wisdom may be pure.

He prayed that knowledge, faith, and love,
 Into the heart of man be born;
 And the flowers of human kindness,
 Like a crown the head adorn.

That the Cause of God be nourished,
 And spread through all the land;
 Though sin and strife still flourished,
 With foes on every hand.

Then as I watched and waited,
 He vanished from my sight,
 But the Glory of His Beauty—
 It filled me with delight.

SPRING

KAUKAB H. A. MACCUTCHEON

In the great wild joy that thrills
 Through earth and plant and tree;
 In the awakening song of praise that fills
 All space from sea to sea;
 In throbbing pulse of quickening life
 As mighty heartbeat bursting cords of girth—
 We know that Spring's Creative Power is rife
 Among the atoms of the air and sea and earth.

THE BAHÁ'Í MAGAZINE

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THE BAHÁ'Í MAGAZINE

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STANWOOD COBB	<i>Editor</i>
MARIAM HANEY	<i>Associate Editor</i>
MARGARET B. McDANIEL	<i>Business Manager</i>

CONTRIBUTING EDITORS

Great Britain, Mrs. Annie B. Romer; Persia, Mr. A. Samimi; Japan and China, Miss Agnes B. Alexander; Egypt, Mohamed Moustafa Effendi; International, Miss Martha L. Root.

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Bahá'is and their friends, Tokyo, Japan, March 21, 1931, Feast of Nawruz. Seated in the center is Dr. R. Masujima in whose garden the gathering was held; at his right Miss Agnes B. Alexander, Bahá'i teacher; and fourth from right, standing, Mr. Kokichi Sumi. (See page 126).

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“In these days there must needs be a mighty power of accord instilled into the nations . . . the activities which are trying to establish solidarity between the nations and infuse the spirit of universalism in the hearts of the children of men are like unto divine rays. . . .”

'Abdu'l-Bahá.

IN AMSTERDAM, Holland, is to be held during August, 1931, an “Industrial Relations Congress” to consider the causes and possible solutions of the present world-wide economic depression. In the first edition of the program, the call for the Congress states:

“Unemployment today is widespread throughout the world. Markets are restricted by lack of purchasing power. Yet productive capacity has been enhanced at an increasingly rapid rate by mechanization and the advance of technological invention. In a world of enlarged economic resources, employment is insecure and standards of living have not been raised or maintained in proportion to the increase in production. Maladjustment exists between economic capacity and buying power.

“In the present stage of economic life the task of achieving balance seems to demand international economic cooperation. Development of means of transport and communication is day by day establishing unity as the coming stage of economic evolution. The process is not yet complete. Some regions of the world remain largely self-sufficient. Others are more closely interdependent. But interdependence is rapidly taking the place of self-sufficiency. This constitutes the factual aspect of the subject.

“Nations and industries, however, are not fully conscious of this actual growth toward unity, and their policies are still largely shaped toward self-sufficiency as an objective, often to the detriment of human welfare, which can be assured only if economic and political policies are based upon the realities of economic development.”

INTERNATIONAL ideals in the realm of politics have been increasing rapidly since the beginning of the

Twentieth Century, for this century, as 'Abdu'l-Bahá stated, “is the century of new and universal nationhood. Sciences have advanced, industries have progressed, politics have been reformed, liberty has been proclaimed, justice is awakening. This is the century of motion, divine stimulus and accomplishment; the century of human solidarity and altruistic service, the century of Universal Peace and the reality of the divine kingdom.”

The World War brought to all peoples an immense realization of the importance and necessity for the international viewpoint in politics, a necessity which had been rapidly growing since the marvelous inventions of the railroad, steamboat, telegraph, telephone, radio and the aeroplane have been bringing the nations of the world into such close contact with each other.

It was not until the present economic depression, however, that the necessity for an international point of view in the realm of economics was clearly perceived. Up to now economic activities and plans have been considered the individual privilege of each nation. Whether to have tariff or not; where one should trade; where get raw materials; where dispose of manufactured

goods or agricultural products,— was a matter for each nation to decide as best it could according to its own apparent advantage. Whatever happened to other nations in this matter was felt to be no concern of the home nation.

IT HAS BEEN felt to be of no concern to one nation what happened to the industry, trade and general economic welfare of another country. But since the war this whole viewpoint has been amazingly changed. One of the first factors in that change was the realization that an economically prostrate Germany was a great obstacle to the economic recovery of Europe. Next came the loss of the Russian market through the establishment of Sovietism. Now has been added a depression which is nothing short of an economic cataclysm. It is this which has forced economists and statesmen of the world to realize that which happens in the economic field of other countries vitally concerns themselves. Now for the first time we have worldwide conferences on the economic problem, and an endeavor to act with some degree of unity upon this problem with an attempt at solution by some international agreement.

Already this country has been obliged to assume a tremendous amount of financial responsibility for European industry in order to maintain there a purchasing market for our goods. Some fifteen billion dollars have been invested by American citizens in European bonds and stocks in order that the industries of Europe could prosper sufficiently to buy our manufactured goods. Much of this invest-

ment has been undertaken at serious financial risk to the investor, but that risk is considered to be preferable to complete loss of export markets.

In order to secure markets in Russia for machinery and other industrial goods of this country, American firms have been willing to accept terms most onerous to them and containing very little assurance of complete cash payment.

A most extraordinary situation as regards international aid is the proposal made to Congress, and seriously considered by it, that this country loan China three hundred and fifty million dollars in silver in order to stimulate the economic life of China sufficiently to maintain a market for our goods. This plan may never become effective. But the mere fact that it could be considered at all seriously indicates how delicate is the economic relationship between countries, and how anxious one country may become over economic perturbations in another country.

Latest of all national problems which have become international in scope, is the threatened economic disintegration of Germany, and the attempts of the other Great Powers to arrive at some method of aiding Germany in order to avert worldwide catastrophe. The mere suggestion of a moratorium or postponement of Germany's reparation payments and of all international debt payments for one year, caused an upward trend in world markets. And it is clearly perceived by the Great Powers that this kindness to Germany is in reality kindness to themselves.

IT IS AN interesting fact that the world is being brought into this concept of close economic relationship not through theory but through the force of events themselves. Now we are beginning to realize that where one country suffers economically all the world will suffer to some degree; and when many countries suffer economically, the whole world is dragged down into a depression.

Mutuality is everywhere seen to be the secret of prosperous commercial relationship. It is so within any one country. It is so as between individuals. No person or group of people can continuously prosper at the expense of other people. True prosperity based upon lasting confidence is due to but one thing—the exchange of efficient services, of which money is merely a token.

Hence, the vital importance of such an international conference as the one to be held in Amsterdam. “The world’s experience today points to the conclusion that ‘economic integration must precede political cooperation.’ ” These leaders realize fully that the economic situation can be handled only from the international viewpoint. The meeting together of many minds representing the great countries of the world will start, let us hope, a careful investigation of this field and a willingness to view economics from a pure human standpoint which, we may be certain, will also be the most practical standpoint. It will eventually produce a sure and continuous prosperity for the world, and it is the only thing which can be relied upon to insure such prosperity.

“The spiritual brotherhood which is enkindled and established through the breaths of the Holy Spirit unites nations and removes the cause of warfare and strife. It transforms mankind into one great family and establishes the foundation of the oneness of humanity. . . . Until all nations and peoples become united by the bonds of the Holy Spirit in this real fraternity, until national and international prejudices are effaced in the reality of this spiritual brotherhood, true progress, prosperity and lasting happiness will not be attained by man. . . . The basic plank in any economic program must be that man shall love his neighbor.”

—'Abdu'l-Bahá.

THE FUTURE RELIGION

HOWARD R. HURLBUT

This is the third installment in the series which describe the Bahá'í Movement as the fulfillment of prophecy and the solution of the world's present needs. The first and second chapters appeared in the May and June numbers respectively.

The author, in his previous articles, has developed the idea that the seven days of creation can be taken symbolically representing the seven great world religions as historically manifested. In this article he shows prophecy as referring to the coming of Bahá'u'lláh and the establishment of the Bahá'í Dispensation.

THERE is the creational story, and the Genesis account holds no other meaning. You perceive in all of this that it is not presented in whole or in part as having features of foundation for schools of religion, but that it is solely in explication of scriptural allegory. The establishment of the several schools of religion is something with which another prophecy of Isaiah has to do, and this is to be found in the first verse of the fourth chapter of his book. It reads as follows:

“And in that day, seven women shall take hold of one man, saying, We will eat our own bread and wear our own apparel, only let us be called by thy name, to take away our reproach.”

Inasmuch as this applies directly to this time and to the Manifestation of Bahá'u'lláh, it is essential that it shall have explication. Whenssoever, in scriptural prophecy the term ‘woman’ is employed, it is introduced to signify either ‘soul’ or ‘religion,’ which is the life

of the soul. In this verse it takes on the latter meaning—religion. The term ‘man’ is used to identify the Perfect Man—the Manifestation of God—and, as we have previously explained, the term *that day* applies to *this day* in which we live—the end of the world.

Therefore, the prophecy, stripped of concealed meaning, is interpreted to read: “In this (our) day, seven religions shall present themselves before the Baha, and they shall say that it is their desire to continue in the teachings (bread) given to them by their particular prophet, and they will continue to be known by the name of their school of faith (apparel), only they ask to be admitted as a factor in His great temple of unity, in order that being so admitted as co-sharers in the belief of a single identity for all faiths they shall be called by His Name—Bahá'í, Glorious,—and in this way the reproach of having entertained differences will be taken from them.”

Has anything of this nature happened as yet, in order to validate the declaration of the prophet of thousands of years ago? Ask of those who, during the past twenty years, have made visits to Persia and the Holy Land. There, at a common board, they have witnessed the assemblage of adherents of every faith, each acknowledging

the *divine station* of the Founder of every other faith. There they sit, count them—Brahman and Parsee, Buddhist and Confucian (of which Tao is the soul), Christian, Muhammadan and Jew—peoples of the oldest and the newest faiths, hitherto ever at loggerheads, now rubbing shoulders as brothers, and all acknowledging their faith in Bahá'u'lláh. In some of the Persian cities, nearly the total of the Jewish population, numbering thousands, is Bahá'í and, being such, recognize the divinity in Jesus, and have erected schools for Bahá'í instruction and temples in the name of Bahá'u'lláh as places of worship for the adherents of every faith.

As to all of this, it may be said (and not without reason)—that such application of prophecy as has been made is really only an interpretation of the utterances to which scholars of other faiths have attached an entirely different meaning. Therefore, it is necessary to present a more concrete argument which shall leave no loophole for differences of opinion, and as opportunities to this end are numerous, these will now be presented.

The meaning of the prophetic utterance by Isaiah regarding the "light of the sun" is unmistakable—Bahá'u'lláh discovering to mankind all the expositions of the Truth previously made. In reality, His light being sevenfold, "as the light of seven days," and as 'Abdu'l-Bahá was appointed as the Center of His Covenant and the Explainer of His Word, 'Abdu'l-Bahá stands as the "Moon" of this dispensation, *shining with the fullness of the Light of the Sun itself.*"

II

DIVERSIFIED PROPHECIES

IN the mass of visionated utterance, it is difficult to know how best to begin. These references to the "final appearance" cannot well be placed in chronological sequence, for the reason that prophecy is not a matter of today or yesterday, but rather a kaleidoscopic vision of colorings of divine intent, wherethrough at intervals richly perceiving souls have been able to fix a time and place when and where these colorings shall merge into that of the shining luminary to be recognized by all men as the Light Divine. As the mission of Bahá'u'lláh is proclaimed as Divine, and all such in the past have had varied expressions of prophecy attached to them, the exalted personage, Bahá'u'lláh, is presented not only as One to whom numerous prophecies apply, but *as the single and only one* to which prophecies in all the books of religions can be made rationally to apply.

These attach not merely to the single personage—Bahá'u'lláh, but to that Holy Trinity of which He stood as the central and activating figure. There is none of the Christian mystery surrounding this Trinity, none of the Muhammadan mysticism, but three distinctly identified personalities expressing a single and unique individuality. One ignorant of prophetic meanings is as one ignorant of astronomy. Bahá'u'lláh was not only the fulfiller of prophecy, He was the Causer of the appearances of the prophets of the past to prepare

the world for His coming by their advance announcements of it.

Practically all students of scriptural chronology are agreed on the meanings of certain terms employed to determine time when given prophetic pronouncement. Firstly, a day is recognized as a year: a "time" as 360 days: "times" as 720 days: "half a time" as 180 days. The Muhammadan calendar is based on lunar periods and 354 days constitute a year. With Christian peoples, a year is 365 days. Understanding this, it is easy to fix the dates to which prophecies have reference. It will be interesting to begin with Daniel's vision of that which the future was to expose. In the beginning of the seventh century A. D., when Jerusalem was conquered, the Holy of Holies (the Law of God) was outwardly preserved and when in those long centuries preceding this condition, the vision was given to Daniel, he gives us this—in the eighth chapter: "Then I heard one saint speaking and another said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

Then he answered (V. 14) "unto 2,300 days; then shall the sanctuary be cleansed."

This dates from the issuance of the edict of Artaxerxes to rebuild Jerusalem—456 B. C. Deducting this date from 2,300 we have 1844.

Now, we will jump to the Revelation of St. John (ch. 11):

"The Holy City shall be trodden under foot forty and two months;" that is, the Gentiles shall govern Jerusalem during that time. This

forty and two months is 1260 days, (or years), and is the duration of the cycle of the Qur'an. The Qur'anic cycle began with the night flight of Muhammad from Mecca to Medina, in 622 A. D., which followed by thirteen years the proclamation of His prophethood. To determine the date of the termination of the cycle, it is only necessary to multiply the 1260 years by 354 which totals 446,040 and divide by 365 which gives us 1222—1222 years according to our calendar.

Adding this to 622, the beginning of the cycle, we have 1844.

In Daniel, Ch. 12, verse 6, the prophet gives the period to elapse as "time, times and half a time," which as we have already pointed out figures 1,260.

Now, to go back to the Revelation of St. John—in the 11th chapter, verse 3, the entire verse:

"And I will give power to my two witnesses, and they shall prophesy a thousand, two hundred and three score days," by which you see the identical period. These "two witnesses" are Muhammad and Ali, his chief disciple, whose teachings were to be promoted during the stated period.

Again, in verse 9 of the same chapter, we read: "And nations shall see their dead bodies three days and a half:" $3\frac{1}{2}$ days are $3\frac{1}{2}$ years, or 42 months—again, 1,260.

The meaning of "their dead bodies" is that the spirituality of the Revelation becomes so beclouded in doctrines and faulty interpretations of Truth, that it is as a thing that is dead.

Verse 11 also carries the same reference, as it reads:

“After three days and a half the spirit of life from God entered into them.” That is, that at the conclusion of the predestined period, all clouds would be removed in the appearance of the Glorious Manifestation of God—Bahá'u'lláh.

Then, there is chapter 12, verse 6: “And the *woman* fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred and three-score days.” In scriptural symbology “woman” signifies religion, or soul. In this case, it refers to religion, and this prophecy goes back to Hagar, who was driven into the wilderness with her son Ishmael, from whom in direct line, after nearly two millenia, Muhammad was born. She is again injected into the picture in the 14th verse, which reads:

“And to the woman were given two wings of a great eagle that she might fly into the wilderness, into her place, where she is nourished for a time, times, and half a time from the face of the serpent.” Again, you perceive, we have the 1260.

In the consideration of prophetic utterances, it may be clarifying to the reader to be informed that the Bahá'is regard the expression “Lord of Hosts,” wheresoever it may be found in Holy Writ, as applying to Bahá'u'lláh, and none other.

The tri-une character of the Divine Appearance will now be given attention, as prophetic pronouncements regarding it are numerous and cannot possibly be rationally applied to any other than that which has come to us in this day. In the Book of Malachi, the 3rd chapter, first verse: “Behold, I will send

my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall *suddenly* come to his temple: even the *messenger of the Covenant*, whom ye delight in: Behold, he shall come, saith the *Lord of Hosts.*”

Herein, Bahá'u'lláh announces His own coming in the flesh: He mentions His advance herald, who was the Báb, and Whose sole purpose was to prepare mankind for the transcendent Appearance. That is the meaning of the Persian and Arabic word “Báb” which designates the station of the Herald—that of the *Door* to Divine attainment. It was through Him that mankind was to come to an understanding of, and a meeting with, “Him whom God would make manifest.”

You know that a tenet of Islam is that Muhammad was the “Seal of the Prophets.” That is, that all prophecy as to the oncoming of God and the establishment of His Kingdom ended with the declaration of the Arabian Prophet. And this is absolutely true, because after Him no voice spake of the promised Hour.

The Báb was in no sense a prophet: He was the very Door of Manifestation, and there were to be no long centuries of waiting for the Promised One. As Malachi declared: “The Lord shall *suddenly* come.” Then Bahá'u'lláh speaks of the Messenger of His Covenant (Who was 'Abdu'l-Bahá) saying: “Behold, he shall come!” In the Will and Testament of Bahá'u'lláh, the mantle of authority was bestowed upon 'Abdu'l-Bahá, and the designation of His station was “The Center of the Covenant.”

(To be continued)

A VISIT TO BAHJI

NANCY BOWDITCH

BETWEEN the sand dunes and the sea runs a road, wave-washed and uncertain, which leads from Haifa to the ancient city of Ákká in Palestine. Here Richard the Lion Hearted fought across the mighty ramparts, against whose sides the persistent onslaught of the sea still makes war. Near here Napoleon laid siege from an artificial hill, which he constructed in order to reach over the double walls of the city. There still remains the moat through which the strength of the sea used to be turned in times of war. It is outside of the walls of this town that "The Most Great Prison" stands, bleak and forbidding, and in this place Bahá'u'lláh and His family and followers were imprisoned. One can see the windows from which He gazed at the first pilgrims, who could only look at Him from a distance and be content to return many miles on foot with that precious memory. In a courtyard near the prison building is the long staircase up the outside of the house which leads to some rooms where the family were permitted to move later. Here came the first European visitors to see 'Abdu'l-Bahá, and it was here that "Some Answered Questions" were written. There is another house in Ákká where they were moved later, but this is a different story from the one I want to tell, for mine deals with the aftermath of those terrible and uncomfortable years, and it is with great comfort and joy that we can now turn toward Bahji.

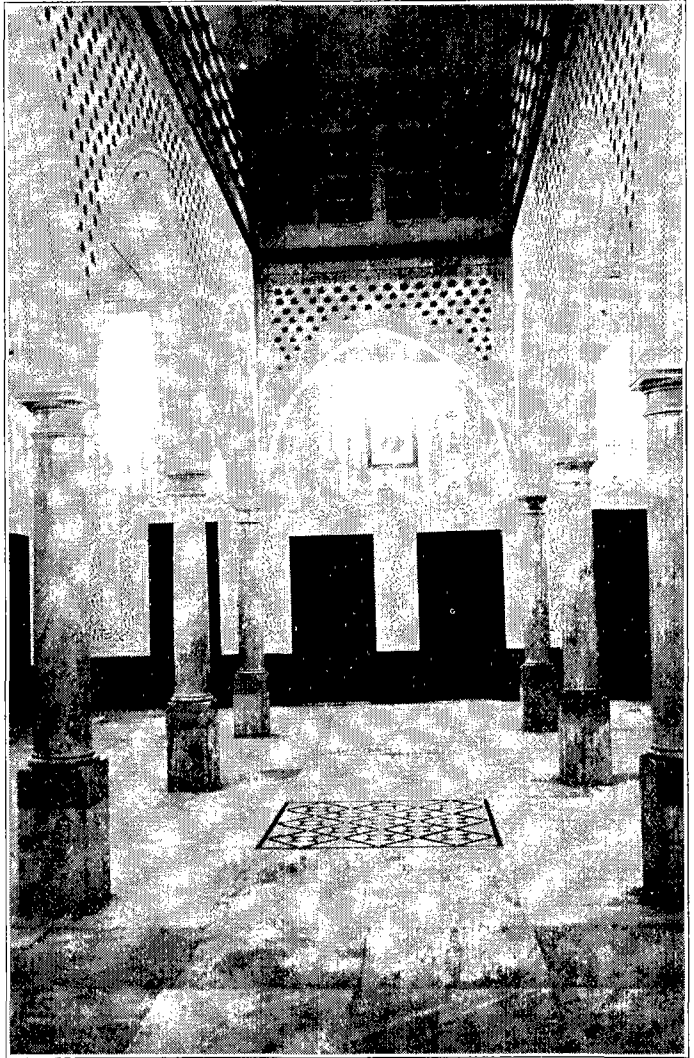
After driving through the coun-

try outside of Ákká, and passing under an old arch of a Roman Aqueduct and through a forest of eucalyptus trees, we at last arrive at the place where Bahá'u'lláh spent His last and happiest days. On the left as we approach is a walled-in area with cypress peering over the top, and a cluster of old farm houses; on the right a lovely sweep of cultivated fields and a distant range of mountains. At this point the old mansion at Bahji looms into view. Indeed it comes suddenly like opening one's eyes on a ship at sea which one has not seen approaching. It is a big white house with an arched arcaded veranda around the second floor. All this is seen over the top of a high stone wall, vine covered at the base. Into this wall is set a small arch of plain white which frames the entrance door, a big green door, which seems to have been built to withstand any intrusion into this abode. But door and walls seem to cry "welcome" as the smiling Turkish Bahá'í servant swings open the gate and greets one with the "Greatest Name." Shoghi Effendi has so carefully renovated this old place that he has not erased the air of ancient mystery and romance. So much has stirred within these walls that will never be forgotten.

But now we are eager to enter. Leaving the lovely yard filled with lemon trees we pass through another green door with a knocker, which the servant unlocks for us. We enter and mount a long closed-in marble staircase to the second

floor and turn to the right through a small hall. Passing through gold and blue draped damask curtains we enter the central room of the house. This is about twenty feet wide and thirty-one feet long. The ceiling is supported by eight white marble columns, and roofed with deep blue. Around the central point is a skylight letting in a soft light on the white marble floor and the elaborately stenciled walls. In the very center of the hall is a table which stands on a square of black and white marble with an inlaid design of simple pattern. The table is draped with a Persian cloth and on it rests a large vase of plumelike sprays of coral flowers, the favorite flower of Shoghi Effendi. There are, below that, small vases of flowers, and yet another set of roses of every hue floating in flat dishes—a fountain of flowers in a still room. There is an album placed among them all with pictures of the Baháí Temple near Chicago, showing its growth from the first to the latest picture.

As we look about we notice that the walls under the skylight and



Central Hall at the Bahji Mansion.

the walls above the columns are thickly stenciled with a design of small pink roses with green leaves on a white ground. All of the ceiling in the hall is blue, and the rest of the wall under the arcade is stenciled in broad perpendicular bands of designs in various dull shades of red and blue. A deep wainscoting of three broad stripes of blue, green, and red gives a strikingly Oriental look to the general effect,

and sets off the beauty of the white marble. Under the arcade are hung, on one side, two old colored prints, one of Mecca and one of Medina. At one end is a large picture of the "Greatest Name," and at the other a view of the tomb of 'Abdu'l-Bahá and the Báb, showing the gardens and a view of the sea, with Ákká and Haifa. On the opposite wall there is a colored print of Jerusalem, and a painting, by Miss Marion Jack, of the view from the Mansion looking toward Ákká. There are ten doors leading off to various rooms, and one to a kitchen which is not used at present. These doors are dark brown with a panel of deep blue running crosswise about half-way, and each has a small brass knocker and a heavy lock. In the extreme left corner hangs a brown portier with a life-sized "Greatest Name" in gold, and behind this is the room in which Bahá'u'lláh used to stay, and where Professor Brown, one of the only two Europeans to do so, visited him in 1890. The account of that visit is framed and hangs outside the door. We read Prof. Brown's words:

"My conductor paused for a moment while I removed my shoes. Then with a quick movement of the hand he withdrew, and, as I passed, replaced the curtain; and I found myself in a large apartment, along the upper end of which ran a low divan, while on the side opposite to the door were placed two or three chairs. Though I dimly suspected whither I was going, and whom I was to behold (for no distinct intimation had been given me), a second or two elapsed ere, with a throb of wonder and awe, I

became definitely conscious that the room was not untenanted. In the corner where the divan met the wall sat a wondrous and venerable figure, crowned with a felt head-dress of the kind called *taj* by dervishes (but of unusual height and make), round the base of which was wound a small white turban. The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet-black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before One who is the object of a devotion and love which kings might envy and emperors sigh for in vain.

"A mild dignified voice bade me be seated, and then continued: 'Praise be to God that thou has attained . . . Thou hast come to see a prisoner and an exile . . . We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer-up of strife and sedition worthy of bondage and banishment . . . That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled—what harm is there in this? . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the *Most Great Peace* shall come . . . Do not you in Europe need this also? Is not this that which Christ foretold? Yet

do we see your kings and rulers lavishing their treasures more freely on means of the destruction of the human race than on that which would conduce to the happiness of mankind . . . These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family . . . Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind . . . ’

“Such, so far as I can recall them, were the words which, besides many others, I heard from Bahá. Let those who read them consider well with themselves whether such doctrines merit death and bonds, and whether the world is more likely to gain or lose by their diffusion.”

But who can describe this room or this house where Bahá'u'lláh lived in exile, and from where mighty Tablets from His pen went forth to a world in need. We visited this room the last. The shoes, the bed of Him who lived there were set out for us to see. We stood just where Professor Brown was standing when he received this wonderful impression. But it is the whole house that speaks of those souls who lived under its roof. Some one said “people forget but places remember.” That is the feeling I had about the walls of Bahji. They have seen and remembered, and we can take from them if we will.

Shoghi Effendi has arranged a pleasant and convenient writing room for the friends. In it are two writing tables with every convenience, with the seal of the Mansion to stamp on the letter written there. Candles and flowers adorn the tables. A heavy straw matting cov-



Porch of the Bahji Mansion.

ers the floor, on top of which are spread soft Oriental rugs. On the right hand table, among other things, is a framed “Greatest Name” in gold on white. Above this hangs a rug with a picture of the Temple woven into it, and on one wall is a large picture, a copy of one of Mr. Bourgeois’ designs for a window in the Temple, an exquisite piece of architectural drawing by the hand of a genius. There are various photographs of Bahá’i groups, and other objects concerning the Cause, among which is a hanging bookcase of Bahá’i literature in different languages. Two big windows overlook the garden.

Opposite the writing room is a sitting room. On the central table is a lovely framed picture of ‘Abdu’l-Bahá, and two beautifully bound books in morocco, one red and one green, gold embossed. One

of these has recently been presented to Shoghi Effendi. It is the "Hidden Words" translated into Albanian by the first Albanian pilgrim, Refo Chapari, and the other is Shoghi Effendi's translation of the same. On the left is a filing case on whose shelves rest translations of the Bahá'í writings in thirty-nine languages, and nearby is a map of the United States with the different assemblies marked in red. The opposite wall has eight framed tablets of 'Abdu'l-Bahá and Bahá'u'lláh, and above these tablets is an old formal painting of the Mansion. Here also is another picture of the Temple, a rug with the Temple woven in it, a picture of the view from the Mansion looking towards the tomb of Bahá'u'lláh and Ákká, the matting and Oriental rugs, and many other things of interest to the pilgrims.

Now we pass through the central hall, through a large corner bedroom, around the walls of which are long seats covered with white linen commonly found in this house, and out to the big veranda. Here is a marble fountain with gold fish and gently splashing water. The window sashes are of green, the blinds and doors of blue, the floor of white marble, and beyond all this the vistas of landscape through the pillars and arches which support the roof. These are the lovely scenes at which Bahá'u'lláh and His family must have gazed so often. Through some of the arches a distant view of the city of Ákká is framed. In the foreground are grey-green olive groves, and in the middle distance stately rows of cypress, then the old farm house, and a grove of pine trees with rounded tops. To the left are



Ridvan Garden.

more framed vistas of the rolling cultivated fields and distant mountains. Here, as we stand in the refreshing sun and breeze of spring, a camel caravan may pass slowly by reminding us that we are in Palestine, but otherwise it is hard to realize,—this place has such a feeling of freshness and freedom.

On the extreme right of the porch we have a lovely view of the enclosed garden adjoining the tomb of Bahá'u'lláh, and from there we can view the sea and the big trees under which 'Abdu'l-Bahá used to stroll. Here a white donkey is tethered as of old, but this one is a descendant of the one 'Abdu'l-Bahá used to ride. But now, before we leave this veranda, we notice painted at intervals on its clean white walls above doors and windows, all sorts of interesting designs in ancient mode, having been skillfully

renovated under Shoghi Effendi's careful direction. The subjects are put on as one would paint a coat of arms above a door, giving the effect of concentrated masses of color from a distance.

We spent a night of perfect rest in one of the comfortable high-studded chambers. We arose early the next morning and the birds were singing in the garden below our window; a wind tossed the breakers on the shore which we could see in the distance. It was quiet in the big Mansion so we moved cautiously about, did some writing, and then found our way under the arcades of the lower porch into the garden. The clouds were racing overhead, letting the sun in and out. How lovely it would be to live at Bahji and paint the views from there. Ákká in the sunlight for one picture, with the sea beyond and Mt. Carmel in the distance, olive groves with cypress, and old houses peeping through the green.

Before leaving we visited the shrine of Bahá'u'lláh. We approached it through the closed garden, by gorgeous hedges of red geranium, over the red gravel paths to the white pebble path before the door that leads to the outer shrine. Here a lemon tree stood heavy with golden fruit, and a great cypress pointed heavenward. In the shrine the air was sweet with yellow jasmine

that is thickly strewn on the threshold to the inner shrine. The outer room is a bower of green, reaching to the high skylighted ceiling, and the floor is completely covered with the finest silky Persian rugs, so fine that it seems wrong to tread them even without shoes. It is a place of indescribable sweetness and peace. But each pilgrim's heart knows best what sort of a place is the Shrine of Bahá'u'lláh. I shall but say that next to this divine spot stands the old, old Mansion in which Bahá'u'lláh moved and lived, shut away from the world,—He who was for light and glory. The pilgrims of His following are greatly privileged in being permitted to go there and spend a night. We rejoiced to sit about the table where 'Abdu'l-Bahá used to receive the pilgrims in former days. We saw His simple little room just as He left it; and back of all these lovely experiences the painstaking hand of His grandson, Shoghi Effendi, in every room, among the books and relics and treasures saved, and so he it was whom we thanked in our hearts.

So at the end of the day, tired and happy, with our arms full of fragrant flowers, we returned along the tide-swept road, and home to Haifa and the Pilgrim House. We had slept at the Mansion of Bahá'u'lláh, and our hearts were full of the richness of this experience.

“O ye humankind! Verily ye are all the leaves of one tree; ye are all the fruits of one tree; ye are all one. Hence associate with each other in amity; love one another; abandon the prejudices of race; forget forever this gloomy darkness of ignorance, for the Century of Light, the Sun of Reality, hath appeared. Now is the time for affiliation and now is the period for unification. For six thousand years ye have been contending and warring. It is sufficient! Now is the time for unity. Ye should abandon selfish purposes, and know ye for a certainty that all mankind are the servants of one God and all are to be mutually bound.”—*'Abdu'l-Bahá.*

BAHÁ'Í PIONEERS

A Short Historical Survey of the Bahá'í Movement in India, Burma, Java Islands, Siam, and Malay Peninsula.

SIYYID MUSTAFA ROUMIE

In the first installment of this spiritual autobiography, Mr. Rounie told us of the work of the great teacher, Jamal Effendi, Persian apostle of the Bahá'í Cause who had proceeded to India by the command of Bahá'u'lláh - how he spread the Bahá'í teachings there; the author's own meeting when a youth with this great teacher and his keen desire to accompany him on his missionary tour of India. The second installment follows.

AT the time I succeeded in carrying out my desire to accompany Jamal Effendi on his missionary tour through India, he had with him two other Bahá'ís as his constant companions: they were Rafiuddin Khan of Hassanpur, and Haji Ramadhan of Rampur. After leaving Madras, our journey was broken for a couple of days at Gulburga where friends and officials from Hyderabad came to meet him. After a short trip to Bombay we set out for Rampur. On our way to the Cawnpore Railway Station Jamal Effendi met the very brother of the Ruler of Rampur State for whose sake he had undertaken this long journey. What happened was that the Rampur Chief, with the object of forming a closer acquaintance between Jamal Effendi and his brother, sent the latter to Cawnpore to meet him and travel with him up to Rampur State.

Jamal Effendi on this occasion stayed about a month and a half at Rampur, in the mansion of the Chief's brother, and availed himself of this opportunity to hold several public and private discourses on the ideals and ethical teachings of the Bahá'í religion. Within a few days the Chief's brother and those who were prompting him were silenced, their atheistic doc-

trines were thrown into the shade, and all their casuistry proved to have no real foundation. In this way Jamal Effendi incurred the displeasure of one Nazir Ahmad Hassan of Aligarh, a most zealous supporter of atheism, who wielded considerable influence over the Chief's brother and who, by some treacherous means, had cheated him out of more than thirty thousand rupees which resulted in much heated conversation and correspondence between the two. The Chief's brother was indignant at the conduct of this old atheist friend and had imprisoned him. From his prison he wrote to Jamal Effendi asking him to intercede for his release. Jamal Effendi did so and he was duly released, eventually having to leave the State. He swore vengeance against Jamal Effendi, although from him he had received nothing but kindness.

Jamal Effendi and I accompanied by a servant boy, left Rampur for Lucknow via Kashipur State and Moradabad. At Lucknow he met the Rajas of Amethi and Balarampur States, who accorded him a very cordial reception. Meanwhile the Raja of Kashipur also arrived and took him to meet and interview the Governor of United Provinces (India).

The Rajas gave us a letter of introduction to the Maharaja of Benares, the sacred city of the Hindus.

Jamal Effendi then proceeded to Benares and for a fortnight remained the guest of the Maharaja at his palace. During this short period he became acquainted with many leading citizens of Benares, Hindus as well as Muslims of all schools of thought. One of his acquaintances was Agha Mohammed Taqi Benarasi of Khurasan, at whose house he happened to meet Haji Ahmed Bindani, an influential and wealthy citizen of Rangoon; and several leading Persian Muslims of Calcutta.

At the very first interview the conversation gradually turned on the question of time regarding the appearance of Imam Mahdi, the Qa'im and the Raj-at-i Hussayni according to Shi'ih creed. A learned Shi'ih theologian who happened to be present in the assembly at the time, declared that no time had been specifically mentioned in regard to that, either in the Qur'án or in the sacred traditions of the revered Imams. Jamal Effendi then cited several passages from the holy Qur'án and the traditions of Imam Jafari Sadiq which pointed to the year 1260 A. H. (corresponding to 1844 A. D.)—as the time when one should look for the coming of the expected Mahdi who would be born like other human beings in accordance with the natural law of procreation. He refused the theory of the sudden and phenomenal appearance of a youth of one thousand years of age from the strange and unknown region of 'Jabulqa' and 'Jabulsa'.

Jamal further maintained that the Imam on his appearance would introduce a New Cause, a New Dispensation, a New Revealed Book, and a New Divine Law for the guidance of mankind. He also quoted numerous passages from the sacred traditions to the effect that the Imam would be subjected to all kinds of persecutions, humiliation and opposition, and eventually he and his followers would be martyred by men of his own race. It was an exceedingly interesting discussion which went on for a couple of days, at the conclusion of which the learned divines protested that although there was a good deal of force in Jamal Effendi's argument, were they justified in accepting it since there was no appearance of the Anti-Christ or Sufyani. Jamal Effendi then in his usual friendly manner said, "Let us jointly pray for the divine guidance and endeavor to grasp the true significance and right meaning of the Words of the Holy Book, which according to the saying of Imam Jafar Sadiq could be comprehended only by his chosen ones and faithful servants whose hearts are pure."

FROM BENARES we proceeded to Calcutta, visiting Patna on the way. We arrived at Patna at dusk and went directly to an Inn where we spent the night. Early next morning, information was received that the police had surrounded the Inn the previous night and had been checking the arrival and departure of the guests. Shortly thereafter some high European officials came directly to Jamal Effendi and informed him that the Chief Commis

sioner desired to see him, and that he should accompany them. So we went with the officials to Danapur where the seat of government was at that time. On arriving at Danapur, we were ordered to wait in a room under police surveillance and remained there for four hours without knowing the cause of this sudden arrest. I suggested however that Nazir Ahmed Hassan, the atheist, who was offended with Jamal Effendi at Rampur, must have had something to do with this little surprise. My surmise proved to be quite correct for very soon a clerk came to Jamal Effendi with one of the letters which he had written to Nazir Ahmed Hassan, and began to question him about it. Finding that the reason of the arrest was some misunderstanding about this letter in the mind of the officials, I asked for permission to produce the letter of Nazir Ahmed Hassan to which that one was a reply. Upon receiving permission I promptly produced the letter in question, a reference to which at once cleared all doubts. We were immediately set free and all our effects were returned to us. Thus the attempt of an atheist to do mischief to the Cause was frustrated.

As this incident took place during the month of Moharram (Muhammadan New Year) the majority of the best citizens, like Nawab Mohammad, Nawab Welayat Ali Khan, and other illustrious persons, sympathetically, gathered together around Jamal Effendi and invited him to their homes, where he had opportunity to deliver the Bahá'í

Message freely in those large meetings.

After a week or two we left for Calcutta. On arriving there the party went to live in a house in Kolutollah which had been engaged for us by Nawab Safdar Ali Khan, the paternal uncle of the Rampur Chief. Here, too, within a very short time the magnetic personality of Jamal Effendi and his exceedingly affable manners attracted many leading citizens of Calcutta and its neighborhood. He soon became a well known figure in the community, particularly among men of a religious and philosophic turn of mind. Jamal Effendi however, was always eagerly seeking an opportunity to deliver the Great Message of universal love and peace, the message of the wonderful revelation of God's mystery, the message of the advent of the New Age.

At last the opportunity presented itself when he met Haji Mirza Abdul Karim Shirazi, a renowned Persian merchant of Calcutta, at whose residence leading Muhammadans used to meet every day to discuss current topics. This was the time of the Russo-Turkish war of 1877, and so the main subjects discussed were the events of the war as they appeared in the newspaper reports. In the course of these discussions, Jamal Effendi, as often as possible, directed the attention of his audience to various prophecies in the Holy Qur'an and the Tradition of the Prophet, regarding the signs of the appearance of the Promised Redeemer.

His marvelous eloquence and his unique method of presenting the subject made a great impression on his audience.

About this time Jinabi Haji Mirza Mohammed Ali Afnan and his assistant Agha Mirza Abdul Hamid arrived from Honkong, China. They were enroute to Persia via Bombay. Jinabi Afnan was one of the maternal uncles of His Holiness the Báb. Both these gentlemen had business in China and came to see Haji Mirza Abdul Karim in this connection, and were his guests. They were known to Jamal Effendi, and they recognized each other at the meeting in Haji Mirza Abdul Karim's house. The unusual joy expressed by these friends on their sudden and unexpected meeting, the extraordinary warmth and affection manifested as they inquired about each other's welfare, astonished all who were present at the gathering. The people then began to suspect that Jamal Effendi was a member of the new sect.

On the following day the visitors came to see Jamal Effendi, and after a long conversation about the war and much discussion of various passages of the Holy Tablet of Bahá'u'lláh (Lawhi-Rais-the Tablet of the Chief) relating to prophecies concerning Turkey, Jamal Effendi requested me to chant the Tablet for his two honored guests. As it was the first time that he had heard these supreme utterances,—while I was chanting the Tablet—he was conscious of a sudden flash of Heavenly Light and was quite overwhelmed with an inexpressible divine illumination. He could not at

the time fully realize the cause of the strange emotion that completely overpowered him. After the chanting of the Holy Tablet was over, the revered guests and Jamal Effendi discussed between themselves the fulfillment of Bahá'u'lláh's prophecies, His teachings for the upliftment of mankind, His noble ideals raising the standard of morality, and the majesty of His mission, all of which I listened to attentively as if spellbound. At the termination of the discussion, I confessed the truth of Bahá'u'lláh's claim and decided to dedicate my life to the service of the Divine Cause. The three veterans at once embraced me, and kissed me most affectionately. Jamal Effendi then in his supplication to the Sacred Threshold submitted my name, and a Holy Tablet was revealed in my behalf, the English translation of which is as follows:

“O Mustafa. (the chosen one or selected as the best one): The supplication of Jamal, who is soaring in the atmosphere of the love of his Lord, the Opulent and Exalted,—was submitted in the Holy Presence, and thy name was mentioned therein. We testify to thy truthfulness and sincerity, that thou mayst read it and be among the thankful ones. Say, ‘O God of the universe, who appeared with the Greatest Name! I beseech Thee by the essence of the existence in the name of those who were not prevented by the hosts from turning towards Thy Face, and those whom the Kings could not prevent from beholding towards Thy Horizon, to write for me with Thy Supreme Pen that which behooveth Thy

Generosity. O possessor of the Names and the Creator of heaven! O my Lord! I hereby testify that which Thou hast already testified before the creation of heaven and earth, and I acknowledge that which Thy tongue has already declared before the manifestation of the Kingdoms of Thy Command

and Creation. Verily Thou art He, there is no God but Thee. I supplicate Thee that thou mayst draw me in every condition near to Thy Horizon, and destine for me, O my God! that which is good in every world of Thy worlds. Verily, Thou art the Mighty, the Exalted, the High and the Great."


(To be continued)

PROMOTED TO THE SUPREME KINGDOM

THE PASSING OF MISS ETHEL J. ROSENBERG AND
MRS. CLAUDIA STUART COLES

"We cannot realize in this world the Bounty of God nor can we appreciate His Love. But in the next world we can do so The difference between this earthly kingdom and the heavenly kingdom is as the difference between the embryonic world and this world. After its ascension the spirit will enter into the presence of God in a form suited for eternity and for the Kingdom."—'Abdu'l-Bahá.

MISS ROSENBERG

NE of the pioneers of the Bahá'í Cause in the western world, Miss Ethel J. Rosenberg, passed away recently at her home in London, England, crowned with age and the service of the Master. The end was peaceful for this devoted servant of 'Abdu'l-Bahá, whom He knew and loved so well and to whose devotion and untiring labors He often paid priceless tribute by voice and pen.

Known and loved by all the members of 'Abdu'l-Bahá's family in Haifa where she had visited for months at a time in the earlier stages of the outpouring of the Bahá'í spirit from the East to Europe and America, Miss Rosenberg played no small part in the adaptation

of the Bahá'í Message to the western mind. Ever modest and unassuming, the full value of her work in this capacity seldom appeared on the surface but those who knew her well and were in close touch with her activities were and are well aware of the great assistance she gave to 'Abdu'l-Bahá, and how valuable was the help she rendered in the translation and transcribing of some of the outstanding works through which the truths of the Bahá'í Message were made known to the peoples of the western hemisphere.

No one is more fully cognizant of the worth of this servant's labors for the advancement of the Cause of Bahá'u'lláh, as developed and expounded by 'Abdu'l-Bahá, than the Beloved Guardian of the Bahá'í Cause, Shoghi Effendi, who, when



Miss Ethel J. Rosenburg, a pioneer in the Bahá'í Cause in England, who died at her home there recently.

tive expositions she was able, through contact with the Source of inspiration and the pure spirit that burned within her, to give to those who sought.

Miss Rosenberg, who was seventy-five years of age, was born in England and had lived for many years in London. She was one of the most prominent and active of the believers in Great Britain up to a short time before her removal to the higher plane.

During her long connection with the Bahá'í Cause her correspondence with 'Abdu'l-Bahá had been voluminous, and to her He had revealed numerous precious tablets, many of which, of a general nature, have been included in the Bahá'í writings.

ANNIE B. ROMER,

Secretary, London Bahá'í Assembly.

he was advised of her passing, cabled forthwith to the friends in London a heartfelt message of condolence and appreciation.

“Deeply grieved passing England’s outstanding pioneer worker. Memory of her glorious service will never die. 'Abdu'l-Bahá’s family join in expressing heartfelt condolences to her brothers and relatives. Urge friends hold befitting memorial service.”

London Bahá'is held a fitting memorial meeting at the Bahá'í Centre for suitable expression of the love all the members of the Bahá'í Community felt for this long-time friend and counsellor. Here was voiced that reverent recognition due her for the clear vision she had of the Bahá'í Message and purposes, and the lucid and authorita-

MRS. COLES

WITH the passing of this great character, Mrs. Claudia Stuart Coles, the Bahá'í Cause has lost one of its most loyal and enthusiastic adherents.

Mrs. Coles was born in South Carolina about sixty-five years ago. When quite young she moved to Washington, D. C., and it was here she heard and accepted the Bahá'í Teachings, and served as a faithful and honored member of the Bahá'í community for many years. In 1920 she moved to London, England, where her daughter and granddaughters lived, and thus for the past eleven years she was a member of the London Bahá'í community. She had been reelected many times to the National Bahá'í Assembly of



Mrs. Claudia Stuart Coles, Bahá'í teacher who recently died in London.

England, and as Secretary of this body served indefatigably.

Mrs. Coles' home in London was a meeting place for traveling Bahá'ís from other countries. It was always a joy to associate with and

consult this radiant enthusiastic Bahá'í to whom friends could turn for help and advice. She undoubtedly worked far beyond her strength in her great enthusiasm, and one might well say that from the standpoint of her physical health, there was always in her work and service the element of sacrifice. Particularly noteworthy, too, was her great efficiency. She was undoubtedly one of the best informed Bahá'í teachers in the western world, and knew where to find any quotation asked for. She certainly has been instrumental in spreading the Bahá'í Message around the world, for her personal correspondence had assumed voluminous proportions.

As a Bahá'í, Mrs. Coles had an international reputation, and was distinguished and will be forever remembered for her true spirituality and her unique spiritual enthusiasm. She classified among the most sincere and devoted Bahá'ís, and we are told that "the rays of those spirits (the sincere) are the cause of the development of the people." From this beautiful soul "will appear the traces of God."

M. H.

"Humankind have come to the world in innumerable numbers, and passed away; their physical bodies and that which belonged to them passed away with them. Their health and disease both passed away. Their rest and hardship both vanished. Their wealth and poverty ended. Their honor and misery terminated. But the reality of man is immortal. The spirit of man is everlasting. It is the spirit to which importance is to be attached. The difference (between spirit and body) is this, that one will enter the realm of enlightenment, whereas the other will fall into the world of darkness."

'Abdu'l-Bahá.

THE GLORY OF GOD

KEITH RANSOM-KEHLER

The following is the third part of Chapter 5 in the series by the author under the general title "The Basis of Bahá'í Belief." This concludes a brief but most illuminating study of the Bahá'í Message as related to Christianity.

AS ALREADY outlined, when the Manifestation of God comes into the world, He brings with Him not only that quickening power which revivifies the dead spiritual life of man, but reveals as well, a social program which will better the earthy conditions under which he must live. One of the most convincing proofs of the Divine power of Bahá'u'lláh, is the plan which He has outlined for the amelioration of human conditions.

Amongst the principles laid down by Him for the guidance of men toward a better social order, are the reconciliation of religion with science and reason; the independent investigation of truth; the conquest of prejudice; universal peace; a universal tribunal of arbitration; universal education; a universal language; the equality between men and women; the solution of the economic problem; a democratic form of government. Space forbids a further enumeration, but the principles indicated are sufficient to show that the executive power of God's Word spoke through the Lips of Bahá'u'lláh; for although no concerted effort had been made previously to establish these ideas in the world, we find them developing with astonishing urgency as great human objectives after they had been enunciated by Bahá'u'lláh.

These are not new ideas, many of them have been in the world for thousands of years. Einstein has

come with a new idea and we hear that there are only twelve people who can understand him. Bahá'u'lláh has voiced the age old wistful longings of man, until now despair-ed of as possible of human accomplish-ment; but becoming at last through the superlative potency of His command part of the great forward-looking plan of humanity. Certainly universal peace is not a new idea, Isaiah prophesies of that time when "the sword will be beaten into the ploughshare and the spear into the pruning hook, when nation will not lift up sword against nation, neither will they learn war any more." We must recall that these principles were laid down in the Orient around the middle of the last century. Though there had been those who had seen a vision of universal peace previous to this time it was not until *after* Bahá'u'lláh included this among His principles that the present almost universal agitation in favor of peace was started; today there are innumerable movements numbering millions of members working toward this end. Before Bahá'u'lláh's declaration that war must cease, as fundamental to the new order in the world, history had never witnessed anything comparable to our modern disarmament conferences. Thirty years after Bahá'u'lláh called for a universal tribunal, the Hague was established and later the World Court.

The sane and simple method of learning an auxiliary tongue in addition to one's own language would enable universal communication. No human being can speak as many as a hundred languages, (there are supposed to be three thousand dialects and languages in the world) but if a man could speak a hundred languages, there would still be millions upon millions of people with whom he could not converse: by this simple expedient of learning two languages the problem of human communication would be forever solved, without forfeiting the rich treasures of our literature and traditions. Fifteen years after Bahá'u'lláh recommended a universal language Doctor Zamenhoff invented Esperanto. There have been other efforts to introduce a universal tongue.

Today the widespread movement throughout the world toward literacy, education, and enlightenment, is antithetical to the condition when Bahá'u'lláh called for universal education. In that day monarchs and despots prided themselves upon keeping their populace in ignorance. This more urbane and advanced attitude was not taken until Bahá'u'lláh had included mental development in His scheme of human progress.

The Báb enunciated the equality between men and women in 1844. It was not until 1846 that the first suffrage meeting was held in America. More and more startling discoveries of our scientists are carrying matter back into the realm of metaphysics. The great names in this field of activity such as Eddington, Pupin, Milliken, and Lodge, are to-

day advancing arguments to show that materialism is much too fantastic for science. Everywhere we see men throwing off the yoke of constraint, inhibition, and superstition, in order to follow truth wherever it may lead. These attitudes on the part of large numbers are much more recent than Bahá'u'lláh's proclamation of the reconciliation of science and religion, and the independent search for reality.

Ancient empires have crumbled, while democratic principles have been almost univesally incorporated into those that still stand. These changes took place quite fifty years after Bahá'u'lláh suggested democracy as the most appropriate form of government in the world.

A graduated income tax and profit-sharing were among the recommendations of Bahá'u'lláh as a means of solving the economic problem. These were not generally employed until many years after Bahá'u'lláh had formulated them into His program.

It is evident that to continue this form of argument would carry us far beyond the confines of this series of articles but from the examples already given we are constrained to accept the conclusion that the relation of Bahá'u'lláh to the changes that have taken place in social practice, are far beyond the realm of the coincidental. In science if we find the same effect recurring three or four times, we look for the law back of its recurrence. If Bahá'u'lláh had indicated only three or four of these great social principles which had afterward appeared so prominently in human thought and activity we might perhaps say that he had caught the spirit of the times,

and was merely reflecting it; but it is utterly irrational to imagine that any human being not super humanly endowed could possibly grasp twelve or fifteen of the great trends of modern times not yet in practice (which appeared shortly afterward) without bearing to those events some form of interdependent and causative relationship. The candid and impartial inquirer, is bound to see the profound significance of Bahá'u'lláh's having enunciated His program *in every instance* before it was commonly practiced.

Ruhi Afnan said in his paper before the Congress of Living Religions that when we see the teachings and principles of this Revelation at last stepping down out of the cold empyrean of idealism and becoming part of the everyday working order of the world, we cannot but agree with 'Abdu'l-Bahá that "the pulse of this mighty message of Bahá'u'lláh is beating like an artery through the five continents of the world."

Another evidence of the station of Bahá'u'lláh was His stupendous and irresistible personality. In the "Bahá'i World" is summarized the convincing tributes of some of the world's greatest men to Bahá'u'lláh and 'Abdu'l-Bahá. His power was so gigantic that though the captive of two powerful despots, the Shah of Persia and the Sultan of Turkey, (who exercised over their subjects the right of life or death.) He arraigned them both in the Tablets already referred to, pointing out their crimes and injustices in a way that would have brought swift retribution to any other.

His magnanimity and superiority to His terrible sufferings were God-

like and humbled even His worst enemies, to paraphrase the words of 'Abdu'l-Bahá.

A history of His life shows that He invariably decided the terms on which He would live; as long as He accepted imprisonment, He remained a prisoner; as soon as He was ready to go free, He retired to the plains of 'Akká, there ending His days as He had begun them, in a Palace, which at will He had exchanged for His prison. When coming from Adrianople to the prison of 'Akká He defied the Sultan as to the terms on which He and His followers would go, and carried His point. Countless other examples can be given.

Most convincing of all is that indubitable power which Bahá'u'lláh has exercised over the lives of His followers. Upward of thirty thousand martyrs have joyously and willingly given their lives for the establishment of His Cause. Count de Gobineau, Lord Curzon, and other equally authoritative writers on Persia, point to this drama as indicative of the intense spiritual vitality of the Baha'i message.

'Abdu'l-Bahá says that these martyrs "hastened clad in holy ecstasy to the glorious field of martyrdom, and writ with their life blood upon the tablets of the world, the verses of God's Divine Unity." Men and women do not idly toss away their lives for base and ignoble purposes. These ecstatic souls, who drenched benighted and fanatical Persia in their blood, are the holy harbingers of that great power which is today sweeping like a mighty and majestic tide through the hearts and souls of those dedicated to this glorious command of

Bahá'u'lláh to establish peace and unity throughout the world.

Nothing is more inspiring than this phase of our Bahá'í proof, this transforming, and revolutionizing power which Bahá'u'lláh exercises over the lives of His followers. We recall the prophecy in John that "He will send his angels with a loud trumpet-blast to summon his elect from the verge of heaven and the verge of earth." Like a great army of faith and strength His humble followers everywhere, without prestige, without importance, without means, often facing bitter opposition and sore trial, are going forth to vanquish the old, evil things of the world.

Daily into our ranks are flooding those who are seeking a complete and comprehensive program for human advancement. Today there are societies for a better understanding among races, for a solution of the problems between classes, for the improvement of international relations, for the reconciliation of religious differences; but the Bahá'í

Movement is the only great organized movement in the world which definitely includes them all.

We must bear in mind that our cause is not tentative, experimental; we are not going about suggesting to people that it might be well to try such a plan with the hope that it would work. To use our American colloquialism the Bahá'í movement is an "up and going concern" in which millions have already found sanctuary, exchanging their prejudices, distrust, arrogance and resentment for that abundant life of harmony and accord that has ever flown from the appearance of God among men, throughout the ages.

Words are futile to convey the impression of the reality and vigor, the grace and power, of the teachings of Bahá'u'lláh.* We can only refer you to His multitudinous writings, so that "He, the spirit of Truth," through His Own Words and Teachings may "guide you into all Truth."

* It is regrettable that very few adequate translations of His writings are available. Worthier translations are projected.

HOW I BECAME A BAHÁ'Í

ANONYMOUS

The following account of a religious experience—the seeking for and finding of that which satisfies the soul—is written by a member of the Bahá'í Youth Group in an eastern city. It well demonstrates how the youth of today are on the highway of independent investigation of Truth.

MY religious training was received in a Christian church. When I was a very little girl, I was enrolled in the beginners' department of the Presbyterian Sunday School. My attendance there every Sunday was as much a matter of course as my at-

tendance at the public school on the other days of the week. Some of my teachers were beautiful souls and unusually spiritual. When I grew older, I joined the Church and the Christian Endeavor Society. I then attended four services every Sunday; Sunday School and Church

in the morning, Christian Endeavor and Church in the evening, and in addition sang in the choir. I even took a teachers' training course and then taught a class for a short time.

Trained in a knowledge of the Bible and Christianity, I believed, as all good orthodox Christians believe, that Christ was the only divine revelator and Christianity the only true religion. Buddha, Muhammad and the other prophets were all false, so their religions were untrue. The missionary books that I read more or less proved this to me. It almost seemed that the highest calling in life was to be a Christian missionary to the heathen in foreign lands. I was extremely religious by nature, so I liked books and articles on religious subjects. If I looked through a magazine, I would read the religious article and then throw the magazine aside.

This extensive reading broadened me considerably, for many articles written by people of different beliefs arrested my attention and not only interested but deeply impressed me. I began to realize that much of the Bible was written in symbolism.

To be an active member of the Christian Endeavor Society of the Presbyterian Church, one has to sign a pledge to read the Bible every day. Admitting to myself that I had not kept this pledge, my conscience troubled me. I therefore resolved to read the Bible through, and started with the New Testament, intending to read at least one verse every night before retiring. I found myself reading, instead of a few verses, several chapters. Somehow, to read from the Word of God

when the house is quiet and one can truly concentrate, is more beneficial than all the sermons and training one receives from teachers. I felt Christ's power and greatness as I never had before and my love for Him was strengthened to a great degree. I read the New Testament through in a very short time, and then started on the Old, but my interest in it was not as great. Certain parts, like the Psalms, I loved, but some of the history and wars seemed very tiresome. When I meditated on the New Testament, I felt that I would like to understand some of the verses which apparently seemed contradictory, and I longed to understand "Revelations" and some of the symbolism. I was not satisfied. I was really seeking to understand the Bible.

MY FATHER had been a Bahá'í for several years and, without any knowledge of the teachings, the rest of the family had always opposed him. We thought it some peculiar cult, one of those many false religions. He tried to read to us and to get us to read from the teachings, but we thought that in order to be loyal to Christ, whom we truly loved, we should turn a deaf ear to everything he said upon the subject. Strange, how willing I was to read about *New Thought* and other sects, and how I resisted any suggestion to read the teachings of 'Abdu'l-Bahá.

One memorable night, however, I was alone in the house. The town library was closed, and there was nothing about the house that I seemed especially to want to read. The bookcase was in my father's room. I went in and looked over the books.

Nothing looked interesting. With my usual instinct for choosing something religious, I picked up "Some Answered Questions" by 'Abdu'l-Bahá. My first thought was how much I would like some questions answered, but felt very skeptical about 'Abdu'l-Bahá's being able to answer them satisfactorily; just some more theorizing, and I could theorize about the meaning of the Bible just as well as anyone else and was just as apt to be correct in my theories. I opened the book and glanced over the chapter headings. My interest was aroused. The very subjects upon which I wanted more light were discussed. I started to read. I became amazed. I felt great power in the Words,—the same power that I felt when reading the Words of Christ. This teacher likewise spoke *with authority*. It was not like reading other books and articles on religion. I became thrilled. The same Voice which spoke through Christ was speaking through 'Abdu'l-Bahá. I was more and more aware of the power and authority with which He spoke. I did not put that marvelous book down until I had finished every word in it.

I not only read it but I drank in the meaning as one starved. I felt like a person who had stepped from a room dimly lighted by a candle, into a room flooded with electric light. Everything was clear. 'Abdu'l-Bahá's logic was perfect. He left no room for argument or difference of opinion.

To me the Bahá'í Revelation fulfilled the second coming of the Lord. It had not occurred to be sure, as I had imagined it would, and as the Christian world

imagined it would, but "as a thief in the night" He had come and gone. The reason all of the Christians had not recognized Him when He came, was because they interpreted His coming literally, just as the Jews had done when Christ appeared, and so they, too, were prevented from recognizing Him as the promised Messiah. To interpret literally is to defy science and reason.

The spiritual meanings of the signs and symbols regarding the second coming are clearly explained in the Bahá'í teachings, and explained in such a way that they agree with science and reason. It would be beyond the scope of this article to explain them here.

How MUCH more reasonable it is to believe, as 'Abdu'l-Bahá teaches, that God has not only sent Christ to train just a part of the people of the world in the things of the spirit and has left the rest to grope in darkness all these years, but that He has also sent all of the other great prophets, Buddha, Muhammad and others. 'Abdu'l-Bahá says that each Prophet was sent by the one true God to teach the one true religion, but only in accordance with the capacity of the people to whom He appeared. Our capacity is much greater today, so Bahá'u'lláh has given us meat instead of milk, as was promised in the Bible. "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?"—Mat. 24:44, 45.

Since all the founders of the great religions of the world were sent by the one true God to teach the one true religion, man-made theology and forms which were introduced after the Prophets had left this world, were the causes of the differences in the beliefs of the peoples of the various religions. 'Abdu'l-Bahá shows in "Some Answered Questions" what Muhammad accomplished among those wild Arabian tribes, and one cannot help seeing that more than human power was needed for this resurrection of souls. The same thing is true of all the great spiritual teachers. Muhammad was only taken as an example. The symbolism of the Bible which no one had ever been able to understand, was explained so that it agreed with science and reason.

THE NEXT morning to the amazement of my family, I stated that I believed 'Abdu'l-Bahá was a Divine Messenger of God; that the second coming of the Lord was fulfilled in the person of Bahá'u'lláh. How sorry I was, thereafter, for my human prejudices as I so often read these Words of 'Abdu'l-Bahá:

"Beware of prejudice! Light is good in whatsoever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance if it shines from the East or the West."

My father rejoiced exceedingly over my great spiritual happiness and suggested a course of reading for me. I read all of the Bahá'í books which we had, and then went up in the attic and read back numbers of *The Bahá'í Magazine* for hours at a time. When everything had been read and understood by

both mind and heart to the extent of my capacity, I longed to interest others so that they, too, would read. Nothing has such power as the Word of God as spoken through His chosen Messenger. "God, and God alone has the power to do whatever He wills, and the greatest proof of a Manifestation of God is the creative power of His word—its effectiveness to change and transform all human affairs and to triumph over all human opposition. Through the word of the prophets, God announces His will, and the immediate or subsequent fulfillment of that Word is the clearest proof of the Prophet's claim and genuineness of His inspiration."*

Those who have read the Words of God—the Teachings for this New Day as spoken by Bahá'u'lláh, have laid aside their racial, religious and national prejudices. Colored and white, Jews, Christians, Muhammadans, and others, occidentals and orientals, are associating in perfect harmony.

In conclusion it is evident that I became a Bahá'í because I was not satisfied with the religious knowledge I possessed. I was seeking for Truth always, and the reading of this book** made "the crooked things straight." The illuminating teachings I found therein swept the path which leadeth unto real life clear of "superstitious fancies;" I had found that which satisfied me, a religion to live for or to die for. And from that time I could truthfully state that I not only have mere faith about religion, but I *know*. And only the Word of God could have awakened me to the Divine Realities.

*"Baha'u'llah and the New Era" by Dr. J. E. Esslemont. **"Some Answered Questions."

ORGANIC AND SOCIAL EVOLUTION

KOKICHI SUMI

The following is an address given by a young Japanese student, member of an English Speaking Society in Tokyo. Mr. Sumi is deeply interested in the Bahá'í Movement. After attending the Bahá'í Nawruz Feast on March 21st last, he wrote to Miss Agnes Alexander, our Contributing Editor, that he "appreciated this merry garden party very much indeed. That warm, bright, fair atmosphere I found on that day is the symbol of the ideal form of organic society, which is the nature of the sun. Through it and through it only all organic existence is conceivable as a reality, and that is the Bahá'í Spirit I guess . . . that beautiful sunlike spirit is indispensable to our human society: that penetrating spirit from heart to heart is the only rope to make man's society possible."

IAST summer I made a trip to the central part of the Island of Shikoku. The district I visited lies thirty miles from the nearest town and is three thousand feet above the level of the sea. It is divided into many smaller districts by ranges of high hills and mountains. I spent a week among the solitary houses and villages dotting the valleys and the hillsides.

My first interest was to study the folk-psychology of the region, but to my great disappointment, the social conditions were quite contrary to my expectation. Before I started on the trip I was told that the life of the people there was very primitive, and that one could hardly discover any modern cultural influences among them. With such information I fully expected to see wild men of little or no cultural training, little capacity for counting, little ability in abstract thinking, and speaking an entirely different language or dialect.

But what did I really find? On the day that I reached the very farthest point of the journey, and supposedly the farthest from the centers of civilization, I was overtaken by a storm. Seeking shelter, I entered a hut near the summit of a mountain. To my astonishment I found children reading the Na-

tional Reader. At the entrance I saw little rubber shoes, and hanging on a nearby wall I observed a regulation school cap. Bicycles they know, motor cars, and even aeroplanes. And though they do not actually use it in their daily speech, they know quite well the same language Tokyo ladies and gentlemen speak so fluently.

Now what is the meaning of all this? It shows, it seems to me, the tremendous penetrating power of our culture, and the almost unbelievable capacity of a people to accommodate themselves rapidly to the demands of a changing social environment. Biological changes are very slow. It is said that our functional organs are almost identical with those of primitive man. And the capacity of modern men and women of backward races is almost the same as that of the more advanced races. The great differences are found, not in the field of biology, but in that of culture and civilization.

You may say that those primitive minded peoples are very mystical and superstitious. But I beg you to recall how many relics of superstition are still living amongst us. We do not eat dogs. We may be able to give many reasons for our refusal to do so. Perhaps it boils

down to this, "it is not customary." If we are justified in saying that primitive peoples live by taboos, they can rejoin that dog-meat is taboo among us.

When we look back to ancient Egypt, ancient Greece, and ancient China, we must acknowledge that they could produce individuals equal in capacity to any modern man. Christianity has not produced a greater than Jesus or Paul. Plato's world of ideas is no less broad and deep than that of Bergson; and Kanpi's social observation is as keen as that of Karl Marx.

It is therefore not in the realm of individual capacity that the modern man exceeds the capacity of his more primitive prototype. It is rather in the realm of social evolution and interracial experience. Retaining practically the identical biological form of the man of milleniums ago, our civilizations have passed through various stages: tribal communistic, imperialistic, theological, feudal, aristocratic, democratic, socialistic and communistic. In passing through these stages we have increased our social inheritance and grown in wisdom acquired from this experience.

But it has been shown time and time again that it is not necessary to pass through all these stages to acquire the necessary wisdom for modern life. Just as the younger people of central Shikoku are able to enter into the problems of modern life quite successfully, though their parents represent a much more primitive type, so anywhere in the world the old customs and ideals of barbarous and semi-barbarous life can easily give place to

those of our modern scientific age.

Now the chief characteristic of our modern civilization is that it is proceeding along the line of tested knowledge and experience. Instead of being guided entirely by the hit-and-miss methods of our pre-scientific age, we are learning to verify and test causes and results, and guide our conduct according to the results of our study. And it is entirely possible to teach this method of procedure to peoples who have heretofore been guided entirely by superstition and inherited traditions.

I wish to apply this principle to an institution among us which is undoubtedly a relic of barbarism, and has no place in the progress of a well-ordered international society. I refer to the institution of *war*.

War is the child of our tribal antagonism. It grew up in a world when there were no intertribal relations, and no international contacts. In those days the only way to gain an advantage or secure justice was by the sword. In that early age *Might was Right*, and the Beautiful and the Good were compelled to yield to the god of material power.

But it has come about that our international and interracial relations must be developed, for modern science has thrown the ends of the earth together, until we are all the members of one great neighborhood. So that war has become the enemy of social progress, the awful disturber of international good will and commerce.

But it may be said that changes must come slowly, and that it is impossible to give up war within one generation. But I beg you to re-

call my Shikoku experience. Within one generation the whole fabric of our social and political life has been changed. The feudal ideas of fifty years ago have given place to the international ideals of modern science, commerce and education. What has been done in these important fields of human achievement can and ought to be done in the case of war. If we had a mind to do it we could master this demon and throw him out in a single decade.

But what do we see? The fearful monster is taking advantage of all that our science has taught us. He squeezes our experience and prostitutes our tested knowledge, compelling us to act directly opposite to the demands of our reason. Our brain becomes his slave, and

our inventions become the food for his voracious appetite! The powder which Nobel invented for the benefit of the coal and mining industry becomes the explosive for war's devastations. The gigantic Messenger of the Air invented by Zeppelin for peaceful international intercourse, becomes the frightful engine of the god of war.

Thus it is that war consumes its own offspring and destroys all the children of industry and peace. It is a menace to civilization which it is seeking to destroy. . . . But we can now choose whether we will yield to war or rise up and forever drive it from our human society. We can now choose whether we will follow our tested knowledge or whether we will be guided by the Demon of Destruction.

GREEN ACRE

I would stand on the knoll that overlooks
The radiant River of Light;
And lift my eyes to the distant hills,
From whence come strength and life!

I would walk through forest aisles, where pine
Trees rise like cathedral spires;
And in the hush of early morning hours,
Feel the peace that God inspires.

Once again, I would enter the Inn,
The Inn that is glorified,
Because *it* had room and welcome for Him,
Our Lord, to enter and abide!

Green Acre, Green Acre,* home of my soul,
My heart ever turns to thee;
The beautiful spot where the Master walked,
And hallowed the earth for me!

—Elizabeth Hackley.

* Baha'i Summer Colony, Green Acre, Eliot, Maine.

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STANWOOD COBB..... *Editor*
MARIAM HANEY..... *Associate Editor*
MARGARET B. McDANIEL..... *Business Manager*

CONTRIBUTING EDITORS

Great Britain, Mrs. Annie B. Romer; Persia, Mr. A. Samimi; Japan and China,
Miss Agnes B. Alexander; Egypt, Mohamed Moustafa Effendi;
International, Miss Martha L. Root.

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WHAT IS THE ONENESS OF HUMANITY?

THE greatest prize this world holds is the consummation of the Oneness of Humanity. All are the children of God. God is the Creator, the Provider, the Protector of all. He educates all of us, and is compassionate towards men. His grace encompasses all mankind. The sun of God shines upon all mankind. The rain of God falls for all. The gentle breeze of God wafts for all. Humanity at large is sitting around the Divine Table of the Almighty. Why should we engage in strife? Why should we ever engage on the battlefield to kill each other? God is kind, is He not? Why should we be unkind? What is the reason? How are we benefited by being unkind? Today the chief means of dissension amongst the nations is religion, while in reality the religion of God is *one*. Differences lie in blind imitations which have crept into religion after its foundation.

“Religion is Reality, *and reality is one*. It does not permit of multiplicity. His Holiness Abraham was the Herald of Reality. His Holiness Moses was the Spreader of Reality. His Holiness Jesus was the Founder of Reality. His Holiness Muhammad was the Spreader and Promulgator of Reality. The Reality of religion is one. Fundamentally there is no difference.

“The Reality of religion consists in the love of God, in the faith of God, in the virtue of humanity, and in the means of communication between the hearts of men.

“The Reality of religion is the oneness of the whole of humanity.”

—'Abdu'l'Bahá.

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"For in this age the boundaries of terrestrial things have extended; minds have taken on a broader range of vision; realities have been unfolded and the secrets of being have been brought into the realm of possibility. What is the spirit of this age? What is its focal point? It is the establishment of universal peace, the establishment of the knowledge that humanity is one family."—'Abdu'l-Bahá.

WHAT IS THE WORLD? This term, which is so widely used, I doubt if anybody understands. Just what do we mean by "the world"? When the inner earth first began to stir to life in obedience to the solar impulse, at that time the world was just a geographic, planetary object. Certainly this is not what we mean today when we say "the world," a concept not at all synonymous with "the earth."

Life sprang up upon the earth and grew and grew until it reached its climax, man. Human beings living upon the earth in widely scattered groups, not yet masters of their planet—here is a more advanced planet than the inert earth we first looked at. Yet this is not what we mean today when we say "the world."

Communications grew. Caravan trails and sea ways brought distant peoples together. Warfare and conquest consolidated tribes and peoples. Great empires evolved. Each empire became in time a cultural unit. Rome, mistress of land and sea, unifier of nations, builder of a great Mediterranean civilization,—now for the first time we have the term "world" meaning something definite in human society. Rome—that is the world, or so it

seemed to the Romans. And so it seems to us today as we look back on that vast ancient culture which the Romans, after absorbing and assimilating, gave forth to all of Europe.

At the time Rome did not know that across the barrier of deserts and mountain ranges was another world all its own—the Celestial Empire. Here too a great unifying force had been at work for centuries—milleniums perhaps. Here had grown up an indigenous civilization so self-contained, so perfect, that to the Chinese it seemed that the whole world was contained within the Four Seas.

And neither the Romans, nor the Chinese realized that there existed across great stretches of ocean waste another world living its own life, creating its own civilization, passing thru phases of growth and disruption so little known that when later Europeans discovered its existence they called it the "New World" altho it is perhaps the oldest part of the land surface of the planet.

UP TO THIS point, then, there was not one world upon this planet, but many worlds of human society. Today, however, intercommunication

—physical, intellectual, spiritual between the continents and peoples has grown so rapidly toward a psychic unity that now for the first time, when we say “the world” we mean a human society composed of all the educated, intelligent people of the planet.

We say “the world thinks this,” “the world thinks that,” “the world is progressing,” “the world is in economic distress,” and now for the first time we mean by such statements to include all civilized peoples of the planet, the vast majority of mankind.

But even when we use the term world to mean all the peoples of the world, we are using it loosely if we mean to intend a unity effective and real. Such has not yet been achieved upon this planet.

The nations of the world are still far too much divided between themselves by barriers of prejudice, of greed, of misunderstanding, of commercial competition, to make it possible to use the term “world” to mean humanity. There are still many spheres of selfish interest, so to speak, which compose the planetary life.

IN SPITE of this fact, there is growing before the sight of us all a super-structure of actual world unity, a universal culture and a universal consciousness. This universal consciousness is struggling with the provincial, national consciousnesses and is destined before the century is out to absorb and supersede all those more provincial units of society that make up humanity today. All men of intelligence and power of direction in human affairs, are

now beginning to realize that if the national consciousnesses should continue to prevail to the sacrifice of the universal consciousness, humanity would soon extinguish its flame of life in a delirium of war. Therefore the intent and purpose of all leadership today is directed to the end of universal peace, of universal culture, of universal brotherhood upon this planet.

IF WE look ahead then a few decades, a few centuries, we can conceive that the term “world” will be synonymous with all humanity, that it will imply a human society which is homogeneous, coherent, unified—not only culturally but psychically and spiritually. Then when we say “the world thinks this”—“the world thinks that”—it will actually be true that all humanity is moving as by one impulse and one aim.

Life would be miraculous in such a dispensation. For if the unity of many small nations into one great empire such as Rome was able to build so mightily for civilization, what will be the result of the psychic unity of all races and peoples upon the planet?

The creative force and effectiveness of humanity will be multiplied, not in arithmetic but in geometric ratio, by the coalescence of all the various minds and temperaments of the world into one strong, coherent force—into one vast psychic unity of culture.

Then we may conceive of the world as having but one soul. The world will be synonymous with planetary life as a whole. It will be a unitary being, multitudinous in its

component parts but one in its spirit and directive force and energy.

THIS IS the golden age, perhaps, of which the poets have dreamed and philosophers philosophied. The golden age of man in his full maturity as the son of God. The planet achieves its final destiny.

What other planets and worlds are achieving, we do not know. Certainly life is evolving elsewhere throughout the universe. Quite probably it is evolving in various planets of our own solar system—evolving in ways unique to each planet. Some day it may be our earthly destiny to merge into a still

greater unity—that of the solar system. The time may indeed come when other planets will join hands with this planet in ways of communication not yet possible to foresee, each planetary society expressing through its own genius the destiny established for it by the Lord of creation, the whole planetary system vibrating to the creative evolving power of the Holy Spirit, the Logos, the Lord of all Being.

But here is a transcendent destiny that is beyond human comprehension. Let us come back to mother earth. It is enough for the present that we strive to make that earth a world.

“ . . . This limitless universe is like the human body all the members of which are connected and linked with one another with the greatest strength. How much the organs, the members, and the parts of the body of man are intermingled and connected for mutual aid and help, and how much they influence one another! In the same way the parts of this infinite universe have their members and elements connected with one another and influence one another spiritually and materially . . . Since this connection, this spiritual effect and this influence exists between the members of the body of man, who is only one of many finite beings, certainly between these universal and infinite beings there will also be a spiritual and material connection. Although by existing rules and actual science these connections cannot be discovered, nevertheless their existence between all beings is certain and absolute.”

“As to your question regarding the stars: Know that these brilliant stars are numberless and their existence is not devoid of wisdom both useful and important. Rather they are worlds, as is this world of ours. But they differ in their bodies, by the difference of elements, from this earthly body. They differ in formation. The beings existent upon these bodies are according to their formation.”


—'Abdu'l-Bahá.

THE FUTURE RELIGION

HOWARD R. HURLBUT

Chapter IV

The author, in previous chapters published in the May, June and July numbers of this magazine, has developed the idea that the seven days of creation can be taken symbolically representing the seven great world religions as historically manifested, and in the last article particularly showing prophecy as referring to the coming of Bahá'u'lláh and the establishment of the Bahá'í Dispensation. In this article he continues his presentation of these prophecies.

O much for the Bible prophecy. Now, to turn to the Book of Zoroaster: In the Ninth Vanant Yasht of the Zend-Avesta, there is an even more direct reference. While the time of the rise of Zoroaster is not of great importance, it may be of interest to note that there are wide variants of fixation by different students of chronology. None has fixed the time later than 1500 B. C.: More assign it to 2000 B. C. and a very great many relegate it to the rise of the first pyramid dating back four to five millenia before the dawn of the Christian era.

What is important, however, is that the Light of Divine Truth shone so clearly through Zoroaster that He was enabled to inspire the prophets who came after Him to point more clearly than those of

any other time to the Appearance in the day and age in which we live. Of this, which was designated as "The Mighty Glory"—which is a free translation of the meaning of the Name "Bahá'u'lláh"—the prophet wrote: "This Splendor attaches itself to the hero (who is to arise out of the number) of prophets (called 'Saoshyanto') and to his companions, in order to make life everlasting, undecaying, imputrescible, incorruptible, for-ever existing, full of power (at the time) when the dead shall rise again, and the imperishableness of life shall commence, making life lasting by itself." (That is, by its inherent qualities).

"They will be commissioned to check the influence of the devil which increases at the time when the world is verging toward the end, by restoring truth and faith in religion. The dark period of wretchedness and sin in which they appear is compared to night, and the era of bliss they endeavor to bring about is likened to brilliant day. The *first* of these prophets is called 'Hushedar-Mah,'—the 'moon of Happy Rule.'" Surely, no more apt definition of the soft radiance of illuminating love of the Báb than this could be found. He was empty of every desire for individual recognition, and all of His song was of that One, immeasurably greater

than Himself, "Whom God should make manifest."

"The *second* is 'Hushedar-Bami,'—the Aurora of Happy Rule."

How richly the glory of the Appearance of Bahá'u'lláh is pictured! The incomparable radiance of the effulgent glory of Light of God burst forth from this Center, Who was Light and the Source of Light, and illumined with its encompassing rays the remote areas of the realms of humanity, announcing in terms of dominant authority the establishment of the Day of God.

"And the *third*, and greatest, is called 'Sosyosh.' He brings a new Nask of the Zend-Avesta, hitherto unknown, and reveals it to man." This third One is 'Abdu'l-Bahá. It is not for any human to determine the relative greatness of the Manifestations of God.

That understanding is something entirely apart from any intellectual accomplishment, and we may assume that the prophet, looking through the vistas of the oncoming millenia, might well have considered this Appearance in its relation to closeness of communication with the people of this time, just as though we might, to make the argument clear, consider ourselves as the soil upon which the sower casts the seed. By reason of this intimate association of seed-sowing, we might come to consider the near one greater than the great provider of the seed in the granary from whose bounty all things must come. Our understanding could in no wise affect the true condition.

The "New Nask" which 'Abdu'l-Bahá did bring and which has hitherto been entirely unknown, is

the chapter of selfless service universally rendered, which He read into the heart of humanity through living it in his long life of persecution, exile and imprisonment, as it has never been lived before in the history of the human race. When Zoroaster was asked whence God would come to establish His Kingdom in the earth, He answered "From the Land of Nur." Bahá'u'lláh was a descendant of the royal house of Persia and was therefore a prince. His estate was the Principality of Nur, which lies midway between the Persian capital, Tihrán, and the southern arm of the Caspian Sea. His title was Hosein Ali, Prince of Nur. The meaning of the word "Nur" is Light, and as the Bahá came as the great Revealer of Light, the declaration of Zoroaster carries a double significance.

Again, in the Pitakas of Buddha. If you are familiar with Buddhist literature, you must have formed a deep affection for Ananda the old servitor of the Buddha, who was the closest and most beloved of all the *bikshus* who followed in the footsteps of the Master. And when, in those last sad hours, the old servitor looked upon the emaciated form of his Lord and was troubled over what lay in store for those of the Faith, he asked "What shall we do, Master, when thou art gone?" And Buddha, looking upon his anxious face with a smile of infinite compassion, answered: "One will come after me who will be possessed of the fullness of all Truth, to point the way to salvation." Troubled, Ananda queried: "But how shall we know him, Beloved,

when he comes?" And Buddha answered: "He will be known as 'Maitreyeh,' " which means *kindness*.

In the early youth of Hosein Ali, by the passing of his father, the responsibility of all the affairs of his great estate fell upon his shoulders. Repeatedly, he had been urged by public officials to take the place in governmental affairs to which his princely rank entitled him, but he had ever turned a deaf ear.

Now, these importunities became more insistent, but he held aloof and as time went on he gave from his wealth so freely to the poor and deprived ones that the officials looked on aghast and cried: "This youth needs a guardian, else he will dissipate all of his rich patrimony!" He was the personification of *kindness* in his every act of life.

In the writings of the idolatrous religion of Baal, which was founded on the pure Truth revealed by Enoch, there appear references to the "Last Days" which are repeated in the books of the Israelitish prophets, in the Gospel, and in the Qur'án of Muhammad.

It is of these that Bahá'u'lláh in His wonderful Book—the Iqán—devotes fully sixty pages to clear elucidation. The reading is in effect that in the last days the sun shall be darkened and the moon ashamed, the stars fall, etc. You will note mention of Enoch and recall that from the Bible narrative we have small understanding of him, his disappearance being recorded as "Enoch walked with God and was not." Yet, one of the strangest of the prophecies regard-

ing the appearance of the Manifestation in the last day, is in connection with the Book of Enoch.

In 1892, Professor Charles, of Oxford University, chanced to read an obscure item in a German publication to the effect that an original Book of Enoch had been discovered in Russia. He had at no time heard mention of a Slavonic Book of Enoch and concluded that it was merely a translation of the Ethiopian Book of Enoch, but being a true student, he had an emissary go to Russia to trace the rumor, and much to his delight discovered an original pseud-epigraph which had been known to the inner circle in Russia for twelve hundred years, but was not a matter of general public knowledge. In this Book, Enoch described his journey to the "Seventh Heaven," under direction of an appointed guide and at last fell prostrate as there reached him a Voice from the unapproachable Presence, concealed behind His "seventy thousand veils of light." He gave the Book to his sons, saying that it would be sealed and guarded by two angels until the "time of the end, *when the Great Michael shall stand up.*"

In scriptural parlance, the term "Michael" means one who is near or like unto God. This describes the station of the Manifestation of God which was Bahá'u'lláh, Who "stood up," or ascended in 1892, the precise year in which the Book was brought to light. In this Book of Enoch, there is written (Chapter 40, verses 3, 4 and 9): "The holy great one will come from his dwelling.

"And the eternal God will tread

upon the earth (even) on Mount Sinai:

“And behold He cometh with ten thousands of His holy ones.”

You perceive the identical mandate as to the “sealing” of the Book As His Books were sealed by the Almighty God, none but He could have the power to unlock the seals, and when the time was to arrive for their revealment the ability to unlock would be one of the convincing proofs of the divine authority of the Messenger.

Bahá'u'lláh, in our time, has unlocked the doors of the chamber of mystery in the Word of God. The whole trouble in the world today and in the past has lain in the egotistic assumption that intellectual capacity enables one to read the meaning of the Word, whereas it is pureness of heart. Because of this attitude, the great diversity of sects and creeds has been evolved in all the schools of religion. The “Seventh Heaven,” to which reference is made in the flight of Enoch, and which corresponds to a like adventure recounted of Muhammad in the traditions of Islam, means his attainment to a complete knowledge of the seven great religions, the term “heaven” meaning religion, so that in his prevision he was given understanding of the culmination of the divine plan.

The *place* of the Appearance is also given by the prophets of Israel. In Jeremiah, the 49th chapter, 38th verse: “And I will set my throne in Elam (Persia) and will destroy from thence the kings and princes, saith the Lord.”

As you have been informed, the

fortressed prison-city of 'Akká (or Achor), on the nose of Mount Carmel, the Zion of God, was selected as the place of imprisonment for Bahá'u'lláh and His followers. This, too, is in fulfilment of prophecy. In Hosea, chapter 2, verse 15, we read: “And I will give her her vineyards from thence, and the valley of Achor for a door of hope.” Also, in Isaiah, chapter 65, verse 10: “And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.”

The nearness of God in His physical Manifestation in the last days is also given. Turning to Revelation, chapter 21 and verse 3: “And I heard a great voice out of heaven, saying: Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and *God Himself* shall be with them and *be their God.*”

The repeated references to the “Branch” in the Bible has ever carried a conviction of the exalted station of the one so-called, but until our own time it had never had anything approaching a clear explanation. The sons of Bahá'u'lláh were always referred to as “branches” projected from the Exalted Tree,—the Pre-existent Root, and 'Abdu'l-Bahá, the oldest son, was designated as the “Greatest Branch.” The psalmist David particularly sang of His coming with an insistent adoration and praise. Of Him in the 2nd verse of the 2nd Psalm, we read: “I will make him, my first-born higher than the kings of earth.”

Also, did 'Abdu'l-Bahá fulfill the prophetic utterance in the 26th verse of the 88th Psalm, which reads: "He shall cry unto me, Thou art my father, my God, and the rock of my salvation," for it was in the ninth year of the Manifestation of the Báb, which was also the ninth year of the life of 'Abdu'l-Bahá, after His father had been released from that dread dungeon in Tíhrán and exiled to Baghdád and there was explaining to 'Abdu'l-Bahá the mystery of the Manifestation that the boy fell at His Father's feet and with a cry of passionate adoration, called: "I know that Thou art God!"

It will, therefore, be of interest to review the Bible declarations regarding Him: In Zechariah, the third chapter and eighth verse: "Hear now, O Joshua, the High Priest, thou and thy fellows that sit before thee; for they are men wondered at; for, behold, I will bring forth my servant the BRANCH."

And in the sixth chapter, verse 12 and 13: "Behold the man whose name is the BRANCH, and he shall grow out of his place, and he shall build the temple of the Lord * * * And he shall bear the glory and shall sit and rule upon his throne."

And in Isaiah, the fourth chapter and second verse: "In that day shall the Branch of the Lord be beautiful and glorious." And in the eleventh chapter and first verse: "And there shall come forth a root out of the stem of Jesse, and a Branch shall grow out of his roots." "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of

knowledge and of the fear of the Lord."

Now, of 'Abdu'l-Bahá, the Manifestation has written: "O Thou, my Greatest Branch! Verily, we have ordained thee the guardian of all the creatures and a protection to all those in the heavens and earths, and a fortress to those who believe in God, the One, the Omniscient. I beg of God to protect them by thee, and to reveal to thee that which is the dawning-point of riches to the people of creation, the ocean of generosity to those in the world, and the rising-point of favor to all nations. Verily, He is the Powerful, the All-Knowing, the Wise. I beg of Him to water the earth and all that is in it by thee and that there may spring up from it the flowers of wisdom and revelation and the hyacinths of science and knowledge."

Has 'Abdu'l-Bahá fulfilled the requirements of the prophetic and other declarations of His station? As early as His ninth year, at the beginning of the dread period of exile, He independently took upon Himself the service of warding off intrusion on His father and the latter, once in speaking of Him, said: "There is only one who is Master and that is 'Abdu'l-Bahá." The term "Master" applies to Him to-day throughout the world. This service to His father was the beginning of that feature which characterized all of His wonderful life, which is vastly more important to us to-day, and must so continue throughout the oncoming ages, than any glamour of history or tradition. Yes, even more than the most profound philosophy, or of the unapproach-

able tragedy of exile and imprisonment which was His—this exemplification of selfless service. The entire story of 'Abdu'l-Bahá's life is saturated and permeated with this principle, across which He chose to write the name He bears, whose meaning is the "Servant of Glory."

It was during the period of the great world war, when the members of the Holy Family and all the followers in the Holy Land carried on under the dread experience of deprivation which was theirs because of being shut off from contact with the outside world and sources of supply, that 'Abdu'l-Bahá had established extensive gardens at Tiberias and from these cared for the needy, even for the poorly fed soldiers of the Turkish army, his oppressors, and afterward when the time of the adjustment of the difficult problems in the Near East confronted the British authorities, it was very largely due to 'Abdu'l-Bahá's influence and wise counsel that the way was made smooth. In partial recognition of this, Knighthood was bestowed on Abdul Baha April 17, 1920 by order of King George of England. Even while the Master was carrying on his great work and assisting the Turkish soldiers, their general announced that when he had defeated the British forces and seized the Suez Canal, he would return and hang 'Abdu'l-Bahá. It was then, with a smile inspired by his rich prescience, that 'Abdu'l-Bahá said to him in effect: "When you shall have seized the Suez Canal and returned, 'Abdu'l-Bahá will await you here to be hanged."

This splendid courage was ex-

emplified at the time, in 1908, when Abdul Hamid, Sultan of Turkey, had sent a committee to inquisition 'Abdu'l-Bahá and the order had been issued to send Him away from His followers to Feysan in the great desert. An Italian warship in the harbor at Haifa was offered to Him to transport Him to England or other place of safety, but His answer was: "Ali Muhammad, the Báb, did not seek safety in flight: Bahá'u'lláh declined to fly the dangers which beset Him: 'Abdu'l-Bahá will not fly away." On the day when His exile was to have begun, the Young Turks Party came into power and 'Abdu'l-Bahá and other prisoners were set free, and Abdul Hamid consigned to a dungeon in chains.

The opportunity for His father's release came toward the close of 1858, when Colonel Arnold Burrows Kemball, Consul General of Great Britain, at Tihrán, entered into a friendly correspondence with Bahá'u'lláh, offering to make Him a British subject and to place Him under the protection of the British Government. The Consul said to Him if He did not like to live in England He could journey to India and dwell in any spot agreeable to Him. This generous offer was declined. It was ten years later, on August 19, 1868, that witnessed the embarkation of Bahá'u'lláh and His little band of faithful followers in boats from Gallipoli for the Austria-Lloyd steamer which was to take them via Smyrna and Alexandria to that long imprisonment in 'Akká, which ended for the Manifestation in His final passing in 1892, and for 'Abdu'l-Bahá in His first freedom in fifty-six years, in 1908.

THE SIGNIFICANT ONENESS

“GUIDANCE IS GIVEN BY DEEDS”

MARY HANFORD FORD

“Turn your eyes away from foreignness and gaze unto Oneness, and hold fast unto the means which conduce to the tranquility and security of the people of the whole world. This spanwide world is but one native land and one locality. Abandon that glory which is the cause of discord, and turn unto that which promotes harmony.”—Bahá'u'lláh.

NOWADAYS it is a comparatively easy matter for a traveler—especially if he speaks at least one foreign language—to recognize *in theory* the oneness of mankind. Nevertheless his affirmation is frequently followed by a declaration of what he finds very objectionable in all races.

It is one thing to accept a statement mentally and quite another to feel it in one's heart so that thoughts are translated into the world of action. Bahá'u'lláh said:

“Guidance hath ever been in words, and now it is given by deeds. That is, every one must show forth deeds that are pure and holy, for in words all partake, whereas such deeds as these are special to Our loved ones. . . .”

Many in the past have been unable to admit the accusation of the customary attitude on the part of some people toward the Hindu,—because they were so accustomed to the feeling of superiority that they were unaware of its expression. With others the conviction of Negro inferiority is so strong a hereditary trait that they are not aware of resenting the Negro in any other capacity than that of belonging to the servant class.

In this day of reality it is not enough to register an intellectual conviction upon any subject. One

must pragmatically feel it and live it.

Few seem to be aware of the extent of the discrimination against the Negro. It is accepted as a rule that the colored and white people should live in different sections and have but slight social relations. As a rule citizens accept the custom and do not reason about it. Recently an intelligent and well to do American woman of New York City said to the writer, “You know I am going to move, Mrs. Ford.”

“How is that?” I replied in surprise, aware that she owned a most attractive home.

“You see” she continued, “the Negroes are invading the locality and it is not agreeable any longer.”

“But are they an ignorant lot of people?” I asked, having in mind a group of highly cultured colored friends whom I knew.

“Oh no,” she answered, “but you know one does not like to put Negroes on one's calling list.”

“Are they not good neighbors?” I continued. “In my experience Negro neighbors are exceedingly kind.”

She was evidently surprised, and expressed her “hundred per cent” Americanism with decision: “I like Americans best,” she declared.

I laughed again. “But dear lady” I cried, “the Negroes are

Americans as much as you or I. The only pure-blooded Americans are the Indians. All the rest of us from the point of view of the continent are aliens and came over here as an alien group of different races.”

There are many, however, and the number is increasing who feel that friendship with members of a different continental group is always inspiring. One discovers thus the salient qualities of each variety of humans. The Anglo-Saxon is an instinctive organizer; the Chinese have great capacity and are far-seeing; the Hindu is philosophic; the Norwegian and Russian possessed of natural insight; the Latin phenomenally quick to see and decide; the Negro is especially loving, poetic and psychically sensitive.

Roland Hayes, a colored man who has a superb voice, is a brilliant illustration of how fully *genius* banishes prejudice, for in his crowded concert audiences, white and black sit together without consciousness of difference, and are equally enthusiastic.

I saw Paul Robeson, a colored man with notable dramatic ability, play Othello in London last summer with such artistic interpretation, and often original conception that his success was always unqualified.

IN NEW YORK we have frequent social gatherings of colored and white people, among which was a delightful Racial Amity Meeting, or Conference which was largely attended. In its arrangement the Bahá'i Centre of New York City collaborated with the Urban League of Harlem, which is a particularly fine

Negro organization. One of the meetings was in the form of a reception at the Bahá'i Centre.

I must not forget to chronicle the reception given some weeks ago also at the Bahá'i Centre, to Mrs. Mary McLean Bethune. The reception was planned by the Travel Club of Harlem, and it so happens that the members of this club are all fair skinned negroes and highly cultured women. Mrs. Bethune herself, who is very dark, was the only one present who looked colored, yet she was unquestionably extremely gifted. As an American woman she ranks high in eloquence, understanding and intelligence, and as President of Bethune Cookman College at Daytona Beach, Florida, and also president of the Woman's International Society of Colored Women, she labors with ceaseless enthusiasm for the betterment of her race.

A young white woman sat next to me who had never seen colored women of this particularly fine type. Each one, as she entered the room, was noticeable for beautiful manners, exquisite speech and undeniable charm. All these characteristics were exemplified in the chairman, Mrs. Horne. As each one entered my young friend would ask in an awed whisper,

“Is she colored?” and the affirmative response drew from her a sigh of surprise again, showing how deeply her prejudice was being shocked.

We are living in a day when traditions and racial preconceptions must disappear. Bahá'u'lláh says:

“O Children of Men! Know ye not why We created you from one

clay? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it behooveth you to be as one soul, to walk with the same feet, eat with the same mouth, and dwell in the same land; that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. This is My counsel to you, O Concourse of Light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory."

NEVER BEFORE could such words transform life, but their effect is now manifest in every direction. Those who watched carefully the progress of events in India last year, and the development of the Round Table Conference in London, must have been delighted at two results—that English and Indians were discussing realities on a basis of equality never previously attained, and that on the Indian side of the Conference the outcast Untouchables were admitted to the circle.

These "untouchables," constituting forty-three millions of the citizens of India have never been permitted the slightest contact with other inhabitants of the country. No untouchable can walk on the highways of India; or approach within a certain distance of one of another caste; he cannot even draw water from the village well. For many years Ghandi has been doing all he could to combat this bitter prejudice; and long ago adopted an infant girl from an untouchable

household, who has played her part in the family and been associated with its entire environment.

For the first time the bars were broken, and at the Round Table Dr. Ambedkar, graduate of an English university, untouchable, was present to safeguard the rights of his people in the constitution that is to be drafted. Moreover his presence in London was a complete triumph for his oppressed and suffering group. He was received by all without prejudice, and was publicly entertained at dinner by the Maharajah the Gaekwar of Baroda, who invited as his other guest a distinguished and orthodox Brahman.

A charming book has been recently published, entitled *A Marriage to India*, in which Mrs. Frieda Das the author describes the eight years of her life in India as the wife of a Brahman who was endeavoring to introduce western methods of agriculture into his country. She makes such a picture of caste discrimination and purely hereditary human prejudice, that though her book contains not a word of criticism, one lays it down with the thought, "Am I hating some one or refusing association with some one through mere family or class, or race tradition? If so, I will stop it!"

The mind creates barriers more powerful than those of iron and stone, and one must sometimes pass through tragedies to understand that the color of the skin is merely a garment which may conceal an ineffaceable beauty of heart and soul. Moreover one discovers that the skin has exquisite attraction in every variety of shade both dark

and light, and the bronze body and face, the Eurasian and quadroom, are often much more fascinating than the dead Caucasian white of the Anglo-Saxon.

'Abdu'l-Bahá states that we should strive "to bring about absolute affiliation between the white and the colored. This variety in color is indeed an ornament. If in a rosegarden all the flowers are unicolor, what beauty may be found therein? Whereas if thou beholdest a garden wherein multicolored flowers bloom, infinite grace and beauty will appear therefrom.

"Likewise if the world of mankind were of one color what preference would it have? Whereas multiplicity of color is an emblem of the "Power of the Merciful. . .

"All mankind are the trees of the divine garden and the Gardener of this orchard is His Most High, the All-Sustainer. The hand of His favor hath planted these trees, irrigated them from the Cloud of Mercy and reared them with the energy of the Sun of Truth. Then there remains no doubt that this Heavenly Farmer (Gardener) is kind to all these plants. This truth cannot be denied. It is shining like unto the sun. This is the Divine Policy and unquestionably it is greater than the human policy. We must follow the Divine Policy."

A HUNDRED years ago when there

were no railroads, no steamships, aeroplanes; no telegraphs, telephones or radio, all races were necessarily separated from one another. If a man was familiar with the speech of his district that was sufficient for every human contact. Now however he travels hundreds of miles by aeroplane in a few hours and feels the need of a dozen languages.

Bahá'u'lláh looking forward to this period of the world's history declared that in this day the complex demands of humanity could only be met by an auxiliary language which men must learn; so that whatever his native tongue the universal speech would also be at his command. In the late eighties when invention had broken down the outward barriers of mankind, Dr. Zamenhof created the beautiful Esperanto language, and gave us a means of unlimited communication.

Oneness has at length an intimate means of expression. The walls of ignorant prejudice have no longer a sanctuary, they are ever the last to yield. I shall be able presently to say to my friend *Bonon Tagon* in the same tone, with the same love, whether he is black, yellow, or white. I shall not think of his color because I shall be so entranced with the light of his soul shining through his eyes, and the noble harmony of his Good Day!

"In the estimation of God there is no distinction of color; all are one in the color and beauty of servitude to Him. Color is not important; the heart is all-important. It matters not what the exterior may be if the heart be pure and white within. God does not behold differences of hue and complexion; He looks at the hearts."

—'Abdu'l-Bahá.

IS OCCIDENTAL CIVILIZATION DOOMED?

HASAN BALYUZI

The author of this article is a student at one of the large Near East Colleges. His analysis of present day world problems is just another evidence that the youth of today are thinking deeply and independently on causes and effects in relation to the body-politic.

I WILL try and answer this question briefly, avoiding a lengthy introduction. Is occidental civilization doomed?

What is Occidental civilization? First let us distinguish between culture and civilization, for there is a difference between the two. One is the spirit and the other the form. One is intangible for practical purposes, and the other is felt and often grossly materialized. Culture never dies, it is self-perpetuating, but civilizations rise and fall.

Examples may clarify the matter. The spirit of worship is original and eternal with man, but in different ages it takes different forms and finds various manifestations. The ceremonies and rituals which embody the spirit of worship, change with the changes of time, but the spirit is ever-living.

The Roman and the Greek civilizations have long ceased to exist, but their cultures are ever-fresh. Their intellectual works have not died out of our world, but their civilizations have long since passed into oblivion.

The Occidental civilization is based on machines and mass production. Mass production necessitates raw materials in huge amounts and free unrestricted, and unmolested markets for the sale of the finished products. Europe is small, her population large and her natural resources insufficient to

maintain her industries. Markets and resources are to be sought elsewhere. And where are those to be found? In the undeveloped countries of Asia and Africa. And then the result—sometimes a cruel merciless policy called Imperialism.

The natives are not willing to share their wealth with the greedy intruders, and the Powers themselves cannot watch calmly and uninterestedly one another's acquisitions. The most natural consequence of these antagonisms, is conflict, war and bloodshed. The history of Europe in the last one hundred years is to be read in the light of this dementic search for new markets and new resources. The Great War itself was born out of this quest and struggle. But the hour of the doom of such so-called Imperialism has already struck for there is a slow but sure awakening to the fact that the law of compensation is always operative and when one part of the world suffers, all suffer more or less.

LET US set Imperialism aside for a while. Look at Europe itself. The laborer, a human being, a man like you and I and anybody else, is turned forcibly into a living machine. He has no will of his own, no initiative, no originality, nothing of the sort. A perfectly mechanical being. From morning to dusk he works on one wheel, not to mention

on one screw. Have you seen the picture film, "Metropolis?" How a worker behaved! Quite thoughtless. That is exactly what the ill-used machine makes out of human beings. Poor creatures They are enslaved, and turned into desperate animals sacrificing their lives on the altars of business. Such is the standard set by the civilization of this age.

A good many authorities allege that mass production in goods, means a mass production in ideas. Who can deny it? Can you really?

The restlessness prevailing in the West, is a sign of decay. The birth of so many "isms" indicates the desperate efforts of a dying order. And why so? Because the divine spark is lost. The standard is not "one for all," but "one for oneself." It is the elimination of the weak and the struggle of the strong. And what results—war. The doctrine of "self-sufficiency" which precipitates an impending doom on any civilization, is already accomplishing its destructive work. It is playing havoc and bringing ruin in the form of economic depression. Who or what is to be blamed? A civilization which has outlived its day?

LACK OF FAITH and loss of belief in God and Man, are the direct results of occidental civilization. The way it acts is likely to make man disavow his trust in any power save what he feels with his rough senses. Everything fine and sublime is out of place in this diabolical maze, called a civilization. Some people have begun to believe in a mechanical Nature, without any mind or intellect

behind it. They have lost every hope, and along with it their faith in God as well as Man.

See how a man caught in this whirlpool thinks and reasons. If there were a God, what the fools call a kind heavenly Father, then why should a civilization, sans Mercy have its way? Why should machine act as a destructive agent, rather than a blessing as it was intended to be? And then follows a revolt—a revolt of unfaith.

The mechanical, unwise and monotonous routine of a purely material civilization, works at the expense of human nerves. We in the East cannot imagine the conditions in the West. Ask a Londoner or a Parisian, and meditate on his reply. Just look at the statistics and then judge for yourself. Insanity is increasing in European centres of business and industry. And crime too. This unemployment business is born of what? What has been the impetus to the flourishing of crime?

Material civilization creates mechanical behavior, crime unfaith, human slavery, merciless competition, economic stress, imperialism and war—all agents of destruction. And therefore it cannot live. Every other civilization taking such a course, has met a terrible death. The Egyptian, the Hebrew, the Chaldean, the Persian, the Greek and Roman civilizations died because of turning into the wrong path.

This most unnatural of all the civilizations has to die. It has to go and something merciful, virtuous and divine shall take its place.

It is beyond the scope of this

article to explain the nature and qualifications of the new world order. But I must sincerely express my heartfelt conviction that the new civilization is that foretold by Bahá'u'lláh. The changes in recent years point clearly to this fact. The more I study the principles laid down by that Divine Educator, the more I become tenacious in my faith and belief.

'Abdu'l-Bahá has given us many concrete teachings regarding material and divine civilization, among them this statement:

"Consider what is this material civilization of the day giving forth? Has it not produced the instruments of warfare and destruction? . . . Instruments and means of human destruction have enormously multiplied in this era of material civilization. But if material civilization shall become organized in conjunction with divine civilization, if the man of moral integrity and intellectual acumen shall unite for human betterment and uplift with the man of spiritual capacity, the happiness and progress of the human race will be assured."

When we get a glimpse even of the divine civilization of the future, fresh hopes spring anew in the heart, and often do we think of one of Shoghi Effendi's constructive statements as we see the world in the throes of its new birth:

"But great achievements still await us in this world, and we feel confident that, by His grace and never-failing guidance, we shall now and ever prove ourselves worthy to fulfill his great purpose for mankind. And who can fail to realize the sore need of bleeding humanity, in its present state of uncertainty and peril, for the regenerating spirit of God, manifested this day so powerfully in this Divine Dispensation?"

"Four years of unprecedented warfare and world cataclysms, followed by another four years of bitter disappointment and suffering, have stirred deeply the conscience of mankind, and opened the eyes of an unbelieving world to the power of the Spirit that alone can cure its sickness, heal its wounds, and establish the long-promised reign of undisturbed prosperity and peace."

"The East and the West must unite to give to each other what is lacking. This union will bring about a true civilization where the spiritual is expressed and carried out in the material. Receiving thus the one from the other, the greatest harmony will prevail, all people will be united, a state of great perfection will be attained, there will be a firm cementing, and this world will become a shining mirror for the reflection of the attributes of God.

"We all—the Eastern with the Western nations—must strive day and night with heart and soul to achieve this high ideal, to cement the unity between all the nations of the earth. Every heart will then be refreshed, all eyes will be opened, the most wonderful power will be given, the happiness of humanity will be assured."

—'Abdu'l-Bahá.

DIVINE JUSTICE

THE question has been asked "Will the spiritual progress of the world equal and keep pace with material progress in the future?" In a living organism the full measure of its development is not known or realized at the time of its inception or birth. Development and progression imply gradual stages or degrees. . . . Now is the beginning of the manifestation of the power spiritual and inevitably its potency of life forces will assume greater and greater proportions. Therefore this twentieth century is the dawn or beginning of spiritual illumination and it is evident that day by day it will advance. It will reach such a degree that spiritual effulgences will overcome the physical, so that divine susceptibilities will overpower material intelligence and the heavenly light dispel and banish earthly darkness. Divine healing shall purify all ills and the cloud of mercy will pour down its rain. . . .

Among the results of the manifestation of spiritual forces will be that the human world will adapt itself to a new social form, the justice of God will become manifest throughout human affairs and human equality will be universally established. The poor will receive a great bestowal and the rich attain eternal happiness. For although at the present time the rich enjoy the greatest luxury and comfort, they are nevertheless deprived of eternal happiness; for eternal happiness is contingent upon giving and the poor are everywhere in the state of abject need. Through the manifestation of God's great equity the poor of the world will be rewarded and assisted fully and there will be a readjustment in the economic conditions of mankind so that in the future there will not be the abnormally rich nor the abject poor. . . .

The essence of the matter is that divine justice will become manifest in human conditions and affairs and all mankind will find comfort and enjoyment in life. It is not meant that all will be equal, for inequality in degree and capacity is a property of nature. Necessarily there will be rich people and also those who will be in want of their livelihood, but in the aggregate community there will be equalization and readjustment of values and interests. In the future there will be no very rich nor extremely poor. There will be an equilibrium of interests, and a condition will be established which will make both rich and poor comfortable and content. This will be an eternal and blessed outcome of the glorious twentieth century which will be realized universally. The significance of it is that the glad-tidings of great joy revealed in the promises of the holy books will be fulfilled. Await ye this consummation."—*'Abdu'l-Bahá*.

SOUVENIR OF 'ABDU'L-BAHÁ

MARTHA L. ROOT

The writer of this article, having recently returned from a nine years' world pilgrimage devoted to the promulgation of the Teachings of Bahá'u'lláh, has been speaking through this country during the past few months in many of our leading universities and broadcasting from a great number of American radio stations. At the Souvenir Feast in West Englewood, N. J., herein described she lectured on "Progress of the Bahá'i Movement in Five Continents". As she also had the good fortune to have been present at the original Feast given by 'Abdu'l-Bahá in 1912, she is especially qualified to narrate this remarkable memorial service at Evergreen Cabin.

It is not only on this anniversary that Evergreen Cabin functions, however, for meetings for Bahá'is and others interested are held several times each week. Visitors come daily to see and to admire. They ask: "Is this edifice a temple, a shrine, or a house of peace?" And "What is the Bahá'i Movement?" A silver-haired lady, Mrs. J. O. Wilhelm, meets many inquirers, answers their questions and explains the Bahá'i principles.

EPOCH making in the spiritual history of the American Continent was the Souvenir of 'Abdu'l-Bahá held on June twenty-seventh, 1931, at "Evergreen Cabin", West Englewood, New Jersey. It was a notable and unique gathering, Bahá'is coming from many cities. Looking at those groups including several hundred people during the afternoon and evening, one saw with the inner eye the great spirit of several systems of religion blended into one radiant whole. Besides Bahá'is, people attracted to find out what this new universal religion, the Bahá'i Movement, really is, came to hear and to learn.

"Evergreen Cabin" and its environs are beautiful. The capacity of this Cabin is being taxed by the ever increasing attendance and as the years go by it becomes evident that no cabin can be built large enough to house the throngs who will come to these Souvenirs. The building was aglow with soft lights gleaming through pearly, pastel-shaded shells, shells picked up from the shores of the seven seas of the globe. The gardens have immense rocks lifting their mighty heads above the

pools in which they stand; waters rush up through these rocks and splash with rhythmic cadence into the air. They symbolize the living waters of pure religion coming out of the stones of the earth. The birds have built their nests in the pine trees of the gardens, and tilting on the topmost branches add their songs to the music of the afternoon. The pines waft their delicate perfume.

Even the outer, physical features of "Evergreen Cabin" and its garden represent all fatherlands, for stones in the fireplaces and gardens include rare specimens from every country in the world—stones from Persia from the homes and the prisons of the Báb and Bahá'u'lláh; stones from Akká, Bahji, Haifa and Mt. Carmal; stones from the great Wall of China, from the Wailing Wall of Jerusalem, from emperors' gardens, and from heroes' and heroine's scenes of action; all are a part of these grounds. Just as these historic stones from all countries, sent by friends, show to the visitors that here is a material portion from his fatherland, so also he finds that "Evergreen Cabin"



A partial view of the large gathering in attendance at the Annual "Souvenir Feast" at West Englewood, N. J., June 27, 1931

in its inner reality is a home of the spirit of all the religions. The universality of this place impresses every guest.

What is this "Souvenir of 'Abdu'l-Bahá" when telegrams come from many lands and letters from many cities and guests from various races, nations and religions? Here nineteen years ago on June twenty-eight, 1912, 'Abdu'l-Bahá, the son of Bahá'u'lláh and the interpreter of His Teachings, Who was traveling through the United States to promulgate the principles of universal peace, gave a feast in this charming West Englewood place. He honored His friends with an invitation to present themselves in commemoration of His feast, and on that occasion He stated that this

feast marked the real birth of the Bahá'í Cause in America. Later in a Tablet He referred to the gathering as "The Annual Souvenir of 'Abdu'l-Bahá."

There in the pine-perfumed grove on that beautiful June day, 'Abdu'l-Bahá, Himself the host, smiling joyously, welcomed His friends. He said among other things, "Since the intention of all of you is toward unity and agreement, it is certain that this gathering will be productive of great results. It will be the cause of attracting a New Bounty. This is a New Day and this is a New Hour wherein we have come together; all are turning to the Kingdom of Abhá, seeking the infinite bounties of God."

"This gathering has no peer or

likeness upon the surface of the earth, for all other gatherings and assemblages are due to some physical basis or material interests. This outward meeting is a prototype of the inner and complete spiritual meeting. . . . Hundreds of thousands of meetings shall be held to commemorate such an assembly as this, and the very words I utter to you on this occasion shall be reiterated by them in the ages to come. Therefore be rejoiced, for you are being sheltered beneath the Providence of God, and be happy and joyous because the bestowals of God are intended for you. Rejoice because the breaths of the Holy Spirit are directed to you.

“Rejoice, for the heavenly table is prepared for you!

“Rejoice, for the angels of heaven are your assistants and helpers!

“Rejoice, for the glance of the Blessed Beauty, Bahá'u'lláh, is directed to you!

“Rejoice, for Bahá'u'lláh is your protector!

“Rejoice, for the Glory Everlasting is destined for you!

“Rejoice, for the Life Everlasting is for you!”

One can but feel that if this Sou-



Photographed near “Evergreen Cabin,” West Englewood, N. J. Some of the members of the National Bahá'í Assembly; and, from left, Mrs. J. O. Wilhelm (mother of Mr. Roy Wilhelm, who is the owner of “Evergreen Cabin” and its beautiful environs); Miss Martha Root, international Bahá'í teacher; Miss Bertha Herklotz, Secretary at “Evergreen Cabin.”

venir has made such progress in nineteen years, what will it be in nineteen hundred years when these Bahá'í Teachings are understood and lived throughout the world!

“Let us be ready to give our lives, our fortunes, positions, achievements, in order that a new state of existence may be diffused throughout the world. There are fellow-beings who are weaker than we are, let us strengthen them; there are those who are more ignorant, we must teach them; some are as children, help them to develop; many are asleep, awaken them; others are ill, heal them; never despise them. Be kinder to them than to the stronger ones. One must always be kinder to the weak and ill and to the children. Never seek to humiliate your brother.

“Bahá'u'lláh is the Sun of Truth: all humanity will be illumined under His protection, and whosoever follows His instructions in this day will feel the potency of His protection.” —Abdu'l-Bahá.

QUESTING

A Searching Soul's Pilgrimage

RUTH J. MOFFETT

"Son of Existence! Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this O servant."—Bahá'u'lláh.

SINCE man first lifted his gaze into the azure sky and wondered,—What is the purpose of life? Why am I here? Why does all life live and move and change?—he has continued to wonder. Philosophers, agnostics and sages have attempted answers but they have not satisfied the inner heart of man, so their theories have drifted away like falling leaves before the autumn breeze.

Slowly throughout the ages each groping, struggling, human being, has been trained by unseen forces, to an unfolding and fuller comprehension of the divine purpose. His feet have traveled through many dark and murky valleys, and been scratched by many brambles, weeping drops of blood along the way. He has drifted about on the grassy plateaus amid the clinging vines, until his understanding becoming quickened, he begins the long climb up the steep and thorny pathway with his eyes shining with the reflection of the Great White Goal beyond.

These familiar lines by an ancient poet vividly picture the pilgrimage of the soul.

"To every man there openeth
A way and ways and a way.
The high soul climbs the high way
And the low soul gropes the low.
And in between on the misty flats,
The rest drift to and fro.
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low.
And every one decideth
Which way his soul shall go."

Shall we follow the quest of one of these souls whom we shall call, Ruhanea? Once upon a time a tiny blue-eyed baby came to live in this world, as a first child in a Christian home among the hills and lakes of Wisconsin. As a wee baby she was alert to all around her, always active except when her devoted mother would tell her stories. She would sit quietly for hours while her mother would tell her Bible stories, asking for them again and again. Then she would gather her family of dolls, nineteen in number (because she was born on the 19th), teaching them the stories she had learned.

Her father being superintendent of the schools for many years, believed in children starting young, so at three years of age, Ruhanea went to Sunday School and was soon teaching the other older children the stories she had taught her dolls. One day her mother heard her singing to her dolls, "One Glory has gone, another has come. Another has come. Another has come!" Her mother, shocked, asked her what she meant. She said, "Why, Mother, don't you understand? One Glory has gone, another has come." She never heard such a thought expressed by any one. At five she was sent to kindergarten, which was simply an experiment, in those days, and again taught her family of 19 dolls some of the things that she learned at school.

Because she always had a group about her teaching them something she was given a Sunday School class of children older than herself to teach and she was often gently reproved by the "higher ups" for teaching lessons not in the quarterly but much more interesting correspondences she found in the Bible, applied to their lives, so that the children did not want to miss a lesson.

The years rolled by. Her beautiful mother with high spiritual though orthodox ideals, her stern father, who was judge of the county courts, with his strict though unorthodox ideals, her teachers with their meticulous conformity to custom, all tried to mould this sensitive, loving, idealistic child after his own pattern. She would listen eagerly to all but was seldom satisfied with the answers to her questions. She would find her own answers from the Bible or elsewhere then teach them to her dolls or her twenty months younger brother. This searching while still a young child, caused her to read deeper and more broadly than many of the other children.

When Ruhanea was twelve years of age Rev. Arthur C. Kempton became pastor of the First Baptist Church. Because of his unusually beautiful spirit, clear well organized mind and broad vision, he had a great influence upon this sensitive young child. Ruhanea attended church every Sunday morning and evening for two years, almost without exception during his pastorate. She always took a little book with her in which she recorded the subject, date and text of the sermon,

the general divisions and the conclusion. She told no one. Some thought she was drawing pictures, as she loved to draw.

One day at the end of two years when she heard the pastor say he wished he had kept a record of some of the subjects of his sermons, Ruhanea timidly gave him the complete record not only of his subjects but the way he had developed them and his conclusion, written in childish hand. He was astonished and delighted and they were fast friends until his untimely death. Walking hand in hand he would often answer satisfactorily her unusual questions.

High school days were happy, busy days filled with the many activities of youth. Ruhanea and her brother started and edited the first high school paper. It seemed to be her path to be the pioneer in many things and to blaze the trail for others to follow, always a difficult and thankless task. She and her brother graduated in three and one half years, thus starting a midyear graduation and opportunity for the first time for post-graduate work in that school. During those high school years her deepest spiritual education was reading where she would find some great truth that touched her soul, then she would teach it to her students, trying to illustrate it in their lives. Always there was the restless urge within her heart to find another gem of truth and share it with some listening ear. She read many books of an uplifting nature and read the Bible completely through seven times consecutively, for which she received a number of awards, and a valuable mental picture, but greatest of all

an added power of comprehension, because of the concentration upon the words of the Prophets rather than what man has said about them.

ONE OF the most thrilling experiences of her life was the years spent at Oberlin College, in that wonderfully stimulating intellectual and spiritual atmosphere. The contact with great minds like John Henry Barrows, President of the Parliament of Religions of the World's Fair, and later President of Oberlin College when she entered; Dr. Henry King, Dr. Edward Bosworth with whom she took courses in comprehensive Bible studies, and many others, together with association and fellowship with sincere and eager students, all had a wholesome and broadening influence in moulding the religious drift of her life.

Because her brother wanted to attend the University of Wisconsin, Ruhanea returned home from Oberlin to teach, that her brother might, too, experience college stimulus.

THE SACRIFICE of that which meant so much to her, that another might have similar opportunities, was one of the most valuable lessons for her soul unfoldment. For of what use is religion, she reasoned, unless expressed in practical living and in self-sacrifice for the best good of others? This proved a further step in the expansion of her consciousness. Freshly returned from college, she was soon deep in the many activities of her home city, as president of several groups, and organizer of her church, all of which became avenues of expression for her growing ideas and ideals, but the

mental inertia of her associates disheartened her.

ONE DAY IN 1907, in looking for a current event for a club of which she was Founder President, she read in her father's Literary Digest a long article about Bahá'u'lláh, the Prophet foretold by all the Bibles of the World. The article declared that the One for whom the whole world was awaiting had appeared in Persia. That He had established His proofs and given His Message to the world, and that He had declared the principles for the establishment of the New World Order.

Something stirred deep within the soul of Ruhanea, as a young bird's first glad awakening call to the first faint glimmer of the rosy dawn. Then her shocked orthodox-trained mind rose in rebellion, but the little bird in her soul had awakened.

She read the article several times with the conclusion that "this is either the greatest blasphemy or the greatest truth of the world today. I will find proofs." After she had given it to the club, she was disappointed, orthodox though she was, that their reactions were either shocked, apathetic, or with the remark, with a tone of finality, "O that is only a newspaper story." No one seemed to catch a new gleam of light in her spirit. Later she repeated the same current event for the benefit of some new friends present, and this time she was more disappointed, because the reaction then was, "Oh that current event is stale, you gave it before." She went to the library to search for proof, but the librarian after some search

said, "I am sorry, but that was but a newspaper story." Ruhanea carried that precious clipping around with her for two years occasionally asking some one about it, usually with the same answer, "O that is only a newspaper story. It cannot possibly be true."

The year before Ruhanea married, she went to Europe with some of her college friends, visiting thirteen countries, doing everything that a good tourist should do, and seeing everything a tourist should see, but not once did she find a sign-board to the path of the New Knowledge she sought. She seemed to be on the "misty flats" wandering aimlessly with the masses, drifting. However because of that one little bird song in her soul, she was vaguely conscious that she was drifting, even though her orthodox-trained mind would continually try to hold her to the past.

Her marriage to a man of keen, philosophical mind, clear, broad vision, and noble, high ideals has been one of the greatest influences of her busy life. They went at once to Chicago to live. Here for nine years they eagerly sought together in the Valley of Search for the answers to many questions. They were earnest students of Christian Science first, then Theosophy, then New Thought, Psychology, Judaism, Buddhism, Muhammadanism, Mysticism, then the ancient Religions with most of their questions not yet satisfactorily answered. In each group where they had so earnestly studied, they found beautiful ideals entirely separated from the program of "living the life", individually or in relation to society. In each group

they found some that were motivated by a deep unselfish love and universal ideals, but the many seemed to be drifting aimlessly on different plateaus, totally unconcerned about the kind of world they were living in, or what they could do to help society as a whole.

Certain great truths were the inevitable results of all this questing. Slowly had emerged the knowledge that—

1. The same divine precepts and development of the same heavenly qualities are taught in all the Bibles of the world.

2. That the Commandments and the Beatitudes are found in all other Bibles.

3. That the idea that certain precepts or passages could not be matched in any non-Christian Bibles was false.

4. That the seven great world religions and their numerous sects can no longer be called false or pagan any more than a child can be called a false man.

5. That all religions worship God according to the light and understanding they have.

6. That Chinese, Hindu, Muhammadan, Aztec, Christian, all bowing, kneeling or prostrating before an altar,—all have the same yearning, hungering for purer, nobler, more perfect life than they ever before experienced and their worship is accepted by God in the spirit in which it is given.

7. That all the Religions are founded by a Prophet of God, an Abraham, Moses, Krishna, Buddha, Zoroaster, Christ, and Muhammad.

8. That all foretell a Mighty One, a Promised One, The Everlasting

Father who in the *Latter Day* will bring the spirit of unity.

One day in the year 1919, a physician said to her, "I see by the light in your eyes that you know about Bahá'u'lláh and His Message to the world." Eagerly she arose and said, "Who? Who is He? What is His Message to the world?" For two hours she asked questions, until he said, "I cannot answer your questions, you ask them too fast, and I cannot answer them anyway. That book 'Some Answered Questions by 'Abdu'l-Bahá', will answer a few. She then began an exhaustive study of the available Bahá'i literature. The more she studied, the more compelling, illuminating and convincing it became, as had not been true in all of her other experiences. The unfolding Knowledge gripped her spirit. The actual Words of Bahá'u'lláh were as fire to her soul. No spiritual writing throughout all the study of the Sacred Books had the dynamic, spiritual creative power as had the Words of Bahá'u'lláh. All the Truths she had sought and previously found in other movements reached their fulfillment and climax in this great Message. Then she found the principles He revealed—which were practically unknown at the time of His appearance, 1817, and the announcement of His appearance in 1844—have become the dynamic of the world today. Such a dynamic that the world has made more progress in the *acceptance and realization of these principles*, than in all previous history, back to the Neanderthal man, 50,000 years ago.

Deeper research revealed to Ruhanea, that the whole earth has be-

come flooded with a new Spirit. New things are unfolding everywhere. The scientist discovers new laws and facts. The artist beholds new beauties. The physician uses new methods. The student learns new lessons. The philosopher conceives new ideas. The aspirant forms new ideals. Never before has the earth witnessed such a disclosure of its secrets. All evidencing that "One Great Power which animates and dominates all things, which are but manifestations of its energy."—Bahá'u'lláh.

Ruhanea also discovered, that not only did Bahá'u'lláh reveal practical, workable principles for the uplift of society, but also the power to bring them into realization. This dynamic is the *Spirit of the New Age*. As the whole world today is discarding worn out forms, traditions and methods, the search for the new spiritual pattern is progressing among the youth of Islam, Confucianism, Judaism, and even Christianity. Many are catching this New Spirit in the various religious groups, though they are as yet unconscious of the Cause of the *New Spirit of Unity* and the Great Dynamic back of it, or the meaning of The Everlasting Father, The Glory of God, The Prince of Peace.

In her recent travels about the world, Ruhanea was astonished to find not only how sincerely the followers of Bahá'u'lláh live the life individually, but how they are proving themselves to be worthy and well qualified to the degree that they have already become outstanding factors in the building of the New World Order, especially in

Persia, Egypt, Germany, Palestine, England, China, Japan, the United States and Canada.

Therefore Ruhanea became convinced that a New Civilization was becoming established by this New Manifestation, Bahá'u'lláh, Who states, "Concerning the progress of existence and the development of men We have revealed that which is the greatest Door to the training of the people of the world."

Though the Religious Drift has found its goal in satisfying realization, yet the soul of Ruhanea continues and will ever continue its quest for greater and ever greater understanding of how best to serve in building the New World Order in this world and in all the worlds to come.

She sees the picture of the world today as does Edward Carpenter, the English poet, in these vivid lines:—

"Slowly out of the ruins of the
Past,
Like a young fern-frond uncurling
out of its own brown litter;
Out of the litter of a decaying so-
ciety;
Out of the confused mass of broken
down creeds, customs, ideals;
Out of the distrust, unbelief, dis-
honesty, and fear;
Out of the cant of commerce,
The crocodile sympathy of nation
with nation;
The despair and unbelief possess-
ing all society—
The rich and poor, the educated and
the ignorant, the money-lender
and the wage slave, the artist
and the washerwoman alike;
All feel the terrible strain and ten-
sion of—
The Modern Problem.
Out of the litter and muck of
A decaying world;
Lo, Even so!
I see a new life Arise!!!

*"Man must cut himself free from all prejudice and from the result of his own imagination so that he may be able to search for Truth unhindered. Truth is one in all religions, and by means of it the unity of the world can be realized. * * * No one Truth can contradict another Truth. . . . Be free from prejudice, so will you love the Sun of Truth from whatsoever point in the horizon it may arise. . . . We must be willing to clear away all that we have previously learned, all that would clog our steps on the way to Truth; we must not shrink if necessary from beginning our education all over again. We must not allow our love for any one religion or any one Personality to so blind our eyes that we become fettered by superstition! When we are freed from all these bonds, seeking with liberated minds, then shall we be able to arrive at our goal."*

'Abdu'l-Bahá.

WORLD THOUGHT AND PROGRESS

“THERE IS NO REASON to believe that one race is by nature so much more intelligent, endowed with greater will power, or emotionally more stable than others that the difference would materially influence its culture.

Nor is there any good reason to believe that the differences between races are so great that the descendants of mixed marriages would be inferior to their parents.

Biologically, there is neither good reason to object to family close inbreeding in healthy groups, nor to intermingling of the principal races. I believe that the present state of our knowledge justifies us to say, that, while individuals differ, biological differences between races are small. * * *

What is happening in America now is the repetition on a larger scale and in a shorter time of what happened in Europe during the centuries when the people of North Europe were not yet firmly attached to the soil. * * *

The high nobility of all parts of Europe can be shown to be of very mixed origin.”—*Professor Franz Boas, Opening as President the Summer Session of the American Association for the Advancement of Science.—New York Times.*

“NEITHER religion, statesmanship, nor diplomacy having yet been able to prevent war, many of us ask ourselves, “Will it ever be possible to establish permanent peace among the nations of the world?” Some of the world’s deepest students of

the subject answer, “Yes; but only through lasting universal friendship based on confidence, understanding, tolerance and justice.” However, such friendship is not possible until the war instinct which is innate in man and which since the day of his creation has been one of the dominant influences of his existence, has been brought under complete control. As every student of the biology of war knows, all wars, whatever their immediate causes, germinate from the war instinct in man, which, as history shows, when aroused causes him to make scraps of paper out of all peace treaties and other antiwar pacts made when the doves of peace are cooing. Only through the slow processes of education can the war instinct ever be controlled. But the time to educate man is when he is a child. So, we see that the solution of the age-old problem of the abolition of war is to be found only in the education of the childhood of the earth in world friendship founded on confidence, understanding, tolerance and justice. . . .”—*Col. James A. Moss, U. S. Army, Retired. Washington Post.*

“THE COMING of the Chinese students to the United States constitutes a part of the migration of Chinese students to the western world. The Opium Wars not only broke China’s political and economic isolation, but also disturbed her intellectual complacency. The students began to see that the ancient Chinese culture was not adequate to enable China to struggle for existence during the

modern period. Consequently, they set out to discover the secret power of a modern nation. . . .

“Whether the Chinese students who have studied in America constitute a helpful or harmful influence in China, one may confidently believe that this group has at least contributed to the intelligent mutual understanding between America and China, that it has also acted as a stimulant in the modern Chinese intellectual life, and that it has produced a few leaders for the political and social reconstruction of China.” *Chih Meng, Associate Director, China Institute in America. In the Institute of International Education Bulletin.*

IF NEGRO business is to succeed, it must become part of the business of the community. This does not mean that the Negro must not patronize his own concerns; but that is only an expedient. There must be found some more secure basis of growth. We can have no separate life in any field of endeavor.

We must not bar the Negro from any field of activity. Don't hand the Negro education with one hand and withdraw economic opportunity with the other. . . .

There can be no satisfactory life for the Negro except as part of the unified life of the United States. If this is to become so, the problem of race prejudice must be attacked from the top to the bottom. The Negro must be trained for any job, anywhere, and be allowed to do anything anybody else does.

Closing schools of engineering to him will never open the field of engineering to him. Perhaps, in the

upper levels of our economic or industrial life is where it may be easier to break through, and those who do break through can help the masses break through at the bottom. —*Dr. Will W. Alexander of Atlanta, Georgia, Director of the Commission on Interracial Cooperation, in an address at Hampton Institute's 63rd anniversary.*

SACRAMENTO, May 23 (A.P.)—Mme. Ernestine Schumann-Heink, world-famed singer, has rebuked war mothers here because of their protests concerning appearance of foreign-blooded children at a recital marking dedication of a memorial auditorium.

City Manager James Dean told Mme. Schumann-Heink some of the mothers had protested the scheduled appearance last night of Chinese, Japanese, Negro, Portuguese and Italian children on the stage. The women thought such a “melting pot” aggregation was not representative of the American race.

Last night the singer turned her back upon her adult audience and, facing the bank of well-scrubbed black, yellow and white faces, crooned a mother's lullaby especially for them. Then the children sang “The Star-Spangled Banner,” with her.

When Mme. Schumann-Heink finished her singing and after the applause died down she stepped to the footlights and said:

“As a war mother I know what it means to suffer. I gave five sons, four to Uncle Sam and one to his old fatherland.

“It is up to the war mothers to teach their children the love of law—and not make a difference be-

tween black or yellow or brown or white skins.

“Don’t make a difference in race or creed. You make war among yourselves — through your children.”—*Washington Post*.

Excerpts from an address by Miss Hiroe Ishiwata in the International Oratorical Contest, Honolulu, April 10, 1931. Miss Ishiwata is the first Japanese college girl to enter an international contest in a foreign country.

PERHAPS it would not be without significance to speak on this occasion about the Japanese women, their ideals, and the problems they are confronted with today.

We have little to say about the upper class women, because they are comparatively few in number and most of them confine their career to the home life. What we are interested in are the women belonging to the middle and the lower classes. Their scope of activity is indeed great. And the women’s problems that confront us now chiefly concern those classes.

From the occupational point of view there are of course a great many varieties of women. The kinds of work they are engaged in are ever increasing. There are about 29 million women in Japan, and out of them about ten million are in occupations of one kind or another. . . .

The number of women who aspire to study the English language is rapidly increasing in recent years. Their end is not only to broaden their own intellectual fields, but to use it as a means of the international purpose for their movements.

A number of girls go to America

and European countries to study and come back with new assurance as well as intellectual power for fighting further for the cause of womanhood in Japan. We love and respect those western countries and are ever ready to welcome everything from them. And why? Because we know that it gives us the essential power for living and teaches us to know ourselves and awake to ourselves.

The best thing we can get from the western civilization is neither the splendid buildings nor the smart style of clothes, but the very sense of democracy. This is very simple to say and has been said thousands of times before. And yet the more we think about it, the more fully we can appreciate it.

It is this spirit that has opened our way to emancipation. It has at least suggested to us the way to our true happiness. It has inspired the doll-like women of the Meiji Era into taking up a new career to do something good of their own will. In fact, considerable changes have already been made by the hands of women.

Let me take an example from the Women’s Suffrage Movement in Japan. Of all the problems confronting the women of Japan today, it is now the focus of keen interests and attention. It is a movement of the new womanhood of modern Japan to become established legally in the full sense of the word as human beings, women and citizens.

It is again a movement of self-awakened women of new Japan to regain their old lost right of freedom, equality, and activity. The movement had gradually developed

first among the minority of self-awakened women, and later, fusing itself deeper and wider until at last it has become very recently a movement more universal in nature. . . .

Not only in the suffrage movement, but in various other ways can be seen the influence of the democratic spirit upon the women's life in general. . . .

Democracy aims at giving happiness to the mass instead of a selected few. Of course, we still have a lot of things to do and must be ready to undergo many difficulties to realize in our everyday life the true cause of democracy we have

learned from the West. Japan is further on the way to westernization than any other Asiatic country; compared with others she is almost a western country now.

It does not follow, however, that she will lose what she has inherited. No, we remain Japanese at soul, but Japanese of this day well impregnated with American and European influences so that we can understand their ideals and serve to better our international relationship by increasing mutual friendship and good will.—*Mid-Pacific Magazine, official organ of The Pan-Pacific Union, Honolulu.*

O LIGHT REVEALING

Hast seen the Light? Know, then, thou hast found peace
 Of body, mind and soul; thy spirit once released
 From out the thralldom of material life
 Lives only on the heights; gone is all strife,
 All hatred, envy, fear, while only love is rife
 Within thee; mysteries are anon to thee revealed
 Which, e'er thy spirit eyes were opened were fast sealed,
 Not only as regards the things of earth,
 But Heaven as well; for e'en in thy rebirth
 Thou art transformed, illumined, potent, free,
 To greet thy Lord and Master, who sees thee
 Not as the miserable, wind-tossed grain of dust thou wert,
 But as a soul transfigured, pure, with heavenly spirit girt,
 Which in the direful battles with thy foes wast hurt
 But never conquered; for upon thy path the Light
 Hast been made manifest to thee—gone is the night!

—Virginia J. Wulff.

THE BAHÁ'Í MAGAZINE

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THE BAHÁ'Í MAGAZINE

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STANWOOD COBB	<i>Editor</i>
MARIAM HANEY	<i>Associate Editor</i>
MARGARET B. McDANIEL	<i>Business Manager</i>

CONTRIBUTING EDITORS

Great Britain, Mrs. Annie B. Romer; Persia, Mr. A. Samimi; Japan and China, Miss Agnes B. Alexander; Egypt, Mohamed Moustafa Effendi; International, Miss Martha L. Root.

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JUSTICE

JUSTICE is not limited; it is a universal quality. Its operation must be carried out in all classes, from the highest to the lowest. Justice must be sacred and the rights of all the people be considered. Desire for others only that which you desire for yourselves; then shall we rejoice in the Sun of Justice which shines from the horizon of God.

“Each man has been placed in a post of honor which he must not desert. An humble workman who commits an injustice is as much to blame as a renowned tyrant. Thus we all have our choice between justice and injustice. I hope that each one of you will become just and direct your thoughts toward the unity of mankind; that you will never harm your neighbors nor speak ill of any one; that you will respect the rights of all men and be more concerned for the interests of others than for your own.”

—*Abdu'l-Bahá.*

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“How shall we attain the reality of knowledge? By the breaths and promptings of the Holy Spirit which is light and knowledge itself. Through It the human mind is quickened and fortified into true conclusions and perfect knowledge.”

—‘*Abdu'l-Bahá.*

GENIUSES are people of strong intuitions and pronounced affinities. In this respect, as in many others, they are androgynous. We find in the poets such as Goethe, Shelley, Tennyson, a power almost subconscious of encompassing truth. These men, from sheer poetic insight into life, previsioned the theory of evolution which scientists later built up as a result of enormous amounts of research.

Intuition has long been realized as an important factor in life. It is a recognized trait of the feminine temperament, by means of which women seem able to arrive at just conclusions by some immediate process of a mysterious kind. It is not the laborious process of ratiocination which the male usually follows. Yet so clear-cut and directive is this experience, that many men find it but wisdom on their part to follow these guidances of their women-folk.

WHAT is this power which wells up from subconscious depths? Is it the deep-self within us, possessed of larger powers than our conscious self! Or is it a contact made with some outside Force?

Plato's theory of inspiration is worth our attention here. No great-

er mentality has existed upon this earth. Philosopher, poet, and seer, we cannot afford to treat slightly his belief, expressed in Phaedrus, as to how inspirational ideas come—as an intermittent illumination of man's inner being from the world of Reality. In this archetypal World of the Ideal—Truth, Beauty, and Goodness exist in their sublime perfection. To men who are sensitive and susceptible, visions come from time to time from this creative World. The poet and seer are seized by a Force outside themselves, greater than themselves, and thus are able to give to humanity nobler visions of truth than are those who endeavor by mere ratiocination to puzzle out the nature of life and the universe.

MODERNISTIC philosophy has tended to discard the idealism of Plato and to substitute a realistic attitude toward the universe. Pragmatism, as enunciated by James and Dewey, asserts that there is no Ideal World, that there is no perfection anywhere as yet in the universe. What we have as the present stage of our existence is a universe in the making. This universe is what we make it, no more and no less.

So practical a philosophy has

found ardent acceptance in a country like America, dedicated to progress through activity. The idea of a universe already perfect appears to the pragmatists an idea stagnant and displeasing. But a universe which calls for heroic effort on the part of man, if perfection is to be achieved, is something both stimulating and inspiring to courage and daring.

HOWEVER, IS IT not possible that both concepts may be true? That there may exist somewhere perfection, although the material universe as a phenomenal concatenation of events is still in the making?

Recent investigations and discoveries of scientists, both in biology and in astro-physics, more and more bring to the front the concept of a universe progressing definitely according to some plan. The Universe is in the making, that is true. But its progress is so orderly, so marvelous both in microcosm and macrocosm, as to induce a belief on the part of many of the world's leading scientists that there is behind this cosmic development a Planner and a Plan.

Among others, Michael Pupin presents vividly this idea in his "New Reformation,"—that there is an everpresent, evercreating Force in the universe, harnessing multiplicity into a working unity.

Is it not possible, therefore, that in the main the concepts both of idealism and of pragmatism may be true and capable of harmonious adjustment each to the other? The Universe is in the making, yes. And we have both opportunity and obligation toward its perfecting. But the Plan is there, already existing,

and when we strive wisely we work in accordance with the blue-prints of Destiny.

FROM THIS POINT of view a genius might be considered as an individual nearer than others to the Creative Force. He is a sensitive mirror, reflecting Light—a radio vibrating more clearly than others to messages from the Cosmos. Buck expresses this idea in his "Cosmic Consciousness," in which he described the lives of poets and thinkers whom he believes to have been inspired by contact with the Cosmic Force. Such men as Francis Bacon, Isaac Newton, William Blake, Walt Whitman, were according to his belief sensitive instruments vibrating to cosmic rays.

'Abdu'l-Bahá, interpreter and Exemplar of the world-wide Bahá'í Movement, uses a remarkable symbol to illustrate how these cosmic rays reach man in the form of spiritual and creative guidance. The divine force back of the universe which men call God is to man incomprehensible and impenetrable. By its very nature this Infinity which comprises all existence can never be directly perceived by the finite. But Its force reaches man, as the force of the sun reaches the earth, by emanation and radiation. The Spirit which contacts with the spirit of man is this radiant message from the Divine Reality.

If the mirror of man's heart be pure, the light reflects strongly from it. But if the mirror of the heart be dusty, little reflection is possible. That is why some individuals reflect greatly the creative force of the universe, and others but slightly.

This spiritual force, says 'Abdul-

Bahá, "is the energizing factor in the life of man." By means of it are manifested the various expressions of man's genius in the realms of art, of knowledge, of science, of universal achievement.

The most perfect mirrors known to man are those great Teachers who are pure channels for the Divine Force—a Moses, a Buddha, a Christ, a Bahá'u'lláh.

WHAT IS the practical application of such a doctrine for us as individuals? It is this: that we should consciously strive to increase our capacity for becoming channels of this Creative Force. We should definitely seek inspiration and guidance in all our undertakings, in order that we may reflect Beauty, Goodness, and Truth from a Source higher than that of our own individuality. Thus, as it were, we become workers for the Divine Planner in building a better universe. We have found the Source of inspiration. We have become agents of that Power back of evolution which is the energizing factor making continuously for progress throughout the Cosmos.

IT IS NOTICEABLE that the genius achieves those things which lie within his powers with apparent ease. He may work with industry. But it is not industry, as Anatole France has pointed out, which creates great literature. It is not the study of rhetoric. It is not scholarship nor continuous application which have created those great works of literature which still delight the human heart. No, in

addition to all these, there was some added factor, some elusive force, which being absent in other men makes impossible such achievement on the part of ordinary mortals, no matter what the effort put out.

What is the lesson for us to derive from this? It is not necessarily discouragement, nor resignation to a life of mediocrity. It is rather a hint to follow what guidance is granted us, and strive with all the power that is within us to find that line of work which expresses our own innate powers. For when we are doing just the thing we are most fitted for, we too shall find inspiration in our work; and shall achieve with relative ease and joy, as does the genius, each according to our talent.

The genius has strong affinities for people, for things, and for ideas. He seems to possess intuitive power of reaching out and absorbing from the universe that which he needs for his self-development and for his work. Just as each flower knows how to absorb from the soil its own hues and fragrance, so man should be able to put his roots down into the depths and bring up easily and joyously the nourishment needed for his particular fruition.

This is what I call living creatively. Such a creative life is not dependent upon the magnitude of our talents, but only upon the perfect expression of that which we have within us. It is a matter of quality, not of quantity. We can all live creatively. And we shall be doing so when we turn our mirrors to the Sun and reflect to the utmost of our capacity.

EDUCATION BEYOND THE CURRICULUM

DALE S. COLE

"O people of God! Be not occupied with yourselves. Be intent on the betterment of the world and training of the nations."—Bahá'u'lláh.

IN these trying days, when the solutions to the many complex problems confronting humanity seem to be so elusive and difficult of attainment, our attention is drawn again and again to the need for education in many phases of life. A number of "ways out" have been suggested, most of them involve profound changes in our ideas. Many traditional viewpoints seem to be no longer tenable. Precedent, as bearing upon knotty questions, is either lacking entirely or is completely inadequate. These changes of attitude and thought concerning the relationships of life involve the necessity for education, and there are great objectives, international, national and individual involved in the remolding of human thought.

Of course the basic and fundamental requirement is for spiritual education for "religion is the greatest instrument for the order of the world and the tranquility of all existent beings."* When the population of the world is truly spiritually alive, many of the dilemmas which beset our statesmen and business men now, will disappear or be automatically solved. But we cannot hope to stir the world instantaneously into a realization of the significance of spiritual laws. Shoghi Effendi has warned us that the complete working out of the Divine Plan can come only in the "fullness of time," but this does not mean that some improvement cannot be made in the meantime.

Conditions can be made much better than they are and still be far short of ultimate fulfillment. And so it behooves us all to do what we can for immediate relief without losing sight of the fact that "the Most Great Peace" will come.

With such assurances of final success as we have, the hard work of the present should not be too discouraging. Knowing, as we do, that there are potent and irresistible spiritual forces at work, we can be more patient with the trial and error methods so commonly used, and with actions handicapped by traditional animosities. Even though we flounder about apparently, there are strong undercurrents in the right direction. Our opportunity is to recognize these undercurrents and to direct our efforts, however feeble, in the same direction.

With new and unprecedented difficulties before us, affecting every walk of life, there is an increasing need for education; education first and primarily in the great spiritual truths, but education secondarily in those less important but related affairs of life with which we have to deal in every-day intercourse.

"It is impossible to reform these violent overwhelming evils, except the peoples of the world become united upon a certain issue or under the shadow of one religion"

EDUCATION may be divided into two broad classifications; that which is given to us from outside

* Words of Paradise, Bahá'u'lláh.

agencies such as schools and experience; and that which we strive for ourselves from within. Both are necessary and both involve different degrees of individual effort. It is one thing to attend a lecture or to have some hard fact of life forced upon us through some bitter experience, and quite another to strive continuously for the illumination of the soul.

Education involves certain obligations. Those who have knowledge of ways and means of betterment are most certainly obligated, by the very possession of such knowledge, to use it and disseminate it, for the good of humanity.

We are instructed to "hold fast to the rope of consultation, and decide upon and execute that which is conducive to the people's security, affluence, welfare and tranquility; for if matters be arranged otherwise it will lead to discord and tumult."*

It is interesting to note that there are certain analogies between the struggle business is going through for economic stability and the struggle which is going on, generally unappreciated, for spiritual advancement. Perhaps "analogy" is not the right word to use in this sense, for without doubt the superficial ills of industry, commerce, and politics arise from deep seated spiritual maladjustments. However, business men are voicing opinions and suggestions for remedial measures which are not without significance.

For instance, Norval A. Hawkins, in an article entitled "The Way Back" in *Nation's Business* for July, suggests that "Business as a whole can be restored only by

way of recovery of individual institutions." And again—"So the whole gigantic problem becomes a question of individual initiative and energy, resting upon the resourcefulness and courage of some one man or group of men at the head of each enterprise." Another statement has a very familiar ring, ". . . the progress of the individual business institutions will act as a leaven, raising the whole mass."

What is he advising but a stringent re-education of the modern business institution within itself? He anticipates that "multiplication of effects will bring about the cure."

This is sound advice and just as applicable to the social and spiritual problems of the world as it is to business, in fact, one finds these very thoughts in the writings of 'Abdul-Bahá with reference to the necessity of every informed individual arising to spread the Glad Tidings.

Mr. Hawkins also says, "Given ten such businesses today and a hundred next month and a thousand the following month, each within itself solving its own problems, and general prosperity will be the inevitable result of such unit success."

This reminds us of the suggestion often heard in Bahá'í circles, that if each believer confirmed but one soul a year, spiritual welfare would soon be assured for the whole world.

The "unit success" of the individual in educating himself spiritually would soon be reflected in numbers being attracted to the real solution.

BUT HARD as it may be to achieve

* Tablet of the World, Baha'u'llah.

sufficient education of the right kind to be really effective as a small but potent individual force, it is first to know and then to do. In other words, we are taught that we must solve our own problems first, we must be illumined and understand before we can expect to pass our knowledge and inspiration to others. Our training must be so thorough as to be apparent in our lives. Small forces, acting in concert, may move mountains. The great force of expanding steam is due to the harmonious action of numberless particles. We are promised too, help from God, so that what may seem to us a very small force, may be very effective.

And so, while we cannot all sit on committees handling national and international affairs, we can educate ourselves to see the problems in their true perspective, in the light of the wisdom of the Manifestation of God, and to teach this viewpoint to others. Opinions change rapidly these days and we do not know what effect a little impetus in the right direction may have or how soon it may burst forth collectively in support of some new and progressive action toward the betterment of the world.

Mr. W. R. Ingalls, writing in the July Journal of the Franklin Institute, on "The Wealth of Nations" and speaking of the paradox of poverty amid plenty says that ". . . the correctives, which appear to be of psychological and political nature, may be extremely difficult to bring about. What we need more than anything else is a restoration of the principle of authority, by which I mean the leadership of intelligence."

Now a leadership of intelligence probably will not emanate from some uninformed source. Setting aside the possibility of genius, the very meaning of the word "intelligence" suggests a well balanced view of the problems and clear sighted vision. Setting aside also the possibility that some one great leader may arise to lead business and politics out of the morass, the responsibility falls on lesser shoulders, in short on those spiritually educated individuals whose collective efforts integrated can bring results, with the help of God.

AGAIN and again we return to the importance of the individual and his education, education in the broad sense, for a village, a county, a state or a nation is naught but a collection of individuals. Collective opinion is a powerful force. If it be the correct opinion it is almost irresistible. Correct opinions are the result of education. How great is the responsibility of those who have knowledge for imparting it to those who have it not! Never was greater accent placed on the need for proper instruction, of teaching, of education.

Education, in this sense, is not restricted to the usual curricula—it means a knowledge of life and how best to live it that the world may progress in accordance with the Divine Plan. Education in this sense is independent of time. We may strive for months or even years to attain to a well balanced, intelligent, spiritual station from which we may see things as they are, while another may attain this bounty in the twinkling of an eye.

Mr. Will Durant, in *Adventures*

in *Genius*, quotes an interesting and relevant passage from Confucius:

“The illustrious ancients, when they wished to make clear and propagate the highest virtues in the world, put their states in proper order. Before putting their states in proper order, they regulated their families. Before regulating their families, they cultivated their own selves. Before cultivating their own selves they perfected their souls. Before perfecting their souls, they tried to be sincere in their thoughts, they extended to the utmost their knowledge. Such investigation of knowledge lay in the investigation of things, and in seeing them as they really were. When things were thus investigated, knowledge became complete. When knowledge was complete, their thoughts became sincere. When their thoughts were sincere, their souls became perfect. When their souls were perfect, their own selves became cultivated. When their selves were cultivated, their families became regulated. When their families were regulated, their states came to be put into proper order. When their states were in proper order, then the whole world became peaceful and happy.”

However circular this may be, it is certainly comprehensive.

As Mr. J. M. Keynes, in a British magazine recently pointed out—“The prevailing world depression, the enormous anomaly of unemployment in a world full of wants, the disastrous mistakes we have made, blind us to what is going on under the surface, to the true interpretation of the trend of things.”

The trends of social and political progress are intimately associated

with the economic pressures and 'Abdul-Bahá has informed us that the whole question, in the final analysis, is a spiritual one. This is the true interpretation, and while it may be a little difficult to see the strong tide of advancement, below the surface ripples, nevertheless it is there and at work.

“O ye sons of intelligence! The thin eyelid prevents the eye from seeing the world and what is contained therein. Then think of the result when the curtain of greed covers the sight of the heart.”

“O people! The darkness of greed and envy obscures the light of the soul as the cloud prevents the penetration of the sun's rays.”*

IT MAKES little difference whether we consider that business is finally educating itself or whether enlightenment is being forced upon it by the exigencies of the times, it is believed in many circles that its salvation must come from within itself, probably through stringently corrective practices.

Such sentiments being expressed in regard to mundane economic affairs, where the applications may be tangible and practical, ought to open the minds of the traditionally-bound to the fact that if business salvation must come from within itself, so must individual enlightenment shine from the inner being, and that if world economic recovery depends first upon individual institutions, likewise the more important spiritual progress must begin with the individual.

Two opportunities seem to be presented; one of using such business arguments as illustrative of spiritual methods and necessities,

* Tablet to Zoroastrians, Baha'u'llah.

thus providing a unique and relevant approach; and secondly, of educating the individual to his importance and responsibility in any scheme of general improvement.

It is quite evident that the longer business drags along, the more dangerous become the possible social and political implications. This does not mean that spiritual progress depends upon prosperity. There seems to be nothing like adversity to bind people together and if out of the very necessity of the situation, nations are drawn into a closer harmony of action, their re-education in co-operation will recompense the world, in part at least, for its present agony.

Necessity is not only the mother of invention but it is also a great educating force. When old ways seem entirely inadequate in dealing with a desperate situation, we become less hesitant about changing our ideas. Necessity may be a stern task-master and the experience encountered a cruel discipline, but it seems that humanity must be faced with some grave crisis, before it is willing to avail itself of solutions based on progressive and intelligent analysis.

As evidence of this, we are hearing a great deal just now about reducing the amount of money spent on armament. This now seems to be the logical and intelligent step following the debt adjustments. Incomes of creditor nations are reduced by the suspension of payments. As the administrative costs of government are increasing, the loss of income from abroad must be made up internally by taxation. Already peoples are groaning under tax burdens in many places. If the

governments stop expending such huge sums on armament, the absence of the debt payments will not necessarily result in increased taxation. This is pure business reasoning but it is a strong force towards the limitation of armaments, an end greatly to be desired. Is this not a step in the re-education of the world?

Limitation of armaments has been sponsored by thinking people for some time, as one means of eliminating the possibility of wars, but as such it has met obstacles in the old animosities and jealousies between nations. Now when economic affairs are in dire straits, the world accepts with some complacency, the suggestion that a holiday in armament construction is the intelligent epilogue to debt adjustment.

Such great changes of thought, when accepted by the leaders of a nation, are usually appropriated by the masses without any great resistance. This emphasizes the responsibility of the leaders. One or two or three leaders by accepting and sponsoring these epochal revisions, are the cause of untold numbers revising their own ideas, of opening their minds and hearts to progressive influences. On the other hand, these few leaders are, in many instances, swayed by what they believe public opinion to be. Public opinion is the synthesis of the opinions of numbers of individuals. Only in grave crises dares the small group of leaders to act without consideration of it.

IN THE present situation of the world, the problems are so complex and far reaching, that there is no

concerted body of public belief discernible. This is partly because individuals have not, for various reasons, informed themselves of the facts involved. Then, we have habitually leaned on tradition and precedent and today these are falling props. Many people do not know which way to turn in their personal perplexities and consequently are more willing than usual to follow intelligent leadership in national and international affairs.

Education is being forced upon us. We have learned and are learning many things in this country at least. For instance, we know now that we are not economically independent of the rest of the world. We know now that high wages will not insure uninterrupted prosperity. We are about convinced that no country can be made to pay that which it has not and that which it has no opportunity of earning. We are not so proud of our business machine with its glaring faults. We have entirely overlooked the fact that "the ultimate and final cure is in the things men plant in or dig out of the ground and the thoughts which they think in their heads." We have misconstrued the meaning of wages, not realizing that "wages are fundamentally a measure of exchange of services." We have not appreciated that "while an employer may dispense wages in currency in an envelope it is in the final analysis the consumer who pays and that the payment is in exchange of one kind of service for another." We are not very proud of the condition of poverty amid

plenty. The evils of widespread unemployment appal us.

Despite our business acumen, things are badly out of adjustment economically, socially, politically and religiously. There is serious criticism of the situation where few have and many have not. The old skeleton in the closet, the distribution of wealth, is coming in for another examination. We are less fearful of rattling his bones than formerly, for we have learned that widespread purchasing power is a boon to the standard of living.

But perhaps the thing that astonishes many of us the most is that trade no longer seems to be the end, but merely a means to the end, and many are wondering what the real end may be. Certainly it is not the attainment of material wealth for only in rare instances does that bring happiness. Perhaps it is leisure, but if so, leisure to do what? Perhaps it is power, but if so, how shall it be directed and to what ends?

Very little thought is sufficient to impress upon us that something very fundamental is wrong throughout the world, and that the solution lies in the spiritual education of the individuals, the nations, the world, in the knowledge and application of the Divine laws.

But lest we lose heart in individual, national and international educational endeavors, let us remember that we have been assured that the time is coming when "the world will be filled with science, with the knowledge of the reality of the mysteries of beings, and with the knowledge of God."*

* Answered Questions, p. 73, 'Abdu'l-Baha.

THIS HANDFUL OF DUST

MARZIEH K. NABIL

ACCORDING to an aged religious official in Constantinople, who wore a lavender velvet skull-cap and had never spared himself wrinkles in toiling after knowledge, Eve was made out of Adam's rib for this reason: that all human-kind might be known to have sprung from one father. He felt that had Eve been specially created as was Adam, some amongst men might have gone back to their mother, taken her side, established and maintained a duality. As it was, Eve herself was only a component of Adam, the world had only one parent, and from the beginning the principle of unity was asserted.

College-bred Westerners who profess modernity may be only amused at such a statement. Since Darwin, the Book of Genesis is not often read in non-sectarian colleges, except in Bible courses, where it is treated at arm's length, or on Sunday evenings, if chapel attendance is compulsory. Conditions indicate that the professorial world is in doubt regarding how to proceed in the matter. The situation is almost embarrassing, because 19th century science has proved that the events related in Genesis cannot be read literally, and the professorial world is still so taken up with this discovery that it will not countenance the possibility of spiritual significances in the age-old record. On the other hand, mothers who grew up in a Mathew Arnold tradition desire the Bible for their offspring because of

its literary beauty and its cultural value; hence the Bible courses, where the sacred lines are read as gingerly as possible, and their meaning contradicted by the biology across the hall.

Our professors' attempts at releasing their charges from orthodox faiths are of course sincere; except for the old-school pedagogues, dreaming their lives away in a mid-Victorian afterglow, every instructor feels that he must share with his classes, however implicitly, what he considers to be true; and so he gives to them the doctrines of our present age, an age bitterly disillusioned since the 19th century struck down, in a generation or so, the truths by which humanity had lived two thousand years. So much was then found untrue that human beings, with their characteristic exaggeration, are now inclined to deny everything. One remembers the modern child who not only did not believe in Santa Claus—he did not even believe there was a Lindbergh. At best, the most educated and tolerant of our contemporaries outside of Bahá'í communities consider everything to be relative, shifting; at worst, we see humanity embracing the most fantastic faiths conceivable, and reestablishing the medieval criterion of "I believe it because it is impossible"—until, with all our modern illumination, we find such things as stargazing and celery water elevated almost to a principle of life. So-

ciety, then, offers countless examples of the educated, who believe nothing, and of the quasi-educated, who believe anything, providing it is not true.

To Bahá'is, the Book of Genesis embodies profound spiritual realities, and is sacred. We may, then, accept the words of the old wise man of Constantinople, who sat under a shaft of sunlight in his darkened room, and said that all mankind were born from a single father. It is interesting in this connection to remember Darwin's concluding remarks in the *Origin of Species*, to the effect that animals and plants are respectively descended from at most four or five progenitors, and that both are possibly issued from one prototype. Here were two men, examples intellectually of countless others; one deep in the lore of the Torah, a follower of the Book; the other at variance with orthodoxy, interested only in natural phenomena, opposed to a teleological view of the universe (writing, for example, "I am in an utterly hopeless muddle. I cannot think that the world . . . is the result of chance; and yet I cannot look at each separate thing as the result of Design"); and yet each coming after years of search to a doctrine of original unity, however differently regarded: the priest rejoicing in the knowledge that human kind are one family; the scientist interested in what he considered a true explanation of origins, and saying, although he was probably not much concerned with any spiritual implications which others might draw from his work, that his theory and its connotations apparently "accords

better with what we know of the laws impressed on matter by the Creator."

Whatever our attitude toward the human race may be, it is evident that thought must bring us to a belief in the basic oneness of humanity. Such a belief is an indispensable corner stone in any ideal life-structure that we may build; we cannot symmetrically lodge in the divine pattern of the world unless our thought is founded on the knowledge that the human family is one; that at most existing differences are superficial, indicate varying opportunity, varying degrees of adjustment; and that, stirred by a new heavenly force, every race will arise at last to fulfill its promised destiny. For within every race is latent the power to develop toward perfection, and wherever there is man, there is potential reflection of divinity. 'Abdu'l-Bahá says that "The greatest bestowal of God to man is the capacity to attain human virtues." He does not restrict this capacity to white men or yellow men, or to any so-called superior race; he tells us this bestowal is granted to "man." We must, then, honor the gift of God to man, and live in the certainty that all human beings are divinely endowed, however various may be the expressions of this endowment.

The understanding of human oneness is thus an all-important article of successful belief, but should it remain merely a philosophical conception, it is of little practical value. The violence of modern race-hatred is not to be quieted by the mere reiteration of an axiom. Our library shelves have been lined for

centuries with splendid thoughts, and the dust is thick upon them. It is for this reason that Bahá'u'lláh has made it incumbent on His followers to live the principle of world unity, saying, "It behooveth you to be even as one soul, in such wise that ye may walk with the same feet, eat with the same mouth and dwell in the same land; that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest." Bahá'í communities include members of every race and color, and Bahá'ís are forbidden to turn away from any human being; they are bidden, rather, to "see the face of God in every face."

This practicing of oneness comes often as a shock to those who are unacquainted with the Bahá'í Cause; such people express a physical aversion even to sitting in the same room with members of some race or races which they are accustomed to disdain; they feel this physical distaste to be in a measure even divinely ordained by the Creator; something on the order of that other physical manifestation, the antipathy to snakes, which many cherish in a spirit of righteousness because of what happened in Eden. As a matter of fact, the dislike of one race for another, far from being an ordained protection to the chosen and justly imposed punishment on the rejected, is the accumulated result of an age-long practice of tyranny; we are averse to those whom we have mistreated, just as we love those to whom we have been kind; the first recall to us our ugly and inharmonious action, while the

second reminds us of happiness which came from fulfillment of function; it would seem that service is prerequisite to love. Again, dislike of the unknown is a cause of racial antipathy, and explains why people select some races to accept and others to repel. Moreover, a scandalous tradition grown up around a race and fostered by enemies often prevents the welcome of the victimized. Most important of all, perhaps, as a source of race hatred, is a feeling that members of some other race are unclean; uncleanness is often the greatest barrier between human beings; the idea of uncleanness is so closely associated with hate that every language includes in its vocabulary of profanities terms imputing uncleanness to those detested; and every people feels that other peoples are relatively dirty. The stressing of immaculate cleanliness in the Bahá'í teaching is thus of great importance: an unclean humanity can never be united. It is interesting that when a Westerner learns of the Bahá'í injunctions regarding cleanliness he usually comments on the great benefit to Easterners of this teaching; and in the same way, the Easterner, often a Muhammadan who washes five times a day, (whatever the water) feels that at last the West is to be clean. In any event, an attempt to adopt the Bahá'í standards of cleanliness is highly spiritualizing, one knows that future peoples will be dazzlingly clean.

'Abdu'l-Bahá tells us that "Man can withstand anything except that which is divinely intended and indicated for the age and its require-

ments." Conditions imply that the asserting of human oneness is become indispensable to livable existence, and we may therefore confidently believe that a time of perfect human solidarity is upon us. Our love for others may no longer be selective—selective love is indirect hatred. 'Abdu'l-Bahá explains that "When reality envelops the soul of man love is possible," and by reality is intended the Word of God as revealed through the great teachers who appear among men when hearts have faded and minds have crystalized in cruelty. He says, regarding human relations, "Never become angry with one another . . . Love the creatures for the sake of God and not for themselves. You will never become angry or impatient if you love them for the sake of God . . . the imperfect eye beholds imperfections," and again ". . . if you have an enemy, consider him not as an enemy. Do not simply be long-suffering, nay, rather, love him . . . Do not even say that he is your enemy. Do not see any enemies." This love, this centrifugal power by which hostility will be destroyed is impelling to its service people of every religion and belief. This love is neither a pasty sentimentality nor an hysteria, but an unfaltering practice of waiting on humanity; and humanity is not a vague abstract with a capital "H," it is the family, and the man going by in the street, and the chance acquaintance. Such a service is not exercised with any hypocritical hope of reward either in this world or the next—one does not accept pay in exchange for love. The offering it, is considered a priv-

ilege, like a tree's privilege of blossoming when the spring comes.

A leading anthropologist recently advocated intermarriage between the white and yellow races, saying that the union would result in a superior type of human being. This statement is encouragingly in advance of popular belief, demonstrates that informed men are approaching a conception of human oneness; and since ideas born in the laboratory are found to influence people at large, and to show them where they have erred before, it is interesting that scientists are unsaying past criteria and substituting principles that are more in harmony with the spirit of a modern age. Again, psychologists find in their study of gifted children that many such cases are products of mixed races. Obviously, were humanity not essentially one, and were certain races inferior *per se*, a cross could not be beneficial, and results would belie the above conclusions. Furthermore, we have recently heard of some distinguished people among the professional class here in the United States who are beginning to advocate inter-marriage of colored and white races, asserting that in view of the outstanding progress among colored peoples, the old exclusion policy is no longer workable. Everywhere, apparently, the cause of human oneness is winning adherents, and the "forts of folly" are battered down.

ONENESS, of course should not be confused with sameness, which is a tedious, artificial thing, entirely alien to a world where no two grains of wheat have ever been alike. The

peculiar curse of the times is an effort at standardization; savages wear top hats and gum is chewed on the Himalayas, and everyone is trying desperately to be like everyone else, or more so. This situation results from the advent of machines, and will doubtless be corrected little by little, as humanity grows accustomed to machines and has them subservient to beauty. A Persian cobbler never dares to make two shoes identical in every respect, because he thinks such an act will kill his wife, he may be harboring a superstition, but artistically he is quite sound. Individuality is precious and refreshing; the world presents subtle blends of endless variations; there must be orchids and hills, roads and tuberose, intimacy of sunlight and the mystery of fog. Spiritually, too, every human being has his candle to burn, his spire of blue incense smoke to offer as a gift and a worship in the temple of humanity. Does it matter what color are the fingers curved in prayer? Or whether the music be a honey-slow spiritual from Louisiana, or the flute-song of a Persian shepherd, watching in a turquoise dawn? The sacred gift of an obedient life is treasured-up for all eternity, and every giver is beloved. In this dawn of a new humanity, no one is rejected. There are no untouchables, no social lepers, no spurned and remnant peoples any more; 'Abdu'l-Bahá tells us that "The love of God haloes all created things."

The oneness of the world of humanity is to be established because it is God's will that "this handful of dust, the world," should be one home. No materialistic endeavors, however sincere, can be of any permanent assistance here, because they cannot stir the hearts of men; no ethical practical "system," no legions of deft clerks and catalogues of statistics, no cheques and after-dinner speeches, can right the hatred of one man for another. No smiles can cup the blood that centuries have shed. Only a God-inspired effort, functioning through the knowledge that all humanity is equally beloved, that all are precious in the sight of God and wear the emblems of His beauty, will build the alabaster cities where the races of the future are to live united.

'Abdu'l-Bahá tells us that "the fundamental teachings of Baha'u'lláh are the oneness of God and unity of mankind," and He says: "Just as the human spirit of life is the cause of co-ordination among the various parts of the human organism, the Holy Spirit is the controlling cause of the unity and co-ordination of mankind. That is to say, the bond or oneness of humanity cannot be effectively established save through the power of the Holy Spirit, for the world of humanity is a composite body and the Holy Spirit is the animating principle of its life." Let us, then, be servants of the Holy Spirit, and live hour by hour the knowledge that humanity is one.

WHY WE SHOULD INVESTIGATE

REALITY or truth is one, yet there are many religious beliefs, denominations, creeds and differing opinions in the world today. Why should these differences exist? Because they do not investigate and examine the fundamental unity which is one and unchangeable. If they seek the reality itself they will agree and be united; for reality is indivisible and not multiple. It is evident therefore that there is nothing of greater importance to mankind than the investigation of truth." * * *

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

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

“The second kind of ordinances in the divine religions are those which relate to the material affairs of humankind. These are the material or accidental laws which are subject to change in each day of manifestation, according to exigencies of the time, conditions and differing capacities of humanity. . . .

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

—‘*Abdu'l-Bahá.*

THE FUTURE RELIGION

HOWARD R. HURLBUT

This is the concluding article of a series showing the progressive continuity of Divine Revelation. Here the author describes the universal dispensation for the present and future ages known as the Bahá'í Movement.

WE cannot fail to sense how the great hearts of the Prophets pulsed with divine inspiration about the far-off events which were to be centered about the Holy Land:

Witness Isaiah (Chapter 53, verse 8): "He was taken from prison and from judgment—He was cut off and out of the land of the living—for the transgression of my people was he stricken."

Chapter 40, verse 5: "And the Glory of the Lord shall be revealed and all flesh shall see it together."

Daniel 12:1: "And at that time shall Michael stand up: and there shall be a time of trouble, such as never was since there was a nation even to that same time."

Jeremiah 11:15: "And the Lord shall utterly destroy the tongue of the Egyptian Sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod." (In May, of 1901, a road of solid masonry bridged the Nile.)

Isaiah: 19:23: "In that day there shall be a highway out of Egypt to Assyria and the Assyrian shall come into Egypt and the Egyptians into Assyria."

(This rail highway was constructed by the engineering force of the British army during the great war to facilitate transportation to the seat of activities in the Mesopotamian area.)

Did Job write idly when through him God asks: "Canst thou send

lightnings, that they may go and say unto thee 'Here we are?' " In these "last days" on the rise of the Báb, the first electric telegraph in the known history of the race declared the voice of the lightnings "Here we are!" The birth-date of 'Abdul-Bahá and the Declaration of the Báb bore the same date—*May 23, 1844*. Oddly enough, in that twenty-four hours, the first telegraph message—sent from Philadelphia to New York—carried the words from the *23rd* verse of the *23rd* chapter of Numbers, these being "What hath God wrought." More curious still is it that the Báb selected for His immediate messengers eighteen who first recognized the divinity of His mission, and these He called the "eighteen letters of the living." The message sent as a material response to the great spiritual Appearance contained exactly eighteen letters—carrying to the world the tidings of the new means for the transmission of news, —a medium which was to make possible the instant communication of Bahá'u'lláh's great Universal Message to the most remote areas of earth.

Don't permit yourself to be misled into the belief that the world-unrest is because of the degraded condition of society, its disregard for law, its immorality, its social and economic greed, its irreligion. If these alone were existent in the world, all this upset would not appear, because mankind would be

gliding along smoothly in the rut of its own making. The disturbance is the result of the injection into the realm of consciousness of the Spirit of Truth, which is diametrically opposed to all these things which are unable to endure or to successfully combat it for any considerable period. It holds up to the soul the faultless mirror by which the soul witnesses the degree of its departure from the purity of the Divine Design.

When we transgress the Divine Law in our social relationships, that transgression becomes subject to the inviolable law of evolution which will carry it along to the apex of accomplishment, from which it must totter to its fall. Man cannot for long play fast and loose with the eternal verities, nor can he hope to build up for himself a spiritual station by an outward observance of religion and an inward violation of its principles.

The argument regarding the year 1844 as the time for the appearance of a prophesied Great One is not at all unique with the Bahá'is. That year, which is the year 1260 of the Muhammadans, had been looked forward to for a thousand years as the time when the missing Twelfth Imam Mahdi would reappear on the earth and establish the religion of Muhammad as the religion for all the world. That year, too, had been fixed upon by the sect called the "Millerites," as the time for the re-appearance of Jesus the Christ "riding on a cloud," and in their misconception of meanings of the Gospel they gave away their earthly possessions and robed in white on the New England hills they waited

and prayed for this impossible demonstration of Divine purpose. Their error lay, not in computation of the time, but in their misinterpretation of the Word. The "cloud" carrying the Christ is the human body—the temple raised up from the body of the people, like themselves,—this element of sameness with humanity blinding the eye of the soul, so that it becomes attached to the physical temple and is oblivious to the Light within. As we have seen, however, the Christ did appear, and exactly on time, in accordance with the schedule of the Prophets, and was recognized and acclaimed by pure-hearted ones who were able to read the signs aright. When the Báb was inquisitioned by the mullahs of Islam as to His claims, He answered: "I am that One for whom you have waited and prayed for a thousand years."

In His coming He fulfilled to a nicety all the wide ramifications of Muhammadan prophecy, exactly as to time and place, and also as to lineage, because He was of the family — Beni-Hashem — directly linked with the Arabian Prophet Muhammad, the founder of the Faith. The Muhammadans had and have the same misconception of Muhammad that Christians have of Jesus—that He was the final avenue designed by Deity for the salvation of all the races of men. That is the fault today with the Christian program: It aims to christianityize humankind instead of to Christianize it—that is, to establish the tenets of a sect or school instead of to make plain the universal character of the teachings of Jesus and the unbroken continuity of the Divine plan of salvation.

In conclusion, it may be instructive to engage briefly in elucidation of the relation of the three who appeared in fulfillment of prophecy as we have sought to show you. While to our purely human understanding there were three separate and distinct human entities, this was only superficially true. Of the Báb, Bahá'u'lláh wrote: "Had the First Point (the Báb) been *someone else beside Me*, as ye claim, and reached the event of My appearance, He would never have left Me, but rather we would have had mutual delights with each other in My days: Verily, He lamented over our separation and came before Me to preach to the people of My Kingdom. * * * Would there were someone from those who are ignorant who have ears to hear His clamor in the Bayán (the Book of Explanation) of that which came upon Myself: and to know His yearning at My separation and His passionate love to meet Me, the Precious, the Incomparable."

As to the Báb Himself, all of His song was of that "One whom God would make manifest." He declared that upon that transcendent appearance, all that He had ever said or written would not be so much as a single word of the words of the Mighty Manifestation. Yet, Bahá'u'lláh declared the Báb to be the *Supreme Lord*.

Of 'Abdu'l-Bahá Bahá'u'lláh wrote: "He is Myself, the Shining-Place of My Identity, the East of My Cause, the Heaven of My Bounty, the Sea of My will, the Lamp of My Guidance, the Path of My Justice, the Standard of My Laws * * *"

"Whosoever turneth unto Him

hath surely turned unto God, and whosoever turneth away from Him hath turned away from My Beauty, denied My Proofs and is of those who transgress. * * * Verily, He is the Remembrance of God amongst you, and His Spirit within you, and His Manifestation unto you, and His Appearance amongst the servants who are nigh."

And, of Bahá'u'lláh, 'Abdu'l-Bahá wrote: "I am the servant of the Blessed Perfection: My greatest glory is to roll my head in the dust at the threshold of His Greatness; My greatest station is this."

Thus, are we faced with the condition of looking upon three facets of a single incomparable jewel of transcendent beauty, each radiating the Light from a single Source—each bestowing the Divine Bounty in giving reflection to the Glory of the effulgent Sun of the Truth of God.

The Bahá'ís do not merely believe in this Dispensation: They *know* it, through the consciousness of its verity ingrained by the inspiration of the revealment of the Word.

Never, at any time, has any Divine Messenger laid claim to the greatness and the Divinity of His station in such authoritative utterance as this Manifestation . . . the Beloved of the World, [has appeared] the Intended of the Knowers, the Worshipped of whomsoever is in the heaven and the earth, and the Adored of the ancients and the moderns.

"Beware of hesitating to accept this Beauty, after the Ruler of Might, Power and Glory hath appeared. Verily, He is the Truth and everything besides Him on the part of His servants is annihilated

and lost at the appearance of His Light!" * * * "Shouldst thou turn thy face toward all the things of the world and listen with a spiritual ear, thou wilt hear them exclaim 'The Ancient hath come! The Lord of the Most Great Glory hath appeared!'"

As Bahá'u'lláh was the great Revelator of the Truth, 'Abdul-Bahá held the mission to spread it, to apply it, to exemplify it in His daily and hourly living. Did He fulfill His mission? Ask of the crowding thousands who on the day of His final passing stirred the heart of Mount Carmel with the throbbing footsteps answering the heart-beats of unutterable sorrow: Read the incomparable eulogies of those influential ones of the Near East who up to only the yesterday of His life had opposed Him, but in His passing realized that the greatest figure in their experience had passed beyond the reach of human vision: Ask of the Jews and Parsees, Muhammadans and Buddhists, Hindus and Christians throughout the East today who, having discarded the prejudices of caste, of race and religion, meet in brotherly amity and pay honor, each to the other's Prophet, while still acknowledging fealty to their own. Look about you in the world of business and politics and see great principles of broad consideration of human rights, which are today being regarded as they have never been before this Dispensation as moving factors in human relationships and considerations, and that through the forty long years of His imprisonment 'Abdu'l-Bahá had been penning and sending forth to all parts of the world messages of encourage-

ment, instruction and hope, guiding the thought of humanity to a higher Light.

What, after all, is the compelling attraction in this latest Revelation? Its *universality*. It touches upon every human relationship: It shapes itself to every condition: It inspires in the deepest depths of deprivation and sorrow the consciousness that these are as nothing in comparison with the eternity of Light: It appeals by its completely understandable simplicity, and through it the unlettered becomes lifted to a plane of the richest understanding.

It does not offer any form of material reward: It does not, except under certain and difficult conditions, extend the hope of physical health: It taboos individual striving even for spiritual reward which is in itself a form of selfishness. What then has it to present which might be expected to attract the serious seeker? It offers the principle of Divine living, not for the reward one might hope to gain in some far world of the spirit, but to *live it for the love of it*—to be a factor in the world of humanity whereby the paths of other men may be illumined by your example, taking no credit to yourself by reason of the quality of your excellence. If your physical health is faulty it does not oppose any sane effort toward its correction; instead, it defines clearly how every form of healing is accomplished and it prescribes one means by which if you will adopt it you shall be guaranteed absolutely perfect physical, mental and spiritual health. Would you like to engage in the attitude whereby this will come to you?

'Abdu'l-Bahá told two such who

came to Him with the plea for health:—"If you will live as Mary of Magdala lived the Word when she knew it, then shall you have perfect health. I promise it."

Mary of Magdala is placed in a station of spiritual excellence beyond that ever attained by woman. Hers was the spirit of faith which remained undaunted in the face of the failure of Jesus to outwit His enemies, as His disciples had been certain He would, and in those trying days which have been defined as the "Entombment," she alone of all the followers remained serene, filled with the fullness of the meaning of the resurrection of the Christ. It was she who at last by the wonder of her *living the Word* caused the others to see the Christ before them and in their newfound concept of His return they gave up their all and started out to give His Message to mankind.

And this Message which the disciples of Jesus ventured forth to spread—what was it? Was it the Pauline Christianity from which have developed all of the dogmas and creeds and rituals which have stirred the sects of the professing followers of Jesus through these thousands of years? Is it this faulty superstructure, reared entirely through the imaginings and sometimes selfish designing of man, which is to be the religion of the future? Were it to be that, how can we come to believe that the world of the future will be any different or any better than that of our own time? It is not the Love which Jesus taught which is at fault, but *the manner of the presentment of it* which has lain up to this time at the

base of all human misunderstandings, the basic cause of all the wars that ever have been.

No,—it can be nothing of this. The religion of the future must be one so simple that all can understand it—even those who are highly educated. These latter have been the guides of those whom they have regarded as the deprived ones, but, in reality, it has been in every age the knowing who have been unable to understand. They have trained their egotistic assumption to replace the simplicity of the heart, and it is this which affords explication of the remarkable condition that an incomparable teaching of a faultless Love should be the generator of the most devastating of hatreds and greed, and ambition and desire.

Before such a condition, the Bahá'í presents the broad principle of human brotherhood, the casting off of misleading concepts of Divine design and the acceptance of the truth, that the "Chosen People of God" are not those of any particular race or age or clime, but that they are the pure in heart.

When man shall have risen to see every man really his brother, regardless of race, or color, or the channel for the profession of his faith, then will he be standing at the portal of the Temple of the Most High, through which he will witness the unending procession of the believers of every faith, consorting with one another without friction, freed from prejudice in the knowledge that every one of the great Founders of the schools of religion has been of equal importance in the sight Divine.

SONGS OF THE SPIRIT

RUTH J. MOFFETT



IN "HIS GARDEN"

The dew is on the petals of the rose;
 The lark sings out his greetings to the sun;
 A dewdrop glistens with resplendent light;
 The dawning of the day has just begun.

Upon this misty morn the Master walks,
 With majesty and power that thrills the earth,
 With piercing eyes of far celestial light,
 He sees each earth-born spirit at its worth.

The floating, graceful robes, illumined face,
 The glistening turban white, the aba bright;
 With peace ineffable, no word can name,
 The Master walks in palpitating light.

O hallowed strip of leafy bower green,
 O rapturous love and glory so divine;
 O attar of the rose, bowed heads anointing!
 Delectable fragrance—O to be Thine!

The dewdrop glistens in the morning sun,
 A dazzling prism, radiant and bright.
 O may we now be like the clear dewdrop,
 Reflecting Thy sweet fragrance and Thy Light.

 AT THY SHRINE

From out the great Infinite Boundlessness
 From cosmic planes far beyond finite ken,
 The voice of God hath spoken to the world.
 The Essence of God hath manifested again.

The spirit of Thy love surrounds the earth
 As radiant halo crests the harvest moon.
 From distant climes, Thy spirit hath such power,
 Attracting hungry pilgrims to commune.

I did not think my heart could weep so much,
 While bowing humbly at Thy Holy Shrine.
 The nearness of Thy Presence melted all
 Except my wish to be completely Thine.

I did not think my heart could hurt me so,
 While ecstasy Divine filled all my soul.
 I dedicate my life to Thee, O God,
 To reflect Thy Light, my only wish and goal.

THE MESSAGE

If I could dip my pen in living fire
 And write a message that would never die,
 So full of truth and love and heartfelt urge,
 That every soul would answer to its cry.

This is the message writ in living fire:
 "Bahá'u'lláh, the God of Love is here;"
 "It is the Judgment Day, Awake, Arise"
 "Take Refuge in His Name, while He is near."

I'd pour my message out in flames of light,
 'Till all would see and hear my earnest plea,
 And all would shout in answer to that call
 "Oh God, we turn our hearts, our lives to Thee."

 SUN-GLEAMS

As quiet as the sun-gleams on the blossoms,
 As silent as the sunrise o'er the hill,
 Is the gleaming of the spirit in our souls,
 Is the falling of its peace upon our will.

And subtler than the sunlift in the leafbud,
 That thrills through all the branches making May,
 Is that shining of God's Spirit in the world,
 Bringing light to human hearts in this New Day.

 SIGNS OF GOD

Thou who art the fragrance of the flower;
 The blush upon the petals of the rose,
 The glory in the sunset path of gold,
 The soft caress of zephyr as it blows.

Thou the force that moves the distant star dust,
 The power behind the yearning heart of prayer,
 The deep love-urge that moves the vast creation,
 By all these signs, God makes my heart aware.

FINDING THE DIVINE FRIEND

E. T. HALL

NOT in the noise of crafty politics; not in the conflict of jealous religions; not in the conflict of the sexes; not in the inferno of war; not in the glamorous imaginations of the egotists; not in the superstitions of the weak; not in loveless minds may Truth be found. Only when the Glory of God lights up loving thoughts may one find in the peaceful, placid soul, as in a clear pool, the reflection of Eternal Truth.

How simple this sounds as one jots it down in a notebook whilst half dreaming of the pleasant woods and the sun-lit waters and meads of the Lune and the Ribble, where the footsteps have wandered this year ere the finish of Summer, in this homely atmosphere of Manchester. How simple, indeed, it sounds; yet looking back, there was a long period in life when I knew many things which were but fragments, broken bits, of Truth.

The heart of Truth I did not know. A mass of Scripture, a mass of other (secular) knowledge, a mass of thoughts gained from experience in everyday life, and a faith in some kind of a Supreme Being (of which all manner of things were being taught in most perplexing and contradictory ways) were stored in the mind. I could find my way about amongst some of this knowledge without getting lost, but in the main there was a feeling of insecurity, considerable dissatisfaction, and doubts regarding the views and theories of those whose lot it was to teach us.

Regarding the teachings of Jesus, of their goodness I had no doubts at any time, but felt very unsafe amidst the contradictory *interpretations* of the Gospel—indeed I often felt that it was being used merely to support the various views of self-interested teachers rather than as the basis of their lives; and especially vexed was the heart with a dreadful feeling that there was no intention on the part of the teachers and leaders to make any self-sacrifice so that the dead letter might be overcome and the real Glory shine out. In fact, there seemed to be nothing but controversy and prejudice in the world instead of the Spirit of Love manifested by the Glorious One in Galilee. In a sort of despair I was driven to penetrate for myself the veils which hid me from the something which was the Spirit of my life and urgent within me, and so reach the Truth for myself. But even at the age of twenty-eight I could but just reach the sense that the Brotherhood of Man should be the goal of all. Even at that, there was more despair in the conclusion than any of the Glory which is the perfection of life.

At the age of thirty, still learning, still seeking Truth, watching attentively the various happenings and events in the outer world, dissatisfied with the seeming futility of things in general, as it were by chance I heard of a remarkable figure dwelling in Palestine by the Bay of Haifa, in the vicinity of Scriptural Carmel—a figure of strength, beauty, and wisdom; a Servant of

God in the Holy Land, standing for *world peace, world unity*, and the Glory of God! A figure with a tremendous and remarkable history behind it, and with a mighty purpose before it. A figure of which a traveler said: "A few days later we said good-bye to Him, saw Him standing radiant and beautiful at the top of the long staircase which leads down to the inner court where the fountain plays and the roses bloom all the year. The Light of Love was still upon His face—it is always there—it is a face of Love—and so I shall always see Him."

Imagine the eagerness with which I sought for more information concerning the revered Servant of God, 'Abdu'l-Bahá! Imagine the haste with which I read everything possible concerning Him and His mission! Friends were mildly surprised at such a suddenly awakened interest, and they intimated that such a sudden flare would quickly die down. But I had found the Key to all that mattered in life. I had found the beautiful Face of that Spirit of Life which dies not. I had found that which made Christ and the Sermon on the Mount *real things*, in a world of spiritual decay and doubt. I had found the upwelling spring of that Divine Power which is beginning to carry mankind to the next phase in the world's evolution—a settled world under an International Court of Arbitration (or World Parliament in the interests of Peace).

I learned that Revelation did not cease with the passing away of St. John, the beloved disciple of Jesus, but that Revelation is progressive, for the Holy Spirit is guiding the

world to its appointed end. I learned that 'Abdu'l-Bahá, in the strength of God, was disseminating the world teachings of His still greater Father—Bahá'u'lláh—Who was the Mouthpiece of the Holy Spirit, fulfilling Christ! I loved the sense of it all—its truth; its beauty; its fitness to the needs of the world; its fulfillment of prophecy; and, indeed, as the poet has said: "We needs must love the highest when we see it! Who could fail to see the Glory so finely manifested? Who could fail to see the Hand of God in such a matter? I knew in all my being that this was what Christ had foretold when He said: "When He, the Spirit of Truth, is come, He will guide you into all Truth," that is to say, into the very concept of God, which is the Heavenly Kingdom.

In time I saw it all and thanked God for the Glory that illumined my existence from such a Divine Revelation. I was satisfied with the grand social teachings of Bahá'u'lláh as well as His Spiritual teachings, realizing that both *social* and *spiritual* are one necessity in the world now commencing. Through Bahá'u'lláh the Holy Spirit tenderly addresses each individual heart with these sweet words: "I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the Spirit of Life." And also through Bahá'u'lláh the Holy Spirit calls all the warring peoples to peace and harmony ("Rebuking strong nations afar off"), saying: "This handful of dust, the world, is one home; let it be in unity!"

I pondered long over all these

things, sometimes in the green glades of Blavincourt, sometimes by the pleasant shores of wooded Arnside and Windermere, and in the lovely gardens of Heaton Park, or on country rambles, and even amidst squalid surroundings in the City—but mostly in the quiet of my own home. More and more I realized that the origin of all things in the universe (visible and invisible) is in God's Loving Thought, and that the magnetic power which brings God's concept into manifestation binds the creature to God in the bonds of both conscious and unconscious love, until, in man, it brings the creature to know and to adore God. This magnetic power is God's Holy Spirit, and it was by that Spirit that the beloved 'Abdu'l-Bahá, exclaimed: "I testify, O my God, that Thou has created me to know Thee and to adore Thee!"

I STUDIED the Bahá'í Revelation, and in its light re-studied the Bible and other Scriptures; but above all I looked steadfastly upon the needs of the world and upon the need for each soul to realize the truth of its existence. At last I summarized the Truth with a heart thankful to 'Abdu'l-Bahá, realizing that I had, by His light, reached the truth known to all the dear ones and enlightened ones of the past. How slowly does Truth find realization in the mind! Long had it been in the heart, but the mind had to be properly focussed to the Glory of it, that it might be a burning power in life itself—a clear, concentrated, burning power! When once the mind was clear, and satisfied, the pen swiftly noted down the sum-

mary; yet I refrained from putting it as a writing before people, merely confining myself to voicing the sense of it from time to time in various addresses.

At first it seemed a purely personal concern—a thing others would find out for themselves. However, at fifty years of age, it has come to me that it might help a mind here and there to realize something in their lives, and recently, whilst tramping along the country road from the precincts of the fine old church of Skipton to the beautiful church of Gargrave, I felt it strongly. Thoughts might be stirred in the minds of people by the breaths of such a summary, as the breaths of the pure breeze stir the leaves upon the splendid trees that whisper round those sacred fanes. The Scriptures of the world are a mighty maze of things, and it is well to throw a light upon the heart of them. One receives of the Glory freely, therefore one should freely shed the light for the sake of those who seek.

I would that the mighty theme were expanded to embrace the fullness of the sense of things—the universal, ethereal, magnetic power "rolling through all things"; the grandeur of the earth and the heavens in all their harmony; the beauty of the skies and sunshine with all the dazzling coloring involved; the health from seas and mountains and the winds; the nourishment from lovely fruits; the enchantments of fragrant gardens and forests; the heart attachments of the young people; and the friendships of all; and the love of parents for their offspring. O God! If Thy Glorious Love for all Thy

creation were withdrawn, the universe would collapse—for it is built of Thy Love!

AS I MEDITATED on the Power of Love to recreate the world, this was the vision that I had of the coming humanity when all obey the Will of God, the All-Glorious, the Perfect.

In His Divine Wisdom God conceived a Heavenly Kingdom; a humanity, a Mankind, responsive to His Spirit, loving Him consciously and voluntarily, glorying in His Glory. A mankind living healthily, through knowledge and science, and in peace, through love and just laws, in a beautiful and interesting world; every one fed, clothed, housed, and educated, ideally and happily, to the end that each and all should show forth the virtues of the Heavenly Kingdom.

This was God's Concept, His Loving Thought, which originated our existence; the Spirit of which guides, comforts, and sustains us. Because God is all-glorious His Concept is filled with His Glory (in the Persian tongue "Glory" is known as "Bahá"). Because God is perfect His Loving Thought is perfect.

Our origin, therefore, is not in ourselves, nor in our parents, nor in the earth (no, not in this world at all), but in God's Loving Thought; and it is His desire that we should realize this sublime truth, and so continue to develop, fully conscious, in the Glory (in the Bahá) of His Loving Thought, through oneness with His Holy Spirit.

The Holy Spirit is the magnetic Power proceeding from God's Concept, which carries His Loving

Thought into effect in creation—causing it to come into manifestation; giving power to this, taking the power from that; and attracting things through affinities to whatsoever is Willed; and, loving, guiding, comforting, urging, inspiring, confirming, developing, idealizing, and universalizing the mind of Man through its manifestations, *principally the Holy Prophets*.

The Holy Spirit, like the sunshine, is a personal friend as well as the Universal Friend; for, as the sunshine liberates the plant from the sealed-up yet predetermined seed, and brings it to leafage, blossom, fruition, and even to the ripening and sweetening of the fruit, so the Holy Spirit liberates the Concept of God from our sealed-up, yet predetermined nature, bringing it to full manifestation of the virtues of the Heavenly Kingdom.

Amongst all other blessings, even to the Scriptures of all peoples, the Holy Spirit gave to us the Gospel of Jesus Christ and the Teachings of Bahá'u'lláh. Through knowledge, through meditation upon these Teachings, and through prayer and supplication, we come to realize the sublime Truth (that our origin is in God's Loving Thought), and so we reach the first conscious stage of oneness with the Holy Spirit. The sense of self is lost in the sense of the Holy Spirit, which is universal. That is to say, "self" disappears in universality. A radiant, blissful condition of heart and mind and soul arises from the consciousness that we are in the presence of God—because we are consciously within the sunshine, the warmth, the magnetic field, of His Holy Spirit. This condition is that of Eden, and the Kingdom of Heaven.

G O D - M E N

HARI PRASAD SHASTRI, D. LITT

THE most indisputable Truth in the spiritual world, about which there is not the least doubt, and which has been demonstrated by each and every sage, is that beyond the veil of diversity there is Unity. This Unity is Existence absolute; in other words Consciousness absolute. Every atom, every living being is a conditioned form of it, and man is a self-conscious mode of the same.

Above man there are countless forms of life, invisible, and with a greater control over time and space. They are called by various names—devas, angels, spirits, etc. Matter, time, space, mind, intelligence, are all lower manifestations of this one great Unity—God.

“Man is the mystery of creation, and I am the mystery of man.” Man has not fallen, but the spirit in man is evolving. It is in his power either to hasten his evolution by conscious efforts to evolve through service to his fellow-men, and cultivation of his spiritual elements, or to retard his progress by living the life of sense worship, selfishness, and duality.

In the Gita, the Lord says that sacrifice is the spiritual law, and creation is based on this law. Cultivation of the law of sacrifice promotes our spiritual interests.

In the non-Aryan religions, the sacrifice of animals at the altar of gods was a symbol meaning that the lower passions and desires of

man must be sacrificed. In the Aryan religions, first one must sacrifice anger, avarice, egotism, attachment to worldly things; and then offer at the altar of God, love, indifference to material advantages and works, knowledge, devotion, etc.

God who manifests Itself as nature and man, also manifests Itself as God-Man, or Manifestation of God. This is called Avtar, or descent. Such men were Buddha, Christ, Muhammad, Bahá'u'lláh and others. They brought the same fundamental Truth, and preached the same fundamental Law—supremacy of ethics and unselfish service with devotion to God-Men. These great Beings live today in the spiritual world, and are conscious of our efforts toward spiritual progress.

As Arjuna cried:—

“How shall I learn, Supremest Mystery!
To know Thee, though I muse continually?
Under what form of Thine unnumbered forms
Mayst Thou be grasped? Ah! yet again recount
Clear and complete, Thy great Appearances,
The secrets of Thy Majesty and Might,
Thou High Delight of men.

And now, once again in the long ages of religious history has that Appearance become “clear and complete” in the Manifestation of Bahá'u'lláh.

A religious man must have a living ideal embodying in himself the highest and holiest spiritual ideals.

This is the highest understanding of the Existence absolute by the human mind. A religion which is based on dry laws, and ethical conceptions, however great, is bound to remain only a lip-assertion. It will not influence human life, and eventually produces moral anarchy. The fall of the beautiful Stoic doctrine, or the defeat of Neo-Platonism before the simple truths of the spiritual ethics of Jesus illustrates the fact. Stoicism has all that Jesus taught, but lacked a living personality—a God-Man through whom God spoke His authoritative Divine Word, whom one could love, revere, and worship. In the third century of the Christian era every laborer in Alexandria was a philo-

sopher, but at the same time a moral wreck. What Paul (as a disciple of Christ) could demonstrate in his life Aristotle could not.

To realize Truth one does not need a keen intellect, but surely one must have a feeling heart. It is easier to feel unity with all through the emotions than through logic. Truth is to be realized in the heart; the head will take care of itself if the intuition is awake.

Let us fill our hearts with the love of the God-Man morning and evening, read the sacred scriptures, meditate, pray, and then manifest love by loving mankind in general. So shall we live glad in All-Good, nigh to the peace of God.

“The holy Manifestations of God—the Divine Prophets—are the first Teachers of the human race. They are universal educators, and the fundamental principles they have laid down are the causes and factors of the advancement of nations. Forms and imitations which creep in afterward are not conducive to that progress. On the contrary these are destroyers of human foundations established by the heavenly Educators. These are clouds which obscure the Sun of Reality. . . . Therefore there is need of turning back to the original foundation. The fundamental principles of the Prophets are correct and true. The imitations and superstitions which have crept in are at wide variance with the original precepts and commands. His Holiness Bahá'u'lláh has revoiced and reestablished the quintessence of the teachings of all the Prophets, setting aside the accessories and purifying religion from human interpretation. He has written a book entitled “Hidden Words.” The preface announces that it contains the essence of the words of the prophets of the past clothed in the garment of brevity for the teaching and spiritual guidance of the people of the world. Read it that you may understand the true foundations of religion and reflect upon the inspiration of the Messengers of God. It is light upon light.”

—'Abdu'l-Bahá.

BAHÁ'ISM—THE RELIGION OF PERSIA

“The Epidemic of the Persian Jews”

A. J. WIENBERG

The following article was published in the Jewish paper, Canadian Adler, of Montreal, Canada. Translated from the Jewish by Ethel Moss Murray.

DR. A. FISHEL, Jewish Professor of the Oriental Institute, Hebrew University,* on his return from Persia, Iráq and Kurdistán, stated to the Ita (Jewish News Agency) that a mass conversion is predominating among the Persian Jews. Whole communities turn to Bahá'ism, the religion of Persia. What is the Bahá'i belief?

The Bahá'i Movement originated in Persia in 1844 and then spread in the Near East and also in European and American countries. The main centers of the Bahá'i religion today are Akká and Haifa, Palestine, where its Founders are buried in specially erected Shrines. Few in our generation know of this modern religion. It really sounds like a paradox, that religion and reformation, spirituality and social progress, Prophet and revolutionary, could get together and actually unite without conflict.

Many European historians have delved into this religion, and with great enthusiasm express their opinion about the Asiatic thinker** who was far from the influence of European philosophy. His religion is a calm and tranquil philosophy of life, but, a very active religion which requires the translation of the teachings into deeds.

Historians have written about Bahá'u'lláh, the Founder of Baha'ism. His religion carries the promise of a great progress, and is international in scope. This reve-

lation from the East which offers a solution to the problems of the West, is in the form of an international or universal religion.

IN 1844 appeared in Persia before a multitude an enthusiastic young man, twenty-five years of age, who called Himself the Báb [which means Gate or Door]. He began to preach a doctrine designed to create new conditions for humanity. The masses immediately accepted the teachings, which had a great effect on account of His divine name. In 1850 the Báb was killed at the instigation of Muslim clergy who saw in this Movement a great danger for Islam.

After the martyrdom of the Báb, His followers turned to the One whom He prophesied would come after Him and who would be the Law-giver for this dispensation, namely, Bahá'u'lláh [which means the Glory of God].

In 1852 the Muslims started an inquisition against the followers of this religion. Every day many thousands were put to death and thrown into dungeons.

In 1863 Bahá'u'lláh, with his family and some seventy-two of His followers, were exiled to Constantinople and then later to Adrianople where they remained about five years. Then they were exiled to Haifa in Palestine, and were put in heavy chains and committed to the prison of 'Akká.

* In Palestine. ** Refers to the Founder of the Baha'i Movement.

Bahá'u'lláh, while in prison, was occupied in giving out His teachings. He proclaimed twelve great basic principles of the Bahá'i Movement, namely:

(1) The oneness of mankind. (2) Independent investigation of truth. (3) The foundation of all religions is one. (4) Religion must be the cause of unity. (5) Religion must be in accord with science and reason. (6) Equality between men and women. (7) Prejudice of all kinds must be forgotten. (8) Universal peace. (9) Universal education. (10) Spiritual solution of the economic problem. (11) A universal language. (12) An international tribunal.

In 1892 Bahá'u'lláh died in the prison city of 'Akká. In His will and testament He had appointed His son, Abbas Effendi, as His successor.

After the revolution in Turkey, perfect freedom was given to the Bahá'is, and 'Akká became for the believers a second Mecca.

Abbas Effendi called Himself 'Abdu'l-Bahá, the Servant of God. In 1912 He visited Europe and America, and the Bahá'i teachings were widely proclaimed. The Bahá'i Cause has spread around the world.

On November 28, 1921, 'Abdu'l-Bahá died in Haifa, Palestine. His body rests in a tomb on Mt. Carmel, where also rests the body of the Báb.

THE BAHÁ'IS are spiritual but not emotional. They are good and refined people. They love each other and are ready to sacrifice for each other. All are equal in spirit—rich or poor.

The Bahá'i Temples are open to every one. There are no clergy or officials in them. In the Temple there is worship, and in the future as the Bahá'i Cause grows, the

plan is to have all kinds of accessory buildings surrounding the Temple which will be used for definite services to humanity.*

Bahá'is can have but one wife. Divorce is granted under certain conditions. Bahá'is must not gamble, or drink intoxicating beverages, and must not use drugs. The true believer loves every one irrespective of belief, race or nationality. Bahá'ism also advocates love for animals.

The Bahá'i Teachings resemble in many instances a Kabala (mysticism) Movement. The creation of the world in accordance with the Bahá'i teachings is God's creation where God alone manifests His supremacy. All mountains, hills, flowers and grass, oceans and lakes, fields and other creations of nature, are all created so that God's attributes may be manifested. The sun and the moon are God's servants. Humanity is the highest type of creation, and man must strive, with all his marvellous endowments, to attain his birthright.

A person must be free from oppression. A slave cannot serve his Creator because the Lord loves freedom and justice. Slavery is against truth and freedom.

This Bahá'i religion is now predominating in Persia, and the Jews of Persia follow it because the Movement teaches love and respect for other beliefs. 'Abdu'l-Bahá explained that people have to love and respect other religions and beliefs. All are worshipping God in their own way no matter by what Name—Jew, Buddhist, Muhammadan, Christian, and others. The main thing is to live a life of righteousness, love and good deeds.

* Baha'is believe that divine and material civilization must go together.

A LETTER FROM PERSIA

RECENTLY I made a trip from Tihrán, the capital of Persia, to the town of Rasht, situated near the Caspian sea in the northern part of the country. Its port is Enzeli through which it has important commerce for it is probably the greatest center for the silk trade. I assure you one could write at great length about the scenic wonders of this country for travelers are charmed every instant with the beauty of nature.

But this is not the purpose of my letter. What I do most assuredly consider worth recording is something about the progress of the Bahá'í Cause in Rasht.

I had not visited this place for fourteen years or since 1917. And during that time we might say a miracle has taken place.

Formerly, or during the Qajar dynasty, there were but few believers in Rasht, and even they lived under the most difficult conditions. Hardships and troubles were inflicted on them by the Muhammadans at the instigation of the Mullahs and clerical class. At that time the Bahá'is in this town as well as in other places in Persia were denied social rights.

Under the most trying and difficult conditions the Bahá'is arranged their meetings, and sometimes these meetings were stopped and the audience dispersed when the Muhammadans knew about them.

But now, thanks to the wise management of affairs by the present Ruler of the country, peace and order has been established, and the

Bahá'is are more or less enjoying peace and tranquility.

Recently the Bahá'is have purchased a house with a small garden which is used as a center for the Bahá'í administration, for meetings and activities, all under the name "Hazirat-ul-Quds." The Spiritual Assembly which administers the affairs of the Cause, holds its meetings here, and there are meetings every week for Bahá'is and non-Bahá'is for the study of the Teachings. People of all classes are coming to investigate the Cause.

The inhabitants of Rasht who may be averse to the comparative freedom enjoyed by the Bahá'is, at the same time cannot express anything against them.

And so a Bahá'í traveler is filled with joy as he sees the laws of God in this New Age taking effect in the heart of humanity, thus foreshadowing the day of The New World Order of Bahá'u'lláh.

In the words of 'Abdu'l-Bahá "His Holiness Bahá'u'lláh came to renew the life of the world with this new and divine springtime which has pitched its tent in the countries of the Orient in the utmost power and glory. It has refreshed the world of the East."

As this is "the radiant century," the attainment of spiritual happiness in the human world is possible, and one must rejoice exceedingly to see the practical application of the Bahá'í Teachings in the lives of the Bahá'is of Rasht, and the great progress which naturally follows from the creative effect of the Revealed Word.

—Ahmed Samimi.

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STANWOOD COBB *Editor*
MARIAM HANEY *Associate Editor*
MARGARET B. MCDANIEL *Business Manager*

CONTRIBUTING EDITORS

Great Britain, Mrs. Annie B. Romer; Persia, Mr. A. Samimi; Japan and China,
Miss Agnes B. Alexander; Egypt, Mohamed Moustafa Effendi;
International, Miss Martha L. Root.

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Some of the Bahá'is and their friends attending the Amity Conference at Green Acre, Eliot, Maine in August. (See page 220.)

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“Man must throughout all the degrees of life evolve and progress day by day, for life is continuous. The Divine Manifestations have appeared so that They may confer the divine realities upon man, an ideal power which enables him to advance along all the degrees of human attainment.”

—‘*Abdu'l-Bahá.*

WHAT is the meaning of life? As far as I can discover—and I have given the question a great deal of thought—the sole purpose of life as regards the individual is *growth through struggle*. That life is a struggle, all of us must admit—a struggle seemingly inseparable from existence. This fact is what chiefly causes the frequent complaint—“What is life all about? What is the good of it all?”

Growth, I feel assured, is the purpose of it all. If growth is attained, the struggle seems worth the while, especially if we believe in a continuity of individual existence. If growth has not been attained, I think it is safe to say that in every case the fault is ours and not that of the Cosmos.

Life, then, means opportunity for growth on the part of the individual. But what is the purpose of this growth? Evidently growth, if it remains a purely individual thing, can have no meaning beyond itself. But in a Cosmos made up of individual existences, growth on the part of the individual means increased power of functioning of the individual in the organization of the

Cosmos. Growth means achievement, and achievement becomes the means of universal progress.

Having got thus far in our query, can we go further? I think not. What the purpose of individual progress is, I confess I am at a loss to state. It is not at all necessary for us to speculate about this matter. This, I presume, is the Great Enigma which many existences may fail completely to clarify. For when this Enigma is at last solved, the finite will have become Infinite.

To grow, to achieve, this is to perform our part in the universe. When we do this, we are truly creative—we are expressing the genius that is within each one of us. We are radiating, pulsating life.

We grow only by means of activity—or as the psychologists call it—purposeful activity. Not to be active is to stagnate, atrophy, crystalize. Movement is the sign of life. It is more even than that. It is the essence of life.

If we did not start on a career of purposeful activity the moment we came into the world we would never learn how to walk, how to

talk, how to use our hands, how to think. We would not even learn how to eat.

We grow by acting, by expressing, by achieving. If this be true, we have then arrived at a peculiar paradox of existence: namely, that achievement is both the means and goal of growth. And since growth is life itself, we must conclude that achievement is at the same time the means and goal of existence.

Could any scheme of things more wonderful than this be conceived? Destiny has placed within the hands of every individual both the purpose of his existence and the means to achieve that purpose.

IN THE growth of the individual, just as in the growth of the plant, there is a power outside of us which energizes. In the case of the plant it is the physical sun. From this the plant derives all the energy for its growth. It is because of the sunshine pouring down upon it that the tree, through its myriad leaves, is able to perform the miracle of transmuting inorganic matter into organic matter. By means of the chemistry of light the plant builds up stalk and leaf from the carbon dioxide of the air and the mineral salts of the earth. Without sunshine there can be no plant growth, consequently no transmutation from inorganic to organic life; no food for the animal world; no sustenance for man upon this planet. Such is the importance of sunshine in the cycle of material existence.

Man, as pertaining to the animal world, also needs the light and warmth of the physical sun for the best development of his physical and nervous system. But there is

another Sun which he needs also, for the development and growth of his spiritual being. From this Divine Sun there emanate, as it were, the rays of the Holy Spirit, which bear the same relation to man's spiritual growth as the rays of the physical sun bear to his physical growth. Without the energizing stimulus of these Rays, man cannot grow spiritually to the full stature destined for him in his cosmic evolution.

It is from this Source that man derives both his growth and his power for achievement. These cosmic rays of spiritual Force, penetrating and kindling his soul, quicken it to a creative power otherwise impossible. Thus the Spirit emanating from God and reaching man in this intermediary way is the cause of all his growth and achievement. Not only is his spiritual progress absolutely dependent upon this Force, but his creative development as an individual is influenced and fostered by this Power.

"The greatest need of the world of humanity today is to receive the efficacy of the Holy Spirit. . . . The Holy Spirit is the energizing factor in the life of man. Who-soever receives this power, is able to influence all with whom he comes into contact. . . . An humble man without learning, but filled with the Holy Spirit, is more powerful than the most nobly born profound scholar without that inspiration. . . . No capacity is limited when led by the Spirit of God."^{*}

Every person then who longs for more creative living, for richer growth and individual development, will find that he must seek this in the realm of the spirit. He must establish a conscious relationship with this Divine Force, with these rays of the Holy Spirit pouring down upon the world. Apart from this Cosmic Sunshine, growth can be

* Wisdom Talks of 'Abdu'l-Baha.

but feeble; Man stagnates, remains but an animal, fails to reach the station of cosmic man that is destined for him.

“I came that you might have life, and have it more abundantly.” From the angle of the individual need this was the chief purpose of Christ’s mission—to disclose to man the secret of a marvelous source of power by which he could reach the glories of the Kingdom.

JUST AS man is destined to grow to his full development by means of the Holy Spirit, so is humanity in its corporate form destined also to attain to its perfection of organization only through the aid of this Divine Power. Humanity cannot solve its many problems—problems all of which arise from the carnal and self-seeking nature of man—except through the stimulating Force of the Logos. This Divine Sun shines always upon mankind; but more powerfully at certain epochs, the periods of the Divine Springtime.

“Just as the solar cycle has its four seasons the cycle of the Sun of Reality has its distinct and successive periods. Each brings its vernal season or springtime. When the Sun of Reality returns to quicken the world of mankind a divine bounty descends from the heaven of generosity. The realm of thoughts and ideals is set in motion and blessed with new life. Minds are developed, hopes brighten, aspirations become spiritual, the virtues of the human world appear with freshened power of growth.”*

This is the purpose, then, of the Manifestations of God so far as their universal mission is concerned: to aid humanity to progress and evolve into that perfect organization which Christ called the Kingdom of God. For this purpose the great teachers—Moses, Christ, Buddha, Muhammad, and lastly

Bahá'u'lláh—bring not only a specific solution for the ills of mankind, but also the powerful dynamic of the Holy Spirit to revivify the souls of men and stimulate them to new spiritual growth. Without this spiritual rebirth mankind would not have capacity for carrying out the spiritual laws necessary for the maintenance of the organization of the Kingdom — an organization based upon love, upon service and cooperation rather than upon those egoistic and self-seeking qualities of man of which our present civilization is mostly the expression.

WHAT is the nature of these Manifestations that visit the world at certain intervals and stimulate humanity to the creation of new civilizations, replacing the old stagnant forms that have prevailed? What are these Manifestations but pure channels of the Divine Force?

“The Holy Spirit is the Bounty of God, and the luminous rays which emanate from the Manifestations; for the focus of the rays of the Sun of Reality was Christ; and from this glorious focus, which is the Reality of Christ, the Bounty of God reflected upon the other mirrors which were the reality of the apostles.”**

As the primal impulse given to humanity by these Saviors of men die out and religion becomes stagnant, there comes a new Savior, a new focusing of the Holy Spirit upon a planet which otherwise would remain spiritually inert.

Such a period has now arrived, not only for Christendom but for Islam, for Buddhism, for the world of Confucius—in fact for all humanity. Everywhere religion is dying and is in dire need of the resurrecting Force of the Holy Spirit. To meet this need Bahá'u'lláh was manifested on this planet with a

* *Promulgation of Universal Peace*, p. 91.

** *‘Abdu’l-Baha in Answered Questions*, p. 124.

spiritual message the most complete that humanity has ever had the capacity to hear. In this message is given not only full instructions for the spiritual life of the individual and his resurrection from the grave of self to the celestial plane of selflessness; but there is also contained the specific solution for all the problems that beset the world:—

The abolition of war and the establishment of universal peace. The abolition of race prejudice, and the establishment of a great and lasting brotherhood of man. The abolition of religious prejudices and differences, and the joining of all humanity into one great religious unity dedicated to the knowledge of the service of one God. The abolition of strife between capital and labor, and the establishment of harmonious relationships under which both these important factors of the economic world may survive in mutual beneficence. The abolition of poverty, with the assumption by society of complete responsibility for the lives of the individuals of which it is composed.

THE PURPOSE OF LIFE for the individual is growth through achievement. But that achievement cannot be an isolated thing. In whatever way we act, we are affecting some thing or some individual. That is the nature of action. All our growth and achievement has its bearing then upon the growth and achievement of humanity and upon the

planet itself. We cannot play our part as isolated actors, but as performers in a group. It is in the group that our destiny lies. It is within this group that all our activities take place. It is for the sake of this group that we should achieve.

Today more than at any other time in the history of the world there is a marvelous opportunity for the individual to serve the group, to achieve in ways that will redound to the benefit of mankind for ages to come. It is in working for the establishment of that perfect Divine Plan for mankind—the Kingdom of God upon earth—that every individual today will find the fullest expression for his powers and the greatest enjoyment in living. Here he will feel that life is worth while. He will realize himself as living the “abundant life.”

Why then should we complain about life? We have it within our power to achieve, each according to our capacity. And when we are giving full expression to the creative force within us, we are living indeed. We are fulfilling the law of our being.

This is what brings happiness. This is the only way to tranquility. It is the path to perfection, not only for the individual but for the race. It is the path that leads upward towards those celestial heights where the rays of the Divine Sun are manifested in their full splendor.

THE HOLY SPIRIT AS A CREATIVE FORCE

THE Holy Spirit is the mediator between God and His creatures. It is like a mirror facing the sun. As the pure mirror receives light from the sun and transmits this bounty to others, so the Holy Spirit is the mediator of the Holy Light from the Sun of Reality, which it gives to the sanctified realities. It is adorned with all the divine perfections. Every time it appears the world is renewed, and a new cycle is founded. The body of the world of humanity puts on a new garment. It can be compared to the spring; whenever it comes the world passes from one condition to another. Through the advent of the season of spring the black earth and the fields and wildernesses will become verdant and blooming, and all sorts of flowers and sweet-scented herbs will grow; the trees will have new life, and new fruits will appear, and a new cycle is founded. The appearance of the Holy Spirit is like this. Whenever it appears, it renews the world of humanity and gives a new spirit to the human realities; it arrays the world of existence in a praiseworthy garment, dispels the darkness of ignorance, and causes the radiation of the light of perfections.”

WHEN you breathe forth the breath of the Holy Spirit from your hearts into the world, commerce and politics will take care of themselves in perfect harmony. All arts and sciences will become revealed and the knowledge of God will be manifested. It is not your work but that of the Holy Spirit which you breathe forth through the Word. This is a fundamental truth.”

—‘*Abdu’l-Bahá.*

"THE WAY TO RECOVERY"

DALE S. COLE

THE greatest call to unity and cooperation which has ever been given is found in the profound and magnificent words of Bahá'u'lláh. Repeatedly He admonishes us that we are "all the leaves of one tree"; "the flowers of one garden"; "the members of one family"—and that the way to progress lies along the path of universal goodwill and mutual endeavor. Superstitions, prejudice, animosities of all kinds must be abolished from the face of the earth and we must not glory in loving a nation but "in loving our kind."

This mighty call resounding from the tower of religious universality has fallen on deaf ears although years ago He addressed the monarchs of many nations, directly, pointing out that unless the "swords were beaten into ploughshares," swords of all kinds, economic as well as military, dire distress would fall on the peoples of the earth.

According to Sir George Paish, Governor of the London School of Economics, some such thing has happened, for the opening words of his book, "The Way to Recovery," emphasize the seriousness of the present world situation:

"The present crisis is universally admitted to be the most serious the world has ever experienced, and the most difficult it has ever had to adjust."

He points out that no comprehensive plan was made at the end of the world war to avert a world breakdown and that no concerted plan has yet been evolved, but that

the time is now at hand "when a comprehensive plan of adjustment must be formulated."

Nations have been unwilling to act concertedly towards the ends dictated by the common good. Those nations which benefited by the world war have desired, above all things, to retain their advantages. Credit and trade have not been well nor equitably adjusted. Now there is difficulty on every hand, with possible far reaching political reactions, as evidenced by the changes in many governments, the distress of nations and the general feeling of insecurity and fear.

Each individual nation has largely been following its own policies, designed to protect its own interests. National self-sufficiency has brought the world near the rocks of bankruptcy and revolution. The motto of national prosperity regardless of other nations has been disastrous. It has also been a futile endeavor, for no nation can drive successfully towards prosperity alone.

But despite these policies there has been an ever increasing measure of international cooperation which is a hopeful sign in an otherwise drab picture. There is urgent need of greater cooperation; in fact it is the "supreme necessity" in these "days of universal interdependence."

Sir George Paish believes that—

"No policy other than one of whole hearted cooperation between all nations can preserve the world from the grave dangers with which it is confronted and can place it again on the high road which leads to an ever increasing measure of well being."

That this is a very difficult task, no one will deny, but the penalty of failure in this accomplishment is too severe to risk, and it is hoped that the needed increase in cooperation will come without delay.

There is a great feeling of political insecurity, despite the numerous pacts and agreements which have been consummated since the war. Economic cooperation would be the greatest safeguard against war and "*economic cooperation demands that war be made unnecessary, impossible and unthinkable.*" Economic cooperation would do much to remove the feeling of political insecurity which can be nothing but a drag upon the recovery and advancement of the world.

There is also a great feeling of injustice abroad in the world today, a feeling that redress of past wrongs is impossible to obtain. Such impressions raise great psychological barriers to closer understanding.

The mental attitude of the world in regard to world problems is largely similar to that obtaining in the infancy of human relationships. We must learn that there is no limit to the possible volume of trade and that prosperity in one country affects others. We must recognize that one nation's gain is not necessarily another's loss. New truths must be learned to meet the new and changing conditions.

Forces for cooperative endeavor are gaining despite the gloomy forebodings of the present conditions. Democratic governments voicing the desires of their peoples are not so prone to be adamant to changes as long established monarchies. Easy means of communication and

travel are doing much to foster more intimate acquaintanceship among the various peoples of the world. There is a strong desire for even closer and more intimate intercourse especially as regards commerce. Civilization is being lifted from a national to an international plane.

These things and the progress of science—

"Have converted all the nations of the world from a number of isolated units suffering from a relatively low standard of well-being into a group of complementary and interdependent countries each making its contribution to the well-being of the whole . . ."

This movement met opposition from nations and individuals in favored circumstances, just as the needed acceleration in the movement towards greater cooperation is meeting opposition today in old prejudices, animosities and beliefs which must be swept away.

It is not generally appreciated that the basic industries of each nation are largely dependent on other nations, and that these basic industries are in trouble today because of the extremely low prices of their commodities, resulting from national attempts to re-introduce the policy of self-sufficiency. Many nations are preventing the export of their basic products by placing prohibitive import duties on the products of other nations. Values in the world market govern movement of basic products, and when the demand is insufficient, prices fall. High import duties in many instances strangle the demand. The value of many nation's non-basic products are artificially maintained by a privileged position in a national, not international, market.

With such wide spread economic dislocation Sir George Paish asks:

"Is it not obvious therefore that the pressure of forces making for complete international cooperation are likely to prove irresistible in the not distant future?"

"In brief, will not the consequences of the present insular policy of the nations be so grievous until the true remedies are applied that the peoples of all countries will elect leaders with knowledge of present world economy, who will be prepared to apply the remedies for which the situation so urgently calls?"

The question of reparations is a great barrier. Each nation presented the largest claims possible and have erected tariff walls to prevent a flood of German goods. Germany in an earnest effort to pay offered her goods at low prices and reduced her own purchases, not without reactions in many parts of the world. France, for instance, will not accept goods in total payment and her gold supply is piling up. Germany's sincere but unsuccessful endeavors to meet her obligations have earned her the privilege of more lenient treatment.

"In the interest of all nations a complete settlement both of reparations and of the other questions at issue between Germany and her late opponents has now become a matter of urgent necessity if the world is to adopt a policy of conciliation, adjustment and cooperation and thus to overcome its difficulties."

The debts of the world add to the disorganization and tend to contract trade. They involve many phases of imports and tariffs against products and services, which might better be allowed to flow more freely.

"Taking into account America's farming, planting and mineral industries, it will be realized that if Europe is not to be allowed to meet her debt payments by selling more of her products to America, it would be most advisable to cancel the war debts altogether in order to increase the power of America to sell her products in foreign markets in normal quantities and at normal prices, and thus to help her own industries."

In the past nations were not averse to taking payment in goods and services. A wealthy nation would supply credit and markets. This resulted in great expansion of productive power, in trade, in wealth. Sometimes, however, production would outpace consumption, but the periods of expansion were long and those of relative depression short. Producers were assisted in selling their products to meet their obligations.

Today, for example, the United States discourages imports and debtors are compelled to reduce their purchases and consumption of goods made with the result that debtors to the United States are forced into financial difficulties, lenders private and institutional cannot collect, basic industries cannot dispose of their products, and general economic problems are made more difficult of solution.

Such obstacles to world adjustment should be removed, for "*no nation can enjoy prosperity without the help of International trade.*"

It is rather a discouraging fact that statesmen still seem to consider trade as a form of war. Are all imports evil and all exports good? As nations increase imports they usually expand their exports.

"If the nations will now remove the mental, political and artificial obstacles which they have erected . . . the grave danger confronting them will disappear and they will enter upon a new period of greater trade expansion than they have ever experienced."

With reference to the gold problem Sir George Paish has this to say:

"The great obstacles to world recovery are political. When these are removed the world's present stock of gold will be found to be fully adequate for all requirements . . ."

But he believes that whereas now distrust prevails, there can be no general recovery "*without a universal spirit of confidence.*" The mentality must be changed to appreciate underlying factors of the situation. Today, people are thinking for themselves and affairs are controlled in a large measure by public opinion. Statesmen and peoples fail to realize their common interests "in this age of easy and rapid communication."

"How can there be confidence when nations, institutions and individuals are being forced into bankruptcy not by an inability or any unwillingness to produce but because almost every nation is endeavoring to prevent payment being made in the products of other nations for what it sells or for obligations due it?"

A changed mental attitude is needed. "All reasonable people believe the war a product of wrong mentality," but the change in attitude is not complete.

"*No single step that could be taken to overcome the present crisis would be as effective as the abolition of all danger of war both in the immediate and the distant future.*"

Fear needs be changed into confidence, injustice into justice, and antagonism into cooperation.

"*Is it not obvious therefore that the change in the political mentality of the nations must become complete, and that politically as well as economically nations must regard each other as friends and partners, and not as antagonists?*"

Definite, positive action along these lines is sorely needed. Words will not suffice.

"The conference which the situation now demands is one to which the statesmen of every country would come and would bring the greatest contribution, both political and economic, which their respective nations

could possibly make to the solution of the most difficult and dangerous crisis with which the world has ever been confronted."

Both national and international stability is essential and each nation must contribute to the common good. National policies must be brought into harmony with international policies, and differences should be settled without further delay.

Among the measures which will facilitate the solution of world difficulties are that nations become responsible for maintaining world peace and that the European powers agree to reach a better understanding, that prosperity may again favor the world.

"The almost universal answer to this question would undoubtedly be the forgiveness of reparations, indebtedness, the cancellation of the so-called Inter-Allied debts, the removal of all hindrances to both national and international trade, and the provision of new capital and credit for world development in the same manner that it has been supplied, almost without intermission for the last two or three centuries, and more especially during the last century."

After outlining the needs and essential changes in attitude of several of the great nations, Sir George Paish concludes that all nations must make their best contributions, exchange goods freely with others, and create political and financial confidence.

He closes with the following:

"The existing situation is without precedent. The crisis is no ordinary depression that will right itself as former crises righted themselves. It is a great catastrophe that cannot be overcome without the cooperation of all nations, great and small. . . . The distress of all nations which is rapidly growing threatens to bring universal revolution. The difficulties of adjustment are thus not diminishing but increasing. The situation needs therefore to be considered not as a depression but as a disaster which necessitates and demands the combined efforts of statesmen and peoples of all countries to overcome. . . .

"The first and greatest step that is needed is a recognition of the common danger and of the need for united action. The statesmen of Europe have already recognized the European danger. The statesmen of the world have neither admitted nor recognized the world danger."

"Will the statesmen of all countries recognize the common danger before there is a complete breakdown, or must the peoples of all countries be subjected to unprecedented distress and suffering before the nations understand that they now constitute one great family and that they must cooperate for their common good?"

Thus from sheer economic necessity he pleads for the solution of the world troubles, for the abolition of war and animosity and for the establishment of better understanding and cooperation—for universal peace.

It is interesting to know that such an authority has the courage to speak so clearly on the complex problem of world betterment. It is more interesting to see how closely his admonitions synchronize with

the great principles of Bahá'u'lláh. The one call is sounded from the halls of commerce and politics—the other from the chambers of religion.

However accurate and profound may be the thoughts expressed in "The Way to Recovery," 'Abdu'l-Bahá has taught us that the underlying secrets of the difficulties of economic adjustments are spiritual in nature, and that the real solution is in following the laws of God.

One cannot read "The Way to Recovery" without feeling gratitude to Sir George Paish for his excellent analyses of the problems and their solution, and feeling that it is a book which stimulates wholesome thinking.

The world must not only "recover" materially but progress spiritually.

EINSTEIN—THE MODERN MYSTIC

EMERIC SALA

EINSTEIN is a man of mystery. His picture has been reproduced in almost every magazine and newspaper. Perhaps no scientist ever attained such popularity as Einstein. And yet his scientific works are understood only by a very limited number of scientists.

He has destroyed the foundation of all physical sciences. He has overthrown the universe of Newton that endured for three centuries. He is the greatest mathematician of our day. And yet there are scientists who tell us that there is nothing we laymen can derive from his discoveries.

Einstein is an intuitive thinker. He is essentially religious by nature. His private life discloses the characteristics of a saint. He has been a dreamer all his life; and as such he caught a vision of the infinity of the universe. He produced scientific proofs of the endlessness and spacelessness of the cosmos. And yet many of our scientists and philosophers fail to recognize the significance of Einstein's contribution to modern thought.

Students of the teachings of Bahá'u'lláh have, we assume, a better perspective and can perceive, in part at least, the radical changes

Einstein's work will eventually impose on science, philosophy and religion.

His approach to scientific problems is unique.

As an intuitive thinker, he conceives an idea first, then he develops its mathematical soundness, and then he establishes its truth.

LET US apply this same method to other departments of human study. If one wishes to make new discoveries in economics, for instance, he will conceive an ideal first. He will recognize the fallacy of our economic system, which condemns millions of people to a state of stricken poverty and deprivation for no fault of their own. And after having convinced himself that this system can be replaced by one that assures an equitable distribution of wealth, he will concentrate all his powers towards the realization of such an objective.

Having caught that vision, he will according to Einstein's method, direct all his studies and research work towards that objective. He will discard all those antiquated books and confused theories that fail to serve his purpose. Such a process of crystalization will develop a clear and positive mind that will serve as a potential asset in the Commonwealth of the future.

This new method of scientific approach, as exposed by Einstein, has been referred to by Bahá'u'lláh in the following words: "*To acquire knowledge is incumbent on all, but knowledge of those sciences which may profit the people of the earth, and not of such sciences as begin in mere words and end in mere words.*"

It is interesting to note that Ein-

stein's statement: "I am of the opinion that all the finer speculations in the realm of science spring from a deep religious feeling" can be correlated with the following utterances of Bahá'u'lláh: "*Verily we have made thee the rising-place of my science and the manifestation of my wisdom to whosoever is in heaven and on earth . . . we shall raise up from thee people of wonderful sciences and powerful arts and will show forth from them that of which the heart of no servant could ever conceive.*"

THE SCIENTIFIC discoveries of Einstein will, in all probability, have the same revolutionary effect on our religious outlook as it had on scientific thought. One of his most outstanding contributions is the complete eradication of absolutism and fundamentalism in religion as well as in philosophy.

All religious organizations of the past, within the reach of our knowledge, are based on doctrines that are to be interpreted as absolute and final. In the light of modern science a statement conceived by the human mind cannot hold as absolute and final. Our conception of truth is only relative and not absolute. Absolute is only infinity, which is timeless and spaceless, and beyond the comprehension of the human intellect. This is why Bahá'u'lláh said: "*Ye shall be hindered from loving me, and souls shall be perturbed at my mention; for minds cannot grasp me nor hearts contain me.*"

Truth is God, the Infinite, which we cannot express in words. Every religious utterance, pronounced or reasoned out by man with logic, is, therefore, only of a relative value.

Shoghi Effendi* describes as *“The fundamental verity underlying the Bahá'í faith—that religious truth is not absolute but relative, that divine revelation is not final but progressive.”*

This new outlook contained in the Bahá'í teachings, and now being discussed by modern science, is unknown and unpracticed by any of the former religious systems.

All indications show that modern science is turning again towards a religious interpretation of the universe. (The mechanistic conception of life is already antiquated.)

Einstein says: *“Only deeply religious people are earnest men of research!”* And again: *“Cosmic religious experience is the strongest and the noblest driving force behind scientific research.”*

Modern science could never accept a religion that is based on absolutism or fundamentalism, that is, not a religion with human measurements and interpretations.

The Prophets of all ages were the harbingers of both spiritual and material teachings, but Bahá'u'lláh said: *“Know thou, that in every age and dispensation all divine ordinances are changed and transformed according to the requirements of the time except the law of love, which, like unto a fountain, flows always and is never overtaken by change.”*

And 'Abdu'l-Bahá explains what is meant by the unchangeable law in these words: *“Each of the divine religions embodies two kinds of ordinances. The first are those which concern spiritual susceptibilities, the development of moral principles and the quickening of the conscience of man. These are essential or fun-*

damental, one and the same in all religions, changeless and eternal, reality not subject to transformation . . . all the Divine Prophets and Messengers were the instruments and channels of this same eternal, essential truth.

“The second kind of ordinances in the divine religions are those which relate to the material affairs of humankind. These are the material or accidental laws which are subject to change in each day of manifestation, according to exigencies of the time, conditions and differing capacities of humanity.”

The rising generation is slowly realizing all this, and they are turning away from superstitions, imaginations and dogmas. They are searching for a new conception of religion, which will not limit their thoughts and aspirations to certain obsolete rules.

In the light of modern physics everything is relative but the infinite, which is not subject to space nor time.

In the light of the teachings of Bahá'u'lláh all the limitations of nature and of the human mind are earthly, while the attaining of a universal consciousness that knows no boundaries is of God.

Finally, here is a concrete statement from the teachings of 'Abdu'l-Bahá which gives encouraging promise for the future:

“A New Era of divine consciousness is upon us. The world of humanity is going through a process of transformation. A new race is being developed. The thoughts of human brotherhood are permeating all regions. New ideals are stirring the depths of hearts and a new spirit of universal consciousness is being profoundly felt by all men.”

*Guardian of the Baha'i Cause.

THE DIVINE PURPOSE

IT is our duty to put forth our greatest efforts and summon all our energies in order that the bonds of unity and accord may be established among mankind. For thousands of years we have had bloodshed and strife. It is enough; it is sufficient. Now is the time to associate together in love and harmony. For thousands of years we have tried the sword and warfare; let mankind for a time at least live in peace. Review history and consider how much savagery, how much bloodshed and battle the world has witnessed. It has been either religious warfare, political warfare or some other clash of human interests. The world of humanity has never enjoyed the blessing of Universal Peace.

“Year by year the implements of warfare have been increased and perfected. Consider the wars of past centuries; only ten, fifteen or twenty thousand at the most were killed but now it is possible to kill one hundred thousand in a single day.* In ancient times warfare was carried on with the sword; today it is the smokeless gun. Formerly battleships were sailing vessels; today they are dreadnoughts. Consider the increase and improvement in the weapons of war.

“God has created us all human and all countries of the world are parts of the same globe. We are all His servants. He is kind and just to all. Why should we be unkind and unjust to each other? He provides for all. Why should we deprive one another? He protects and preserves all. Why should we kill our fellow-creatures?

“If this warfare and strife be for the sake of religion, it is evident that it violates the spirit and basis of all religion. All the Divine Manifestations have proclaimed the oneness of God and the unity of mankind. They have taught that men should love and mutually help each other in order that they might progress. Now if this conception of religion be true, its essential principle is the oneness of humanity. The fundamental truth of the Manifestations is peace. This underlies all religion, all justice. The divine purpose is that men should live in unity, concord and agreement and should love one another. Consider the virtues of the human world and realize that the oneness of humanity is the primary foundation of them all.”

‘Abdu’l-Bahá.

* (From an address at Columbia University, New York City, April, 1912)

BAHÁ'Í PIONEERS

SIYYID MUSTAFA ROUMIE

*A Short Historical Survey of the Bahá'í Movement in India, Burma, Java Islands, Siam, and Malay Peninsula.**

The missionary journeys of the author, Mr. Roumie, with the great Bahá'í teacher Jamal Effendi throughout India, were successful in a general way. Jamal, a cultured Persian scholar of refined, venerable appearance and eloquent discourse, found no difficulty in attaining access to leading people of various Indian States, including high government officials and rulers themselves. During his stay of two years in India, he visited many important States. Everywhere he received a warm reception and his message was listened to courteously. In many cases men of influence became followers of the Bahá'í Faith, and in several places Bahá'í Assemblies were formed. The work thus begun by Jamal has continued in unbroken succession to the present day when India has reached the point of being second, perhaps, in importance to Persia itself in the number of Bahá'ís.

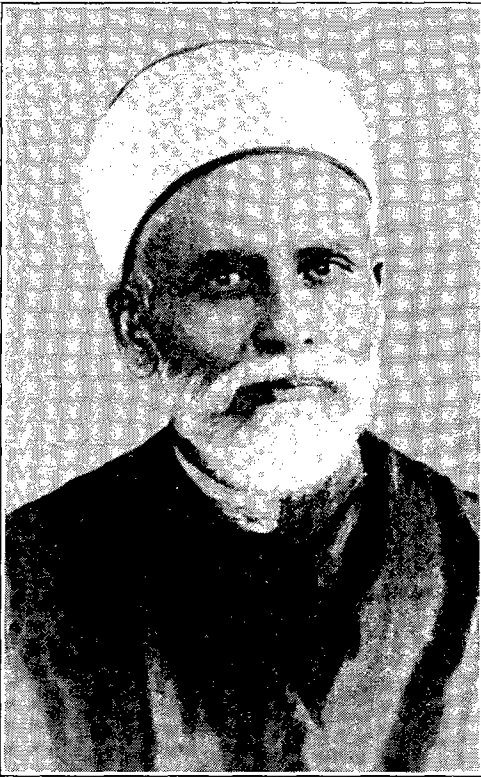
WE left Calcutta May 1878 and reached Rangoon after a trip of seven days, steamers at that time being very slow. Our arrival in Burma was rather unusual. Though we had no acquaintances in this city, the news of our missionary journeys had been widely spread and because the difficulties in regard to our baggage and the police department had been noised abroad, all of the citizens of Rangoon knew of our arrival. At the

wharf were many people who had come to meet us, among them a young man, Haji Siyyid Mahdi Shirazi of Egypt. We had written to him about our coming, requesting him to procure a suitable place for our residence. This he attended to, and was at the wharf to meet us upon our arrival.

Here we found in this picturesque new country everything different: new faces, new kinds of dress, new language, new manners, new food, new religion, and new forms of worship which were not known in India. There were very few Persians then living in Rangoon, and most of them rich merchants; the other foreign peoples frequenting Rangoon were Chinese and Indians. Our new friend, Haji, assuming us to belong to the wealthy commercial class had secured a large building in the business quarter. Later, because of defects in the roof, we moved to adjoining quarters in Mogul Street. Here people of all nationalities, creeds and castes came daily to see us. Jamal Effendi had the faculty of speaking to each soul in accordance with its own needs. His wisdom as a teacher was extraordinary. His audiences were always attracted and as a rule felt themselves blessed by his eloquent addresses.

The Chief Commissioner gave us a wonderful reception and listened with kind attention to our statements, promised to help us in every way possible, and gave us a letter of

* The first and second installments of this series were published in the June and July numbers respectively.



Siyyid Mustafa Roumie, a renowned Bahá'í teacher, and author of this series.

introduction to the then chief secretary, Mr. J. E. Bridges. The next day we went to interview this gentleman. He received us courteously, was very kind to us, and after due inquiry into our affairs, directed us to see the Deputy Commissioner to whom he gave us a letter of introduction.

AS A RESULT of this mission of Jamal Effendi in Rangoon many wonderful souls accepted the Faith enthusiastically, and in a very short time the Cause was widely promulgated. Then occurred a peculiar incident due to the unwise zeal of our Rangoon friend, Haji Shirazi. Being a novice in the Cause and untrained in the best way of giving

the Bahá'í Message, he took it upon himself, in a moment of great zeal, to go to the Shiite Mosque in the midst of the Friday worship; and there making a stand loudly called upon the congregation inviting them to come and see the Bahá'í teacher, Jamal Effendi. "Dont pause or tarry for a moment," he said, "come immediately. The appointed time foretold in the Holy Books has arrived. The prophecies have been fulfilled. The Promised Ones have duly appeared. The glad-tidings of Their Manifestation is widely known in Persia and all over the world. Thousands of people in Persia have accepted this Faith, and have sacrificed lives, family and wealth in this path. Come immediately and hear Jamal Effendi in his wonderful way expound this Movement. You will see with your own eyes the new heaven and the new earth, the new sun and the new moon, the new religion and the new faith . . ." etc.

This unwise and ill-timed discourse created the greatest commotion and tumult among the fanatical Shiite congregation in the Mosque. Outcries, curses, abuse, scoffings,—were raised from every side. A terrible excitement reigned, in the midst of which Haji fortunately escaped and slipped out of the Mosque, otherwise he would undoubtedly have received fatal injuries from the mob and perhaps have been killed then and there.

The Muhammadans called a meeting to deal with this "infidel," and a special priest named Agha Sayed Jawad, a visitor to Rangoon, brought there to officiate especially at the Feast of Moharram, rose in the pulpit and openly denounced

and abused and cursed our friend Haji, mentioning him by name. He roused the mob to fierce excitement, urging them to unite in force and violence and to eradicate the Bahá'ís from Burma. He urged that our friend Haji be expelled from the Shiite Mosque, excommunicated and killed on the spot lest the whole province be won over to this heretic faith.

This provocative sermon impressed only a few of the audience. Fortunately the majority were of too much culture and intelligence to pay any attention to it.

Meanwhile we were all in the dark concerning this event—Haji, probably because he was ashamed, having given us no information concerning it. It had been done entirely without consultation with us.

What he did do was to bring a charge of defamation of character against the priest who had delivered the violent sermon against him. This charge, brought before the District Magistrate Court, after full investigation, was decided against the fanatical priest. He was obliged to execute a bond for keeping the peace for six months. Feeling disgraced by this, the priest left Burma by the next boat for Calcutta.

Soon Haji came to us again bringing half a dozen of his relatives and friends to Jamal Effendi to hear the Bahá'í Message. Haji's father-in-law—a well known merchant—having died, his wife had inherited the property and rule of the family. Since she did not sympathize with Haji in his Bahá'í Faith, it was necessary for him to leave his kindred and become separated from the family.

THE RESULT of Haji's mistaken zeal in the Mosque did not cause any violent hindrance to the work as was feared, but it was some time before the poisonous effect of the incriminating sermon of the priest had died away. After all, some results did come from Haji's public announcement of Jamal's mission as given in the Mosque, for some of the people who heard it were curious to investigate the truth of the matter.

One afternoon a young Persian gentleman of about thirty came up to see us, evidently by his appearance some one of high family. But he was most rude and coarse in his manner to us, and we soon noticed that he was intoxicated. Evidently he had been under the impression that we were people of low class. As soon as he entered into the presence of Jamal Effendi and recognized his culture and station in life, he realized his mistake, became silent and remained only a little while, asking permission as he left to come and see Jamal Effendi the next day.

He came punctually as promised, a perfect gentleman now both in manner and dress. We welcomed him warmly, and as Jamal Effendi discoursed to him with love and wisdom, gradually the young man's face shone as a result of the effect of the Divine Message with which he seemed to be delighted. He remained seated for a long time in silence, a soul enchanted. Then Jamal told him to come again the next day, for he should take time now to digest what he had heard this day. It was enough of a lesson for the present.

Jamal Effendi learned upon inquiry about him that he was a descendant of the "Kad-Khoda"

family of Shiráz, Persia, and his name was Agha Muhammad Kassim Shirázi. He had come to Rangoon to visit his uncle and cousins who had settled here many years before and were clothing merchants.

This youth now came every day to see us and soon was a confirmed Bahá'í. Later he told us how he had come first to see us as a foe, and purposely had made himself intoxicated in order to inflict some fatal injury upon us. But what a miracle, he said, that he had returned the next day and the next and the next, impelled by his attraction to the Cause. This youth received many wonderful Tablets from Bahá'u'llah.

In Rangoon we had many followers from the Sunnite community

and some from the Shiite community.*

In the Sunnite community were Meolvi Abdul Subhan Koreishes, his five sons, his wife and his wife's sister and mother, as well as other relatives belonging to this family. This composed the largest Bahá'í family in Rangoon. They subsequently received many Tablets from Bahá'u'lláh and 'Abdu'l-Bahá.

Among the Shiite community also there were a large number who received Tablets from Bahá'u'lláh and 'Abdu'l-Bahá, and from this community a group journeyed in 1899 to Haifa; they were the pilgrims who went with the sacred marble coffin, made in Mandalay for His Holiness the Báb, which was placed in the Tomb of the Báb on Mt. Carmel.

(*To be Continued*)

* The Muhammadan world is divided into two main groups: the Sunnites and the Shiites. The Sunnites (Turkey, Arabia, part of India) are literal followers of the Word and acknowledge the Caliph as their spiritual head whom they look upon as the spiritual and temporal successor of Muhammad. The Shiites, on the contrary, do not accept the Caliphate, considering that Omar usurped this rule by his martyrdom of Ali and his two sons. They believe in the hidden spiritual succession of Mahdis, the twelfth Mahdi yet to be revealed would be the return of Muhammad. They follow interpretation rather than the letter of the Qur'an and in the interpretation depend upon their priests, who thus have great power over them. They are more excitable than the Sunnites.

EL BÁB

O inner heart
 Thru which the rivers of God's love shall flow,
 Thou art the Gate
 By which a waiting world will know
 That glorious Orb
 Who rose o'er Persia's slowly yielding night
 To flash a host of angels into flight.

O Gate of God,
 Ope wide Thy door
 And let the vista of Thy mystic lore
 Reveal the pre-existent plan
 To make of earth a paradise for man.
 Take Thou our hearts and gently lead us in
 The chalice of supernal grace to win.
 Lead us beyond our hopes; beyond our tears;
 To see that Beauty Whom Thy soul reveres.
 O Gate of God!

—*Philip Amalfi Marangella.*

AUGUSTE FOREL—MAN OF VISION

STANWOOD COBB

I SHALL never forget my pilgrimage in 1922 to "La Fourmiliere" at Yverne, Switzerland, home of the great scientist, philosopher and humanitarian, Dr. Auguste Forel, recently deceased. He was then in his seventy-fourth year and crippled by paralysis as a result of a previous stroke. His enunciation was poor, it was difficult for him to formulate his thoughts rapidly in words, his hands were crippled and writing was extremely arduous for him. Yet the thing which impressed me most in my day's visit and communion with him was the feeling of a great intellect and a great soul expressing itself through the crippled medium. One could see plainly that the spirit of the man was undiminished, his intellect as powerful as ever. It was only the channel through which that intellect could reach the world that was effected. What an argument for the immortality of the soul! His brain had become injured, his mind not at all. His spirit, may we say, had become even greater as a result of his physical disability.

Dr. Forel showed me with interest and indefatigable patience his works ranged about on the numerous shelves of his study, innumerable books on a wide range of subjects. He had literary command of two languages, German and French, in each of which some of his publications had appeared. In addition, copies of his works had been translated into almost every language of Europe. All these he showed me with pride.

Besides his own publications, these book shelves which surrounded the room on every side from floor to ceiling, were piled thick with other publications which he used as research material, all divided into sections according to subject matter. Here no housekeeping diligence was allowed to invade. This room was sacred to Dr. Forel and his literary work. Everything must be left as he himself left it, so that he might know just where to put his hand on anything that he wished. It was not as orderly as a modern office or library. But it was evidence of the strange paradox that a creative mind which is most orderly in its power to organize intellectual material, may be in the organization of the material environment somewhat cluttery. For the mental and physical energy is given in such cases to the organizing of ideas, and no time or energy is left for tidying up.

With the keenest interest Dr. Forel showed my wife and myself five volumes on the life of the ant* which has just been published in French. This work has later been translated and published in this country. He turned to the different parts of the book, and gave us a long discourse in elucidation of the text and of the illustrations, telling us how he came to make his discoveries. At the age of twenty-one, he had published a book on the ant, the observations and discoveries of which he never had reason to modify. By coloring with cobalt the food which he fed the ants, and

*Le Monde social des fourmis.

by keeping food from all but one ant at a time, he made the discovery of the strange social stomach of the ant which is anterior to its own individual stomach. Food is first turned into liquid form in this social stomach and from there regurgitated and shared in case of need with other hungry ants, only one-nineteenth being kept to go into the individual stomach.

He showed us an illustration of the valve which leads from the social stomach into the individual stomach. I remember my attempt at that time to picture to myself in how far we must consider the workings of this valve to be automatic, and in how far we may consider this a voluntary ethical effort on the part of the ant.

DR. FOREL gave us many interesting incidents of his life. He said that as a boy he was not very fond of studying. He was poor at Latin and mathematics. What he loved best was to linger on his way to and from school to study insect life by the roadside. From the age of six years he observed the snails, the wasps and the ants. At the age of eleven his grandmother, appreciating his fondness for insect life, gave him a rather costly book on the ant, highly prized by him ever since. This book he said, was a great formative influence in his life; for it led him into making the study of this remarkable insect his major life work.

At the age of twenty-one, as stated above, he brought out his first work on the ant, which made him famous. Others too have become world authorities on the ant, but Forel has the honor of having



Dr. Auguste Forel, distinguished scientist, scholar and humanitarian.

added more variety of ants to the knowledge of science than any other man, and of having formed the largest collection of ants in existence, which later he donated to the Natural History Museum of Geneva.

DR. FOREL had a many sided mind. Both his interests and education covered many spheres of human thought and study. He received the Doctorate of Medicine, also of Philosophy, and made distinguished contributions to the science of psychiatry, myrmecology and philosophy. He published books which became well known on such subjects as hypnotism, alcoholism, psychiatry and the sex life. "The

Sexual Question," published late in life, has been widely circulated and has been translated and published in this country.

During his long life of scholarly achievement, Dr. Forel published more than four hundred different works. The mere enumeration of these filled a pamphlet of thirty pages which was published by his friends in Vienna in 1908 on the occasion of his sixtieth birthday.

DR. FOREL'S medical and psychiatric work at the lunatic asylums of Munich and of Zurich (of the latter he became director) turned his attention to the fatal effects of alcoholism. From then on it became one of the chief missions of his life to combat in every way possible this curse. I recall with what fire and indignation he spoke to me of how besotted drunkards get, how filthy they make their homes, and how tragic their inebriation may become for their wives and children. This poison which leads men to foul and evil deeds of which they would otherwise be incapable, seemed to him one of the greatest curses of humanity. He was one of the first in Europe to found a temperance society. When he bought the property at Yvorne he told me that he had the vineyards torn up to make place for vegetable and flower gardens.

"On the first of September 1928," says the "*Feville D'Avis de Lausanne*," "thousands upon thousands of the people of Europe wrote their recognition of the master of Yvorne as a compassionate physician, a courageous struggler against alcohol and all forms of vice, as a learned psychiatrist, a seeker who

revealed the world of the ants, and a thinker who showed the people prophetic vision and the voice of a life free, peaceful, united and happy. All of which he lived as he recommended."

Shortly after the world war, which was a tragic blow to his humanitarian belief in the ideals of world peace, he came in contact at Karlsruhe—(where he was visiting his daughter and son-in-law, (Mrs. and Dr. Brauns)—with the teachings of the Bahá'i Cause. The principles enumerated by Bahá'u'lláh for the New World Order, those lofty ideals for world peace and world brotherhood, so deeply impressed Dr. Forel that he became himself a Bahá'i.

"I found Bahá'u'lláh had years ago declared the very principles which I had come to believe in, he told me, therefore I wished to be considered a follower of Bahá'u'lláh."

From that day on "the grand old man" of Switzerland devoted his life largely to the promulgation of these principles of Bahá'u'lláh. "He served Bahá'u'lláh with immense capacity and indefatigable faithfulness up to the day of his passing," says of him Miss Martha Root, Bahá'i teacher and world traveler, who visited him a few years before his death, "He was truly a glorious and loving apostle of Bahá'u'lláh."

"Dr. Auguste Forel," she declares, "was one of the great Bahá'is in Europe. Wherever, in lecturing at the leading universities of Europe and the far East, I spoke of Dr. Forel, his great achievements and his Bahá'i acceptance, the students listened with keen interest and acclaimed their approval with tremendous applause. And when I

visited the chief cities of Switzerland to lecture about Bahá'u'lláh's universal principles for world peace, every city and every educator in Switzerland had heard of these teachings from their celebrated patriot and scientist, Dr. Forel.

"I had the privilege of visiting Dr. Forel in 1929," Miss Root further states, "and I consider him one of the greatest humanitarians I have ever met—one of the most just, most kindly, most intelligent. He was a genius who saw the truth and the power of Bahá'u'lláh's teachings to usher in a New Era in divine civilization."

IT IS OF interest in connection with the later life of Dr. Forel to know

that one of the most important Tablets given by 'Abdu'l-Bahá to the world was addressed to this great scientist. The Tablet dwelt chiefly on the proof of the existence of God and the immortality of the soul, Dr. Forel having been, up to the time of becoming a Bahá'í, a positivist; he was an ardent humanitarian devoted to the advancement of humanity but not believing in the existence of God or the soul. This remarkable exposition of 'Abdu'l-Bahá on the scientific proofs of the existence of a Divine Creator and of the soul was accepted by Dr. Forel. It would be well if this Tablet could be studied in every university in the world, and by every scientist and religionist.

A PROOF OF THE SOUL

An extract from the remarkable Tablet of 'Abdu'l-Bahá to Dr. Forel mentioned in the above article. For the complete Tablet the reader is referred to The Bahá'í Magazine, Vol. 14, pp. 101-109.



WE regard knowledge and wisdom as the foundation of the progress of mankind, and extol philosophers that are endowed with broad vision. . . .

"Now concerning mental faculties, they are in truth of the inherent properties of the soul, even as the radiation of light is the essential property of the sun. The rays of the sun are renewed but the sun itself is ever the same and unchanged.

"Consider how the human intellect develops and weakens, and may at times come to naught, whereas the soul changeth not. For the mind to manifest itself, the human body must be whole; and a sound mind cannot be but in a sound body, whereas the soul dependeth not upon the body. It is through the power of the soul that the mind comprehendeth, imagineth and exerteth its influence, whilst the soul is a power that is free. The mind comprehendeth the abstract by the aid of the concrete, but the soul hath limitless manifestations of its own. The mind is circumscribed, the soul limitless. It is by the aid of such senses as those of sight, hearing, taste, smell and touch, that the mind comprehendeth, whereas, the soul is free from all agencies. The soul, as thou observeth, whether it be in sleep or waking, is in motion and ever active. Possibly it may, whilst in a dream, unravel an intricate problem, incapable of solution in the waking state. The mind, moreover, understandeth not whilst the senses have ceased to function, and in the embryonic stage and in early infancy the reasoning power is totally absent, whereas the soul is ever endowed with full strength. In short, the proofs are many that go to show that despite the loss of reason, the power of the soul would still continue to exist."

DRIFT AND DIRECTION*

FLORENCE E. PINCHON

DRAMATIS PERSONAE:

*Sir John and Lady Gray**Frances (daughter)**Mr. James Magnous**Rev. Goodenough**Roduki Effendi, a traveling teacher*

IT is a quaint and pleasant sitting-room whose windows overlook a broad river shining in grey and silver, and fringed by a few trees.

An ancient barge, heavily laden, drifts slowly down stream.

Afternoon tea is being arranged on a small table to right centre of the room. Lady Gray, a gracious motherly woman, is seated there putting some finishing touches to a bowl of flowers.

Sir John Gray, a white-haired statesman, is standing on the hearth-rug filling a cigar box with fresh cigars. He is a dignified man with brows drawn in fine lines of anxious thought.

Sir John—It is scarcely like your usual tact, my dear, inviting this colored gentleman to meet our guests.

Lady Gray—(Quietly) Just wait till you see him, John. He's not a bit darker than a Spaniard or Italian. Besides, it is surely time that we gave up these foolish prejudices about a person's skin.

Sir John—Yes, of course. But you know the Rev. Goodenough is not too tolerant of any religious ideas other than his own. Although I must say that, as parsons go, he's pretty broad-minded.

Lady Gray—(to maid entering with cakes, etc.) Yes, Mary, put them there. (Continues arranging the flowers.)

Sir John—By-the-way—you said he is a kind of travelling teacher. What does he profess to teach?

Lady Gray—(calmly) He is going round the world spreading the ideals and principles of a great Movement which—he declares—is divinely inspired.

Sir John—Humph!—Divinely inspired! I wonder what his reverence will say to that!

Lady Gray—And that a practical application of these spiritual principles would solve all our modern problems.

Sir John—(with short laugh) I should like him to have just half an hour in my shoes at the Home Office!

And I can't imagine that Jimmie will appreciate anything that the East has to say about the management of coal mines.

Lady Gray—(with gentle coolness) I don't think you need be uneasy, John. One can at least always rely upon Oriental courtesy.

Sir John—(meaningly) Oriental—yes!

Enter Frances, young, with fair shingled hair, wearing an artists overall and carrying palette and brushes. She pauses at sight of tea tray.

Frances—Oh!—I quite forgot—your tea-party!

Lady Gray—Be quick and change Dear. (As she is turning away).

*Author's Note: The gestures and movements portraying the emotions of the characters are, of course, most necessary in order to impart reality to the spoken dialogue, but these must be left to the skill of the Producer. It has not been possible, in the circumstances, to give more than slight indications.

Sir John—(calling her) Frances! . . . I suppose you know we're expecting a stranger this afternoon—a Persian. . . . Persia—the home of the Arts.

Frances—It is hardly likely that he will have any opinions to offer on *modern Art*. (Turning swiftly to Lady Gray.) What is he, Mother?

Lady Gray—You will see for yourself, my darling.

Frances—(going out on door to left and aside to herself.) Something morally devastating, I suppose. Religion—politics—money! . . . A real boring afternoon I can see!

She exits on left, as maid announces—door to right—Mr. Magnus. He is middle-aged, stout, and very well dressed. He shakes hands with hostess, accepts a cigarette from host, and stands talking.

Mr. Magnus—Came down from the mines in record time, and then got held up for nearly ten minutes. . . . Never think we were facing severe economic depression to see the traffic.

Sir John—Trouble again with your men?

Mr. Magnus—Yes, the usual. Higher wages—shorter hours. I just won't stand for it (gloomily). It means another strike, I'm afraid.

Sir John—My wife tells me that a Persian friend she has invited to meet you holds a kind of—magic solution—for all these difficulties.

Mr. Magnus—A pretty big order that, Sir John!

Door opens, maid announces Rev. Goodenough. Tall and thin with glasses. He shakes hands and talks with hostess.

Rev. Goodenough—I was very in-

terested in your kind note, Lady Gray. There is no doubt much that we may learn from the East (with slight condescension).

Lady Gray—(sweetly) I am so glad that you were able to come.

Sir John—(jocularly) I hope you have all your guns ready, Sir; for I understand that Roduki Effendi is something of a theologian.

Rev. Goodenough—Oh, I like to keep an open mind, you know. It doesn't do to be dogmatic these days. (Takes cup of tea from hostess.)

Enter Frances. As she is greeting guests, footsteps are heard approaching.

Sir John—(glancing at wrist watch, observes smilingly) The virtue of punctuality, anyhow!

Door is opened and Roduki Effendi enters. Maid does not announce him, and lingers a moment, staring after him curiously.

Company betray, by little signs, surprise at his appearance and apparent age. He is a youthful looking man, dressed in Persian costume of pure white, small neat turban crowning dark, rather long hair brushed back behind ears, buttoned tunic and sari. His bearing is upright and dignified, his voice and manners pleasing and extremely courteous, conveying an impression of happiness combined with alertness and strength.

A breath as of spring seems to come into the room with him.

Everybody looks interested.

Frances—(aside to Lady Gray). And I thought he'd sure to be a real old fossil!

Quite naturally the Traveller is given a seat in centre of the group after being introduced all round,

and tea and cakes are handed about, to be followed later by cigars and cigarettes, as the following conversations proceed.

Sir John—I hear that you are a great traveller, *Effendi*, and well acquainted with the state of affairs in this part of the globe.

Effendi—Yes—the whole world being—so to speak—my home, I perceive that the needs and problems of both East and West are, fundamentally, the same.

(His voice is quiet, measured and courteous.)

Mr. Magnus—(rather loudly) But you're better off, in some ways, than we are, Sir—with our strikes, trade unions, and unemployment.

Effendi—Ah, no! Only *our* spirit of discontent, greed and class prejudice has always taken a somewhat different form.

Mr. Magnus—(makes a little gesture of surprise. The others begin to listen intently.)

Lady Gray—You mean, I suppose, the terrible castes, and so on?

Effendi—Yes. For with us the dividing lines are formed rather by religious beliefs and superstitions than by the size of the banking account.

Rev. Goodenough—Yet it is surprising how much more charitable people are now than they used to be. At any rate we do not leave our unemployed to starve.

Mr. Magnus—(with conscious benevolence) Yes, and of course some form of public charity it must be—or the dole. But in my opinion both are equally pernicious. If only—as you were saying Sir—(turning to *Effendi*) we could get rid of this ugly temper among the workers, this bitter class prejudice and dis-

content (strolling towards window). But meantime the whole industrial system of the country is in more or less chaos, and drifting—like that old barge out there (waving hand towards window as he moves again to company)—to heaven knows where!

Effendi—(sympathetically) If the captain of the ship does not know the port of destination, how can he steer his course?

Mr. Magnus—That's just it! How in the dickens can he? We capitalists have no unified policy or plan of action at all . . .

Effendi—Yet the plan is there—only waiting to be adopted.

Mr. Magnus—(eagerly) Really? I've never heard of it then. Whose is it?

Effendi—(with quiet emphasis) It is God's. (There is a significant hush. Company exchange glances. *Mr. Magnus* looks very disappointed.)

It is a part—only a part—of an all-inclusive and constructive plan which He is giving, not to your country alone, but to the whole modern world.

Sir John—(urbanely) Well, granted that this is so, by what means do you suggest this—eh—Plan may be applied?

Effendi—In the industrial world by means of intelligence, and a sympathetic imagination.

Frances—(handing tea, stops, and repeats softly with pleased surprise) Sympathetic—imagination!

Rev. Goodenough—(carefully wiping his glasses) Just the golden rule—of course—the golden rule!

Effendi—(smilingly assenting) Certainly. But the golden rule as applicable to the social and econo-

mic conditions of a great industrial age.

Lady Gray—(leaning forward eagerly) Which means, Effendi—?

Effendi—That owners of factories, mines and big businesses would cease to regard their employees either as inferiors, or as cogs in a machine; but would consider the happiness and welfare of the workers equally with their own.

Mr. Magnus—But you've no idea the enormous increase I've already made in the wages of my men.

Effendi—But wages are not enough!

(Several voices repeat in surprise—not enough!)

Effendi—No, because the worker needs to put his heart and energy into his business, and to feel that he has a personal interest and ambition in the particular work he is doing.

Mr. Magnus—(appealing to Sir John and Lady Gray) Now, isn't that just what I've always said?

Lady Gray—(nodding) Yes. You have often complained.

Effendi—Yet this interest should not be difficult to secure. Why not introduce a system of bonuses and fair profit-sharing, say—a certain number of shares assigned to each employee. This, combined with frank and open dealing on the part of the directors, would surely serve to transform the discontented employee into a happy and willing partner and co-worker.

Mr. Magnus—(with surprised dismay) And you really think—it must come—to that?

Effendi—Unless you wish to suffer far greater losses.

Frances—(handing her Mother a cup) Yes—Mother—for Mr. Magnus. He will need it extra strong. (Magnus motions her to be careful.)

Sir John—(helpfully) You know, Jimmie—the kind of thing that a few firms are already trying out in the States and Australia—with quite satisfactory results, I believe.

Mr. Magnus—(slowly and thoughtfully) Yes—I think I catch the idea. Good-will, co-operation and all that—as a sort of illumined self-interest. But—my dear fellow, as you are only too well aware, there's a whole vicious circle of other problems involved—currency—tariffs—customs. . . .

Sir John—It seems to me that none of these questions can now be solved by any country alone. So rapidly is the world becoming a single economic unit, the distress or prosperity of one must affect all. What do you think, Effendi?

Effendi—That is, happily, true. For this is the Hour of Unity of the sons of men, and there is awakening in the consciousness of mankind a new keen realization of their essential oneness. So—let us strive to fling wide open the rivers of commerce, and remove the barriers of suspicion, fear and jealous rivalry by means of international co-operation and trust, by unified systems of distribution and exchange of wealth, goods, produce and natural resources. For glory is no longer his who only loves his native land—glory is his who loves his kind!

(To be continued)

LIGHT ON BASIC UNITY

LOUIS G. GREGORY

Interracial amity has been taught by Bahá'is since the early days of the Cause when Bahá'u'lláh so marvelously proclaimed the oneness of humanity in His teaching, "Ye are all the leaves of one tree, and the drops of one sea." And again, "Do ye know why We have created you from one clay? That no one should exalt himself over the other. Ponder in your hearts, how ye were created . . ." Many other similar instructions are found in the Bahá'í teachings. The following reports the Conference for Race Amity held at the Bahá'í Summer Colony in Green Acre, Eliot, Maine, during August.

THE Oneness of Mankind is one of the fundamental Bahá'í principles. Adherents of the Bahá'í faith understand the vital importance of the practical application of the teachings in the daily living, for *deed not words* are essential in this Age of Light.

Conferences or conventions organized for racial amity under Bahá'í auspices have covered a decade and have been uniformly successful. Such occasions always bring a glad exhilaration with wealth of thought, felicity of expression and spiritual understanding. The latest conference held in Green Acre, Eliot, Maine, in August of this year was no exception, indeed it even surpassed the sanguine hopes of its sponsors.

One of the most significant contributions to the Conference was the address by Mr. William Leo Hansberry, Harvard scholar, specialist in the Department of History, Howard University, Washington D. C., who unfolded recent studies in anthropology, paleontology and archaeology bearing upon the continent of Africa. His two lectures, "Negro Civilizations in Ancient Africa" made a deep and lasting impression not only by their profound learning but by his ability to express the discoveries almost entirely in common parlance and a way intelligible to the laity. He presented knowledge of recent

years which has completely changed current ideas among the learned about Africa and the influence of its Negro inhabitants upon the great civilizations of the past. As a result many now believe that Africa has a prior claim to Asia as the cradle of the human family. There has come to light positive proof of great kingdoms and empires which formerly existed in Eastern, Western and Central Africa which often surpassed the better known cultures of Europe and Asia. These findings upset the idea that Central Africa and its Negro peoples have had but little part in human history. This region of the world has had a most decided and positive sway over the destinies of mankind. Science fortified by ancient literature now shows that European types of people in very ancient times emigrated there from Africa and that this is quite manifest, it is claimed, in most of the Mediterranean races. It was shown quite clearly that these African peoples played a much more important part than has been realized in early prehistoric civilizations.

Mr. Hansberry's lectures were illustrated by numerous pictures of fossils, monuments, paintings, tombs, sculptures, temples etc. These showed the features of kings and other great characters unmistakably Negro. The story of the

human race in evolution and his description of *Proplipithacus haeckelli*, the supposed missing link of the scientists, a very interesting little creature which gradually evolved through such stages as *Australopithicus africanus* and *Homo rhodesiensis*, *Homo capensis*, types found among African fossils and similar to types in other continents, all finally culminating in *Homo sapiens*, presented a very fascinating study. The effect of climate upon hair and features over long periods of time was also scientifically explained.

He accepted from the standpoint of his researches without reservations the Bahá'í principle of the oneness of humanity.

THE SOCIAL ASPECTS of race relations claimed a session and a half of the convention and two special meetings extra, growing out of a spontaneous desire to deal more intimately and directly with problems of daily life involving the color line or to cheer the hearts by disinterested kindness. Questions were asked and many voices were raised in consultation with no trace of inharmony. What do we owe to our fellow beings of another race? How can we aid them if victimized by oppression on the one hand or heedlessness or indifference on the other? The lordly ideals of Bahá'u'lláh, the lofty exhortations of 'Abdu'l-Bahá, the strident notes of Shoghi Effendi all gave light to consultation. A friend from far off New Zealand, wise beyond his years, gave an enlightening account of the high standards of justice maintained by the English settlers in New Zealand to the Maori, the aboriginal

race, which has brought the latter, but half century ago cannibals, to the highest plane of social, political, cultural and spiritual awakening.

The power of the Prophet brings new birth. The new teachings of the new day are adequate for unity in race relations. This work is one of the most needed and inviting for service. Justice to our fellow beings clarifies our vision. The ignorant can and must be taught. The heedless must be attracted and even the dead must be revived! People born in an atmosphere of prejudice are not hopeless. Such conditions yield to spiritual training. Association with those who firmly but lovingly take the stand for right may often bring astonishing results.

Improvements in the ways of transportation with justice for all; education which proves the subjective as well as objective harm of human prejudices; practical ways of handling situations and people; the need of keeping willing workers busy and therefore happy; the need of friends themselves finding opportunities to serve a world full of sorrowing hearts; are some considerations that require action. Truly an amity convention is one that has life.

How the psychology of suffering masses may be affected by the knowledge that somewhere in the world there is a group of people who believe in justice and fair play is something to ponder. That which is, is affected by that which ought to be. The real is influenced by the ideal. Ideals must be cherished and spread. Should ideals disappear all worth while in humanity would soon be lost. So idealists and workers came augmenting the joy

of life, while many others sent expressions of regret. Among the latter is a man of great influence, former governor of a neighboring state, who asked to be remembered when such another convention is held.

One of our seasoned workers who could not attend in person sent her address which contained among other beautiful thoughts this exhortation:

“Amity is a campaign requiring patience, knowledge and spiritual guidance, holding the good of another in mind vigilantly lest satisfaction in a deed blind us to its quality. Let us determine that not one day shall pass without an effort towards racial amity. Thousands of little acts, small sacrifices which are within the reach of all will bring great results. God will assist us to march forward to a new day in the relationship of all mankind.”

THE SPIRITUAL part of an Amity Conference is always most important and it was emphasized by the chairman on the opening night. After quoting a number of the most powerful and beautiful of the Bahá'í teachings, he said:

“If the light is one, is it possible any longer to view and treat mankind as separated by color, race or merely material origin? We are meeting tonight representatives of many races in a world baffled and confused by the serious problems of adjustment that confront it. If a man wishes to plant a garden and raise fine vegetables or fruits and has no suitable instruments such as plow, hoe and seed, he is helpless. Such is the condition of the world today. Mighty forces are at work

which no man can subdue unless equipped with divine instrumentalities at present unknown or unacceptable to the statesmen and governments of the world. Nevertheless these instruments exist and are divinely fitted for the work at hand. Therefore it remains for those who are informed of their existence, who are conscious of their perfect adaptation to the needs of the world to demonstrate their perfect fitness, usefulness and uniqueness to heal the wounds of the world. This is a mighty task. But be assured that Divine Assistance is at hand to strengthen and assist and confirm every soul who arises for this supreme service to mankind.”

The Sunday morning session, was especially planned to teach man's sole dependence on God and His creative Power. The chairman read the divine explanation of man's creation in the image and likeness of God. A voice from the far South told of distressing conditions which could only be remedied by a heavenly power. The one universal outlook is the spiritual. The slow but steady process which makes success certain, that of striving to gain the respect, esteem and affection of those we try to teach received due emphasis. An account of prayer at the Shrine of Bahá'u'lláh and the immediate answer was impressive.

The Spirit of the Glory of God seeks willing mirrors for its reflection in the world of man. Those who pray, those who are active in service under the shadow of guidance may perceive its power. Eyes may see the signs of God. Ears may be attentive to celestial music. Hands may serve. Feet may tread

in the foot steps of the True One. Minds may reflect the ideals of the Kingdom. Knowledge from Him may teach His ways. Hearts may favor His loved ones. This is the way of amity, which is quite free from personalities, but at all times relates to the eternal realities.

One of the most effective workers writes: "I was inwardly impressed during the three days of the conference, and particularly at the unique and wonderful atmosphere of the musical and fellowship meeting Sunday night, that the Pentacostal outpourings were flowing. I don't think I have ever seen or experi-

enced before such an utter demonstration of the blending of races as on that evening, nor witnessed such love as passed to and from every heart. This is the first realization at Green Acre of what 'Abdu'l-Bahá told us to participate in. This is the answer to Green Acre's problems, spiritual and material. The message from Shoghi Effendi through Miss Easterbrook a recently returned pilgrim from the Holy Land,—clearly points to *this* as the solution,—'an emphasis (there) upon the racial harmony.' You should feel radiantly happy."

HAWAII PROVING GROUND OF PACIFIC PROBLEMS

WALLACE R. FARRINGTON

President of the Pan-Pacific Union

Excerpts from a talk given over the National Broadcasting Company Radio, New York City, and printed in the Honolulu Star-Bulletin.

THE intermingling of Oriental and Occidental cultures in Hawaii is a topic on which a volume could be written. A whole evening of discussion would not exhaust all phases of the subject.

At the outset one is faced with the attitude of some of our good citizens and my good friends on the Pacific coast, that the mingling of these cultures, the Orient and the Occident, is impossible. They tell us that the barriers are insurmountable, that any intermingling must result in lowering the standards of all concerned.

The immediate answer to that point of view is the life of Hawaii, where the Orient and the Occident have intermingled, formed unions, so to speak, taken of value something from the East, and something from the West.

Hawaii is one place on this earth where the evils of racial caste have been reduced to a minimum. To my mind this is the secret of the successful development of sterling citizenship in a territory that is the strategic key to the Pacific; strategic in the commerce of the Pacific; strategic in the scheme of defensive control in time of emergency; strategic in the good will among the peoples and the races whose homes are in the lands about the Pacific ocean, the peoples on whose good

sense, good judgment and good will depends the continued and permanent good will of the Pacific. . . .

THE HAWAIIAN indeed is well denominated as an amalgam race. Contrary to the popular conception, the Hawaiian population is steadily increasing.

Though not of pure Hawaiian blood, the mingling of the races with the Hawaiian has probably furnished a foundation for the high character of American citizenship in Hawaii, a citizenship where representatives of pure blood families of the Occident, pure blood families of the Orient, mingle freely and on terms of social equality with pure blood Hawaiians and mixtures of ancestry that in some instances combine in one family the ancestral strains of New England, Europe, Hawaii, and China. . . .

When you realize that there is no public or private school in the Territory of Hawaii where a child is barred from the school for reasons of race, you have a better appreciation of why we speak of the future with confidence and point to our past and present citizenship with definite pride. . . .

WITH SUCH a situation prevailing among our people; with such an atmosphere pervading Hawaii's social, political, business and neighborhood life, it is natural for Hawaii to become known as a human laboratory, a proving ground to determine how the peoples of the Pacific may adjust themselves so as to avoid the mistakes of bitterness, suspicion and antagonism that have punctuated the history of the Mediterranean and the Atlantic. . . .

And thus we feel that we of Hawaii, with all our races and mixtures, are, besides having the joy of living in the most beautiful place of the world, making a definite contribution to the future happiness and material welfare of the Pacific area by doing daily what so many have said cannot be done—mingling the cultures of the Orient and the Occident on even terms. If any doubt it, come to Hawaii, observe for yourself, form your own estimate. If you come as a doubting Thomas, we are confident you will leave a convert and an evangelist in the cause of happier human relationships that create the eternal foundations of enduring friendships and peace between nations.

“The world of humanity is like unto one kindred and one family. Because of the climatic conditions of the zones, through the passing ages colors have become different. In the torrid zone on account of the intensity of the affect of the sun throughout the ages the black race appeared. In the frigid zone on account of the severity of the cold and the ineffectiveness of the heat of the sun the white race appeared. In the temperate zone the yellow, brown and red races came into existence. But in reality mankind is one race. Because it is of one race unquestionably there must be union and harmony and no separation or discord.”

—‘Abdu’l-Bahá.

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THE BAHÁ'Í MAGAZINE

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

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STANWOOD COBB *Editor*
MARIAM HANEY *Associate Editor*
MARGARET B. MCDANIEL *Business Manager*

CONTRIBUTING EDITORS

Great Britain, Mrs. Annie B. Romer; Persia, Mr. A. Samimi; Japan and China,
Miss Agnes B. Alexander; Egypt, Mohamed Moustafa Effendi;
International, Miss Martha L. Root.

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THE APPEAL

By His side I wandered and saw His hands outstretched
To give.

Under the beautiful sun of glory He walked,
Administering to the poor,—no word of censure,
Only a quiet giving of self, always a giving of self.
And I could only smile and wonder, not understanding.

Yesterday, when the blue haze of morning covered the world,
I came upon Him unawares;

He stood pensive, contemplating the drifting clouds
Above Mount Carmel.

Suddenly the garment of sorrow descended upon Him,
And I felt Him surrounded by warring elements:

A myriad voices tore the delicate fibre of His being;

At once He seemed overcome with longing

And fell prone upon the warm earth.

Alas, I heard Him sob and I shuddered—

But I understood.

“Thine aid, O Father!” He whispered,

Soaring to heaven with soul-pinions fleet;

“Thine aid, O Father! Thy children stand on a precipice,

Caught in a whirlwind of destroying forces;

Help me to reveal the loveliness of Thy desire for them!

Let them look into the heart of Thy glory!

Thou hast called me. Ere I cast the earth mantle away,

I would tie the jeweled sandals of love upon their feet,

That when I am gone, they may remember, remember!”

Then I saw the blue haze of morning shift.

The destroying forces were withdrawn,

And the clamour of tongues was lost

In a solemn thrill that came down the mountain-side.

Among the low shrubs I lay quiet.

Soon a figure, wrapped in a long, flowing robe, passed me,—

A figure magnificent.

My soul—burdened, weighed down, beheld the white form,

And purged of all else but the heaven I yearned for—

Reached out in the silence.

Today He is gone!

His mantle of earth He has laid aside;

Only the wonderful whiteness of His presence

Still lingers.

I have looked into the heart of His desire for me

And am content, for I understand.

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“. . . The Teachings of Bahá'u'lláh are such that all the communities of the world whether religious, political or ethical, ancient or modern, find in the teachings of Bahá'u'lláh the expression of their highest wish . . . These teachings constitute the all-inclusive power among all men, and are practicable.”—*Abdu'l-Bahá.*

“No one has any plan!” said a friend to me recently as we were discussing the confused and chaotic condition of the world today. “Every one is discussing the situation but no one has come forward with a perfect plan to remedy conditions.”

It is true that the statesmen and economists of the world find themselves baffled by the peculiar symptoms, as it were, of a cultural disease sweeping over humanity and threatening the overthrow of civilization itself. Rivalry, fear and hatred between races, nations and classes the world over are disturbing the stability of the present order. In addition to that comes the terrible economic collapse which no one seems able to remedy.

How can we remedy these evils which now effect the very foundations of human living upon this planet? Every one has ideas. But who has a perfect plan? Even if some one did come forward with a perfect plan, how could the whole world be brought to accept this plan and put it actually into execution? When we realize how difficult it is to carry out a logical and beneficial reform in a single city or even in a small town, the obstacles in the way of actually effecting a

world-wide reform in economics and world government seem insuperable.

SOME YEARS AGO, meditating upon this very problem as to how humanity could discover and put into practice a perfect organization, I came to the conclusion that humanly this was impossible. For man, being basically an individualist, would not universally acquiesce in a new plan, even when proposed. And for any human being to attempt to mould all of humanity with its diverse traditions, racial differences, and individual idiosyncrasies into the pattern of a perfect civilization would be absolutely impossible.

But the thought occurred to me, that if some one should appear upon the planet plainly endowed with divine inspiration and divine authority, like the Prophets and Teachers of the past, such a character could both propose and effectuate a plan for the perfecting of humanity.

Strangely enough it was not long after this that I discovered such a thing had actually happened, that a perfect plan for a new humanity had been given to the world by Bahá'u'lláh—not only with spirit-

ual insight but with spiritual force sufficient to enroll as loyal and devoted followers of this plan individuals of every clime, of every race, of every creed and of many distinct nationalities. I discovered that so great had been the devotion of these followers that they had been willing to sacrifice possessions, family, and even life itself—to the extent of twenty thousand martyrs—for this Great Cause which they saw as the Cause of God for this day and generation.

STUDYING unprejudicially the great plan laid down by Bahá'u'lláh, no reasonable person can find in it faults either of commission or of omission. The great principles therein enunciated: of the oneness of mankind, the independent investigation of truth, the abolition of racial and religious prejudices, the substitution of universal peace for the cruelties and wastes of war, the establishment of a great brotherhood of man upon the planet, harmony of science with religion, the establishment of universal education the world over, a universal auxiliary language, an international tribunal,—these principles have for years commanded the respect of all unprejudiced thinkers. And today when such reforms are plainly seen to be so much needed for the tranquility and prosperity of mankind, there is a fast growing appreciation of the world-order of Bahá'u'lláh on the part of statesmen, economists and earnest thinkers of all types.

This plan seems capable of solving all the problems which confront humanity. It is all-inclusive. There is nothing in it that should be left out, and there is nothing left out

that should be in it. In other words, it is a perfect plan.

So MUCH for the plan. It is already here it seems, and the friend who said to me "But no one has any plan," was unaware of this platform laid down by Bahá'u'lláh for the perfecting of humanity. The plan exists. But how about its execution? Can the world's millions of diverse races, creeds, nationalities, temperaments and intellectual backgrounds be persuaded, first to accept this plan, and secondly to put it into operation?

The average person, upon hearing of these great ideals of Bahá'u'lláh, reacts to them with the statement, "Beautiful ideals, but impossible of fulfillment." Let us see if this be true. Certainly if these plans were proposed by an ordinary human it would be true that they would be impossible of fulfillment. For the individualistic bias of the human mind and temperament, and the egoism and self-seeking which are the strongest motives of man's conduct, would interpose insuperable barriers.

But BAHÁ'U'LLÁH brought not only a plan. He brought also a spiritual power which gripped as by a powerful magnet the hearts of men; enrolled them as devoted and zealous followers; and changed their very natures, moulding them into the form required for this perfect civilization.

Since the promulgation of these teachings by Bahá'u'lláh, thousands, nay, millions of citizens representing nearly every country of the world have become followers of the Bahá'í Movement. This means

that they have absolutely accepted the Plan of Bahá'u'lláh,—not only because it appeals to their reason, which it does; but also because they see it as the Divine Plan for humanity. To it they vow their full energy and power. They are endeavoring with heart and soul not only to live and carry out this plan as regards their own lives; but also to spread these ideals throughout their community, their country and even throughout the world—so that all humanity may in due time come to accept this vision and cooperate with it.

The writings of Bahá'u'lláh have already been translated into fifteen languages and circulated among all types. And it is not the intellectual only who are influenced by these ideals. From every class of society, from every degree of culture, from every type of person, are drawn these loyal and ardent followers who are willing to give life itself for the spread of the Bahá'í Cause.

So WE HAVE not only the perfect plan, but we have the dynamic power operating to put this plan into effect—a power operating in the hearts and consciences of hu-

manity. What more is needed, then, than the gradual spread of this plan throughout humanity, the accession of other millions to its ranks of followers, and their devoted efforts to carry out this plan in their own lives and in the life of their communities?

Reader, if any one says to you that no one has any plan for curing the various ills that threaten civilization today, say to that person that he is mistaken; that a plan has already been given, and is actually being carried out. Say that this plan is perfect in all its details; that it contains every necessary solution for the evils of human society; and that it commands the respect and admiration of all those who give it their unbiased attention.

In the perplexity and desolation of world thought today, there is no more cheering prospect than that of the Bahá'í Movement developing to the point of successfully carrying out the Great Plan of Bahá'u'lláh. And I know of no greater motive for efficient action and for spiritual growth on the part of the individual than the appeal of this noble Movement to the heart and conscience of mankind.

“Bahá'u'lláh, we should readily recognize, has not only imbued mankind with a new and regenerating Spirit. He has not merely enunciated certain universal principles, or propounded a particular philosophy, however potent, sound and universal these may be. In addition to these He, as well as 'Abdu'l-Bahá after Him, have, unlike the Dispensations of the past, clearly and specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world and the proclamation of the reign of righteousness and justice upon the earth.”

—SHOGHI EFFENDI,
Guardian of the Bahá'í Cause.

THE DRIVING STORM

DALE S. COLE

"O Son of Man! If calamity befall thee not in my path, how wilt thou tread in the way of those who are content in My will? If affliction overtake thee not in thy longing to meet Me, how canst thou attain to the light of the love of My Beauty?"

"I am not impatient of calamities, in God's way, nor of affliction for His love and at His good pleasure. God hath made affliction as a morning shower to this green pasture and as a match for His Lamp whereby earth and heaven are illumined."

—Bahá'u'lláh.

TO a hardy soul there is something compelling in the whip and lash of a driving storm. To be out in it, to bare one's face to the rain, is to touch one of nature's vibrant cords. We may flinch at the flash of lightning, tremble at the crash of thunder, and cringe before the destructive force of the wind, but in it all there is an element of grandeur, of sublimity, of irresistible power which arouses awe and wonder.

The young sapling bends before the blast, its branches whipping in the wind. The whole tree, and every fiber in it is being tested. The roots—are they firmly enough implanted to withstand the pressure on the leaves and branches? The slender trunk—will its fibers break or tear under the tremendous forces of tension and compression? Is there enough elasticity to cushion the effects of the sharp gusts? And after the fury has passed, can the beautiful little tree summon its recuperative powers and resume its life, erect in the rain and sunshine, through the changing seasons, functioning as nature intended? Or will it snap, crashing its foliage to the ground to wither there in brown impotence?

However somber the possibilities of tragedy in such a test, it is overshadowed by the implication of mystery. Why should the little sapling

be called upon to undergo such vicissitudes? Is it that some element of strength be instilled into its fibers, thence to its seeds, that generations of increasingly stronger trees may grace the slope of woodland glade?

Science seems to answer "yes," that in nature many things become strong where there are compelling reasons for their doing so. This strength is not acquired instantly, but during the slow process of withstanding many storms and of gradually reinforcing the fibers of being and transmitting this additional strength into the never ending and dynamic stream of life.

We may view natural meteorological disturbances with momentary fear knowing that the storm will pass, and that in time any resultant damage will be repaired, but when the storms assail our social, economic and political institutions and methods, we have not the same assurance because we are dealing with more or less intangible things. While wind cannot be seen, it can be felt and does not seem so mysterious as the apparently sinister and subtle forces which attack our material operations so ruthlessly. We are at a loss to know how to repair such damage. Seemingly brilliant remedies prove ineffective and we become baffled and discouraged, when purely human endeavors seem incapable of solving difficulties.

Tests are old, as old as the world and the universe itself. Nature has always imposed tests and thereby has evolved those species of animals and things which best serve the purposes conceived for them.

Science and industry have taken many pages from the book of nature, but none which assume greater importance in these enlightened but troublesome days, than the method of proof by test. Tests—chemical, mechanical, electrical—prove the fitness of things and combinations of things. Tests—intellectual, emotional, psychological and spiritual—determine the metal and caliber of individuals and try their souls.

PROOF BY test is a scientific and natural method. It may be severe and not without pain, but the mere successful outcome engenders strength. Proof by test is positive. Positive forces and methods accelerate progress and therein lies some compensatory consideration for those subjected to tests ever more severe.

A good designer knows that his structure is not complete and trustworthy until proven, therefore testing is a vital part of any constructive program. Trials may result in failure but from the bitter ashes of failure, through increased knowledge and experience, a hardy, rugged structure evolves, to fulfill the designer's purpose and to embody his dreams.

A careful designer also knows that his structure, whatever it be, ship, building or machine, must withstand not only the usual stresses of everyday utility but it must be able to withstand the destructive tornadoes of emergencies. There-

fore there is incorporated in it a factor of safety. Every bridge, however small, is built to carry several times the normal load imposed upon it.

An intelligent person knows that not only must an individual be so balanced—intellectually, emotionally, and spiritually—as to meet with poise the demands of ordinary life, but if that individual is to withstand tests, trials and vicissitudes and maintain his equilibrium and effectiveness, he must also have a factor of safety, a reserve beyond the usual demands, and the amount of such excess power is the gauge of his ability to rise above his environment and to progress against the opposing currents which he may have to breast.

This reserve is also the measure of his faith in God and his compliance with the Divine Will, for his reliance is on Divine Power, irresistible and all-sufficient, and he acts with the assurance of Divine confirmations.

Every test that we meet successfully strengthens the fibers of our beings, increases our confidence, and prepares us to meet even harder tests. Spartan as this may be, it is nevertheless true, and always has been. It will probably always be so. A life of ease may easily become one of retrogression.

A test well-met is a victory earned and suffuses the individual with thankfulness that, through the kindness of God, strength has been acquired, fear dispelled, confidence attained and balance assured.

Individual crises are the woof of life. National tests are not uncommon, but when the whole world is storm-wracked one cannot help but

wonder what the result will be. Such wholesale tests cause us to fear for the welfare of humanity as we have never feared before. Individuals may stand or fall without affecting the total result very greatly, unless there be tremendously large numbers of them. Businesses may fail and a nation here and there go financially or socially bankrupt without causing a great deal of concern. But when it seems that the whole world is involved in trials and tribulations the like of which is unknown to historical record, humanity wonders what is the wisdom and mystery of these hurricanes and catastrophes, which can shake the very foundations of civilization.

However difficult and insistent our own personal problems may be, their significance pales in comparison with the plight of the world. Were it not for assurances given in the Bahá'í Revelation, the situation would seem almost hopeless and that our concern could only end in despair.

WHEN WE are unable to control the forces in play about us, when our experience does not teach us what they are or how to handle them, when there is no precedent to copy, and no leadership in evidence, when material means are ineffective, and the scheme of life as we have known it in the past threatened with unpredictable changes from obscure influences, then we turn to some realm beyond the material and physical for enlightenment, inspiration and guidance.

To the untutored savage, storms were supernatural forces which he could not understand. He cowered in abject fear before them and at-

tributed all sorts of superstitious powers to their fury. It is quite possible that a considerable heritage of this kind has come down to us, and when we are weighed down by adversity, we lose our sense of perspective and question the justice of a scheme of things which forces some of us to undergo great hardships while others speed along unimpeded and luxuriously. In such a state of mind the poison of envy is distilled to further disturb our equilibrium. When one is ill, in a state of nervous tension, worried or frightened, it is very difficult to pronounce sound judgment and to reason clearly. It is then that we must rely on the Divine Power.

“Do not think for one moment, that these trials and ordeals are confined to thee. In reality all the people are surrounded with sufferings so that they may not attach their hearts to the world, but will seek for composure and rest in the Divine World and beg for the bestowals of the Kingdom.”*

Peoples hearts, many of them are attached to the world and worldly things. The seriousness of the present world business depression registers itself forcibly on most people because it has so shackled the business world. When income is reduced, savings and property endangered, the situation becomes very real and intimate. At first people think only of the outward effects but when the tests become severe, when people become helpless before economic disturbances, then it is realized that there are deep lying causes which involve spiritual considerations, and in turning to the Divine Physician we learn the true significances of values.

*Divine Art of Living, p. 126.

Christ said, "Come unto me all ye who are heavy laden and I will give you rest." Where else can stricken humanity turn for guidance today but to God and how soon will the realization of this become general? If all the world turned sincerely to Him, the troubles being encountered would be considered a very small price indeed.

TESTS, WE are taught are necessary, and it is not possible to be saved from them. But we are assured, that "there is a great wisdom therein of which no one is aware but the wise and knowing." A realization of this wisdom is attainable. It is made clear in the Bahá'í Teachings. It is at once the solace and inspiration which we have to give to an ailing world.

"Were it not for tests, genuine gold could not be distinguished from the counterfeit." In this day of the application of science to the welfare of humanity, it is essential that the designers know which metals they can trust and how far they can trust them under stress and strain. Likewise, it is even more essential that each individual assay himself and ascertain his own weaknesses, that he may know of what he is capable, and seek to strengthen himself, that he may have a full share in dispelling the dark storm clouds which hover over a distraught world community.

"Were it not for tests, the courageous could not be known from the coward." Especially in troublesome times, is it essential to know upon whom we can depend, and to attain that degree of courage which will urge us to act constructively.

"Were it not for tests, the people

of faithfulness could not be known from those of selfishness." Thus by tests will those among us emerge who will have the ability to guide humanity away from the selfish practices which have made the economic situation so complex and baffling, to lead nations into closer agreement and to guide humanity into the way of God. Great spiritual leaders have been vouchsafed us. The need is to apply their admonitions, as quickly and completely as possible.

"Were it not for tests, the intellects and faculties of the scholars in the great colleges would not be developed." In the midst of suffering, it is hard to realize the great educational possibilities and force of tests. However, the sapling bending before the blast of the wind is being taught even if in a hard school. Unconsciously, it seems to understand that it must strengthen the fibers of its being and transmit such strength to succeeding generations.

"Were it not for tests, the sparkling gems could not be known from worthless pebbles." In the labyrinthian byways of life and thought, it is essential to be able to recognize that which is fundamental, that which is true, and to weigh the real significance of things and events. How can we exercise the kind of judgement necessary if we are not taught by tests to acquire the requisite knowledge and how to apply it?

"Were it not for tests, the fisherman could not be distinguished from Annas and Caiaphas who were amid glory (Worldly dignity). Were it not for tests the face of Mary, the Magdalene, would not glisten with

the light of firmness and certainty to all horizons. These are some of the mysteries of tests which we have unfolded unto thee that thou mayest become cognizant of the mysteries of God in every cycle.”*

TESTS, TRIAL, hardships and afflictions are being experienced on an unprecedented scale. There are few corners of the world today which are not affected. If tests are conducive to the development of the individual, how much more effective they should be in contributing to the advancement of the world, for when such large numbers are affected the combined force of their actions, their thoughts, their hopes and aspirations, their longing for peace and security is multiplied many fold and can be a very potent force of itself, but when the yearnings are supplemented by the realization that God's way is the only way—the effect will be irresistible and profound, touching every sphere of life.

Becoming disturbed to the extent of committing rash and ill advised actions adds to the burden of the individual and the world at large. When the tempest rages it is time to remain calm and well poised. “Be patient in time of affliction and trial, endure every difficulty and hardship with a dilated heart, attracted spirit and eloquent tongue in remembrance of the Merciful. Verily this is the life of satisfaction, of spiritual existence, of heavenly repose, divine benediction and of the celestial table. Soon the

Lord will extenuate thy straightened circumstances even in this world,” ‘Abdu'l-Bahá advised an inquirer, and we may all appropriate His kind words to our own needs.

Tests are a part of the training of teachers and every one possessed of the knowledge of the Divine Plan wants, most sincerely, to be an effective teacher. We are told that unless one accepts suffering and undergoes trials and troubles, he can reap no reward nor can he hope to attain success and prosperity. We must endure tests “so that the infinite Divine out-pourings may encircle” us and so that we may “be assisted in spreading the fragrances of God.”

A truly discerning person will not be too disturbed by tests because he foresees the final result, the end of which the storms are but a means, that the aim Divine is the revivification of the world. Storms may trouble the uncertain, who see but the physical phases of the play of forces and are saddened thereby and frightened “at the surging of the waves which storm the shore.”

What a firm and unshakable foundation for the conduct of all human affairs would result should all the people of the world be fully cognizant of the Divine Plan and active in its application! What suffering could be averted should they do this voluntarily instead of waiting to be forced into it by utter despair in the failure of all human measures!

*Divine Art of Living, p. 127.

WAITING FOR A MAN WITH A MESSAGE

SCIENCE has been advancing by giant strides in our days. The veil which hangs between the known and the unknown, which science every day endeavors to pierce, is tending here and there to become very thin.

Science itself, in the examination of the constitution of matter, has led many wise and learned men, in consequence of their researches, to realize that there must be light behind all material things—a spiritual something which it is difficult to grasp and yet impossible to define.

Such a feeling is widespread amongst thoughtful people today. We are waiting for someone who will not overthrow the old revelation, who will not disestablish the old faith, but who will carry us into a wider field and will give us a new vision of a world that is beyond, a new vision of the unknown and the eternal, toward which we ordinary folk can but blindly grope.

Thirty years ago I and my companions were standing on the shore of an Arctic island waiting the arrival of a ship that was to carry us away. We had shot our last cartridge, eaten our last biscuit, and we were waiting for the ship that did not come. We waited and anxiously watched the horizon for a day or two. At long last a little puff of smoke appeared very far away. It was the herald of our deliverance.

Thus we, the puzzled people of the modern world, are waiting on the shore of eternity, each one of us authentically on its very margin, every day looking out on the unknown, waiting for a message of salvation, waiting for a new message which this world longs for.

We want something more than ecclesiastical refinements and aesthetic frills, something more than a slight change in this or the other prayer of ceremony. We want a new spirit—a wider revelation. We are waiting for the man who shall come with his lips touched with the live flame from the Altar of God. He will bring a new message, a new revelation from heaven of the meaning of the eternal verities.

As it is, our ordained shepherds know not where are the pastures, and so “The hungry sheep look up, and are not fed.”

—SIR MARTIN CONWAY,
In the Liverpool Echo.




Alvin K. ...
1938

David Starr Jordan

DR. DAVID STARR JORDAN

MARTHA L. ROOT

ONE of the Presidents of American universities whose name will go down the centuries because of his friendship with 'Abdu'l-Bahá and for his unprecedented contribution to world peace is Dr. David Starr Jordan, President Emeritus of Leland Stanford University in Palo Alto, California, who passed on, on September 19, 1931.

The writer had the privilege of a little talk with Dr. Jordan in January 1931, at his home in Palo Alto where he had entertained 'Abdu'l-Bahá in 1912, the day the latter spoke in Leland Stanford University. Although this President and scientist of such international repute was ill, on this January day I called, his face suddenly lighted up with a splendid fire of interest as I said that I was a friend of 'Abdu'l-Bahá. His first words were:

“'Abdu'l-Bahá! I always remember 'Abdu'l-Bahá because He worked for World Peace! Give my love, my very best love to Shoghi Effendi, grandson of 'Abdu'l-Bahá

who is now the Guardian of the Bahá'i work!” He added: “I wish you could speak on Bahá'u'lláh's principles in our university; but I am helpless, my work in this world is over!” And tears came into his eyes.

The writer told him that his peace plan, his noble achievements were working for him all the time, and that university students in Europe, in China and in Japan were studying and adopting some of his measures. She did speak in his university on “The Bahá'i Movement.”

As an apostle of peace who welcomed 'Abdu'l-Bahá to Leland Stanford University, Dr. Jordan will be long remembered. His work as a scientist and educator is outstanding, but greatest of all has been his work for universal peace. He was fittingly chosen President of the Carnegie Peace Foundation and Director of the World Peace Foundation. He will always have a leading place among the American heroes who have led in the plans for world peace.

“When man dies his relation with the body ceases. The sun is reflected in the mirror; the mirror reflects the light and brilliancy of the sun, but the sun does not reside in the mirror. It does not enter nor come out of the mirror, nevertheless one sees it in the mirror; so the soul reflects itself in the body. If the mirror be broken the sun does not die. The body is the temporary mirror; the spiritual soul suffers no change, no more than the sun does, remaining eternally in its own station. Even as in the world of dreams when all the physical faculties are in abeyance and the soul travels in all realms seeing, hearing, speaking,—so when the physical body decomposes, the soul is not affected.”

—'Abdu'l-Bahá.

A PATHWAY FOR ETERNITY

GRETCHEN WESTERVELT

IN a recent book one of the characters speaks of memories as being of two kinds: the kind that is "just a sort of knowing how something in the past happened," and "when suddenly everything seems to be happening all over again." Looking back over the religious experiences and training that were a part of my life through high school I find memory functioning just as the little girl described.

"In the past" I went to an orthodox church, Sunday school, and Christian Endeavor. During the last year in high school I also acted as organist for the church services. But, as vividly as though it were happening all over again is the breathless search for, and firm conviction in the reality of fairies. Born on Midsummer's Day, the legend was early told me that therefore I was under the direct control of the fairies; and never did I doubt this for had they not again and again granted me certain material desires that has seemed impossible of attainment. Equally vivid are the moments when a need for guidance or for understanding of a problem led to a sincere carrying out of a ritualistic procedure of my own devising as I turned to Pallas Athene. Just when I ceased finding aid in fairies and in the Grecian goddess of Wisdom I can not say positively but the habit certainly persisted, even though more and more infrequently, into high school.

During this same period there was an interest in such school ac-

quaintances as I knew to be of different race or religion than myself. In spite of the social disapproval of my own group I constantly found friends amongst these others and learned that fundamentally there were no differences.

A few years later found me in one of the four or five largest cities of the United States working in close association with people of other races, colors, customs, and creeds. Eagerly I learned about their customs, their beliefs. (Of course one could not help being puzzled over the family who was so sanctified it could do no wrong even thus found with the contents of your pocket book! Because my family desired it, I affiliated with a church, choosing one of an historically liberal denomination. Here it was possible to establish social contacts. It meant but little more.

My real religion at this time was 'brotherhood'. Means of expressing it were found in an International Club, the League for Industrial Democracy, and similar agencies. No longer needing the church as a social agency my attendance became very desultory until the development of another church whose leader was a social reformer. Here at last was institutionalized religion trying to interpret the ethical teachings of Jesus in terms of social living. The brilliant sermons held me intellectually, but always there was a quest for certain values and realities on which these teachings were supposedly based. I knew Jesus only as a teacher to be honored, a

teacher whose ethical teachings satisfied though I felt they had rarely been carried into practice. Again the church retreated; why tie theology to ethical teachings? For a time I drifted in a current of activities which filled each day but after a few months a growing sense of futility pervaded my thinking; no longer sure of myself in the face of a complex urban civilization I longed as never before for some centre of reality. Still I sought in organized religion but failed as I always had failed to have any conscious awareness of God. I knew beyond any doubt He must exist if only somewhere a Path might be found. Unable to maintain the early reliance on Pallas Athene, I sought for Something that should replace that childhood security.

It chanced that the young reformer was called to another city and another field. In the ensuing period I was attracted by a series of sermons on world religions. These sermons were followed by a forum. Already somewhat familiar with Islam and Judaism through friends in the International Club I listened eagerly; God was not there. There did evolve, however, a realization that the fundamental teachings of all religion seemed to be similar. Toward the end of the series during a discussion period one speaker was introduced to us as the representative of a Conference soon to take place in the city. As we left the church my companion and I found ourselves continuing the discussion with this person. The conversation led to an appointment for another time as we seemed to have much in common. That night I found myself unable to forget the stranger. I

was also possessed of an intense feeling that something was soon to occur that for me would be in some way a crisis. I did not connect this feeling with the stranger.

In the days that followed there was placed in my hands a small blue book having on its cover the figure nine. Here I first learned of a movement whose twelve principles embodied those things which I had found hitherto scattered through many agencies and organizations. This interested me but casually because my entire attention was bent upon fathoming the personality of our new friend. Back of her, through her surged a power such as I had never known before, a power that I felt must be the answer to my quest for Reality.

The Conference ended, the people connected with it left. I turned again to the little book reading it through with great care. Impressed by the twelve principles I decided to give more attention to the history of the movement. Another revealed religion! Annoyance and irritation were my inevitable reactions. The booklet was tossed on the desk. More restless than ever, I plunged again into activity that should preclude thinking. In spite of this "as if it were happening all over again" memory brought back sentences from the little book and I spent much time trying to integrate them with the unusual impression made by our friend of the Conference; somehow one must explain the other.

After several weeks, contrary to all my habits, I wrote to her asking, haltingly enough, for more information about the Bahá'í Movement. Certainly she read in that

letter all the things I found it impossible to ask coherently or concretely. Return mail brought a letter, a copy of "Bahá'u'lláh and the New Era," and a small book of prayers. The latter, after a casual glance, was put aside for prayer was only 'wishful thinking;' how could it seem otherwise in the light of the only real prayers I had ever uttered, those to Pallas Athene. I read the book from cover to cover in an initial attitude of antagonism and scepticism. This attitude gradually changed until, closing the book, I acknowledged an intellectual assent.

In the months that followed I reread such parts as dealt with social conditions, skipping the chapters which told about the Báb, Bahá'u'lláh, and 'Abdu'l-Bahá. They seemed to be great Teachers similar to Jesus, Muhammad, and Buddha; this was the only reaction to Them at this time.

Later, in putting my desk in order, the little book of prayers came to light. Remembering the chapter on prayer in "Bahá'u'lláh and the New Era," I read them all. Certain ones were marked and these I reread. Their power penetrated my *intellectual assent* and there began to develop a realization

of their potency. I decided to memorize one or two of the prayers and use them regularly over a given period of time; hoping against hope that they might prove to be, not just wishful thinking, but a bridge which would lead to God.

During the weeks that followed I continued the experiment, wavering between indifference and hope. So gradually did inner conviction of the Station of Bahá'u'lláh evolve that I failed to recognize it until the day I first visited the Bahá'í Temple. There, in the "Dawning-Place of the Mention of God," that place so pregnant with the spirit of the New Day, I first experienced the presence of God.

It is sheer coincidence of course that it chanced to be Midsummer's Day, but so it was. The early connotations of that day have faded, into a memory of "something in the past that happened." The Bahá'í Cause with its divine philosophy which goes so far beyond my former concept of social living permeates all my thinking, all my actions. It has given me also that other kind of memory "when suddenly everything seems to be happening all over again;" a precious memory that is the end and the beginning of a quest,—the presence of God.

* Dr. J. E. Esslemont, Baha'i Publishing Committee.

"Hitherto the world has been as a child at the breast, able to receive and manifest but little of the powers of the Spirit. Now it is entering the age of its maturity, and it is possible for the divine teachings, confirmations, bounties and spiritual laws of God to appear perfectly because now there is capacity."

—'Abdu'l-Bahá.

THE LIGHT OF THE WORLD

THERE are periods and stages in the life of the aggregate world of humanity which at one time was passing through its degree of childhood, at another its time of youth but now has entered its long presaged period of maturity, the evidences of which are everywhere visible and apparent. Therefore the requirements and conditions of former periods have changed and merged into exigencies which distinctly characterize the present age of the world of mankind. That which was applicable to human needs during the early history of the race could neither meet nor satisfy the demands of this day and period of newness and consummation. Humanity has emerged from its former degrees of limitation and preliminary training. Man must now become imbued with new virtues and powers, new moralities, new capacities. New bounties, bestowals and perfections are awaiting and already descending upon him. The gifts and graces of the period of youth although timely and sufficient during the adolescence of the world of mankind, are now incapable of meeting the requirements of its maturity. The playthings of childhood and infancy no longer satisfy or interest the adult mind.

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

This is the cycle of maturity and re-formation in religion as well. Dogmatic imitations of ancestral beliefs are passing. They have been the axis around which religion revolved but now are no longer fruitful; on the contrary, in this day they have become the cause of human degradation and hindrance. Bigotry and dogmatic adherence to ancient beliefs have become the central and fundamental source of animosity among men, the obstacle to human progress, the cause of warfare and strife, the destroyer of peace, composure and welfare in the world.

While this is true and apparent, it is likewise evident that the Lord of mankind has bestowed infinite bounties upon the world in this century of maturity and consummation. . . . Heavenly teachings applicable to the advancement in human conditions have been revealed in this merciful age. This re-formation and renewal of the fundamental reality of religion constitute the true and outworking spirit of modernism, the unmistakable light of the world, the manifest effulgence of the Word of God, the divine remedy for all human ailment and the bounty of eternal life to all mankind."

—'Abdu'l-Bahá.

DRIFT AND DIRECTION

FLORENCE E. PINCHON

(Conclusion)

DRAMATIS PERSONAE:

Sir John and Lady Gray
Frances (daughter)
Mr. James Magnus
Rev. Goodenough
Roduki Effendi, a traveling teacher

SUMMARY OF PREVIOUS INSTALLMENT

A group of people in an English drawing-room have been discussing the existing industrial unrest and the deplorable economic conditions and possible solution. A mysterious stranger from the Orient, Roduki Effendi, impresses them with his suggestions for a more perfect civilization. He says that the hour of unity is at hand, that men are awakening to a realization of their essential oneness, that the solution of the economic depression is the removal of all suspicions, fears, jealousies and rivalries between nations, and the establishment of international cooperation with universal systems of distribution and exchange.

Mr. Magnus—(aside to Rev. Goodenough sitting back in chair and accepting cigar) Idealistic; . . . but one must admit thoroughly sensible . . . might be worth trying out.

Rev. Goodenough—(pleasantly superior) Certainly the right—and I should say—quite the obvious direction.

Sir John—(rises from couch beside his wife and takes up favourite attitude on hearth-rug).

But, of course, all this happy—one might almost call it—"spiritually democratic" state of affairs is a mere Utopian dream in the present condition of this country—to say nothing of the world in general.

Effendi—But is not every advance in human welfare at first but as a poet's dream—or a vision in the mind of some great Seer?

Rev. Goodenough—(from the depths of a comfortable chair contributes) Where there is no vision the people perish.

Sir John—Exactly. For as far as political faith or vision is concerned we're certainly drifting into a dangerous position. The masses are full of fear and anxiety, or else strangely indifferent, while the younger generation appear to have no convictions about anything.

Frances—(from a seat in the window) But Dad, we don't know what to be "convicted" about. It all seems such a queer muddle!

Sir John—Oh, I didn't mean to blame you young people. Even we experts (with apparent anxiety) find it almost impossible to agree on any policy adequate to deal with the ever-increasing difficulties.

Lady Gray—(sympathetically) It must be a dreadful worry for you, John. The blind leading the blind—so to speak.

Sir John—(trifle nettled) Not quite as bad as that, I hope, my Dear. But (frowning) I must admit that, where government is concerned, our democratic system seems to have largely failed. We often cannot get the right men for responsible posts. Parties tend to split and multiply—valuable time is wasted in mere bickering and nullifying each other's efforts. Naturally the people are losing faith in us—and Communism-Bolshevism—and all kinds of rival factions are on the increase . . . (getting anxious and excited).

Mr. Magnus—I should just think so!

Sir John—(then slowly, as thinking aloud) I sometimes wonder whether some supreme leadership

. . . a kind of super dictator . . . might not prove a solution. Yet . . . no mere man could . . . (voice trails off. There is a little pause, then—)

Effendi—(softly and reverently)—Only a man charged with the power to apply the laws of God.

Sir John—(suddenly stiffening) I have not found religion much use, so far, in the solving of these practical problems.

Effendi—(graciously persuasive) But did you not say that you need the best men for the task of government? Not necessarily those who possess money, social position, or personal ambition—but those who, by reason of character, ability and disinterestedness, could hold the confidence of the nation—in fact—spiritually-minded men?

Sir John—Well—yes. Of course it really comes to that.

Effendi—Therefore, would not the most effective form of government consist of a body of such men who would meet—not to further the aims of any particular party, but for impartial and harmonious consultation concerning the country's welfare as a whole? Then only from out the clash of differing opinions would emerge the shining spark of Truth.

Rev. Goodenough—Like a great conference with its various committees, I presume.

Sir John—The idea seems sound enough; but I don't see how it would work out in actual practice.

(Company lean forward as if wondering what would be) answered.

Effendi—Election by universal franchise could be made to local councils or (smilingly) shall we call them—Houses of Justice? which

would administer as far as possible all local affairs.

Sir John—(aside to himself) “Houses of Justice”—good name—that!

Then delegates appointed by the inhabitants could elect the members of the National Council—or House of Justice. And finally accredited men of outstanding capacities and wisdom could be sent forward to the Supreme Council of the United States of the world. In such a way, democracy would obtain its aristocracy of brains and of character, and stable government, progress and prosperity be the better ensured.

(Company sit back and relax a little.)

Mr. Magnus—Good! but what about the electors? You've human nature to reckon with there—

Effendi—But “human nature” that is also divine—and that, given wise leadership and a more enlightened system of education, would learn to choose those who were proved worthy. That they are now discontented shows this.

Rev. Goodenough—(taking cake from Frances) Thanks—most delicious! (aside to her) An aristocratic young Daniel of democracy,—

Frances—(with sudden warmth)—With no fear of the lions—anyway.

Sir John—(with slowly dawning conviction) But—how is it possible to know that this ingeniously simple and selective system would be successful—or in the right direction? You (if you will pardon me) are still so young—

Effendi—But I do not presume to speak of myself. This universal plan which combines social justice

and efficiency with opportunity for the highest expression of the individual life, is the authoritative word of God's new Messenger to men—Bahá'u'lláh—whose humble servant I am.

Lady Gray—(radiantly) Don't you see, John? That supreme leadership you want! Not a dictator—but a Prophet!

Frances who, as though fascinated, has drawn a hassock nearer and nearer to Effendi Roduki, at this juncture asks hesitatingly:—

Frances—Excuse me—but please—do you consider Art one of those “highest expressions?”

(Sir John and his wife exchange a meaning smile. Then all look surprised, for Effendi turns to her with evident eagerness.)

Effendi—So high—that a true Artist should be considered as one having an honoured place and a great right among the people.

Lady Gray—Now, there's a feather in your cap, Frances!

Effendi—For the mission of the Artist is to interpret or reveal Beauty, and this can only find expression through the whole spirit and personality of its medium—not alone by clever technique—for otherwise it would not be creative, but merely manufactured work.

Frances—Is that what you mean by a *true Artist*?

Effendi—Yes. For has not one of your most famous critics said: All great art is the expression, by an art-gift, of a pure soul, and is the clear evidence of its character?

Rev. Goodenough—(with evident relish) Just what I'm always telling our modern youth—you can't, I say, hope to get away from morals.

Frances—(slightly scornful) Yes

—but—put like *that* it sounds so-so stuffy!

Effendi—(smiling) Yet, little Sister, is not Art, in its essence, the mirror of the underlying spirit both of the age and of the individual; for the artist can only express what he, or she, is capable of feeling, or paint according to his spiritual perceptions.

Frances—(eagerly) Yes, yes, of course.

Effendi—Now, in this dawn of a great new cycle of creative power, forth from those inner realms of Spirit there is flashing upon receptive minds everywhere, a fresh revelation of that One Eternal Beauty; a new Impulse inspiring originality of ideas and stimulating to novel, and sometimes startling forms of artistic expression in colour, form and sound.

Frances—(with gesture of surprise and delight) Ah, yes! I feel—I know this! Oh, do please go on—

Effendi—On the shores of a beautiful lake in the heart of the American continent is rising today a noble witness to this new creative Spirit. It is a Temple of Light—a lacy envelope enshrining an idea—the idea of beauty and radiance; and embodying an ideal—the ideal of religious Unity.

Sir John—Ah! now I remember reading something about it in the papers. Quite unique in design—they said—the first really original conception in architecture known for several centuries. Might be—when finished—as lovely as the Taj Mahal!

Mr. Magnus—Then *that* means *money*.

Effendi—Yes, indeed. But whereas the Taj was an offering of

love from a great and wealthy monarch, this temple is a tribute of the love and devotion of even the poorest and most obscure member of the Movement in every part of the world.

Lady Gray—How wonderful! And will anybody be allowed to worship there?

Effendi—Everybody. Its nine illumined portals stand open wide to every race and religion. For it is an earthly symbol of the beauty of divine Love and Unity—the church of the New Day.

Frances—(with dreamy, half abstracted gaze) Yes—I think I'm beginning to see it . . . the worship of Beauty—and the beauty of Worship—made one. . . like some lovely dream . . . come true.

Rev. Goodenough—And your clergy? I suppose they're well paid?

Effendi—We have no priesthood in this religion of Light. All may be priests unto God, and serve according to the gifts that are theirs.

Rev. Goodenough—Really! Quite like the early Christians.

Effendi—Naturally, for the Bahá'í Faith has the same root as Christianity, and is as the full flower of that beautiful bud.

Rev. Goodenough—(irritably) But we have no need of any new sect or religion Sir, there are far too many in the world already.

Effendi—(sweetly) Then why not a religion of reconciliation?

Rev. Goodenough—(firmly) But I hold that Christianity has provided us for two thousand years with all that is necessary.

Effendi—And for that past age and cycle, this was true. But did Galilee exhaust, for all time, the

Manifestation of the Divine?

Lady Gray—Then, you believe, Effendi, in a progressive revelation?

Effendi—When all else evolves and progresses, must religion alone remain static?

Lady Gray—(wistfully) It is strange—but sometimes I feel that Christ has grown so—so dim.

Effendi—Yet is His Spirit being renewed in the world to-day by this fresh outpouring of Love and Wisdom. For that which is being revealed through the New Name of Bahá'u'lláh is that same ancient Glory that shone through the compassion of the Buddha, the wisdom of Confucius, the love of Christ, the simple austerity of Muhammad. It is the Sun of yesterday, arisen in fresh splendor, and shining, as always, from the East even unto the West.

Rev. Goodenough—(aside) Irrefutable—yet so different to what I had always imagined.

Mr. Magnus—(with blunt simplicity) I've noticed that folks don't attend church nearly as much as they used to do.

Neither do I—for that matter I'm afraid. . . Golf on Sundays—so good, you know—for the liver!

Rev. Goodenough—Yes—I must admit that the voice of the Church seems scarcely to be heard nowadays. So much of my time too has to be spent in trying to get into line with modern science.

Frances—(l a u g h i n g) Who wouldn't prefer a lecture on light-waves to a sermon on original sin?

Rev. Goodenough—(plaintively) That's it. These new physicists are quite unsettling the minds of people,

and, somehow, dissolving all our old foundations.

Effendi—Yet is Science only the other wing of the bird of humanity, and both are needed for perfect flight. For if the bird tries to soar with only the wing of religion, it will fall into the slough of superstition; or if it tries to fly with only the wing of science, it will end in the dreary bog of materialism. But with the clarity of science balanced by the power and passion of religion, the possibilities of progress are infinite.

(Turning to Rev. Goodenough) And in these new teachings you will discover solid—because spiritual—foundations, and a complete reconciliation with your former enemy.

Rev. Goodenough—(in agitation, and allowing cigar to drop unheeded to ash-tray) If only I could believe—what an inspiring message to have to preach!

Sir John—But all this, of course, presupposes that we have succeeded in establishing Peace—*Effendi*?

Effendi—Yet permanent peace, my friend, can never be achieved by politicians and statesmen alone.

Mr. Magnus—You mean that it must also be secured in social and industrial spheres?

Lady Gray—With, I suppose, some enlightened standard of universal education?

Rev. Goodenough—Which will imply that we have managed to lose all our old prejudices.

Effendi—Yes, indeed! For this supreme goal may only be attained by the application of spiritual principles and good-will along every line of human activity.

(Turning to Sir John) But have no fear. For it is the divine purpose that—ere another decade has passed—an International Tribunal and Council of the Nations shall stand at the apex of the world, guiding and co-ordinating all affairs towards a new world order, and maintaining for a thousand years, the *Most Great Peace* . . . (Turning to Rev. Goodenough) But its spiritual support must be the recognition that, though God's Messengers are many,

the message and guidance to humanity is One.

For such truths as these, souls are waiting and hungry. Have faith! Have courage! and feed them. And soon you shall behold from out the crumbling ruins of the old, a new and glorious edifice arise—the Temple of Divine Unity.

Mr. Magnus—(with keen interest) Tell us, Sir, are there many people who believe these wonderful things?

Effendi—In every country groups are forming upon an ordained plan; and quietly but surely the social and spiritual scaffolding of another civilization is arising. Among the busy cities of the American continent; in the far-flung dominions of the British Empire; and the diverse nations of Europe; beneath the burning suns of India, Arabia and Africa; in the universities of Japan and China; and above all, throughout the scattered towns and villages of Persia—the land of its origin—everywhere I behold the dawning of the new kingdom. Men and women—from a European queen to a Burmese rice-grower—are thrilling to the new melodies of the Spirit, and dedicating their all to this high service. They are the heralds of that oncoming Glory which shall one day cover the earth as the waters cover the sea.

(During these words *Effendi Roduki* rises, and then making a sign of blessing and farewell says:—"Happy is he who penetrates these mysteries, and takes his share from the *world of light*."

While the company appear to be deeply pondering these words, the room grows dim, and before they seem aware, the Speaker has gone. Figures of group can just be seen as though gazing after him. Voice of Frances is heard.

Frances—Oh, Mother — why—how strange! He's gone. How beautiful he was—like the Spring. Shall we ever see him again?

Lady Gray—Yes, my child. I believe we shall. For surely we have seen the Light of a New Day.

Sir John—And heard the call of a Herald of that Most Great Peace.

Rev. Goodenough—And did not our hearts burn—while he talked with us!

A MAN WITHOUT TROUBLE*

"I have heard thy cries and am conscious of thy tears. Remember at all times and in all places that God is faithful and do not doubt this. Be patient even though great calamities may come upon thee. Yet fear not! Be firm in the path of thy Lord; as a mountain unmoved, unchanging in thy steadfastness."

THESSE words were written by Bahá'u'lláh to Mirza Haydar-'Ali to strengthen him during great persecutions. In his early days Mirza Haydar-'Ali traveled from city to city in Persia proclaiming with great wisdom and love the glad tidings of the new and divine day which was dawning upon the earth. But the fanatical religious leaders to whom the vision of universal brotherhood and peace was too bright to be endured soon persecuted him with terrible bitterness. At one time he was beaten and driven through the streets of a city by a wild and howling mob. During this experience he cried out, "This is my triumphal procession." Again he was transported from one prison to another in a very cruel fashion. His hands and feet were tied and he was put in a bag, head downward, and flung across the back of a donkey. Another Bahá'i was put in a bag on the donkey's other side. The head of each of the prisoners dragged on the sand as the donkey was driven the long journey over the desert. Mirza Haydar-'Ali sang

gaily as they went along. The guard whipped him unmercifully, saying, "Now, will you sing?" Mirza Haydar-'Ali replied, "I will sing more gladly than ever because you have given me the pleasure of enduring something for the sake of God."

For twelve years Mirza Haydar-'Ali was a prisoner in Khartoum, Egypt. The dungeon-room in which he was confined had a tiny window through which the sun shone but one hour a day. For one precious hour every day Mirza Haydar-'Ali read with glowing heart the Tablets of Bahá'u'lláh. The rest of the day he was in the twilight. But he concentrated his spirit upon the glory of God so perfectly that each day he grew more saintly.

When, in later years, he was asked by Miss Stevens why the Bahá'is all looked so happy (she was thinking especially of the radiant joy in his face), he replied, "Sometimes we have surface troubles, but that cannot touch our happiness. The hearts of those who belong to the Kingdom are like the sea. When the wind is rough it troubles the surface of the water; but two meters down there is perfect calmness."

MRS. LUIA GETSINGER was one day in 'Akká. A western woman was there also and she was telling 'Abdu'l-Bahá all about her troubles. This was a strange thing to do for usually when people entered the presence of 'Abdu'l-Bahá they were

*The Angel of Mount Carmel, Reprinted from Star of the West, Volume 8, pp. 243, 244.

so filled with the contagion of His radiant love that they could think only of their blessings. 'Abdu'l-Bahá with great kindness listened for a half hour to the western woman's troubles; they were really not very big troubles. At last He arose, and said He had another engagement and must be going." "But there," He said, pointing out of the window, "goes a man whom I will bring in to see you. His name is Mirza Haydar-'Ali. We call him the 'Angel of Mount Carmel.' He walks on earth but he lives in heaven. He has had many troubles and he will tell you about them." 'Abdu'l-

Bahá went out, but quickly returned with Mirza Haydar-'Ali whom He presented to the woman, and then departed.

The "Angel of Mount Carmel" with great humility and sweetness of manner began to talk with the woman of the luminous century in which we live and the divine age that is to be. She listened for a while, impatiently, and at last broke in with, "But 'Abdu'l-Bahá said you would tell me about your troubles." Mirza Haydar-'Ali looked up in amazement.

"Troubles?" he replied, "why madam, I never had any troubles. I don't know what troubles are."



"The life of this world is only a few days. Whether happy or unhappy, in freedom or in bonds, healthy or ill, in comfort or in poverty—they will pass away. The one who is established on the throne and the one sitting on the mat—both will cease to exist here. . . .

"But the hearts of the people of faith are assured. If they are surrounded by a thousand enemies they stand firm on their ground. The greatest divine bounty is a confident heart. When the heart is confident, all the trials of the world will be as child's play. . . .

"Rest assured in the protection of God. He will preserve His own children under all circumstances. Be ye not afraid nor be ye agitated. He holds the scepter of power in his hand, and like unto a hen He gathereth His chickens under His wings."

—'Abdu'l-Bahá.

WHAT OF THE FUTURE?

IF the tent of the oneness of the world of humanity is not pitched on this earth and Universal Peace is not established, there will be more wars. For this war has become a cause of hatred. For instance, the Germans will not forget, the Austrians will not forget, the Bulgarians will not forget. If the banner of Universal Peace is not raised, this question of war will be more acute.

“On one side there will arise the tumult of the Socialists, from another the storm of Bolshevism, from another the problems of labor, from another the antagonism of nations, from another religious hatred, and from another racial prejudices. It is clear what will happen. All of these are like dynamite. One day they will explode, unless the banner of Universal Peace is raised according to the divine teachings, and the oneness of the world of humanity proclaimed.

“According to the divine teachings the banner of Universal Peace must be raised by the Power of the Word of God. The oneness of the world of humanity must be established by the Power of the Holy Spirit. No matter how the politicians strive, it will become worse. The power of man is helpless. . . .

“This period is like the false dawn. This peace is like the false dawn. We will see what the future brings. This has not taken place yet.

“We cannot abolish war by war, for it is like cleansing blood with blood. The divine teachings will accomplish it however.”

—‘*Abdu'l-Bahá.*

BAHÁ'Í PIONEERS

A Short Historical Survey of the Bahá'í Movement in India, Burma, Java Islands, Siam, and Malay Peninsula.

SIYYID MUSTAFA ROUMIE

Jamal Effendi, accompanied by the author, Mr. Roumie, during two years of pioneer missionary work in India, found no difficulty in obtaining access to the leading people of many important Indian states including high government officials and rulers themselves. Everywhere Jamal received a warm reception and his message was listened to courteously. In many cases men of influence became followers of the Bahá'í Faith, and in several places Bahá'í Assemblies were formed. The work thus begun by Jamal has continued in unbroken succession to the present day when India has reached the point of being second, perhaps, in importance to Persia itself in the number of Bahá'ís.

In 1878 they left Calcutta for Rangoon. Here their mission was highly successful, and in a short time the Bahá'í Cause was widely promulgated in spite of some instances of attempted persecution.

AFTER the establishment of the Cause in Rangoon we left for Mandalay early in 1879 with several Persian companions. As there was no railroad communication at that time, we had to go by a slow river steamer which ran once a week from Rangoon to Mandalay, capital of the then independent kingdom of Burma.

There were many obstacles to successful missionary work in Burma. In the first place we did not know the Burmese language. Secondly, we had no arrangements for our entertainment there or for contact with the natives, and had to shift for ourselves until we were fortunate in finding, as later described, a Persian from Calcutta who knew us and who gave us our first opening in the city. Thirdly, under the rule of the despotic Burmese king, teaching of the Cause was extremely dangerous.

Promulgation of a new religion was, by Buddhist law, to be punished either by banishment, or execution by torture.

But did not a Tablet from His Holiness Bahá'u'lláh give us the Divine command to proceed to Mandalay and establish the kingdom there? This, then, was our spiritual duty. What difference did it make to the lives of obedient servants if they were killed or spared in the line of duty? They considered nothing to be their own, all belonged to their Lord.

The trip to Mandalay was long and tedious, as the boat did not run at night, and it took us more than ten days to reach our destination. We arrived at Mandalay about an hour before sunset, and had great difficulty in finding lodgings there. At the advice of the chief of customs, who was a Muhammadan, we took shelter for the night at a Mosque called Joon Pulli, where we slept as well as we could in an open shed adjoining the Mosque.

Fortunately on the very next morning a Calcutta friend, previously referred to, Haji Abdul Kareem, upon hearing of our arrival, came to see us bringing with him a Burmese friend named Haji Abdul Aziz (in Burmese Ko Pooh), a dealer in precious stones. This Burmese gentleman was well known and respected by the Moslem community of Burma. We asked him if he could procure us a house,

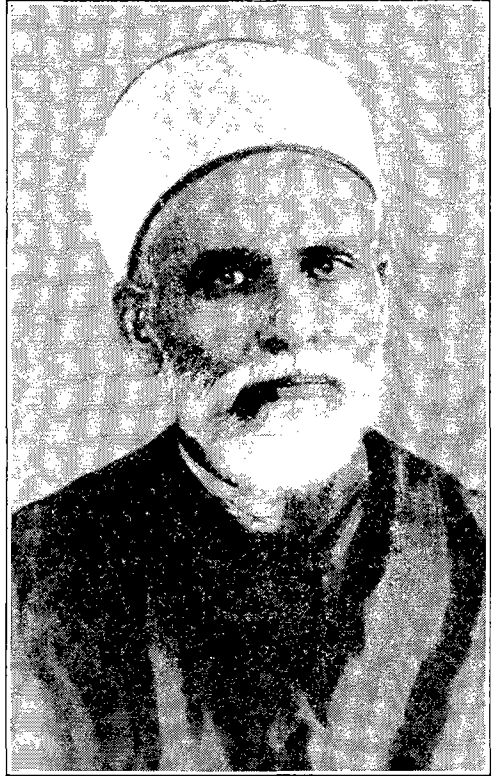
which he did—a residence in the Moslem quarter not far from the Mosque.

News of our arrival spread through the Moslem community of Mandalay, and men of all classes came now and then to see us asking many religious questions. One gentleman who had already accepted the Cause in Rangoon, Agha Mohammed Kassim Shirazi, came rejoicing to see us, and became a regular and enthusiastic visitor thereafter.

Also our Calcutta friend Haji Abdul Kareem came regularly to question Jamal Effendi upon spiritual problems connected with the Moslem law. He joined us every day to take with us the Persian tea.

As far as possible in our missionary travels, we tried to mingle with all races, creeds and nationalities, but the people brought to us at this time were chiefly Muhammadans. As it was in this circle that we mingled mostly, we felt it necessary to observe all due Muhammadan rites. There was for instance the Fast of Ramadhan and the Feast that follows it; all the obligatory prayers we also attended; but although we were associating constantly in this way with Muhammadan Burmese, we were unfortunately not able to converse with them in Burmese, and our Calcutta friend Haji Kareem interpreted for us.

Thus our days went on until one evening as we were returning home, all of a sudden, stones were thrown at us from the darkness opposite our house. We were seated at the time in front of the house in conversation with friends who had been waiting to see us. Fortunately no



Syyid Mustafa Roumie, a renowned Bahá'í teacher, and author of this series.

one was hurt, and the landlord came out, shouted loudly, and the stoning ceased. The next morning our friend Haji Kareem came to tell us that the people of the quarter disliked our presence there and it would be best to move somewhere else—they wanted to get rid of us. We thought it best to comply with their desire and engaged a house with a compound at some distance from this one. Here our friends continued to meet with us, occasionally bringing new seekers of truth. These people Jamal Effendi welcomed and entertained in the most kindly way, conversing with them on spiritual subjects, and they would depart strong admirers of

him and of the message which he had presented.

This quiet and unobtrusive method of teaching led to some important results. One of our new friends, Abdul Wahid, who, like many other Muhammadan merchants in Burma, had taken the Burmese name, Ko Thin, carried the news of Jamal Effendi and his spiritual message to his uncle Abdus Sattar (in Burmese U Koo), a very well known silk merchant, a man of great intelligence and influence in his circle. Abdul Wahid related to his uncle all that he had heard and seen during his visits with Jamal. The old gentleman, Abdus Sattar, an ardent seeker of truth, told his nephew to invite us both to dinner in his home—an invitation which we accepted with great pleasure.

They came to fetch us with a bullock chariot, then the chief vehicle in Burma, and after our evening prayers, we accompanied them to the home of Abdus Sattar where we found our host very eagerly awaiting us. We observed that we were the only guests, and after the dinner and the usual exchange of politenesses, Abdus Sattar began to put all sorts of questions to Jamal relating to Sufi mysticism. Jamal Effendi with great promptness and brilliancy answered all of his questions and solved all of his spiritual problems to his entire satisfaction. We talked until the early morning hours and it was about two o'clock when we made our apologies and took our departure. Later we heard that our aged host, through the sheer delight and pleasure he had in conversing with Jamal, was unable to sleep that night.

The very next day, to our great surprise, his nephew came with a bullock cart and a chariot to take us with all our belongings to a home which Abdus Sattar had assigned to us. Upon arrival there we found the old gentleman busily at work, engaged in having constructed for us a meeting-house on a vacant piece of land adjoining our home. Soon this meeting-house became a center which attracted a sincerely devotional audience. This was the real beginning of the Divine Cause of Bahá'u'lláh in Mandalay. It is evident that the chief credit for the opportunity to spread the Cause in Burma must be given to Abdus Sattar and his nephew. They were the first to become believers in Mandalay, noble souls, each of them, and they were the recipients of many Tablets from His Holiness Bahá'u'lláh.

Gradually the number of believers increased from day to day until it reached the number of some two hundred or more. These were busy and happy days. Indeed we worked day and night, and I was also kept busy translating Tablets into the Urdu language, translating verses from the Qur'án and the Traditions regarding the time, place and person of the Divine Manifestation prophesied in these Holy Books. This subject finally extended itself into a book of some three hundred pages, *The Standard of Truth or Reality*, which I wrote for Abdus Sattar.

We stayed in Mandalay for eighteen months. When the time came to leave, Abdul Wahid was appointed as our representative. Through him we were able to continue communication with the Mandalay

friends. In order to prepare him for this responsibility we had been teaching him daily the divine principles of Bahá'u'lláh.

How grateful we were to God that in a city where there was such danger in spreading the message of Bahá'u'lláh, we had been protected by the friendship and influence of our new Bahá'i brother, Abdus Sattar. This was our salvation, for although the Persian Shiite community publicly denounced Jamal Effendi as a Bahá'i and incited the people to do us injury, yet so great was the influence of Abdus Sattar that no one was found who dared to come forward and oppose or obstruct the Movement.

Meanwhile our Persian friend, Agha Muhammad Kassim Shirazi, was working independently within the circle of the Persian Shiite community where he was able to guide many souls to the Truth, among them Agha Sayed Mehdi Shirazi and Agha Muhammad Sadiq, both of them partners of his in his Mandalay shop, and others some of whom had become natives of Mandalay.

In the course of time the prejudice of the Persian Shiite community became somewhat decreased. Two well known merchants, Mirza Muhammad Ali Is-

fahani and Agha Muhammad Ibrahim Shirazi, each invited us to dinner in their homes where we found gathered all the notable Persians of Mandalay. Jamal Effendi took advantage of this wonderful opportunity to deliver a most convincing address on the expectation of the Gha'im and the Messiah. The audience received this address in the most respectful silence except for a few polite questions. It seemed these souls had been impressed, but due to their ignorance of Truth and to their intellectual pride they preferred to follow blindly their own dogmatic creeds.

The Priest of the Chinese Muhammadan Mosque, a learned sage, came to see us bringing with him a written question, a spiritual puzzle, which he wanted made clear. This Jamal Effendi accomplished to his great satisfaction, pointing out how the Báb and Bahá'u'lláh had fulfilled all these prophecies. The Chinese gentleman retired completely satisfied with his answers.

Thus having finished our duties for the present in Mandalay, feeling that much of importance had been accomplished and that the Supreme Cause of Bahá'u'lláh was well founded there, we returned to Rangoon by the same river steamer by which we had arrived.

(To be continued)

"The will and plan of God is that each individual member of humankind shall become illumined like unto a lamp, radiant with all the destined virtues of humanity, leading his fellow creatures out of natal darkness into the heavenly light. Therein rests the virtue and glory of the world of humanity. This is the perfection, honor and glory of man; otherwise man is an animal and without differentiation from the creatures of that lower kingdom."

—'Abdu'l-Bahá.

EDUCATOR AND PUBLICIST

ALAIN L. LOCKE

THE many friends of Professor George William Cook were shocked in August by his unexpected passing just a few weeks after relinquishing the office of Secretary of the Alumni Association of Howard University. Mr. Cook was in succession student, pupil-teacher, teacher, dean, secretary-treasurer, dean emeritus, alumni secretary and finally trustee of this important Negro educational center, and his association with it spanned a period of fifty-seven years all but four years of its life history as an institution. He was therefore in an intimate and peculiar way a part of this institution; and although he was a man of many public associations and interests, it is as a Nestor of Howard University that he will be most remembered. Indeed he shares with fewer than a half dozen figures the honor of being a symbol of the Old Howard.

But why mention this outside the constituency where it is too well-known to be anything but a platitude? Because the key to an appreciative understanding of the man is in this fact. Mr. Cook was spiritually a product of the period of *Reconstruction* and so also was the Negro college. Its stamp was upon him; its ideals and principles were the dominant passion and motivation of his life. What were they? Liberty, education and justice. We shall have a true picture of the man if we trace the way his life reflected them.

Mr. Cook escaped early from the



George William Cook
1855—1931

dark house of bondage. He passionately loved freedom all his life, and sought it for himself and for his people as an indispensable of life. With a persistent and deep-seated fervor he hated all forms of slavery and gloried in independence. With insistence and cannieness he struggled for economic independence, and attained it. Similarly, he advocated it for his people, and it is not surprising that he was a pioneer advocate of business training at Howard first as head of the commercial academy course, later as first dean of the College of Commerce and Finance. Although an ardent and efficient educator, Mr. Cook was always thought of as essentially a man of business, because of this preoccupation as much and

more than because of his long service as business manager of the university during its trying and perilous years of financial struggle and uncertainty. It was not a mere selfish interest in wealth,—rather a passionate realization of the necessity for economic independence for the Negro. Political and civic independence were equally dear, and although denied direct political activity through life-long residence in Washington, Mr. Cook was ever an advocate and counsellor of political action and joined every campaign for the safeguarding of the Negro's political and civic rights. Thus he became one of the main supporters and officers of the Washington branch of the National Association of Colored People.

Similarly, he believed ardently in education. It was perhaps his profoundest illusion. The reconstruction period, in which he matured, believed in education as a panacea. So the newer ideas of social reform did not appeal to Mr. Cook,—liberty, justice and education were social salvation enough for him,—because he thought they could bring it about. Perhaps they could if fully applied everywhere. But we are trying to understand a man, not solve the problem of society. Mr. Cook emphasized knowledge as that which makes men masters of themselves and sets them free. And for a person with such a faith, one can imagine no greater boon than to spend practically all his life in a school that grew in sixty years from

a handful of unlettered freedmen to today's community of nearly three thousand college and professional students, and from a mortgaged farm property to a state supported university. It was Mr. Cook's good fortune and great life-long effort to build himself into this institution, and even after the memory of friends has faded out, this will be for him an enduring monument.

But with all the conservatism of his mind, he was yet able to embrace whatever new truth seemed to him a logical extension of fundamental principles. On many occasions he expressed with earnestness and enthusiasm his appreciation of the great principles enunciated by Bahá'u'lláh for the perfecting of the human race, and unhesitatingly offered his home for Bahá'í meetings.

There is but one thing more to be said,—and that worthy of being last;—this life, and that of his faithful wife have been lives of tireless, scrupulous, sacrificing and devoted public service,—in so many capacities and connections that the detailed mention would be bore-some. This principle of social responsibility and social service is after all, my conception of the vital proof and test of the presence of real religion in a character and life, and it is a privilege to attest its deep and profitable presence in the life of this friend whom we all shall miss greatly, but just as greatly remember.

SONGS OF THE SPIRIT

EL ABHA
E. T. HALL

I truly lived to find out God—
And I have found His Holy Light
In Heaven, in every path I trod,
And in my heart by day and night.

I thank Thee, Lord, for all the seers
Who trained my sight to know Thy Face;
And for Thy love through all these years—
These years in which Thy signs I trace.

I love Thy light in all Thy ways,
Thy works, Thy words, Thy cosmos grand,
Thy mercies great, Thy lovely days,
Thy love that makes me understand!

I praise Thee, Lord, I praise Thy Name—
That Greatest Name to which I kneel;
I fan its mention to a flame
And in my heart a warmth I feel.

From all Mankind within my heart,
And from the trees, the hills, the seas,
That in my being have their part,
I send my praise on Summer breeze!

As to the sun the morning star
Responds with lovely radiant glow,
Though small I be—at distance far—
Thou knowest me and Thee I know.

Thou lovest me and I love Thee,
Thy Glory fills my life and mind;
And I in Thee in full degree
The Treasure of existence find!



THE SONG OF THE PINE OF BAHJI

MARY ALICE PEARMAN

I am the Pine of Bahji, and my limbs
Bear scars of pain, still they are full of light.
Sun love caresses them with golden glow.
Moon fills their depth with peacefulness at night.

I am the ancient pine of centuries;
The sentinel who stands without a sword,
By day, by night, by radiant dawn I guard
The Threshold of the Prophet of the Lord.

Before the Prophet came I was alone;
All day the caravans went trooping by,
Yet no one stopped—the sun was dull like bronze,
And there were no bright stars across the sky.

I was alone and blind, nor could I hear
The singing of the glad bird on his nest—
Until one day two people, passing by,
Stopped for a moment in my shade to rest.

Oh glorious day! My branches filled with joy,
The sun sent forth her radiating light,
I woke, and to my poor blind eyes there came
Dawn, and the clearness of eternal sight!

TO THE MADONNA AT THE PLACE OF
CRUCIFIXION

MARY ALICE PEARMAN

Little Madonna the wind that is blowing
Seeks the night long, but it cannot find you.
By hill and valley and rivulet calling,
But you have left the green world behind you.

Little Madonna your arms are o'erflowing
With gifts the adoring world has carried;
If your son Jesus had not been going
From the green pastures, would you have tarried?

In a dark chamber, forever praying;
What a sad face, so pale with sorrow—
But Christ is *living* little Madonna!
Why not go back to the fields, tomorrow.



DEEDS NOT WORDS

ETHEL CLAIR MURRAY

Efficiency rules in the Kingdom of God,
The spirit is keen and alert,
No thought of one's self has a part in the plan,
Resentment comes not for a hurt.

If we hear S. O. S. we are ready to act,
Though our station be high or be low,
For the angels are there to aid in our task,
To strengthen our faith. This we know.

Our courage is great for we've nothing to fear,
There's no thought of hiding away
To let someone else do the service of love,
Or wait till another day.

In the Kingdom we care not what others may say,
When our hearts appeal to our minds,
We realize the MOST important comes first
And leave the important behind.

If we are efficient the spirit will lead
The way to a life more divine;
We'll never refuse to give one a drink
From the cup of Heavenly Wine.

We'll think of the needs of God's pitiful poor,
And feed them and clothe them and aid,
We'll give our last crust without thought of self:
Far greater than if we had prayed.

We'll take in the homeless without thought of harm,
Believing that God will protect;
And through being selfless, a blessing is born
From which God's Love will reflect.

O, efficiency rules in the Kingdom of Love;
It's something that all must acquire.
To gain it we go through the hardest of tests:
O, let us come safe through the Fire.

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STANWOOD COBB.....*Editor*
MARIAM HANEY.....*Associate Editor*
MARGARET B. MCDANIEL.....*Business Manager*

CONTRIBUTING EDITORS

Great Britain, Mrs. Annie B. Romer; Persia, Mr. A. Samimi; Japan and China,
Miss Agnes B. Alexander; Egypt, Mohamed Moustafa Effendi;
International, Miss Martha L. Root.

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C H R I S T

WHY did Christ come into this world? People think He came in order that they might believe in Him as the Word of God, or the Son of God. 'He came,' they say, 'to redeem us through His blood.'

Christ was not seeking after fame. He came that He might educate the world of humanity and illumine the world of reality. He sacrificed His life for the realization of this fact. This is reality. Every fair and just man accepts this. Now is it befitting that we lay aside the refining of character and engage in war, or abandon the second birth and occupy ourselves with enmity? Christ came to release the people from the promptings of the lower nature, to make them angelic. For this thing He accepted all calamities."

WHEN His Holiness Christ appeared in this world it was like the vernal bounty; the outpouring descended; the effulgences of the Merciful encircled all things; the human world found new life. Even the physical world partook of it. The divine perfections were upraised; souls were trained in the school of heaven so that all grades of human existence received life and light."

CONSIDER the essential teachings of His Holiness Jesus Christ, you will see they are lights. Nobody can question them. They are the very source of life. They are the cause of happiness for the human race, but subsequently imitations appeared, which imitations becloud the Sun of Reality. That has nothing to do with the Reality of Christ."

THE world must come to know the Word in Christ. How He was mocked, scorned and laughed at, yet His mission was to uplift the very world which refused Him. Realization of this will bring tears to the eyes of those who deny Him; cause them to grow silent and thoughtful. *Christ is Always Christ.*"

—'Abdu'l-Bahá.

The Bahá'í Magazine

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DECEMBER, 1931

No. 9

"This Bahá'í Cause is great and it was at great cost that Bahá'u'lláh strove to spread these principles in the world. During His Life He was imprisoned, His property was pillaged. He was separated from His friends, and twenty thousand of His followers were martyred. They sacrificed their lives in the glorious cause of doing away with imitations and limitations, to this end that Unity might be established among the children of men."

—'Abdu'l-Bahá.

A MOST STRIKING parallelism exists between the national and religious conditions incident to the rise of the Bahá'í Movement and those conditions which surrounded the birth of Christianity. Those who give a favorable ear to the soul-challenging claim of Bahá'u'lláh as the Messenger of God for this day and age may formulate—expressed or unexpressed—the query, "Why did this Prophet of the new age arise in Persia, one of the most insignificant and degenerate countries of the world at the time of Bahá'u'lláh's declaration?"

"All observers agree," says Shoghi Effendi in his introduction to *The Dawn-Breakers**, "in representing Persia as a feeble and backward nation divided against itself by corrupt practices and ferocious bigotries. Inefficiency and wretchedness, the fruit of moral decay, filled the land. From the highest to the lowest there appeared neither the capacity to carry out methods of reform nor even the will seriously to institute them. National conceit preached a grandiose self-content. A pall of immobility lay over all things and a general paralysis of mind made any development impossible. To a student of history the degeneracy of a nation once so powerful and so illustrious seems pitiful in the extreme."

WHY SHOULD the Messenger of a new day, the proclaimer of a new social, economic and political order for mankind, the Founder of a new

and ultimate civilization, appear in this isolated and backward country?

As one reads Nabil's story of the rise of the Cause, the reasons for this paradox appear and it becomes apparent that Persia was the one country of the world in which the new dispensation could gain a foothold and mature to the point of world-wide propagation. For in Persia alone of all the countries of the world, in 1844 there permeated through all classes and sects the ideal and the expectation of the coming of the Messiah.

Here is a striking parallelism to the time of Christ. Only a country psychologically isolated as Judea was, and as Persia was in 1844, could carry in their hearts and minds with unmitigated fervor a belief in the immediate appearance of the Messiah. This expectation had a double cause: first in the prophecies of the Scriptures of these two peoples; and secondly in the realized need, a desperate need indeed, for some force to lift them out of their degradation.

In both these countries the popular concept of the Messiah and His destined achievement proved erroneous. It was confidently expected

*The Dawn-Breakers—Nabil's Narrative of the Early days of the Baha'i Revelation. Translated into English from the original Persian and edited by Shoghi Effendi—\$7.50; Baha'i Publishing Committee, P. O. Box 348, Grand Central Station, New York City.

that He would lift these peoples not only out of national degeneracy but also out of national weakness, into a position of supreme command and glory among the nations of the earth. Thus racial and national pride was a powerful factor in the vivid concepts and expectations of the Messianic hope as held in Persia in 1844; and here, as well as in ancient Palestine, the ecclesiastical hierarchy looked forward to the coming of the Messiah as eagerly as did the populace. "They confidently expected that the promised Advent would not substitute a new and richer revelation for the old but would endorse and fortify the system of which they were the functionaries. It would enhance incalculably their personal prestige, would extend their authority far and wide among the nations and would win for them the reluctant but abject homage of mankind."*

Into such a nation and race—fanatical in the extreme, ignorant of all but the ecclesiastical learning—came the Báb in 1844 with His declaration of Prophethood and His announcement of the coming of the Messiah. What a tense and spectacular environment in which to stage such a noble drama! Nowhere else in the world could such a claim have received the attention, both favorable and unfavorable, which it received in Persia. The full intensity of the Messianic hope had prepared the mind of Persia either for the ardent acceptance of the claim of the Báb or for bitter and diabolical attacks upon the growing strength of His movement.

It was this very ardor of the Per-

sian temperament which made possible the drama of the Báb. Staged elsewhere in the world, His claims would have been more tolerantly endured, but with a sophistication which would have defeated the very essence and power of His movement. The Persian psychology, with its Messianic complex set for an explosion like a gun with a hair-trigger, was the only possible locale in which the Messianic claim could be made and fulfilled.

WHAT A GREAT drama unfolds to us from the pen of Nabil! Simply, with no effort at rhetoric but with the power which comes from the sincere narration of great events, Nabil unfolds to us the concrete story of the missions of the Báb and of Bahá'u'lláh. We see the Báb in all his youthful glory and appeal win, as if by a miracle, the greatest of the divines to Him as disciples, pledging heart and soul and life to His Cause.

Here even more than in ancient Palestine the spiritual battle of reform is waged in the midst of ecclesiasticism. On the one hand are the great divines and Qur'anic scholars,—leaders of spiritual thought, and because of the power of the church leaders also in affairs—becoming flaming apostles of the gentle Báb; enduring all manner of persecutions and martyrdoms; yet spreading with the incredible rapidity of fire the conflagration which the penetrative power of His word affected. On the other hand we see powerful ecclesiastics combining with provincial and local rulers and endeavoring by every means possible to suppress this Cause which

*Shoghi Effendi—Introduction to "The Dawn-breakers."

threatened their power and glory. We see, as in the time of Christ, of what diabolical selfishness, egoism and cruelty the human soul is capable. To the illumination of the apostleship is contrasted the stygian darkness of an evil priesthood.

What an inspiration to have spread before us by the touch of Nabil's simple art the pictured power of the Báb to melt souls at a glance, to overwhelm hearts with conviction, to reduce the proudest of scholars to tears and win them to an ardent following of His teachings. What a stir it gives to our smug complacency and our easy enjoyment of a great faith to read the tales of bitter persecution, of life blood poured out; of diabolical tortures endured by great souls in order that all the world might ultimately receive the Light which dazzled their vision and drew them to It as the moth is drawn candleward.

AS WE READ these stories of discipleship we seem to be moving in a spiritual domain as ancient as the Planet itself; and to sense the epic recurrence of the Manifestation, staged intermittently from time immemorial, as humanity has had the need. Take for example the winning to apostleship of Siyyid Yahyay-i-Darabi, the most learned, the most influential of His subjects who occupied a position of such pre-eminence among the leading figures in Persia that at whatever meeting he happened to be present, no matter how great the number of the ecclesiastical leaders who attended it, he was invariably its chief speaker. This great divine, chief ecclesiastical figure of Persia, was sent by Mu-

hammad Shah to interview the Báb and to investigate His claims. On the way to Shiráz, Darabi thinks out various questions with which he would confront the Báb, and "upon the replies which the latter should give to these questions would, in his view, depend the truth and validity of His mission." Coming into the presence of the Báb he undertook with the latter a long and abstruse discussion of the metaphysical teachings of Islam.

More and more as the Báb conversed with him and answered his queries, did the learned divine come to feel a sense of deep spiritual humility before this glorious youth. In the course of his second interview, Siyyid Yahyay discovered to his amazement that the questions which he had intended to submit to the Báb had vanished from his memory. As the interview went on he discovered again to his amazement that the Báb was answering with great lucidity and conciseness the very questions which he had momentarily forgotten. This, however, "might have been merely a coincidence," so Siyyid Yahyay resolved in his third interview with the Báb to request Him to give a commentary on one of the most difficult chapters of the Qur'án and to base the validity of the Báb's claim of Prophethood on His elucidation of this obscure Surih. The Báb, before His interviewer could state his question, smilingly gazed at him and said, "Were I to reveal for you the commentary on the Surih of Kawther, would you acknowledge that My Words, My claim is born of the Spirit of God?"

The Báb then requested His sec-

retary to bring His pen-case and paper and started to reveal His commentary on the Surih of Kawthar.

“How am I to describe this scene of inexpressible majesty? Verses streamed from His pen with a rapidity that was truly astounding. The incredible swiftness of His writing, the soft and gentle murmur of His voice, and the stupendous force of His style, amazed and bewildered me. He continued in this manner until the approach of sunset. He did not pause until the entire commentary of the Surih was completed. He then laid down His pen and asked for tea. Soon after, He began to read it aloud in my presence. My heart leaped madly as I heard Him pour out, in accents of unutterable sweetness, those treasures enshrined in that sublime commentary. I was so entranced by its beauty that three times over I was on the verge of fainting. He sought to revive my failing strength with a few drops of rosewater which He caused to be sprinkled on my face. This restored my vigor and enabled me to follow His reading to the end. . . . We later verified all the traditions in the text and found them to be entirely accurate. Such was the state of certitude to which I then attained that if all the powers of the earth were to be leagued against me they would be powerless to shake my confidence in the greatness of His Cause.”

It was by such a majestic spiritual power as this that the Báb drew to Him the greatest minds of Persia, and the most sincere hearts. Like a fairy tale, this story reads. But it is no myth or legend. It is an accurate first-hand account of scenes witnessed by Nabil, or of scenes witnessed by friends who themselves narrated these events to Nabil.

The author was thirteen years old when the Báb declared Himself, and was throughout his life closely associated with the leaders of the Cause. For many years he was a close companion of the Báb's secretary, Mirza Ahmad. “He entered the presence of Bahá'u'lláh in Kirmansháh and Tíhrán before the date of the exile to Iráq, and after-

wards was in attendance upon Him in Baghdad and Adrianople as well as in the prison-city of 'Akká. He was sent more than once on missions to Persia to promote the Cause and to encourage the scattered and persecuted believers, and he was living in 'Akká when Bahá'u'lláh passed away in 1892. . . . His chronicle was begun in 1888 when he had the personal assistance of Mirza Musa the brother of Bahá'u'lláh. It was finished in about a year and a half, and parts of the manuscript were reviewed and approved, some by Bahá'u'lláh, and others by 'Abdu'l-Bahá. The complete work carries the history of the Movement up to the death of Bahá'u'lláh in 1892.

The Dawn-Breakers, it is clear, will become to the Bahá'is a second Book of Acts of the Apostles; its power of inspiration equals that of the Cause itself as a stirrer of man's heart and conscience. In the secular world, this unique volume will take its place as the greatest source-book on the early days of the Bábist and Bahá'í Movements.

This is a book which every Bahá'í family should own and study deeply, in order that through it they might live again in these stirring days of the early Cause. The book gains tremendously in its appeal to Bahá'í readers from the fact of its having been translated and edited by Shoghi Effendi. And it gains also added importance in the eyes of the world of scholarship from this authentication by the present leader of the Bahá'í Movement, the great-grandson of its Founder.

CHOICE OF MARTYRDOM

DR. YOUNESS AFROUKTA

The author, a distinguished Persian Bahá'í who was with 'Abdu'l-Bahá in 'Akká for nine years (from 1900 to 1909), told the following story to a group of friends on his recent visit to Germany. It has been recorded at their request, and is here published for its great spiritual value and historic interest.

SOME thirty years ago when 'Abdu'l-Bahá was surrounded by His bitter enemies; when they were instigating the Turkish Government to illtreat Him; when in His confined place of 'Akká He had a very small group of true and faithful Bahá'ís, 'Abdu'l-Bahá always expressed great joy and happiness at the thought of being martyred like unto Jesus Christ and His disciples, and like unto thousands of faithful followers of the blessed Báb and Bahá'u'lláh.

In those days the doors were opened wide for the Oriental friends to enter heaven.* All the true believers prayed to God and yearned to be accepted for martyrdom. One day one of the pilgrims and I were discussing the best way of being admitted to sacrifice. My friend, M. Fazlullah, said that he preferred to be killed by Shamajeen like Suleiman Khan, who danced with joy during that terrible torture. (Shamajeen means decorated, grafted with candles.)

This is the way that Suleiman Khan was martyred. His body was cut through in several places and burning candles were planted in the wounds. In such a horrible state he was driven for several hours throughout the city to show the people the fate of a distinguished and honorable man converted to the

new Faith. This was the way that the government, instigated by the clergy, punished the believers, in order to terrify those who desired to know about the new religion.

Now my friend, M. Fazlullah, preferred this way of being sacrificed in the Path of Bahá'u'lláh. But I did not choose this way. I preferred to be put to death by cannon shot, for that was the best way of propagating throughout the world the call to steadfastness. Several prominent people have been martyred in that way. This was the way that I had chosen, and I implored God to help me to attain to it. But I could not convince my friend that mine was the best way. He stuck obstinately to his own way. The discussion lasted a long time without being able to convince each other.

At last we left the pilgrims' room and went to the room of 'Abdu'l-Bahá. In His simple courtyard room, we found Him standing among a dozen of the faithful ones who were from the different oriental countries. They had surrounded Him like unto a number of butterflies of various colors gathered around a lighted candle. He was full of joy, uttering heavenly words, giving divine exhortation. And the first words we heard Him say, as we arrived, in continuation

* So violent were the persecutions that thousands were being put to death at this time.

of His speech was: "In the Path of Bahá'u'lláh, the faithful Bahá'í must become Shamajeen."

On hearing this my friend looked at me severely. I understood what he meant by that look.

But lo! What heard we after that? 'Abdu'l-Bahá, without paying any attention to our arrival, said: "Yes, the true believer is he who wishes to be sacrificed with cannon shot for the sake of the Cause of Bahá'u'lláh!"

Hearing this, I did not fail to look at once at my friend, and

could not help smiling. I am sure he understood what I meant to say.

This was the end of our discussion. None of us has ever proved worthy to attain to the zenith of such a desire. But the remembrance of the heavenly power of 'Abdu'l-Bahá to know our mind and to conciliate the different thoughts of His disciples gives me such an eternal joy and spiritual happiness that I mentioned this event once in Europe* and am repeating it now in order to sanctify His Name for ever and ever.

* In lecturing on the Bahai Cause in Mecklenburg, Germany.

IN the nineteenth century, strife and hostility prevailed among the people of the Orient. Apathy and ignorance characterized the nations. They were indeed gloomy and dark, negligent of God and under the subjection of the baser instincts and passions of mankind. The struggle for existence was intense and universal. At such a time as this, His Holiness Bahá'u'lláh appeared among them like a luminary in the heavens. He flooded the east with light. He proclaimed new principles and teachings. He laid a basis for new institutions which are the very spirit of modernism, the light of the world, the development of the body-politic and eternal honor. The souls who hearkened to these teachings among the various oriental nations immediately renounced the spirit of strife and hostility and began to associate in good-will and fellowship. From extremes of animosity they attained the acme of love and brotherhood. They had been warring and quarreling; now they became loving and lived together in complete unity and agreement. Among them today you will find no religious, political or patriotic prejudice; they are friendly, loving and associate in the greatest happiness. They have no part in the war and strife which take place in the east; their attitude toward all men is that of good-will and loving-kindness. A standard of Universal Peace has been unfurled among them. The light of guidance has flooded their souls. It is light upon light, love upon love. This is the education and training of His Holiness Bahá'u'lláh. He has led these souls to this standard and given them teachings which insure eternal illumination. Anyone who becomes well versed in His teachings will say, "Verily, I declare that these words constitute the illumination of humanity; that this is the honor everlasting; that these are heavenly precepts and the cause of never-ending life among men."

—'Abdu'l-Bahá.

MY VISIT TO TEMPLE UNIVERSITY

MARTHA L. ROOT

"Newspapers are as a mirror which is endowed with hearing, sight and speech; they are a wonderful phenomenon and a great matter. But it behooveth the writers thereof to be sanctified from the prejudice of egotism and desire and to be adorned with the ornament of equity and justice; they must inquire into matters as much as possible, in order that they may be informed of the real facts and commit the same to writing."—Bahá'u'lláh.

TEMPLE UNIVERSITY in Philadelphia, Pa., a University for the people, was founded by Dr. Russell H. Conwell, one of America's most celebrated preachers, lecturers and educators. Two hundred students from three international relations groups, came together on October 28, to hear a talk on Bahá'u'lláh's peace principles, Professor Graves, in his talk afterwards, expressed thanks for the intimate glimpse of the lives of peoples in other countries that the students otherwise would not have had the opportunity to see. He expressed appreciation, also, for the glimpse of the world of peace that might be realized through these Universal Principles.

The writer told of her interview a few years ago with Dr. Conwell, concerning the Bahá'í Movement. He had said to her for publication: "The Bahá'í Movement is the biggest Movement in the world today for world-wide Christianity, and 'Abdu'l-Bahá is the Peace Prophet of this age. I know because I spent seven months in the orient and I saw that millions of Muhammadans, Buddhists, Jews and other orientals have come up beautifully into Christianity through becoming Bahá'is. I cabled to Egypt, asking 'Abdu'l-Bahá to speak in my church (Baptist Temple)—and when He came to this country He did speak there on June 9, 1912."

It may be interesting to know that Dr. Conwell, in introducing 'Abdu'l-Bahá on that occasion in the Baptist Temple said: "Our own people know well the history of 'Abdu'l-Bahá, visitors are here who already know Him, hence there is no necessity of any further introduction. We wish to hear of the efforts of those who have gone before Him and of His own splendid efforts in bringing about the unity of all mankind. I therefore give the time entirely to our friend and the friend of humanity everywhere, 'Abdu'l-Bahá Abbas of Persia, more recently of Palestine."

Miss Root's lecture in Temple University was on these peace principles of Bahá'u'lláh. After the lecture, several of the students of the school of journalism asked questions and the speaker told them what 'Abdu'l-Bahá had said about newspapers when He had visited Philadelphia. 'Abdu'l-Bahá's own words were:

"Newspapers are the mirrors that reflect the progression or the retrogression of the community. We may ascertain the progress or the retrogression of a nation by its journalism. If journalists should abide by their duties, they would be the promoters of many virtues among the community. Truth and the virtues would be fostered. This would be so if they carried out the duties incumbent upon them."

Journalists must serve truth. Newspapers must investigate the means for the progress of humanity, and publish them. Journalists must write significant articles, articles that shall foster the public welfare. If they do so they will be the highest promoters for the development of the community.'*"

Miss Root's lecture had been announced in the Temple University News Wednesday, October 28, 1931 as "a representative of the Bahá'í Movement, an organization designed to promote ideals of peace." As she was shown through the university of the temple afterward, a number of questions were asked about the Bahá'í teachings. She commented that Dr. Conwell's great project was somewhat like the plan for the Mashriq'ul Adhkár of

the Bahá'is in the fact that it was not only an institution of theory but an institution of practice. In the center is the Church (the Temple) and connected with it is the great people's university where several thousand students are enrolled in the year 1931, and connected with Temple Church three great hospitals have been built, and Dr. Conwell also has done much work for children.

The words of Dr. Conwell about 'Abdu'l-Bahá and the Bahá'í teachings are significant because he was one of the very greatest humanitarians of America, and though his last days were spent while theological controversy was rife, he never descended to it. He did not attempt to define Christ but to live like Him.

* This was published in the Philadelphia Ledger June 10, 1912.

"The glory and the exaltation of the Station of Christ is as clear as the sun at midday from the books and tablets of His Holiness Bahá'u'lláh. The object of the Baha'i Cause is identical with the object of the Bible and the Gospel. The Bahá'is must be informed as to the contents of the Old and New Testaments. Concerning the faith of the Bahá'is as to the Station of His Holiness Christ, they believe He is the Word of God."

—'Abdu'l-Bahá.

MAHATMA GANDHI AND VOLUNTARY POVERTY

FLORENCE E. PINCHON

"To be poor in all save God is a great blessing; make it not small, for in the end it will make thee rich in God."

—Bahá'u'lláh.

BROWN, emaciated, clad in white scanty garments—a strange enough figure—he stood before the crowded audience gathered in the Guildhouse, Eccleston Square, London. Gathered, in this famous modern church of Dr. Maude Royden, to see and to hear the greatest living exponent of voluntary poverty—the Mahatma Gandhi.

Voluntary poverty! The bare idea made us shiver a little in the chilly autumn evening. But then, as we were to discover later, we had not realized the spiritual glow and blessedness enfolded in that pregnant word "voluntary."

Quietly the keen, luminous eyes behind their large spectacles scanned the rows of well-dressed people. And one could imagine that he clearly enough perceived the conflicting opinions, ideas and curiosity that filled our minds concerning him—our genuine friendliness but bewilderment.

For here was a man, known to every newsboy as "the Naked Fakir," who, by some magic of personality, had become the most powerful leader of his country's destinies. A man who, to our amazement, considered his seven o'clock hour of prayer of more importance than a meeting of statesmen; who preferred a cell-like room in an East end settlement to a palatial hotel; who shunned social functions, and made friends with cost-

ers and mischievous street urchins; who had even won the hearts of the Lancashire cotton spinners by humbly confessing how it had distressed him to have to injure them in the course of his duty to India's starving millions. A man who had defied the law and suffered imprisonments, yet whom archbishops delighted to entertain; who was absorbed in affairs of high import yet loved to sit on the floor and talk with outcasts; who was gentle as a lamb and as unyielding as iron; who could command almost any position he wished, but deliberately chose the lowest station of poverty.

Conscious of our wonder, very simply and naturally he began:

"You will be astonished to hear from me, that though, to all appearances my mission is political . . . its roots are spiritual. I claim that at least my politics are not divorced from morality, from spirituality, from religion. . . . A man who is trying to discover and follow the will of God cannot possibly leave a single field of life untouched. . . . I found that the politics of the day are no longer a concern of kings, that they affect the lowest strata of society . . . and that if I wanted to do social service, I could not possibly leave politics alone."

Here then was a sincere worker for humanity who had realized that, ultimately, all its problems, whether economic, social, political

or national, were inextricably interwoven, and having their secret roots embedded in the hearts and minds of men, were profoundly spiritual in nature.

To a Bahá'í these expressions of personal conviction held a peculiar significance, coming like an echo from that autumn—just twenty years ago—when in other famous London churches, that great Visitor from the Orient, the Master 'Abdu'l-Bahá, taught to the Western world the interdependence of all things, and offered for its enlightenment those truths that He, in His own life exemplified.

THE PROCESS OF DISPOSSESSION. But soon Gandhi realized that to carry his fight for his destitute countrymen into the political arena and remain unsoiled by its untruth, immorality, and what is known as "political gain" was impossible. And so, after much anxious consideration, he came to the conclusion that there was only one way in which he could continue to remain "in the world, but not of it"—the way of utter renunciation. And that if he would effectively aid those of whose sufferings he was a daily witness, he must be prepared to share their afflictions. Not only must he discard all personal ambitions, all earthly desires, all monetary gain, but also all ease and comfort and every material possession possible.

The process of dispossession was slow and painful. It was such a complete reversal of the ordinary impulse of human nature. Not how much could be won, used and accumulated—but how much discarded? With how little was it pos-

sible to keep alive and efficient? A tremendous experiment in living!

There were naturally struggles too, with his wife and children.

And one recalls how the members of 'Abdu'l-Bahá's household protested when the Master, Who happened at the time to actually possess two abas (coats), would insist on giving one of them away.

The pathway was beset with many temptations. It was so easy to say: "In spirit and intention I have given up all these things, although externally I am still possessing them." But this, for Gandhi, was not enough. He was resolved to press on towards the valley of absolute poverty in God, to attain that station where, at last, poverty may be, and is, transfigured into a glory.

That such a state of extreme asceticism is not possible for all, this modern Diogenes frankly admitted, strongly as he would like to recommend his tub! He was, he said, only trying to explain his own interpretation of complete non-attachment, an ideal that he felt far from having realized in its fulness. If one must have possessions, then he considered that the only true consistency was to hold them at the disposal of those who needed them more; for the service of one's fellowmen, in a spirit of surrender to God. Even the body was only a temporary possession given us by His bounty. But in the opinion of the Mahatma, the vow of voluntary poverty was indispensable for those who would wholly dedicate their lives to spiritual service.

In the graphic words of 'Abdu'l-Bahá: "We must die to ourselves and to the world." "In a state of

complete renunciation call the people to the Kingdom of God."

Do any of us understand the full implications of such an injunction? What it must involve in the actual daily living out?

Yet it is not unlikely that Gandhi would have endorsed the wisdom of 'Abdu'l-Bahá when the latter explained that for a rich man to denude himself of all his possessions, would not help to solve economic inequalities. Rather must he hold them in the spirit and practice enjoined by Bahá'u'lláh.

"O ye who are wealthy on earth! The poor among ye are My trust. Therefore guard My trust, and be not wholly occupied with your own ease."

". . . Know ye that wealth is a strong barrier between the seeker and the Desired One. . . . Never shall the rich arrive at the abode of nearness, nor enter into the city of contentment and resignation, save only a few. Then good is the state of that wealthy one whose wealth preventeth him not from the everlasting Kingdom, and depriveth him not of the Eternal possessions."

COMPENSATING RICHES. But it was when the Mahatma began to speak of his compensating riches that a thrill passed through the audience. For, at length, a point was reached in his experientæ when it became a positive joy to give things up. When the possession of anything became a burden.

"And then, one after another, by almost geometric progression, things slipped away from me . . . a great burden fell off my shoulders, and I felt that I could now

walk with ease, and also do my work in the service of my fellow-men with great comfort and still greater joy. I tell you that it is beyond description, the happiness, the bliss, and the ability that this voluntary poverty gives one. I can only say to you, try it, test it for yourselves."

He could go among the outcasts now without fear of robbery, and as a friend could make suggestions and bring some ray of hope and comfort to their hearts. There was no need then to preach or argue. They would say—"He is happy, although he possesses nothing, how is this?" And they would fall to making enquiry.

The basis of culture for civilization, continued the Speaker, is understood to be the multiplication of all our wants. The more you possess, the better culture you represent, so to speak. He had found on the contrary that the less you possess and the less you want, the better you are. Better for what? For the enjoyment of personal service to one's fellows.

Then in tones of deep conviction, he went on to explain how, when a soul had reached that blessed state of utter dispossession in God, he would find that having nothing he yet possessed all things. That is, anything that he really needed for service was then at his disposal. He could command all the resources of the world—but he could do so only for service—and to the extent of his ability to serve.

He, personally, could not recall a single instance when, at the eleventh hour, God had forsaken him. Christian men and women would say that they knew something of this experience as an answer to

prayer. "But," declared Gandhi, "it is not only an answer to prayer; it is a scientific result of this vow of non-possession."

In the Bahá'í scriptures, speaking of this condition where the soul has abandoned all mortal attachments, we are told—

"When thou reachest this station, there shall remain no obstacle . . . and *all that is thy highest wish shall be realized.*" "The victory of the Supreme Concourse is the associate of every one who is pure in heart."

VOLUNTARY SHARING. It was interesting to find that this great Soul advocated the fundamental Bahá'í principle of voluntary sharing of wealth, rather than a grudging acquiescence in measures of taxation. Legislation alone cannot solve social injustices and economic distress. A revision of values, a far higher degree of unselfishness is needed to-day among all men.

To the myriads of the depressed classes for whom Gandhi thus strives "that they might have life, and have it more abundantly"—and to those who know and love him throughout the world, small wonder is it that he is "Mahatma"—one who has become spiritually illumined and attained to the station of cosmic consciousness.

ATTAINMENT. And those of us upon whom, in these distressful

days, poverty has fallen as an avalanche, or stolen, as a thief in the night, shall we not try to accept the experience in this spirit of voluntariness, thereby making it a supreme opportunity for spiritual attainment? Consider, for instance, the high level of resourcefulness that is required in order to maintain health and self-respect on the borderland of destitution. What inventiveness necessity can awaken! What firm faith in God and mental courage must be exercised if we are to avoid sinking into depression and perhaps despair! Even the sweetness and humility that is called for when one has to stand aside from the particular form of service that one loves.

May we not then draw strength and comfort from the realization that, over this rough pathway, we are making swift journey to that bright Treasure-house of incorruptible riches, those fine qualities of heart and mind, of which we can never again be deprived? That to us the Masters are extending, even as They would have done if on earth, a peculiar care and tenderness. Therefore, "let us not be grieved at the hardships of these numbered days," for more and more shall we feel within our souls the fulfilment of the gracious promise that "every destruction is followed by a construction, and a paradise of rest is concealed in every hardship."

"If wealth was a necessity, Christ would have wished it for Himself. He lived a simple life, and one of the titles of Bahá'u'lláh was 'the poor one.' In Persian His title was 'darvish', and that means one who has not a slave. All the Prophets of God were poor. His Holiness Moses was a mere shepherd. This will show you that in the estimation of God poverty is greater than the accumulation of wealth—that the poor are more acceptable than the lazy rich. A rich man who spends his wealth for the poor is praiseworthy."

—'Abdu'l-Bahá.

TRUE WEALTH

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

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

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

‘Abdu’l-Bahá.

BAHÁ'I PIONEERS

A Short Historical Survey of the Bahá'i Movement in India, Burma, Java Islands, Siam, and Malay Peninsula.

SIIYID MUSTAFA ROUMIE

Jamal Effendi, accompanied by the author, Mr. Roumie, during two years of pioneer missionary work in India, found no difficulty in obtaining access to the leading people of many important Indian states including high government officials and rulers themselves. Everywhere Jamal received a warm reception and his message was listened to courteously.

In 1878 they left Calcutta for Rangoon. Here their mission was highly successful, and in a short time the Bahá'i Cause was widely promulgated in spite of some instances of attempted persecution.

After establishing the Cause in Rangoon the missionaries went, early in 1879, to Mandalay. Here they met with some persecution. Their teaching had to be quiet and unobtrusive. Fortunately they were befriended by a wealthy merchant of great influence who built them a small hall in which to carry on their work, and put them under his personal protection. Feeling that they had given a good foundation to the Cause in Mandalay, they now return to Rangoon.



OUR safe arrival back at Rangoon delighted the hearts of the friends and uplifted their spirits. We found awaiting us there many holy Tablets revealed by His Holiness Bahá'u'lláh for the friends in India and Burma as well as for ourselves.

As we planned to stay for a while in Burma, it was thought best to undertake some kind of business in order that, like the apostle Paul, we might earn our own living and pay our own way as we went about our missionary work. It was finally decided to open a pony market, also have a line of hackney carriages, and a shop for the sale of provender. This business in due time proved quite successful and profitable.

The Cause of Bahá'u'lláh, mean-

while, was gradually progressing; but although we had a goodly number of followers, they were, as a rule, of our own race, and we felt it very necessary that the Cause should reach out among the natives. Otherwise the foundations of the Bahá'i Movement in Burma would not be strong enough to withstand the changes that time brings about among a foreign population who are constantly on the move, going here and there in search of business. The result would be that unless the Cause was spread among the native population, it would gradually die away again.

By this time we counted among our followers only two native families in Rangoon: that of Jenabi Agha Haji Sayed Mehdi Shirazi from amongst the Shiites; and secondly that of Molvi Abdus-Subhan Korishee. Even these, however, were not actually natives of Burma, although they had become naturalized citizens: the former family being from Persia, and the latter from India.

We did our very best to remedy this defect in the establishment of the Cause in Burma, and exerted our utmost to attract the natives to the Kingdom. But our endeavors at this time were not effectual.

After the lapse of one year we took a second trip to Mandalay to see the friends, upon their invitation and continual requests, so that we could nourish them with new

and higher teachings. A member of the Shiite Persian community of Mandalay who was very hostile to the Bahá'í Movement engineered a piece of chicanery which proved quite fatal to our work at Mandalay at this time.

He instigated a professional cook, who had been with us at Hyderabad while we were sojourning in that city, to start, falsely, a civil suit against us for one hundred and seventy-six thousand five hundred and nine rubies, stating that he had sold goods to us in Hyderabad for which he had not been paid.

The courts in Mandalay, we were informed, were entirely lawless and unjust at this time and well known for their bribe-taking. Many bona-fide claims had been dismissed by them as false, and many false claims had been decided in the affirmative. Many defendants, and some of the plaintiffs even, had been sent to jail and violently tortured preliminary to the first court hearing.

Fortunately some of our influential Bahá'í friends managed to secure all of the details of this claim and a copy of the complaint from the Court. We also had an interview with the Prime Minister Kewun Mingyi through the kind intervention of our Bahá'í friend Mulla Ismail, the Chief Commissioner of Customs. After listening to our story, he promised to give us justice upon the following day when the case was called. He was as good as his word, and the case against us was dismissed on the ground that it was not a case for the judiciary of the Burmese Court, but should be presented at the

Court where the business transaction had taken place. The Judge stated in his judicial opinion that the case seemed to be nothing but a piece of religious antagonism and hatred toward the revered personage of the defense.

Although thereafter we found ourselves free from this danger, the Bahá'ís of Mandalay had no peace of mind even after the decision of the case in our favor, for they well knew the lawlessness of their courts. Anybody might bring an action, civil or criminal, against any person without much trouble or expense. Therefore it was deemed too risky for us to stay longer in this city, and after a few months we departed for Rangoon although it was a great disappointment to our friends. This was the decision of the Mandalay believers, although it was a bitter disappointment and sorrow to them.

We came back to Rangoon distressed and heartbroken over the results of our trip to Mandalay, but we could not sit down and lament in idleness. We had to earn our living. So the writer was sent with some ponies and some jewelry to Calcutta, from which trip he returned with great profits. He was then sent on another trip of the same kind with livestock and gems to Penang in the Malay peninsula. This was an entirely new part of the world to him, but I managed to find lodgings, upon my arrival, in the house of a well-known leader of mysticism, Omar Khalidi, a man of Malay descent. He was about sixty years of age with half a dozen grown up sons and daughters, most of whom were able to speak in Arabic. Thus I was able to con-

verse with them and got along very well. Because this island was quite small, I became within a week a conspicuous figure everywhere, and although I had not yet found educated and interesting souls, yet I continued to deliver the message of Bahá'u'lláh to all receptive and intelligent people. Finally after disposing of all my ponies and gems favorably, I returned safely to Rangoon.

After a couple of months I was sent on a similar errand to Calcutta. Now it was decided that Jamal Effendi and the writer should go on a long trip through India, and if possible around the Malay peninsula and to the Java Islands. The friends in Rangoon unanimously agreed to this proposition. Therefore leaving our business in charge of some of the friends, we took the first boat to Calcutta. Here we found that most of the Bahá'í friends had either moved or died, therefore we did not stay long here, but left for Dacca, an important city of Bengal. Here we met with some interesting and important people. From there we went to Bombay where we stayed about three weeks. Bombay at this time was an important center of the Bahá'í Movement in India.

We next went to Madras where the Cause had a large number of followers, about four hundred in all. The number of believers was considerably increased after our arrival in Madras, and the writer was kept busy delivering public lectures every night in various parts of the town. He was delighted to be again with his aged Father, Sayed Mu-

hammad Roumie, then in his one hundred and fourteenth year.*

During our stay in Madras many eminent persons joined the Bahá'í religion, among them: Nawab Ferooz Hossein Khan, Nawab Mahmood Miyan, Sayed Kazim Ali, Osman Khan Subadar, Major Bahadur, Sayed Dawood, and one mullah, Muhammad Ali Rampuree, a very learned sage, also his nephew, Morad Ali, a merchant.

Our next stop was Singapore, where we were the guests of the Turkish Vice-Consul, a well known Arab merchant. From here we sailed for Batavia, the chief seaport of Java. We had great difficulty in getting a passport for traveling in Java, but finally secured one from the British passport office. This allowed us, however, to travel only in seaport towns and for only six months.

During all our travels in Java, we were closely watched by detectives and spied upon everywhere, as the Dutch government was exceedingly afraid of religious propaganda in Java. We were also hampered here by lack of facility in the Javanese language, which Jamal Effendi did not understand.

From Batavia we went to Sarabaya where we sojourned for a couple of months, leaving there finally for the island of Bali Lombok. The inhabitants of this island had originally been Hindus and Buddhists, but their religion now had become somewhat corrupted; the king of this province could hardly be said to practice any religion except perhaps a corrupted form of Buddhism. His queen had

* The Muhammadan year, being lunar, is shorter than our solar year, so that the age of one hundred and fourteen in Muhammadan reckoning would correspond to the age of about one hundred and five years in our reckoning.

been a Muhammadan by birth. This queen was keenly desirous of seeing Jamal Effendi. She sent some high officials to fetch us to the palace, bringing two beautiful ponies for us to ride on as there was not any kind of a vehicle. Accompanied by the palace escort, and by our friend the Chief Commissioner of Customs who served as interpreter for us, we reached the palace and were cordially welcomed. For hours the king and queen questioned us earnestly about spiritual subjects. It was a most interesting conversation. Finally, after partaking of coffee and some sweets, we received permission to retire.

After a couple of days, we sailed for the Celebes islands, the chief seaport of which is Macassar, now the seat of the Dutch Governor. We landed here safely and the police instructed the porters to take us with our luggage to the Arab quarters, where we were to be put under the guardianship of the Chief of this quarter.*

We were greeted cordially by this Arab Chief, who had been born and brought up here. A very large brick building with an iron gate was given us to live in, of which we occupied only two rooms on the top floor, one for Jamal Effendi, and one for our luggage, occupied by the writer.

As experienced travelers, it occurred to us to inspect carefully the whole building. We closed the doors of all vacant rooms, especially we took particular pains to close the huge gate opening on the public road. The wisdom of this

precaution will soon be seen. The building, owned by a rich Chinese merchant, seemed to have been abandoned for many years. It took hours to lock the gate with the utmost difficulty. Meanwhile news of our arrival and of the location of our lodgings was being spread over the whole town.

In the morning, to our amazement, when we looked out we saw a throng of citizens outside the building. They asked us with great astonishment how it was that our lives had been spared that night. Had no ghost, demon, or evil spirit disturbed us? How was it that we had been safe from harm? Had we overcome the Monstrous Devil? It had always been the case previously that those who spent the night in this great edifice, were found dead in the morning, and from no known cause. So terrible had been the reputation of this residence that the surviving heirs of the Chinese owner of the building dared not live in it.

We told them that we had driven out the evil spirits, ghosts, demons and devils from the house and made it habitable, thus wiping out the superstitious ideas that the Chinese and natives had had about this house for years.

Knowing that the Chinese have many superstitions and a great fear of demons, we concluded that, owing to some deaths in this household, they had abandoned the place because of the belief that it was haunted. But to our amazement we subsequently learned that their fears were by no means groundless. The Chief of this Arab quarter who

* Throughout the Dutch East Indies it was then the custom for travelers of various foreign races to be segregated, each in its own district, and under the rule of a chief of that race.

was in charge of the residence, had been in the habit, it seems, of bestowing it as a shelter upon inexperienced and unknown fellow countrymen traveling to that city, if he considered them to be rich. They would retire for the night assured of the careful protection of this Arab Chief and would go to sleep without taking any precaution. Once they were sound asleep, some of the Chief's men would creep in, dressed up to resemble demons, and choke the sleeping men until they were dead. The next morning they would be buried by the Chief and their belongings would be taken away by the said Chief for safe custody!

But in our case the evil designs

of the Chief were thwarted by our precaution. His men did come to the big gate, it seems, and tried hard to force it open. Jamal had been awakened by the noise and shouted loudly in Arabic, "Who is there?" and looking out he saw men running away from the gate.

In spite of this knowledge which we had acquired of the evil designs of our native Chief, we dared not disclose to him our awareness of his villany, for we needed his help in all of our movements. So instead of confronting him with his crimes, we deemed it best to present him with a gem worth twenty dollars and thanked him for his kind protection.

(To be continued)

THE BLIND OF JAPAN IN THE NEW WORLD ORDER

AGNES B. ALEXANDER

"Effort must be exerted that the East and West may be reconciled, that the darkness of bigotry may vanish, that the unity of mankind may be made manifest and that East and West, like unto two longing souls may embrace each other in the utmost of love. For all are the sheep of God and God is the Real Shepherd and is kind to every one."—'Abdu'l-Bahá in a Tablet to an American Bahá'í teacher in Japan.

IN the New World Order which is slowly and imperceptibly ushering a dispensation of spiritual Light into the world, the blind of Japan have a unique place. The limitless love of 'Abdu'l-Bahá poured out during His lifetime on all mankind, irrespective of race or class, was especially bestowed on the Japanese blind. That among nineteen Tablets revealed by 'Abdu'l-Bahá to Japanese living in Japan, five should have been addressed to blind young men is significant of the part which seems destined for the blind of this land in

the New World Order of Bahá'u'lláh.

Mr. Tokujire Torii was the first one of these friends to hear of the Bahá'í Message. Through the New Light which he found he wrote, "Every prejudice in my heart is forgotten. Truly, there is no country, no nation, no race in my heart, —everything is equal in the presence of the Almighty, indeed, 'the heart is the real country.'"

Already an ardent Esperantist at the time, Mr. Torii's first supplication to 'Abdu'l-Bahá was written in Esperanto. In reply 'Abdu'l-

Bahá addressed him in part: "O thou possessor of a seeing heart! Although, materially speaking, thou art destitute of physical sight, yet, praise be to God, spiritual insight is thy possession. Thy heart seeth and thy spirit heareth. Bodily sight is subject to a thousand maladies and ultimately and assuredly will be obscured. Thus no importance may be attached to it. But the sight of the heart is illumined, it discerns and discovers the Divine Kingdom and is everlasting and eternal. Praise be to God, therefore, that the sight of thy heart is illumined, and the hearing of thy thought responsive."

In the Japanese place of honor in Mr. Torii's home is a small bronze relief copy of a picture of 'Abdu'l-Bahá under which, carved from wood, is the Greatest Name in Persian characters. Here these spiritual treasures are touched by the fingers of those deprived of material sight.

The library of this home contains many braille volumes of the writings of Bahá'u'lláh and 'Abdu'l-Bahá transcribed from the English editions. It was Mr. Torii's devoted wife, who, spelling the words of these books, one by one to him, as she did not know English, helped to accomplish this great task of transcribing into braille.

From these Writings in 1917, Mr. Torii succeeded in translating into Japanese a braille book for the blind of Japan entitled, "A Message of Light." This book, which

was sent by Mr. Torii to a Japanese woman who had lost both her sight and hearing, became the means of her awakening. Reading with her finger tips its pages, she came into the joy of the knowledge of the Bahá'i Revelation and in a dream had the blessing of a visit from 'Abdu'l-Bahá. Of this experience she wrote to me, "Even though one has eyes and ears he cannot see 'Abdu'l-Bahá because He is far away, but I could meet Him. With sightless eyes and deaf ears I saw



From left: Mr. Yoshio Tanaka, Tokujiro Torii, blind Bahá'i brother, Agnes B. Alexander, Bahá'i teacher and lecturer, Mrs. Torii.

and heard Him in a dream and this is the utmost happiness in the world. This bounty came from God and I thank 'Abdu'l-Bahá heartedly." (Translated from Japanese braille.)

Mr. Torii's prayer is to be able to translate the Bahá'i Teachings into Japanese and to help the blind of his land. In a second Tablet from 'Abdu'l-Bahá he was given permission to visit the Holy Land whenever the means of travel were secured. As the International Association of the Blind will meet in

Geneva in the summer of 1933, it is his hope to be able to attend it and to visit Haifa on his way.

The words of 'Abdu'l-Bahá to another blind young Japanese who had sent Him a supplication were: "Praise be to God, the sight of thy mind has been opened and thou hast acquired the power of spiritual healing. Thou hast sought and found the Truth and hast been aware of Heavenly Mysteries. The teachings of His Holiness Bahá'u'lláh, like unto the rays of the sun illumine the East as well as the West, vivify the dead and unite the various religions. They prove the Oneness of God, for they gather all communities of the world under the pavilion of the Oneness of the world of mankind. Consider how stirred the world is and in what a commotion are the people of the world. Heavenly power is needed to do away with this stir and agitation. Otherwise, this great Cause will not be realized through human power. Human power, no matter how strong it may be, it illumines like unto an ignited lamp a limited space and trains a small number of souls. It is the sun which illumines all regions, and it is the Heavenly Power which gathers around a single spot all the sects and communities. Strive therefore, that thou mayest serve this remarkable Power and attain unto profitable and far reaching results."

The receiver of this message afterwards wrote to his friends, " 'Abdu'l-Bahá declares Himself a Servant of God and proclaims His life-giving Message to the whole world, yet He receives such un-

worthy letters as mine and answers their questions so clearly and kindly. What great generosity, what limitless mercy He has for us! At first I couldn't realize His great love, but now I acknowledge His limitless love for mankind."

To a third blind young man 'Abdu'l-Bahá wrote in part: "Verily, verily hast thou suffered much in thy life time. Do not thou be grieved because of the loss of thy sight. Praise be unto God, that thy insight is keen. Do thou not lament over thy poverty, for the Treasury of the Kingdom is thine. Do thou not worry that thou couldst not study in the material schools, because thou hast received lessons in the Verses of the Oneness of God in the Divine University."

About fifteen years ago the study of Esperanto began among the blind of Japan and now is quite widely spread among them. It was my privilege to take part in the Nineteenth Congress of Japanese Esperantists which was held in Kyoto, October 16 to 18, and speak of the Bahá'í Revelation in the sectional meeting of the Association of the Blind Esperantists of Japan. The general sessions of the Congress were attended by more than 300 Esperantists who gathered from all parts of Japan. Although I was the only foreigner present, I felt as though among brothers and sisters.

In recent years the blind Esperantists in a school of Tokyo published the small compilation of the Bahá'í teachings known as, No. 9, in Esperanto braille. In 1916, at the request of one of the blind friends, I wrote a letter telling of

the Bahá'í Message and addressed to the blind women of Japan which was published in Japanese braille. Another recent Japanese braille publication is the booklet, "What is the Bahá'í Movement?"

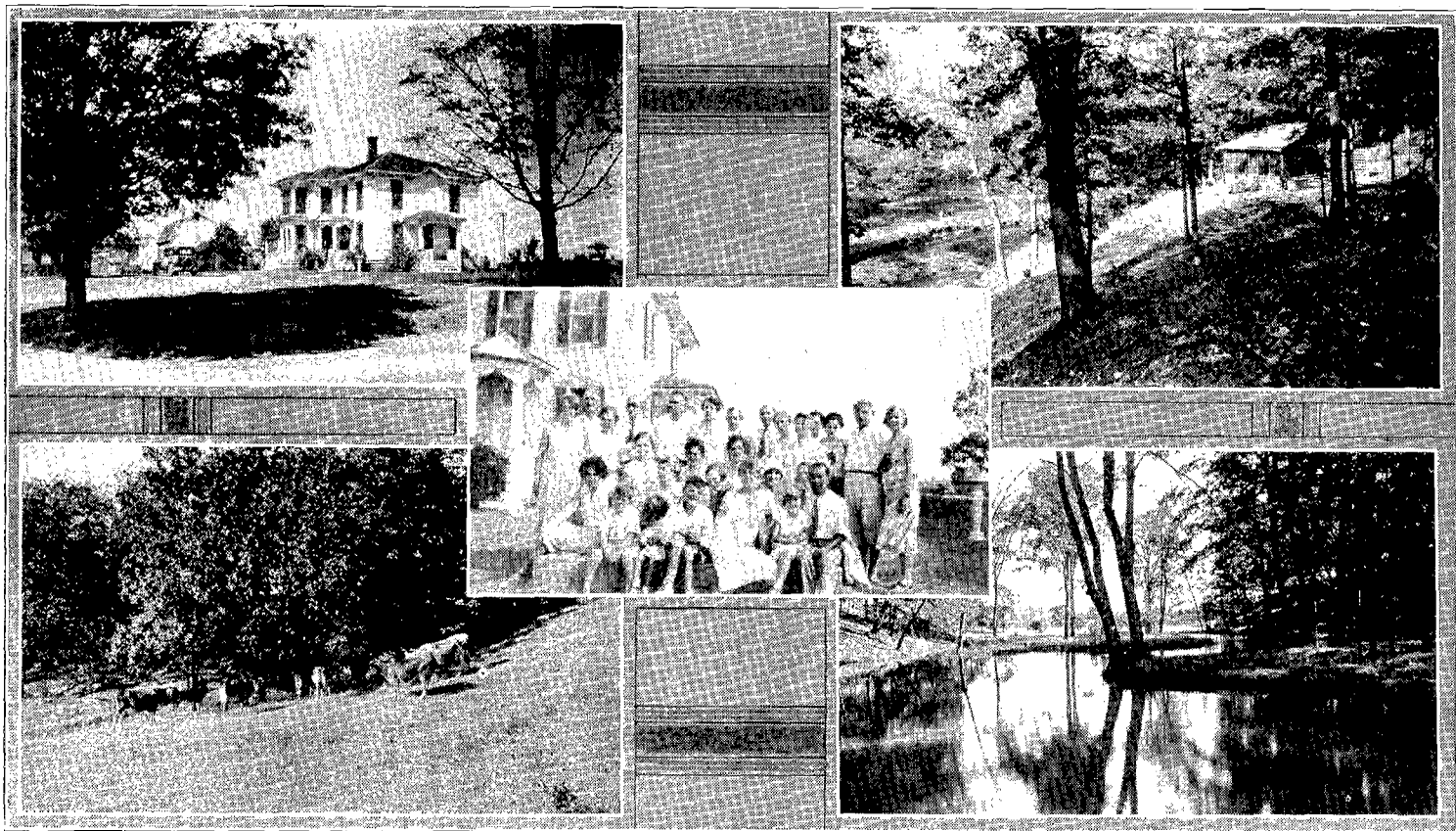
To our late Bahá'í brother, Dr. George J. Augur, when he was serving the Bahá'í Cause in Tokyo in 1916, 'Abdu'l-Bahá revealed the following words: "A thousand times bravo to thy high magnanimity and exalted aim! Trusting God and while turning thy face toward the Kingdom of Abha, unfurl thou the Divine Flag in Tokyo and cry at the top of thy voice:—O people! The Sun of Reality hath appeared and flooded all the regions with its glorious light. It has upraised the standard of the Oneness of the world of humanity and summoned all mankind to the refulgent Truth. The cloud of mercy is pouring; the Zephyr of Providence is wafting and the world of humanity is being stirred and moved. The Divine Spirit is conferring eternal Life; the heavenly lights are illuminating the hearts; the table of Sustenance of the Kingdom is spread and is adorned with all kinds of

foods and victuals. O ye concourse of men! Awake! Awake! Become mindful! Become mindful! Open ye the seeing eye! Unstop the hearing ear! Hark! Hark! The soft tones of the Heavenly Music are streaming down, ravishing the ears of the people of spiritual discernment. Ere long this transcendent Light will wholly enlighten the East and the West!"

After the return of Dr. and Mrs. Augur to Honolulu from Japan in 1919, 'Abdu'l-Bahá in addressing them wrote: "You two have fulfilled your roles and have striven within the limits of your capacity. At present ye must rest for a time; the turn of others has arrived, that they may similarly travel to Japan, may water the seeds that have been sown and may serve and take care of the tender shrubs. The days of life are swiftly going by and eventually man will be confined into subterrean regions and his name shall perish except those souls who become divine gardeners and who sow seeds in the soil of hearts. These shall eternally remain shining and glittering like unto stars from the horizon of truth."

"Know thou verily, insight seeth that which sight seeth not and apprehendeth that which the body perceiveth not, inasmuch as the sight seeth the mirage as water, the images pictured in the mirror as a reality and genuine, and it seeth the earth as stationary, and the great stars as though they were small. But the insight correcteth the mistake of the sight and apprehendeth the reality and seeth that the mirage is not water, that the images pictured in mirrors are naught else save reflections, that the earth is moving and the distant stars are large. Consequently the truth of insight, its effectiveness and power, is proven, as well as the weakness of sight, its inefficiency and defects."

—'Abdu'l-Bahá



The buildings and grounds at Louhelen Ranch, Davison, Michigan, and a group of Bahá'í friends who participated in the fruitful and happy beginning of the Bahá'í Summer School at this beautiful place. (See opposite page.)

NINE DAYS AT LOUHELEN RANCH

BERTHA HYDE KIRKPATRICK

FOR many years Bahá'is and other forward looking people have assembled during the summer months at Green Acre, Maine for the purpose of promoting interest in the universal principles of Bahá'u'lláh; and for the past several summers the friends in the Pacific States have gathered at a camp near Geyserville, California for a short time in order to study and promulgate these principles which are the basis of universal peace and world unity.

This last summer (1931) a new and similar venture was carried out for the Central States at Louhelen Ranch, Davison, Michigan. This beautiful farm is most strategically located for such purposes, being twelve miles from Flint and only fifty from Detroit. Indeed, situated as it is, on a state highway, we may say, in these days when distance is almost no barrier, that it is easily accessible from all parts of the Middle West. Here in a beautiful ravine, a half mile back from the road, a group of earnest friends gathered daily to listen to talks on subjects of vital importance to mankind.

Individuals and groups all over the country and throughout the world are asking the same questions as were asked here: Why this stagnation in business? Why starvation and inadequate clothing when enormous crops of wheat and cotton lie unused in storehouses? Why must the willing worker sit

abjectly and hopelessly idle at home or homeless wander the streets? Why continued war and fighting when all agree that prosperity cannot come without peace?

These questions, asked so often as to seem almost trite in spite of their tremendous importance, were asked again here. And we believe the true answer was given. The cause of the world maladjustment is deep seated and the remedy must go to the roots of human nature and come from spiritual sources. Nineteen years ago and more 'Abdu'l-Bahá traveled from coast to coast of the United States explaining the cause of the world sickness and telling the remedy. More than this He carried with Him and radiated wherever He went the boundless, tender, universal love which, He said, is the remedy and which must come into human hearts to heal the ailing world. These are the penetrating and loving words He spoke on that trip to a group in New York City:

"Love and unity are the needs of the body-politic today. Without these there can be no progress or prosperity attained. Therefore the friends of God must adhere to the power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the body-politic. Science cannot create amity and fellowship in human hearts. Neither can patriotism nor racial allegiance effect a remedy. It must be accomp-

lished solely through the divine bounties and spiritual bestowals which have descended from God in this day for this purpose. This is an exigency of the times and the divine remedy has been provided. The spiritual teachings of the religion of God can alone create this love, unity and accord in human hearts."

The group of friends assembled at Louhelen Ranch last summer believed these words and were acting on them. They believed that 'Abdu'l-Bahá had understood and stated the true cause of the world misery and disintegration. Yet at the time these Words were spoken the World War had not occurred and few realized how sick the world was. They believed too that these "spiritual teachings of the religion of God" which "can alone create this love, unity and accord in human hearts" are found in the written teachings of Bahá'u'lláh and 'Abdu'l-Bahá, that these Creative Teachers have brought again to the earth the Christ love that the sick world so much needs today. Those who know the teachings and follow them will grow in love, unity and accord. It is even as Christ said, "If ye keep my commandments, ye shall abide in my love."

The aim of the school was to study these teachings of Bahá'u'lláh and spread them abroad. Those who were well informed in the teachings through long study and experience and those who were eager beginners were happily brought together. People in neighboring communities heard the Bahá'í message for the first time. A spirit of unity and cooperation

was established, spiritual forces were loosed, confirmations descended.

Two series of fine lectures formed the nucleus of the nine day's program. One series was on "The New Economics." These talks were designed to make the listeners intelligent in regard to the established economic order, giving a bird's-eye-view of the economic development of society as civilization has advanced, and to set forth the New World Order. The speaker traced briefly this development from the nomadic and barter stage of society down through the emergence of our present day metropolitan industrial system, showing how this system coupled with man's greed and selfishness has plunged the world into its present plight. Then he pointed out how perfectly Bahá'u'lláh's teachings give us the perfect remedy for this sick world, and finally set out vividly the need of a Bahá'í community as a working plan of the New World Order.

The other series dove-tailed into the first, furnishing as it did both practical suggestions and spiritual inspiration for the boundless, selfless love and infinite wisdom which are needed to raise the call and summon others to aid in establishing the New World Order.

A daily class in public speaking unfolded latent talent, developed the immature, furnished a real basis for cooperation and friendship, for all, younger and older, were learners together. Vivid and meaningful reminiscences of 'Abdu'l-Bahá, experiences of those who are devoting their lives to the spread of Bahá'u'lláh's Message, a carefully developed and practical outline for

the "Education of Children for the New Day," talks on "Radiant Acquiescence," "Russia Today," "The Hidden Words,"—all these varied themes make it apparent that this group realized the need for and the interdependence of both the practical and spiritual. Nor were the social and physical needs ignored. The opportunity for swimming and horse-back riding was made good use of; the lawn and other quiet places were used for group conversations, intimate talks and rest. The evening campfires and out-door suppers were particularly conducive to friendship and unity.

The physical setting of this school must not be overlooked for the natural beauty of the place did its part in adding the quiet inspiration and peace which comes with close contact with nature. The traveler speeding along M 15 would not realize that he was passing any but an ordinary Michigan farmstead unless the modest sign "Bahá'í Summer School" caught his eye. He who stopped to investigate found a real welcome, an atmosphere of hospitality and rest which invited one to linger. He sensed a feeling not of an impersonal school but of a home. Outside again he found the road which led between the farm buildings and past the corn fields to the wide ravine, through whose grassy valley a silvery stream wound. Halfway down the valley side a log cabin had been built overlooking the valley. "Ridvan Garden" was the name given to this lovely, peaceful valley. It was here, out in the open

or on the cabin porch, that most of the meetings were held. A miniature dam held back the waters of the stream thus forming a pool where the children delighted to play. Across the stream the wooded banks invited both children and elders to explore the hidden beauties above and beyond them. Even so the beauties of the Divine Word that were unfolded at the meetings invited the seeker to explore its hidden meaning.

But although we may enumerate the varied activities and dwell on the beauty of the natural environment, these do not hold the secret of the bountiful blessings gathered into these nine days or of the spirit of attraction which urged friends from a distance to come day after day, or the spirit of love and unity which caused those who came for the purpose of finding fault to go away in thoughtful silence, or the spirit of power which awakened sleeping souls and sent them forth to bear to others Bahá'u'lláh's Message. This spirit of love, attraction, and power can be explained in no other way than as the "animating, unifying presence of the Holy Spirit" radiated from the hearts of those present.

Those who experienced some of the bounties of this summer school are tempted to paint its future in glowing terms but it is the part of wisdom not to make predictions. It may be allowable however to suggest that observers keep watch for future activities and developments at Louhelen Ranch where in the summer of 1931 such a happy and fruitful beginning was made.

ESPERANTO—A LINGUISTIC BOND*

HENRY W. HETZEL

(President, Esperanto Association of North America)

Few men are as well qualified to write on Esperanto and its progress over the world as the author of this article. He has attended world conferences of Esperanto, and the impressions of these conferences as regards their feeling of unity and brotherhood, he admirably describes. Through his instrumentality a resolution was presented and passed at the Conference of the "World Federation of Education Associations" in Denver last summer, recommending the appointment of a commission formally to look into the matter of the international language question specifically with regard to Esperanto and to report at the next conference in 1933.

IT is evident to thinking people that the peace of the world, if it is ever to be realized, must be established by means of and maintained by the greatest possible degree of mutual understanding and cooperation. To a large extent this necessity is already being met (but without any conscious idea to insure peace) by an enormous, even a feverish, urge to shorten the distance and time between ourselves and our neighbors. However, irrespective of our preferences in the matter, and whether the immediate result be a quickening of moral progress or not, we all realize that the peoples of the world are being brought together in contacts increasingly numerous and intimate. Big movements of all kinds are becoming as much at home in one country as another. Problems of statecraft, education, science and industry are arising which only the united intelligence of mankind can solve. Acknowledging the nature-ordained fact of their interdependence, the peoples of the earth must seek the fulfilment of their highest ideals thru world-wide cooperation.

Yet in the very tool of communication and cooperation, language,

there have always been and are potentialities for keeping alive the spirit of suspicion and aloofness. National tongues are not only distressingly numerous, exceedingly cumbersome, illogical and difficult to master, but each is notoriously tinctured with the characteristics, psychology and even prejudices of the country where it is native. The admitted truth whose significance time certainly intensifies, that the diversity of tongues is a serious barrier to world progress and that eventually civilization must adopt a common speech for all peoples, is thus qualified by the further thought that no *national* tongue can serve the purpose; the "world democracy," heralded on all sides by far-seeing statesmen and enlightened thinkers, demands neutrality even in its choice and use of a vehicle of thought. The universal adoption of any national language would confer such diplomatic, commercial, political and cultural advantages on one certain group of nations as to make such a proposition absolutely intolerable to all others.

The world has been, and still is, suffering from an over-emphasis

*Baha'u'llah founded the universal Baha'i religion, and one of its great principles is a universal auxiliary language. Miss Martha L. Root, a prominent Baha'i lecturer and traveler, who has attended all of the world Conferences of Esperanto in recent years, is now making a tour of this country and has given frequent lectures as well as broadcasting on the subject of Esperanto in nearly every city she has visited.

on mere nationality. A national consciousness is, of course, not to be deplored,—at least as a step from a narrow tribal isolation toward a wider solidarity. But today, mountains and deserts, rivers and oceans have lost their power to divide mankind; the chief barriers are linguistic ones, which determining as they do, in large measure, the confines of nationality, tend to fix even the economic frontiers. When, with an increasing knowledge of other countries and their inhabitants, man comes to realize his essential oneness in thought and feeling, in hopes and in aspirations, with his fellow on the other side of the ocean or mountain chain, these barriers of language stand out glaringly as monstrous anachronisms and tragic absurdities.

Mankind has long ago gotten used to certain codes for the universal communication of ideas. For instance, there is nothing strange to us in the internationality of the Arabic numerals, musical notation, the metric system, the graphic arts, the chemical symbols and signaling at sea, and yet in the matter of mere speech we have been well-nigh helpless. A mariner by means of signals raised aloft may convey some crude idea to a passing ship of another nationality, but should he step upon its deck he and its commander would find an ordinary conversation impossible.

To the obvious thought of the reader at this point that an international language would be a blessing to humanity there is only one objection; the verb should be *is*. The International Language brought forth in 1887 has had a breadth of application and a suc-

cess which rightly claim the attention of humanitarians and thoughtful people everywhere. The world will some day give high honor to Dr. Ludwig Lazarus Zamenhof of Warsaw (died 1917) whose genius and whose devotion to the idea of a world of brothers united by the bond of a common speech has made him one more genius with which the Jewish race has blessed mankind. His project, Esperanto, though not the first that has been devised to meet the growing world need, immediately attracted an attention that was more than academic, and in a few years it had far outdistanced its competitors, both as to the extent of its literature and the number of its adherents. Its root-words, prefixes and suffixes were selected on the basis of "maximum internationality" and so easy and logical is the formation of derivatives that only a few hundred primary words need be learned. An Esperantist actually coins words as he goes along, and, even by a person who may never have heard such words before, he is instantly and precisely understood. The spelling is phonetic, the tonic accent is always on the penultimate syllable, and the whole grammar is stated in sixteen simple rules (without an exception) which many people have actually learned in a couple of hours! A translation will hardly be needed for the following specimen:

"Simpla, fleksebla, belsona, vere internacia en siaj elementoj, la lingvo Esperanto prezentas al la mondo civilizita la sole veran solvon de lingvo internacia; ĉar tre facila por homoj nemulte intruitaj, Esperanto estas komprenata sen peno de la personoj bone edukitaj. Mil faktoj atestas la meriton praktikan de la nomita lingvo."

Far from being a "universal" language in the sense of attempting to displace existing national tongues for home use, Esperanto has a record of accomplishment as an auxiliary language that has long ago lifted it above the level of a mere project. It has become, say its advocates, an everyday, practical means of communication between thousands of people in all parts of the world. Correspondence in it is a commonplace, all the way from stamp collecting and the mere exchange of picture post cards up to high brow discussions of philosophy, scientific matters and world politics, as may easily be seen by anyone who cares to glance through the correspondence columns of the journals (now about 125 of them) regularly published in the language in all parts of the world. Text books for instruction have appeared in about fifty languages including such little known ones as Catalanian, Finnish, Japanese, Croatian, Arabic, Icelandic and Welsh. Limitations of space prevent all but a reference to the literature of Esperanto. That it is rapidly growing and already extensive, both in translated works and originals, in prose and poetry, covering practically every use of the printed word, is a statement that can easily be verified.

Quite in line with one of its objectives, Esperanto is of considerable help to the tourist. Thousands have visited foreign shores and journeyed through distant countries where, by the aid of the International Language and the "Universala Esperanto-Asocio" whose nearly two thousand delegates or consuls are practically everywhere,

they have had their travels made more pleasant and profitable than could otherwise have been. This statement will not seem significant to the person who can "get along in Europe on English alone." He *can* "get along," but the traveler who can do merely this must limit his conversation to the "business English" of waiters, ticket sellers and porters. To the Esperantist alone belongs the joy of meeting foreigners, well-educated and intelligent, as many as one has time to see in any journey or in any visited city, and of conversing with a freedom and on a linguistic equality that is never experienced when a national tongue is the medium. In at least thirty cities of Europe there are Esperantist policemen specially trained (in the case of several, specially compensated) to be of service to the visiting foreigner who has already taken the little trouble to meet the world on the linguistic middle ground. Thanks to the system in use among Esperantists the visitor is assured of a hearty welcome and friendly guidance which no mere tourist agency can supply. The testimony is unanimous that the fine spirit of helpfulness thus displayed is due to a bond of union stronger than the mere possession of a language in common; it is a fine faith in the possibility of a better world through complete mutual understanding.

In addition to its abundantly demonstrated utility for general commercial purposes, Esperanto has a special field for advertising the expositions and fairs which, in spite of the war and the blunders of diplomats, are doing a great

service in bringing together the business men of Europe. At least a dozen of such annual fairs are regularly using Esperanto,—but that is a story in itself. That other international institution, the world congress of the usual kind, whether for professional, religious, commercial or scientific aims, not only has felt the diversity of tongues to be a serious handicap, but it has never been able to forget the nationalistic differences among its members. Compared to this kind of a gathering with its inevitable division into mutually uncomprehending groups, its restriction to two or three “official languages” and the waste of time spent in translations, a congress of Esperantists stands out in refreshing contrast. There have been twenty-three of these since 1905, attended by as high as five thousand delegates from forty-three different countries and representing nearly as many national tongues.

Here, not only in the general business sessions, where the formal speeches, the unprepared discussion and even the chance remarks are all in the International Language, but in a dozen or more “side congresses” it is the sole medium heard. Teachers, editors, Red Cross nurses, physicians, railway and postal employees, vegetarians, Socialists, Roman Catholics, theosophists and spiritualists,—to name only part of the list—form groups each having its own meetings.

Notable among these are the groups of Bahá'is—at the Bahá'i Congresses—many of whom are very zealous in the study of Esperanto. The Bahá'i religion—the universal religion of this mature

age—was founded by Bahá'u'lláh, and one of its great principles is a universal auxiliary language.

Here the delegates “talk shop” with no uncomprehending auditor, with perfect geysers of technical terms, too, and with a vigor and a naturalness that are only paralleled where everyone speaks the same mother tongue. There is usually a play and a musical evening, a travel-talk and a scientific lecture or two, an opera and perhaps even a vaudeville show,—to say nothing of several excursions and many informal social gatherings; and not a word of any national tongue is heard the whole week through. As an indication of the fact that congresses wherein Esperanto is used are not limited solely to propagandists of the language, let us take the Commercial Congress which met in Venice in April, 1923. Here were over two hundred official delegates from twenty-three different countries, representing eighty-nine Chambers of Commerce, thirty tourists' associations, twenty-one international fairs, and over sixty industrial federations, (business men, and not long-haired idealists merely) conducting its three days' program entirely in Esperanto. As an indication of the ease with which the language may be acquired, it is significant that a number of participants, even speech-makers, actually learned all they needed of Esperanto on their way to the Congress.

In all these gatherings, and in truth, upon every occasion when the International Language is used orally, one striking fact makes itself evident,—the absolute uniformity of pronunciation. As far as

speech is any indication, you cannot tell the Spaniard from the Bulgarian or either from the Swede, and the laughable mistakes that are made in such guesses at one another's nationality are among the commonplaces of Esperanto world-gatherings. The significant fact is impressed upon all, visitors as well as participants, that the sense of nationality is completely lost in such an atmosphere and is all but forgotten!

The idealistic side of an Esperanto congress finds its climax and appropriate symbol in the religious service, always a feature of such a gathering. Here you are in a big church filled with worshipers from at least twenty different countries and you hear, in a language perfectly understood by all, the priest, pastor or rabbi, as the case may be, preach the brotherhood of man, now being realized through a neutral medium when heart speaks to heart across the boundary line. Here, when you see every head bowed in reverence before the same and all important verities and real-

ize that before you is actually assembled a cross-section of *the world*, you will concede the claim that something big has come to pass in the affairs of men; here, at least, is one new thing under the sun! And however unimaginative you may be, does not the sight before you hold a promise of tremendous significance for civilization and the spiritual welfare of the race?

That there are untold possibilities for good in such an instrument of civilization is now being realized, particularly in Babel-cursed Europe. In many a place in England and on the Continent Esperanto is a regular, even an obligatory, part of the course of study. School children broaden their knowledge of foreign peoples and their human sympathies by letter and post card correspondence with students in other lands. Here is a practical and at once usable means for applied idealism which, as a substantial contribution to a new and better world-order, will not be overlooked by forward-looking educators and leaders of men.

IN talking with a distinguished aviator I was impressed anew with the need of a universal auxiliary language. From his wide experience he painfully felt the need of a common tongue.

"Is it not most unreasonable that in an age when man can provide himself with "the wings of the morning," and the human feet are more truly than ever shod "with the preparation of the gospel of peace."—in an age when physical means are invented for the free and swift movement of the human body, is it not more unreasonable that man should feel his smallest "member" tied in bondage? . . .

"Every step in the improvement of the means of communication and transportation, is a new argument for the adoption of a world language."

—INAZO NITOBE,

In Osaka Mainichi and Tokyo Nichi Nichi.

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STANWOOD COBB..... *Editor*

MARIAM HANEY..... *Associate Editor*

MARGARET B. MCDANIEL..... *Business Manager*

CONTRIBUTING EDITORS

Great Britain, Mrs. Annie B. Romer; Persia, Mr. A. Samimi; Japan and China,

Miss Agnes B. Alexander; Egypt, Mohamed Moustafa Effendi;

International, Miss Martha L. Root.

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BROTHERHOOD

The gray old world is about the same
Travel over the earth as you may,
The same old hopes and joys and fears
Will greet you along the way.
The same egotism, vanity and pride
That hinder the growth of men,
And makes them sink beneath the tide,
As the billows of life descend.

What matters if cap or curl or frill
Are found in a different place,
What matters if climate, thought and will
Produce a different race,
No matter if talent embraces one
And passes the other unknown,
Like the law that governs moon and sun
Each shall contribute his own.

The things that count are the gifts alike
Bestowed on all mankind.
The love of God, of nature, art,
Of justice and of peace of mind.
The love of home where children play,
Dear hearts that brighten the hearth
And find their place, in God's own way
Into the hearts of all on earth.

Love of the hero—man of strength,
The martyr with his courage rare,
Love of achievement great and small,—
Such are the glorious loves we share.
These gifts are ties that bind us tight
That make us brothers true
Till we behold afar a Glorious Light,
A world of love with all things new.

—HARRIET GIBBS MARSHALL.

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“The purpose of religion is the acquisition of praiseworthy virtues, betterment of morals, spiritual development of mankind, the real life and divine bestowals . . . Religion is meant to be the quickening life of the body-politic.”

—‘*Abdu'l-Bahá.*

THERE IS today a running to and fro—a search often despairing—for Truth, as foretold ages ago that there would be. There is a falling away from religion; and this abandonment of ancient spiritual guideposts is due not only to the individualism of the age, but to the fact that institutional religion today is not meeting the actual spiritual needs of humanity.

In regard to the value and authority of any religion, one may well bring certain tests and criteria to bear. We may even formulate beforehand the question what should religion do for us; what should it bring to our individual lives; and having defined in our own minds the purpose which religion should fulfil for us, we may consider from such a criterion the claim of any existing religion upon our allegiance.

THE FIRST and most important thing that religion should do for the individual is to explain the universe to him. This universe in the midst of which we live and move and have our being is an ever present force from which we can in no way escape. What are we to think of it? What is to be our understanding of it and our attitude toward it? If

we believe it to be a concatenation of fortuitous forces and events, we have but a sorry philosophy upon which to base our lives. We shall be living apparently in an unregulated chaos, whatever order there is in such a universe being merely that observed from day to day with no guaranty of stability, permanency or beneficence so far as individual destinies are concerned. This is the way the universe appears to millions of highly intelligent people today who have cast off the old guidances of religion.

Now religion, if it should accomplish nothing else for the individual, would be the greatest of blessings if it could give a sense of individual security in the midst of a constantly changing universe; if it could give the conviction of spiritual beneficence behind the shifting kaleidoscopic events which compose existence. That is really what everyone is seeking; and the individual life can never find happiness, peace and contentment until it has solved the universe in these terms. Yet such a solution must today be rational and in accord with science. The old anthropomorphic conceptions of God are unthinkable now. Religion must give us a teaching about God which is perfectly rational, which

comports with science, yet also conduces to faith in the universe and to a sense of the essential value of the individual as against the brute power of a material cosmos.

SECONDLY, religion having explained the universe in terms of God, should teach the individual how to relate himself to God and the universe; it should reveal certain immutable laws for governing the conduct of man, as of the atoms, obedience to which will result in happiness and success and become the stable foundation for the individual career. Religion, in a word, should teach us to build upon the rocks of time and not upon the shifting sands; it should teach us the use of aspiration, meditation and prayer as a means both of harmonizing ourselves with the universe and of attracting to ourselves guidance and blessing from the universe. It should explain to us the mystery of God as made accessible to human understanding and experience through the succession of Manifestations or Prophets, whose function it is to reveal the Infinite to the finite comprehension and to aid man in that greatest of all quests—the quest for God.

THIRDLY, religion should aid the individual in acquiring those spiritual characteristics, those divine qualities, which will conduce to a spiritual rebirth. This is one of the chief functions of religion. It is here that religion descends from the pinnacle of thought to the arena of action. It is not enough to have a belief in religion; that belief must become transmuted into action, and the first step toward action is the

purifying and sublimating of our qualities so as to raise us from the plane of the brute to that plane of the spirit which is the reality of man. "The Prophets," said 'Abdu'l-Bahá, "come into the world to guide and educate humanity so that the animal nature of man may disappear and the divinity of his powers become awakened."

FOURTHLY: Religion must guide the individual in his relations to his fellowmen. This is very important, for we cannot live on isolated heights of rapture. We can no more fulfil our religion by aspiration and inner growth alone than could the disciples of Christ fulfil their religion by memorializing the transfiguration of Christ (which Peter, James and John were privileged to witness) by the construction of tabernacles, as the enraptured Peter suggested—one for Christ, one for Moses and one for Elias; for it was Christ's mission and their mission "to come down from the hill, where much people met him."

The real temple which the individual must build is that of harmonious relations with his fellowmen, and this edifice can be erected only on the foundations of love and unity. Religion therefore must become the means of unity among men regardless of age, class, intelligence, race or creed. It must abolish all prejudices such as divide men and become the seeds of opposition and inharmony.

Religion in both its individual and organized expression must be the means of the most absolute unity. Its administrative development must eliminate all the old tricks of politics, of intrigue, of personality,

and become a matter of sincere and loving cooperation based on the principle of consultation free from personal aims or ends, free from rancors caused by individualism.

FIFTH: Religion should give a definite teaching regarding immortality. The human heart yearns for such a faith here as science alone cannot convey. Religion must have something definite to offer—a compelling truth, a radiant message regarding the other life. This message must not only be a consolation to those deprived of friends by death; it must also show the individual how to so order his life on this earth as to be worthy of immortality after death. It must teach man how to acquire those spiritual qualities necessary for successful existence upon higher planes of life than we know of on this earth.

SIXTH: Religion should be a consolation and inspiration in all sorrow and misfortune. But it should not be an anodyne, a lethal drug, causing supineness before the events of fortune. It is one of the chief criticisms made of religion by freethinkers, that it lulls the senses of religionists in a way that weakens their active and effective resistance to the difficulties and obstructions of life.

The real power of religion in times of misfortune is to give not only consolation but also courage, initiative and creativeness to the individual, such as to aid him out of his difficulties. It was such a consolation that the Psalmist sought and found in religion. And the most marvelous example I know of

in all history of spiritual guidance salvaging a man's broken fortunes is to be found in the story told in the thirtieth chapter of First Samuel. Here we read the remarkable story of how David met at Ziklag the greatest crisis and misfortune of his life; met a tempestuous destiny and conquered it through the power of the spirit joined to the power of a captain of men.

SEVENTH: Religion should not only console in times of misfortune and sorrow, but should conduce to the finest and greatest living at all times. Christ said, "I came that ye might have life and have it more abundantly." One of the chief evidences of an active religion in the life of an individual is this joyousness, this spiritual uplift which gives to life a "radiant acquiescence." It was 'Abdu'l-Bahá's habit to ask every one who came into His presence, "Are you happy?" and He would add without waiting for an answer, "Be happy." And who shall say that this brief command had not in reality a great creative force. *Be happy!* Is not this the essential exhortation of all the great founders of religion? Is not this the chief purpose of their self-sacrificing mission to humanity?

EIGHTH: Religion in addition to presenting concepts, exhortations and directions for the spiritual life, must also embody the divine art of living in an actual incarnated form. That is to say, it must present the person of its Founder as an Exemplar, a Model of the behavior which it teaches. It is, after all, the lives of the great Founders,

more even than what they have said, which has caused their teachings to penetrate the hearts of men and become a permanent guide of conduct.

NINTH: Religion must bequeath a living Word to humanity, a Bible which can be resorted to for ages after the departure of the great Teacher. This revealed Word is not merely a body of religious teaching; it is incarnated Wisdom, a Potency distilled into words and capable of affecting conduct. Thus the revealed Word of a great religion has an enormous power and influence upon human living; has had, and always will have. Those educators today who are seeking material and text books for character education would do well to realize that the greatest medium for character education is the revealed Word of God. "Man must come to know and to acknowledge the precepts of God," said 'Abdu'l-Bahá, "and he must come to the point of knowing for a certainty that the ethical development of humanity is *dependent upon religion.*"

LASTLY, religion should offer to its adherents a great and noble Cause to work for. This Cause should be such as to command the utmost allegiance, the utmost loyalty, the utmost service and sacrifice upon the part of its adherents. No religion that fails in these respects is

worthy of the name. Here is where the individual transcends himself, rises above the limitations of personality, and becomes a cooperator in the Divine Purpose for humanity. This is the greatest fulfillment that can come to the individual life.

LET THE READER apply these criteria to religion in general; and in particular let him test by these principles the claims of the Bahá'í Movement to represent the fulfillment for today of man's spiritual aspirations and needs.

The unprejudiced searcher for Truth should ask himself in regard to the Bahá'í religion as to whether or not it is the destined spiritual vehicle for the human race in its present stage of development. For spiritual Truth as defined and expressed in actual religion, must adapt itself always to man's capacity and to his stage of development. "Religion," 'Abdu'l-Bahá said, "is the outer expression of the Divine Reality. Therefore it must be living, vitalized, moving and progressive. If it be without motion and nonprogressive it is without the divine life—it is dead. The divine institutes are continuously active and evolutionary; therefore the revelation of them must be progressive and continuous. All things are subject to re-formation. This is a century of life and renewal."

"How vast is the Revelation of Bahá'u'lláh! How great the magnitude of His blessings showered upon humanity in this day! And yet, how poor, how inadequate our conception of their significance and glory! This generation stands too close to so colossal a Revelation to appreciate, in their full measure, the infinite possibilities of His Faith, the unprecedented character of His Cause, and the mysterious dispensations of His Providence."

—Shoghi Effendi.

A MEDITATION

*"To the people of Bahá glory is in knowledge, good deeds, good morals and wisdom
—not in native land or station."*

BAHA'U'LLAH, in "Words of Paradise."

Potentially in seed, the soul appears:
Its ways untutored and untrained; its tears
Its smiles, await the passage of the years;
Where deeds shall yet unfold, if near or far,
The dread abyss—the tranquil, brilliant star.

Shall world of now and here lay unchecked claim,
In wealth of gold; in dusty hall of fame;
And mouthings of the heedless speak his name?
Shall passion, like a sculptor, shape the dust—
The living-dead, to moulder in his lust?

Or shall an armoured, inner sight defy,
The strange illusions of the outer eye—
The worldly plea—its bleak, phantasmal cry?
Shall guidance that the true, Blessed Beauty* gave,
Uplift man's soul above his body's grave?

For only in the selflessness of will,
Can man his noblest destiny fulfill:
The right uphold; subordinate the ill.
The Lord of "Be"† the altar flame shall fire,
When flight o'ertakes the armies of desire.

The hours, soon turned to years, go filing past:
Like porters, bear their loads until the last;
Until upon His scales their weight they cast—
To mark (a balance that the pure shall see)
What God has taught a life's true worth to be.

And there each finds the slightest, hidden deed,
He wrought to serve the Living Lord, a seed
So grown in bounty, that its harvests feed
The fainting hordes of hunger, who had died,
Had Love left incomplete the good It tried.

They've searched the Word of God for Its behest:
They've walked in Paths of Glory that He Blest;
Those saints whose hearts the Love of God confest.
All praise to souls, in Springtime's precious Day,
Whose inner life has trod the highest way.

—WILLARD P. HATCH.

*The Blessed Beauty—a title given to His Holiness Baha'u'llah.

†The Manifestation of God Who utters the creative word "Be" and it is.

BREAKING DOWN THE BARRIERS

Foad Ashraf

The author is a young student who came to this country in 1927 to enter the Ford School in Detroit through arrangements made by the Persian government with Ford representatives. Although he was sent by his government, he is now, however, an independent student, and he is taking a college course in chemical engineering. This article, his first contribution to The Bahá'í Magazine, was written upon request of the Editors for a description of how the Bahá'í Movement is actually working out in Persia.

PERSIA, the birthplace of the Bahá'í faith, has gone through a period of most unusual transformation during the past eighty years. In the field of government, religion, education and industry, everywhere new scenes have appeared which have made the modern Persia an entirely different country. But the most significant of all is the radical change that has taken place in the social relations between the Persian Muslims and the adherents of various other religions in the country.

The glorious principle of the oneness of mankind declared by Bahá'u'lláh eighty years ago, had convinced His followers that progress in any field was impossible unless the various religious groups of Persia were united and worked together in perfect peace and harmony. Urged on by a true patriotic spirit and inspired by the words of their beloved Master, the Bahá'ís set out to establish unity and fellowship among the Persian people. A remarkable success has been attained. Difference of religion is no longer the cause of hatred and separation in Persia, and everybody believes this to be the secret of the rapid improvement of conditions in recent years.

It is the object of this article to point out in detail some of the ways in which the Bahá'ís of Persia proceeded in breaking down the bar-

riers of social and religious prejudice in that country. However, before beginning such an account, a few words should be said about the nature and the extent of religious hatred and discord prevalent in Persia at the time of Bahá'u'lláh in order that the reader may appreciate the tremendous importance of this heroic achievement.

FOR MANY years the people of Persia have been actually divided into four distinct religious groups—the Muslims, the Jews, the Zoroastrians and the Christians. Out of 8,500,000, the estimated total population of the country, more than 8,000,000 are Muslims and only about 130,000 belong to the other religions.* The Jews have been in Persia probably since the time of Cyrus the Great, and at present about 40,000 of them are in various cities, the most of them in Hamadan, the site of the old city of Ekbatan. The Christians consist mainly of Armenians (50,000) and Nestorians (30,000), who first lived in the northwestern part of the country, and later gradually moved around and settled in several large cities like Tabriz, Tihiran and Isfáhán. The Zoroastrians, 10,000 in number, are the old Persians who at the time of the conquest of Persia by the Arabs preferred to stay in their homeland, accepting the terms imposed by the conquerors rather than flee-

*Figures taken from "The Statesman's Year Book," 1930.

ing to India. The Jews in Persia are mainly engaged in trade, the Nestorians and Armenians in agriculture and rug weaving, while the Muslims are in all occupations. It is well to mention that, although in physical features there are no certain distinctions between a Persian Jew and a Muslim, or an Armenian and a Muslim, until quite recently the Armenian could be recognized at once by his cap and short coat, the Zoroastrian by his flowing robe, brown turban and a silk shawl wrapped several times around his waist. Furthermore there is the difference in language and the difference in habits. Zoroastrians do not smoke, probably from a sense of respect for fire. Their women appear publicly unveiled, but are very particular to keep their hair covered. The Jewish women wear the black chuddar (a long cloak) of the Muslims, but they leave off the veil, while the Nestorians and Armenians are free from both.

Since the conquest of Persia by the Arabs (652 A. D.), Islam has been the state religion and the laws have been based on the Qur'án. Until recent times the authority to interpret and execute the civil, and in some cases, the penal laws, was in the hands of the clergy. For a long time the adherents of other religions, although deprived of most civil rights, were left in peace and were allowed to practice their religious rites in isolated communities, provided they would comply with certain rules such as not building structures higher than those of the Muslims, or not ringing a church bell, etc.

DURING the nineteenth century the decadence of the Muslim clergy, and

with it the corruption of the government, gave the Jews, Zoroastrians, and Armenians the opportunity to gain more freedom and to rise above the limitations herein mentioned; for example, the production and sale of intoxicating liquor, which was absolutely impossible in the early days, became a profitable business for many non-Muslims, because now they had the patronage and protection of government officials and other influential persons. In general, however, Jews and Armenians and especially the Zoroastrians, whether in trade or in agriculture, attained superiority and independence by sheer industry and honest labor.

Now hatred and prejudice remain dormant so long as a rival is kept down, but as soon as he shows signs of rising, conflict and struggle start. That was the reason the Muslims began fighting their fellow-countrymen, who were now their competitors and whom they condemned as infidel and defiled. In the city of Tihiran the Jews were not permitted outside their own district except during the day, and then they had to sew colored patches on their clothes as an identification mark. On a rainy day the infidel could not approach the Muslim shops and markets, because to touch an infidel, as well as a dog, in the presence of moisture, would defile the fanatical Muslim and would necessitate a long process of washing and purification. Men were posted along the road to throw salt in the cases of grapes which the Armenians carried to their homes, thus preventing the making of wine. In Yazd Zoroastrians were compelled to face a donkey's tail, while riding through the city, which for centuries had been a

method of humiliation. Muhammad spoke with admiration and reverence for Jesus, Moses and the prophets of Israel, and upheld their holy books, but the ignorant Muslims did not recognize the Holy Bible and destroyed every copy of it they could find. Zoroaster was not even considered a prophet of God, because no direct reference could be found to His name in the Qur'án.

One would expect that the Jews, Christians, and the Zoroastrians would unite to resist the injustice of the Muslims, but there was enough difference and discord among the three to make such a union impossible.

Such was the extent of religious animosity in Persia when the supreme pen of Bahá'u'lláh proclaimed the great principle of the oneness of mankind in such emphatic words as: "O people of the world, the religion of God is for love and union, make it not the cause of discord and dissension. . . . Associate, O my friends, with people of all religions with joy and fragrance."

HUNDREDS OF Muslims embraced the cause of Bahá'u'lláh, and the influence of His divine words completely changed their hearts. Love and understanding took the place of hatred and prejudice. Heretofore they shunned the Jews and scorned the Zoroastrians and Armenians; now they loved them all. Once they despised and burned the books of other religions; now they were taught by Bahá'u'lláh that the Bible of the Jews and Christians and the Zend Avesta of the Zoroastrians contained revelations from God and should be looked upon and read as holy books. No sooner had they

joined the circle of the friends of God than they were urged to "associate with the people of all religions with joy and fragrance."

But to live in a group of fanatical Muslims and associate with Jews and other infidels seemed next to impossible, and it needed a great deal of courage and sacrifice on the part of the early Bahá'ís. How could a Bahá'í entertain a Jew in his home or walk with a Christian on the street, and ignore the malicious looks and threats of the neighbors and shopkeepers? I remember when I was a child we entertained in our home three American women, my sister's teachers at the American High School. The next morning I did not dare go out for fear the neighbor's children might throw stones at me. Were the Bahá'ís to preserve their social prestige and temporary comforts of life and give up following the admonitions of Bahá'u'lláh? No. They read in the Kitáb-i-Aqdas:

"One who has tasted the sweetness of the words which have issued from the mouth of the Merciful, will expend all that he has, though it may be the treasures of the earth, to uphold even one of the teachings which have dawned from the horizon of His blessing. Moreover in addition to spending all his earthly goods he will offer even his eyes as targets for the arrows of the enemy and his body as food for their swords. . . ."

This was a severe test for the Bahá'ís of Persia in the same way that the adjustment of international relations are now the crucial test for the Bahá'ís in Europe, and the solution of the race problem is to be a supreme test for the Bahá'ís in the United States. The test in Persia, however, was not too hard for the faithful friends of Bahá'u'lláh. The Bahá'ís of Persia, assured of the ultimate victory of the host of God, decided to break down the so-

cial barrier and associate with the people of all religions. True they had to suffer a great deal in the beginning, but by application of Bahá'í courage and wisdom they came out victorious in the end. In a short time many Jews and Zoroastrians became attracted to the cause. This brought great joy and happiness to the circle of friends, but at the same time somewhat aggravated their social problem. In some cases a number of families succeeded in living close together, and in this way they avoided much of the trouble which might result from living next door to fanatical Muslims. In one instance in Tih-rán, one of the friends rented a farm seven miles from the city and every Friday (the Persian "Sunday") old friends and prospective believers of all classes and religions assembled there to partake freely of both material and spiritual food.

The home of Ibne-Abhar, one of the "Hands of the cause of God" in Tih-rán, was situated in the heart of the city, a district thickly populated not only with Muslim laymen, but fanatical mullahs (priests). For years the gate of this blessed home was open to all, and there Jews, Zoroastrians and Christians, who had never before set foot in that district, sat at the same table with Muslims. To my young and inexperienced mind this was a miracle, the secret of which I could not understand until one evening father and I went to call on Ibne-Abhar and found ourselves at a large dinner party, a very unusual one for that house I thought. There were more than forty mullahs in their black or white turbans, seated in two connecting rooms around the white dinner mats, spread in Per-

sian style on the floor. There was an abundance of delicious food of all kinds, enough to satisfy the appetite of forty mullahs and have some left for them to carry home for their families. I must have looked very astonished, because Ibne-Abhar soon found a chance to speak to me. In explanation, he said: "This is the way we make friends of our enemies. We feed the mullahs of the district once in a while, so that we may always be able to have Bahá'í feasts at our home."

Other Bahá'ís, who were not tied down to a certain locality, got around the difficulty of unfriendly neighbors by moving into places suitable for a Bahá'í home. In general the Bahá'ís of Persia, in choosing a site for a home, or even in renting a house, bear in mind that their home should be "A center for the radiance of light and the glowing of His love in the hearts of people."

In the city of Tih-rán, for example, the Bahá'ís gradually moved out of the southern and central districts, where orthodox Muslims lived, and went to the northern part of the city, which had recently developed into a place for foreign legations, their employees, and other Europeans and Americans. Meanwhile a liberal-minded mullah, who had the jurisdiction of a newly rising northwestern district, became attracted to the cause. He helped not only the Bahá'ís, but also the Jews and Armenians, to settle in that district. The more progressive Muslims gradually moved into the new district, and although they kept aloof in the beginning, they could not help being affected by the joyful and happy fellowship that existed between the Bahá'ís and the Chris-

tians or Jews, and one by one they too found their way into the ever widening circle of Bahá'í friendship.

THUS SLOWLY but surely the barriers of social and religious prejudice were broken down in the Persian capital, followed by a similar achievement in other cities. The victory began in the more enlightened circles and little by little spread to people of all classes.

At present in every city or town, even in the small villages, there are Bahá'í homes in which people of all religions and classes associate together with the utmost freedom. They have no fear of public disapproval or the interference of fanatical Muslims. To these homes are attracted daily hundreds of people, who eventually can not help but join the circle of Bahá'í love and friendship.

A great demonstration of the Bahá'í fellowship takes place at the time of Nawruz, the feast of the beginning of the new year. The holiday begins on the first day of spring, March 21, and lasts twelve

days. It is an old habit of Persians to call on relatives and friends during these days. Sweets and refreshments are served, presents are given and people have a gay time. Naturally among the Bahá'ís the circle of friends is so large and contains so many different types of people, that it is astonishing to the neighbors. Sometimes the door of a Bahá'í home is wide open for three days, and the neighbors watch groups of callers walk in and out. They see a group of Zoroastrians in their flowing robes just about to leave the house, while two Muslims and three Jews hand in hand walk toward the door and shout, "Allah'u'Abha! Allah'u'Abha!" Look! How they embrace each other! What love! What joy! What is the meaning of all this? The perplexed neighbor will soon find out that those whom he calls Jews, Zoroastrians, or Armenians are known to each other by no other name than "Friend" or "Bahá'í Friend." It is this discovery alone that has already attracted thousands of souls, and will hereafter attract the whole world to the cause of Bahá'u'lláh.

"The oneness of the world of humanity shall be realized, accepted and established. . . . All mankind are the servants of the glorious God our Creator. . . . As He loves humanity without distinction or preference, why should we not love all? Can we conceive of a plan and policy superior to the Divine purpose? Manifestly we cannot. Therefore we must strive to do the will of the glorious Lord and emulate His policy of loving all mankind. . . . Therefore if we follow the example of the Lord of divinity, we will love all mankind from our hearts; and the means of the unity of the world of humanity will become as evident and manifest to us as the light of the sun."

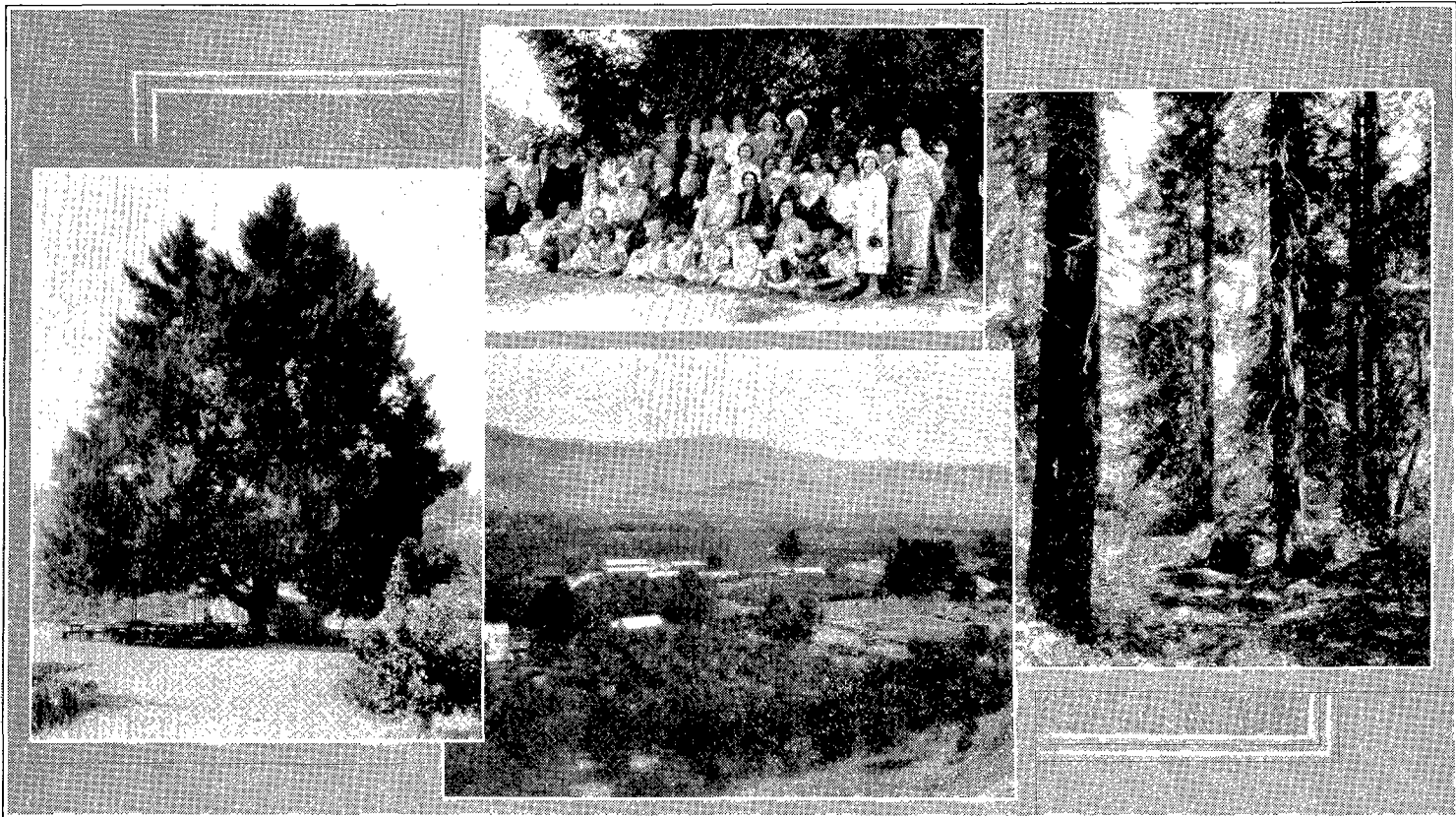
—'Abdu'l-Bahá.

THE CENTURY OF RADIANCE

HIS Holiness Bahá'u'lláh appeared from the horizon of the Orient and re-established the essential foundation of the religious teachings of the world. The worn-out traditional beliefs current among men were removed. He caused fellowship and agreement to exist between the representatives of varying denominations so that love became manifest among the contending religions. He created a condition of harmony among hostile sects and upheld the banner of the oneness of the world of humanity. He established the foundation for International Peace, caused the hearts of nations to be cemented together and conferred new life upon the various peoples of the east. Among those who have followed the teachings of Bahá'u'lláh no one says "I am a Persian," "I am a Turk," "I am a Frenchman," or "I am an Englishman." No one says "I am a Mussulman upholding the only true religion," "I am a Christian loyal to my traditional and inherited beliefs," "I am a Jew following talmudic interpretations," or "I am a Zoroastrian and opposed to all other religions." On the contrary all have been rescued from religious racial, political and patriotic prejudices and are now associating in fellowship and love to the extent that if you should attend one of their meetings you would be unable to observe any distinction between Christian and Muhammadan, Jew and Zoroastrian, Persian and Turk, Arab and European; for their meetings are based upon the essential foundations of religion, and real unity has been established among them. Former antagonisms have passed away, the centuries of sectarian hatred are ended, the period of aversion has gone by, the mediaeval conditions of ignorance have ceased to exist.

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

—'Abdu'l-Bahá.



Upper center: group of friends attending the Bahá'í Summer School at Geyserville, Calif. Left: the large fir tree under which many meetings are held. Lower center: View over the valley from Bosch Place. Right: a view of the beautiful redwood trees on the property. (See opposite page.)

A FORTNIGHT AT BOSCH PLACE, GEYSERVILLE

CLARA WEIR

THE Bahá'í Summer School at Geyserville, Calif., an institution undoubtedly destined to become an important center for Bahá'í activities on the Pacific coast, held its fifth annual session during July and August.

Bahá'í students and their friends from various parts of the West attended in large numbers. Bosch Place, located as it is on the main highway (seventy-five miles north of San Francisco) is easily accessible by every means of transportation. Some came by boat, via San Francisco, others by stage; some chose the railway, and many came by automobile, most of the latter carrying their own camping equipment—sturdy pioneers, all, from as far north as Vancouver, British Columbia, to as far south as Phoenix, Arizona. (It would not require much stretch of the imagination to see students arriving from the four corners of the states by aeroplane. While the environs are hilly, Bosch Place, also, provides sufficient level ground to accommodate the landing of aeroplanes which would, however, necessitate the cutting down of numerous prune trees.)

Housing conditions at Bosch Place are not only comfortable but unique. One feels that here is offered an ideal opportunity for spiritual regeneration, as well as physical relaxation in the country. Truly, the Summer School at Geyserville demonstrates the import of the statement of Bahá'u'llah, "The city is the home of the body, while the country is the home of the soul."

The natural beauties of Geyserville satisfy the aesthetic sense which is conducive to greater tranquility of spirit, a factor so very important to mental and spiritual growth.

Bosch Place is situated on a gentle slope of the mountains, planted to a considerable height in vineyards and fruit trees. Still higher the natural growth of redwood and eucalyptus trees begins. In the foreground is an orchard of prune trees with a level plain extending to the river and, beyond, another range of mountains rises verdant and pine-clad. Natural springs are numerous, and the water from these is piped to all parts of the estate.

Could a dramatist ask for a more ideal setting? What could be more commanding than a play presenting such vivid scenes as these: Scene I, under "the Big Tree"; Scene II, A lecture hall in the village; Scene III, Living-room in the Bosch home; Scene IV, The Redwood Grove? Enchanting! Yes, but enchantment not of a fleeting moment that lifts and is no more, but that which endures—the enchantment of reality. The setting is a necessary adjunct, of course, but "the play's the thing"; something which consists of real events having unity and interest; and the manifestation of "unity and interest" during the Summer School at Geyserville made a deep impression upon Bahá'í and stranger alike.

"The Big Tree," (a huge fir and what a beautiful symbol it has become) stands near the center of

Bosch Place. As many as two hundred persons have gathered beneath its shade. It is the gathering place for all activities. The morning devotion, the Unity Feast, the social hour, and committee meetings are held here. Should inclement weather (of which there was none last summer, however) prevent, or the evening dews chill the air, then the Bosch living room offers radiant hospitality. Here we often gathered to discuss important questions, stimulated by the morning lecture.

To the Summer School were invited not only the erudite of our own ranks, university professors, and advanced students, but others who were qualified by the necessary scholarly attainments.

While the purpose of the Geyserville Summer School is primarily for spiritual regeneration, and for the study and promulgation of the principles of Bahá'u'llah yet all who attended the session also felt the effect of intellectual stimulation. Those familiar with the college classroom noted that the direction was systematic and dignified, and the presentation of material typically academic, while an atmosphere of genuine good will and fellowship pervaded the lecture hall, making all feel welcome.

There were two principal lecturers, while five others also contributed an important share to the lecture course.

Since the Bahá'í principles are so universal in scope, the lectures covered a wide range, revealing many important aspects of the various subjects.

The first series traced the evolution of society from its beginning, in the organization of family life to its present development. The

speaker traced the correlation of the Bahá'í teachings with modern thought and human experience. "All humanity," he said, "is growing into an organization. We live a life of relations and nothing is isolated. The essence of all prophetic message is the social relation, and the goal of human endeavor is, 'the better way of living'."

PRESENT DAY tendencies in the economic field were outlined and a solution for the various problems confronting this country and the world in general, was presented. It was based, first, upon the plan of Bahá'u'llah, and, secondly, upon a complete understanding of our economic, political, and ethical institutions.

The necessity for international cooperation was stressed as one of the means of improving the economic situation. The same motivating principle in the conduct of individuals affects the conduct of nations and their relations to each other. 'Abdul-Bahá once gave the following diagnosis: "The disease affecting humanity today is the absence of love and the lack of altruism," and, again, in a tablet to one of the believers, he said, "When thou wilt compare the teachings of Bahá'u'llah with the requisitions and necessities of the present time, thou wilt conclude that they are to the sick body of the world the swift healing antidote; nay, rather, they are the remedy producing everlasting health."

"The Relation between Invention and Universality," a lecture by one of our University professors, revealed our progress in the field of invention since the advent of the steam engine, and showed the effect

of the various means of transportation and communication upon our national life, and upon international relations.

A discussion of "Universal Education" revealed the following factors which have contributed to international understanding in the Bahá'í era: the Suffrage Movement (1850), the Postal Conference (Paris, 1863), the influence of the International Education Association upon the rewriting of history books, the establishment of cosmopolitan clubs in universities, the exchange of faculties between countries; the establishment of the Institute of Pacific Relations, (by Dr. Ray Lyman Wilbur, President of Leland Stanford University), the International Chamber of Commerce, World Friendship Societies; the study of Esperanto, and comparative religions; the Religious Congress; the study of the race question; the Olympic games; and the recognition of the essential unity and interdependence of the world by President Hoover.

A lecture entitled, "The Abolition of Racial Barriers, and the Development of Latent Powers in All Peoples," called to mind the words of 'Abdul-Bahá spoken in Washington, D. C., "The world of humanity is like a garden and the various races are the flowers which constitute its adornment and decoration. . . . In their never ending variety man finds enjoyment instead of monotony. There is unity in diversity, one setting off and enhancing the beauty of the other."

THE SECOND continuous series of lectures was on "Comparative Religions," covering the divisions of

Hindu philosophy; the religions of China and Japan; of Greece and Rome; the Semitic religions, and Muhammadanism, concluding with, "The Aspects of Christianity," when the speaker made this significant statement, "One cannot discuss comparative religions without discussing "World Peace," and "Social Justice," which bears out the statement of Bahá'u'llah that "the foundations of divine religion are one reality which does not admit of multiplicity or division. Therefore the commandments and teachings of God are one."

There were round table discussions in the "Redwood Grove" which partook of that spiritual quality so inspiring and so uplifting to the human heart. The tall redwoods reminded one of the giant pillars of a cathedral, and when the sun, filtering through the brilliant foliage, shone upon the happy faces, one realized that no stained-glass window could produce an effect so lovely. 'Abdul-Bahá was again brought into our midst as vividly as in the days at 'Akká, for there were present some who had visited Him in the prison—others who had met Him in His travels, and some who had, recently, visited Haifa.

STUDENTS of the Summer School found relaxation in excursions to the geysers and to the petrified forest, while children, and their elders, too, enjoyed the exhilaration of aquatic sports in the river nearby.

A combined Unity Feast, picnic supper, and program on the picturesque Griffith estate will long be remembered as an outstanding event. Here, in a small but perfect

amphitheater various members of the Summer School found expression for their histrionic ability, and were there any newcomers who felt at all restrained this occasion dispelled any sense of strangeness.

So close was the bond of fellowship, so unified the purpose, so delectable the viands, intellectual and spiritual, offered by the Summer School, that when the session ended the students departed with great reluctance, not realizing, perhaps, that they, too, had brought something to the Summer School which

contributed to the building of an historic Bahá'í institution, an edifice destined to play an important part in the unification of the human world by the establishment of the great fundamental principles of Bahá'u'llah — "not through material means or political power; not through racial or patriotic power but through the divine power and breaths of the Holy Spirit," thus fulfilling the highest aspirations of the human race in the "Most Great Peace," and the establishment of the kingdom of God upon earth.

ABOVE THE TIMBER LINE

DALE S. COLE

WE were lost, hopelessly lost it seemed to me, in a dense forest at night. The heavy foliage above obscured the stars. The small lantern which my companion carried shed but a feeble circle of wan light. There were no signs for guidance but the moss on the trees. I was utterly bewildered and would have despaired entirely had it not been for the confident bearing of my friend. Somehow even in our extremity, he seemed calm, assured and serene.

The natural beauty and grandeur of the forest was changed into foreboding. The stately trees loomed as great obstacles. They seemed to be labeled—"doubt," "perplexity," "apprehension," "fear." There were the prickly low briars of selfishness and greed. There were the impenetrable bushes of economic maladjustment. There were the sharp thorns of misunderstanding and ignorance. The illusion

was so over-powering and so analogous to world conditions that I could not help commenting upon it in doleful syllables, thinking that perhaps thereby the feeling of desolation would be swept away.

"Our condition may be strange, in that we are temporarily lost, but it is not surprising," my companion replied. "Do you not remember the words of Bahá'u'lláh? 'The thin eyelid prevents the eye from seeing the world and what is contained therein. Then think of the result when the curtain of greed covers the sight of the heart. Say, O People! The darkness of greed and envy obscures the light of the soul as the cloud prevents the penetration of the sun's rays.'"

I did not reply and we trudged along silently for a time.

"Look!" my friend suddenly exulted, "there are trail marks on those trees. Surely we have hit upon a way out."

“Do you think we can follow them,” I asked, “with only this weak, little lantern of human understanding to furnish light?”

“We do not have to rely solely on that lantern,” was the reply “There are other sources of light.”

AND THEN AS we picked our way slowly through the forest, he continued:

“Never before has humanity so needed a long-range, broad-guage view of life and affairs as today. Individuals and nations yearn for some measure of assurance. In the chaotic and disturbing conditions existing we are likely to lose sight of the forest and see only the trees—just as they appear as obstacles to us now, although under different circumstances we appreciate their beauty and utility. If one focuses attention closely on some detail it gains in relative importance until the significance of the whole may be entirely obliterated. It is quite natural that human beings should concentrate on the woes which affect them intimately and personally. See how our present predicament has forced an illusion upon you.”

“I know,” I replied, “but when large numbers of people become disturbed, are destitute of assurance and feel insecure and fearful, they are indeed in an unstable and sorrowful condition. They seem lost in a forest of vicissitudes over which they have little or no control.”

“Yes, could a world-wide referendum be taken, as to what humanity most desires at the moment, undoubtedly the vote would be overwhelming for assurance and a measure of security, for some assurance

that all this suffering is not to be repeated and that things are going to turn out all right.”

“Human precedents,” I answered, “have proven to be inadequate guides. Are we beginning to realize that we must look elsewhere in our search for assurance and security? To the other sources of light you mentioned?”

“Certainly, but one of the hardest lessons to learn in this connection, is that assurance and security are states of mind. They can be attained without recourse to the material influences in which we live, but not without effort, for assurance and security rise from spiritual foundations.

“Humanity is crying out for assurance. It must come if civilization is to progress, and the attainment of it must begin with the individual. One calm, assured person even among many who are not, has a stabilizing and inspiring effect on the others. It is important for as many as possible to attain and radiate assurance, that others may be tranquilized and the affairs of the world be placed on a plane where continuity of progress will be certain.

“‘Abdu’l-Bahá tells us ‘that a material man lets himself be worried and harassed by little things but a spiritual man is always calm and serene under all circumstances. If a person is confirmed in the accomplishment of the services of the Kingdom, his worldly conditions are of secondary importance.’*

“Thus is a correct perspective clearly established. Worldly conditions are of secondary importance. Undoubtedly many have placed them first, and the conse-

*Divine Art of Living p. 12.

quence is the avalanche of troubles and vicissitudes which beset the world.

“ ‘Abdu’l-Bahá has gone further and defined the object of life for our guidance, that we may direct our efforts effectively. ‘The object of this life is the attainment of the spirit, the manifestation of the fear of God, the acquisition of the love of God, the attainment of the good pleasure of the Lord of Mankind. If a man characterizes himself with these God-like attributes he will become freed from all ties of this mortal world, the light of God will shine in his heart, he will hear the voice of the heavenly angels, he will be surrounded by the confirmations of the Holy Spirit, he will become an irradiating center of the perfect names and qualities of the Merciful and a light through which the darkness of the world of humanity is dispelled.’ ”*

He paused a moment and looked about.

“See, the trail is becoming easier.”

So engrossed had I been in his discourse, that I had not noticed that we were now on a well marked forest pathway.

“Please continue,” I requested as he started off at a brisker pace.

“Thus in this one paragraph the aims of life are clearly set forth, and not only are the individual rewards made clear but the potentialities for influence on the world are sung in such glowing words, that we need search no further for the way to assurance and usefulness.

“ ‘Abdu’l-Bahá has also said: ‘The world needs more happiness and illumination. *The star of happiness is in every heart.* We must

remove the clouds so that it may twinkle radiantly. *Happiness is an internal condition.* When it is once established man will ascend to the supreme heights of bliss. A truly happy man will not be subject to the shifting eventualities of time. Like unto a king he will sit upon the throne of fixed realities. He will be impervious to outward, changing circumstances and through his deeds and actions he will impart happiness to others. A Bahá’í *must be happy* for the blessings of God are bestowed upon him.”**

“The problem each individual has to face today, more than ever, is how to be happy in the midst of adversity. It is clearly incumbent that this station be attained in order that we may be of the utmost service to others in sharing their burdens and in bringing assurance to them.

“First the true aims of life must be recognized and secondly we must learn what real happiness is. Both of these lessons have just been recited in the words of ‘Abdu’l-Bahá.”

THE WAY is not left unmarked from this point for we have the guidance of Bahá’u’lláh in these words—

“ ‘When the lamp of search, effort, longing, fervor, love, rapture, attraction and devotion is enkindled in the heart and the breeze of love blows forth from the direction of Unity the darkness of error, doubt and uncertainty will be dispelled and the lights of knowledge and assurance will encompass all the pillars of existence. Then the ideal Herald will dawn as the true morn from the divine city with spiritual

*Divine Art of Living p. 14.

**Divine Art of Living p. 19.

glad tidings and awaken the heart, soul and spirit from the sleep of negligence with the trumpet of knowledge. Then the favors and confirmations of the eternal Holy Spirit will impart such a new life that one will find himself the possessor of a new eye, a new ear, a new heart, and a new mind and will direct his attention to the clear, universal signs and to the hidden individual secrets.**

"If we make the effort to attain individual assurance, surely we will be helped, and as the number of assured individuals increases, new attributes will be manifested which will place the affairs of the world in true perspective and significance."

"Then we must try hard to be assured and to have faith," I interrupted.

"Yes, and less we place undue importance on this life, 'Abdu'l-Bahá assures us* that our stay on this planet is relatively short and that we may expect many troubles here, but that life does not culminate in this transitory existence. 'There are many worlds of light. For even as the plant imagines life ends with itself and has no knowledge of our existence, so the materially-minded man has no knowledge of the other worlds of consciousness.'

"But those who have real sight know of other worlds, celestial ones, where the darkness which enshrouds this one does not exist. All the Prophets knew of these worlds and renounced 'everything material and gave their hearts to the heavenly world.'

"Suppose, for a moment," my

friend continued, "That it were impossible to progress in this world. There would still be the worlds to come. But it is not impossible to progress here. Much can be done to illumine even this dark world. All that we have to do is to follow the instructions given in order that we may enter, partially at least, the worlds of light here and now. 'This is the fruit of the tree of creation, to be freed from the darkness of the planet in order to enter the worlds of light. This is the object of existence; this is the fruit of the tree of humanity.' "

For the last half hour we had been climbing steadily. The going was rough and we were both breathing rapidly. Stopping for an instant to rest, we glanced about.

"Ah, look!" my companion exclaimed. A patch of starry sky was visible. "The timber line is just ahead."

Soon we were above it and out of the forest but we did not stop again until several hundred yards higher up along the trail. Looking back, that great forest in the valley, which had held us prisoners, spread its vast extent darkly in the bright light of the moon.

"Where are your obstacle trees now?" my friend inquired.

"Down there, just below, where they were."

"Show me one."

"Why, I can't. All we can see now is the forest, all of it, not just single trees."

"And it is beautiful is it not?"

"Yes it is," I replied, "even by moonlight. How much more beautiful it will be in the morning's sun!"

*Divine Philosophy, pp. 118, 119.

**Divine Art of Living p. 24.

LETTERS HOME

KEITH RANSOM-KEHLER

The author, distinguished lecturer and writer in the Bahá'í Cause, is at present making a world tour in behalf of this Cause. She is generously sharing her impressions of the Far East with readers of the Bahá'í Magazine in a series of brief descriptions which she chooses to entitle "Letters Home."

SPLENDOR of splendors!
I have seen Nikko!

As long as I live I shall miss Nikko and long for it as for a well-beloved person. I stood in a hearty downpour, unconscious of wet feet, puddles and staring strangers, taking my last look at the never-to-be-forgotten beauty of the Yomeimon (Day-spending Gate) as one would fill one's eyes with a loveliness too perfect to be understood, too sublime to be neglected, too up-lifting to be relinquished. And through my vitals jagged and twisted the sharp cut of the parting pang that has not searched me for many years.

Here was all the poignant ache of Beauty in a sumptuous, a magnificent mood. I recalled my enraptured wanderings through Rouen, my spell-bound view of the Sphinx, my visit to the Daibutsu—everything that had ever cleansed and relieved and released and intoxicated my soul, and there crept over me again a realization of the wondrous, and an incommunicable gladness, as at the dawn of the world's first morning.

Who can endure bare Beauty without an agony of longing for her uninterrupted presence, and who possesses the hardihood to remain long in her abode? The heart swoons from its unwonted expansion, and the eyes dazzle to sudden blindness with stabs too bright to bear.

The rich brocade of pine branches

against a soft gray sky, as one mounts an ancient avenue between mossy stone walls, gentle with out-cropping ferns and the stealthy stroke of lichen, sets the mood for the wonders that are to follow. But even before the peaceful climb begins the first sight of the "Sacred Bridge," a buoyant structure of red lacquer spanning the hoydenish Daibu river, gives a lilt to ones spirits and a promise.

Beauty is based on an harmonious diversity that is recapitulated into perfect unity. There is not one false note in the sublime symphony of the Toshogu Shrines: from the faintest trace of jade or gold on a facade to the complete relation of the architectural mass there is a mighty coordination. If concinity could be used of things instead of words, it would apply perfectly.

One's progress from the first Torii (the two-uprights with a cross piece that always marks the entrance to a Shinto Shrine) to the Shrine itself is a record of progressive astonishment and grandeur that reaches its climax at the Yomeimon Gate and its exotic denouement at the Shrine itself.

AN ATTEMPT to describe Nikko would be like an attempt to describe love or prayer, or those wistfully-remembered moments when God turns His merciful glances toward the trivial seed-plot in one's heart and suffuses it with the fragrant breath of His tenderness.

At Nikko Beauty is neither august as in Egypt, majestic as at Kamakura nor dramatic and energetic as at Rouen; here she is elegant, sumptuous, magnificent.

Fifteen thousand men worked for twelve years to complete this monument to the great Iye Asu, the Founder of the Tokugawa Shogunate, at the right hand of whose lineal descendant I was seated on my first day in Tokyo.

Nothing but pure joy, a great exultant realization of the boundless rhythm of creation, a daring flight to the iridescent realm of holy dreams could have made an accomplishment like the Nikko Shrines possible. One remembers the words of Baha'u'llah concerning those servants who "when they mention their Creator, all things will mention with them the same." Hills, river, rocks and forest combine with the thrilling spot of worship and commemoration "to draw us from ourselves and from the world unto the shore of" God's "presence and communion."

The infinitude of detail would be elsewhere bewildering; the opulence of ornamentation would be ordinarily vulgar, but here every touch is indispensable, every fleck an added grace.

The whole scheme cries, a jubilant shout, with color. The general background is red, indescribable in its subdued but joyous tone, with black to balance and off-set it, and gold to maintain the magnificence of the Shrines' purpose—the habitation in this world of those lofty beings who would here renew human ties and bestow their benison upon those left to struggle with earth's problems.

Even yet the breathlessness and

wonder of this adventure so fills me that I am unable to remember or understand why front upon front, grille upon grille, cornice upon cornice, jade, pink, orchid, maroon, gold, cobalt, peacock beside a veritable concourse of miniature figures did not seem tedious, overwrought or decadent? But the eye mounted hungrily from detail to detail filled at last with a delicate ecstasy before the bewildering astonishments of the Yomeimon Gate and the unexpected rarity of the Karamon. Here, tree-trunks gnarled and carved with dragons and plump petals are partially plastered with white chalk. The conception of the detail is as fantastic and wilful as the whole is unified and gorgeous.

Just as in the Grand Canyon one has the somewhat guilty feeling of having surprised God at work, so here one has the odd sense of having penetrated those hidden recesses of man's soul where Beauty suckles her nurslings with streams of living water and hopes too high for earth.

THE RAIN, which fell steadily, lent its soft, calm influence to the perfect spell. The dread of waking, the feeling of a glorious dream, the realization that its aching beauty would fade by degrees, leaving the world a little gaunt and pinched where loveliness had stood full-panoplied; this, and the sense that one could endure no more; that the heart was too straight and the mind too cramped for this relentless onslaught of the hosts of joy brought again the words of Baha'u'llah; "hearts are troubled because of Me and minds cannot grasp Me."

Frantic for relief I visited the adjoining shrine of Futara-San; then

in a frenzy of anguish lest the closing hour should come before I could see Toshogu again, I ran back breathless to assuage my home-sick eyes on the gigantic bas-relief of chrysanthemums that decorate the side walls inside the Shrine enclosure, and to beat the wings of longing once more against the diaphanous grilles extending from the Karamon.

The multiplicity and rare delicacy of the wood-carvings everywhere are emphasized in the flights and clusters of animals and birds across this brilliant cloister.

When Whistler concluded that "the story of the beautiful is already complete, graven in the marbles of the Parthenon and broidered with the birds upon the fan of Hokusai at the foot of Fujiyama" he should have carried us one step further to where she sits enshrined forever amid the glories of Nikko.

The reverence, the eagerness, the appreciation with which the Japanese view this monument to their innate taste and devotion was impressive. Coolie and peer, student and geisha wander wrapt from spot to sacred spot.

Inside the loggia of the Yomei-

mon are quaint and portly vessels of the sacred wine contributed for the priests of the Shrine by those wishing to honor their ancestors, or to win favor from them. Even these containers are artistic and in keeping with the charm of the whole.

Two hundred steps lead to the tomb of the great Iyeasu, up which young and old, clad in white with the typical pilgrims' staff, toil to the honor of their ancestors.

From the facade of the Sacred Stable is taken the detail of the world-famous representation of the three wise monkeys.

As I turned to look upward from the entrance level of the Shrine back to the platform of the Yomeimon I did not attempt to control my grief at the stabbing thought that perhaps my eyes would be divorced forever from the rapturous sight of its uplifting glory.

"Beneficent rivers of tears flow
at the finger of pain
And out of the cloud that smites
beneficent rivers of rain."

I was saying farewell to one of life's deepest and most joyous experiences: spontaneous tears were the only appropriate tribute that I could pay.

"The true test of personality is not the man, but the range of his interests. What causes does the man espouse? With what great thoughts is he familiar? What ideals lure him on? How large a section of the world does he care for in a vital, responsible way, thinking, planning, working for its welfare, its improvement, its advancement? The magnitude of the ends one sees and serves is the true measure of one's personality. Call the roll of the great. Study their activities. It will be to discover that he only is great in mind who has fastened upon some great idea, some lofty cause, and that he only is great in heart who has flooded the world with a great affection."

—E. W. McDiarmid.

BAHÁ'Í PIONEERS

A Short Historical Survey of the Bahá'í Movement in India, Burma, Java Islands, Siam, and Malay Peninsula.

SIYYID MUSTAFA ROUMIE

Jamal Effendi, accompanied by the author, Mr. Roumie, during two years of pioneer missionary work in India, found no difficulty in obtaining access to the leading people of many important Indian states including high government officials and rulers themselves. Everywhere Jamal received a warm reception and his message was listened to courteously.

In 1878 they left Calcutta for Rangoon. Here their mission was highly successful, and in a short time the Bahá'í Cause was widely promulgated in spite of some instances of attempted persecution.

After establishing the Cause in Rangoon the missionaries went, early in 1879, to Mandalay where they laid a good foundation for the Bahá'í Cause.

Several years were spent in missionary journeys to Burma, Mandalay and the chief cities of India. Then Jamal Effendi and the author left for more distant journeys to Singapore, Java and the Celebes Islands where they met with extraordinary adventures.

DURING our stay in Macassar we became well known as experts in the healing of the sick and the soothing of nervous ailments. With the supreme power and help of the Greatest Name we were able to heal many of the sick, and those who thought themselves possessed by evil spirits were also relieved by our prayers. Through this healing work we were able to deliver the message of Bahá'u'lláh to every one with whom we came in contact; and when the time arrived for us to depart, it was only with the greatest difficulty that we were able to tear ourselves away from these people who had begun to depend so much upon us.

From Macassar we proceeded in a small sailing vessel to a seaport of the Celebes islands called Pari Pari, then ruled by a native inde-

pendent chief called Fatta Aronmatua Aron Raffan, which means "The Great Monarch and King of all Kings." On our arrival I went directly to the customs official to ask permission for landing. The officer in charge gave me a pony on which to ride to the royal palace—a palace built of bamboo—to obtain this permission from their King. The King, who was advanced in age, was eagerly awaiting our arrival and watching with a telescope through the window of his palace. As soon as I entered the royal palace the King got up from his seat and warmly embraced me saying that he was happy to see his honorable guest. Then he eagerly inquired the whereabouts of Jamal Effendi, who, I replied, was still in the ship awaiting for his royal command to disembark.

When I entered the royal presence I saw there two envoys sent to the King by the Dutch Governor of Macassar with a private letter to the King indicating the arrival of the two visitors—Jamal Effendi and the writer—and requesting the King to refuse any help that they might request for the purpose of making their journey into the interior of the native states; for the letter stated these two men were necromancers, and would use the art of enchantment to win the chiefs and their subjects for their mystic religious rites.

The King was not favorably impressed with this defamatory letter.

In fact he was noticeably annoyed by it and in an angry tone he said to the two envoys, "These venerable visitors are our guests and under our protection, and the Dutch Governor should not interfere with our religious affairs. This is my reply to his offensive letter, and an unofficial message which should be conveyed by you to him." The envoys, thunderstruck, immediately retired disheartened and unsuccessful in their hostile mission.

The King enjoined upon the customs official to apologize to Jamal Effendi on his behalf for not being able to do him the honor of a public reception, and directed the customs official to accommodate the guests in his own house. This was done, and we were honorably received by this official. The day after our arrival we were summoned to the Court to have an audience with the King. We were warmly received by him. He embraced each of us and bade us be seated close beside him. After the usual salutations and politenesses, he inquired about our voyage and the object of our unexpected and delightful arrival at such an unfrequented spot.

With perfect sincerity and candor, yet with tact and sympathy, we explained to him our whole missionary adventure in a way calculated to produce interest and satisfaction on his part. The King was exceedingly delighted and asked us to call again on the next morning. So on the morrow we were again furnished with ponies and rode a distance of about two miles to the palace, and this time had audience with the Queen and also with the princes. In fact we found ourselves becoming very intimate with the King and all the royal family.

THE KING was suffering with an ugly disease called psora. His whole body was covered with scales like fish scales which caused constant irritation and itching. His skin was so sensitive that he could stand but little clothing and so he wore but very few garments. Jamal Effendi had inspired such faith and admiration in the King as to make him confident that his spiritual visitor could heal his painful disease, and he requested this of Jamal. The latter replied, "We are not qualified physicians or trained in the healing of material ills. But we will earnestly pray for divine guidance, and by means of that try to find the remedy for you."

When we returned home we consulted and prayed together for the solution of this problem and responsibility which the King's sickness and his faith in us had placed upon us. The results were, as the reader will see, a remarkable confirmation of the fact that no matter what the difficulty, Bahá'ís will find a heavenly guidance through consultation and prayer.

Having sought the guidance, then, we immediately proceeded to act. We went out to the neighboring jungle to search for medical herbs, as we had nothing of this nature with us. We found many trees of cassia fistula with its abundant fruits which are mildly laxative. We collected some of these fruits; and going further into the jungle found some plants of jungle mint and gathered the leaves of this also. We sought to be guided in the collection of other plants and herbs, continually using the Greatest Name while we were engaged in this extraordinary search. We brought them home, and praying also the

while, prepared from them a brew, and also a purgative from the casia. We had a few cakes of carbohc soap with us fortunately, and we prepared three bottles of oxymel combined with vinegar and sugar, and took all of these preparations and the soap with us to the royal palace the next day. We gave four doses of the purgative to the King on alternate days, and gave him nourishment in between times. Every day he had a hot bath with a strong application of carbohc soap, taking internally some of the herb brew we had made and the oxymel.

As the natives were unable to carry out any of these services, even

the bath, the writer personally executed everything necessary. It took more than a month to soften the skin and gradually bring it to a smooth and velvety condition as before this sickness. Finally through divine confirmations and the glorious powerful effects of the Greatest Name, we succeeded to a certain extent in affecting a cure. After all, the faith of the old King was certainly a great factor in his remarkable recovery. Needless to say, the royal family were greatly impressed because of this healing, and were won to our friendship and to attachment to our Message more than ever before.

(To Be Continued)

SEEKING AND FINDING

BY ONE WHO HAS "SOUGHT" AND "FOUND"

Chapter 1.—Introduction

"O people, avail yourselves of the Day of God. Verily, it is better for you to meet Him in this day than in any upon which the sun rises, were you of those who know!"

Bahá'u'lláh.

WHY was I born? Why did I ever come here? Where did I come from and where am I going? Is there a God, if there is where and what is He?

These are the questions that the *Youth* of today is asking, and these questioners will not be satisfied and happy until they have discovered the perfect answers.

There is nothing *new* in these questions. They are youth's age-old problems. Possibly the only difference may be that today the young people are so delightfully frank and open about everything that we hear more about them than formerly.

Fathers and mothers, these were your problems, they were mine too. Perhaps you had them answered early to your satisfaction, or perhaps you did not. Possibly you gave up the struggle before you got very far for it is always easier to go with the tide, or because you could not find the one who could give to you the complete and perfect answers.

You may have stepped out of the current of generally accepted opinions and built up your own 'personal philosophy', that temporarily, at least, brought a certain satisfaction. Most boys and girls go thru these phases in their endeavor

to really *know*, and know that they know.

MANY CHILDREN are born into this world with a wish, a longing, and a realization that they have come for a definite purpose. Sometimes it may take a long time to discover its meaning but thru seeking one 'finds' and thru knocking the doors are 'opened'.

At nine years of age I told my mother that I felt I had come into the world to do something for Women. Whether it was to write a book, or invent something, I did not know, but that I did not want to go until I had done it. I have since come to the realization that just to have been born in this 'Great Day' is sufficient destiny for any woman whether a book is written or an invention ever materializes.

BORN, THE daughter of a Canon in the Episcopal Church, with devout Christian parents, I found myself at a very early age fearing that I must some day "Go to Hell"—(wherever that was) because I just could not feel or believe all that my family seemed so ready and willing to accept. Each remonstrance on my part would bring the well remembered answer "You must accept it on Faith". What *was* that thing they called faith, it did not mean a thing to me. Why should I accept anything that seemed unreasonable and that could not be logically explained so that my mind, as well as my heart, could accept it?

Sometimes I would have a distinct experience as if I were way up in the air looking down on the streets (this was before the days of air-planes). The people seemed

like tiny ants racing around making a great commotion over nothing. What was it all about anyway, this thing we called "Life"? That experience recurred several times, especially, as I recall it, between the ages of seven and seventeen.

Well the "Thrilling Adventure" of spiritual Life began! It has been a longer and more hazardous voyage of discovery than I imagined, but I 'started' so could never turn back.

The reason for humbly recording these experiences now is because I have found the "Key" that has opened every door, and it is therefore my hope that this spiritual autobiography may point the arrow for some other young traveler who is in as much of a tangle as I went thru.

DURING ADOLESCENCE, ill health, to such an extent, overcame the body that a cry for release went forth. In response to this call there seemed to be a wee small voice down deep inside that replied "You have not yet done what you came for."

The effect was electric! An inner motion took place that brought a realization of the purpose of existence, and in a comparatively short period of time complete restoration to health and vigor resulted, thru the application of scientific and spiritual remedies—largely electrical treatments—and—Prayer.

Later, the death of my Mother (my Father had died before then) made possible an Art Training in New York, which led on into ever expanding fields.

Having more or less cut loose from the orthodox paths, I began searching everywhere for more

Light. Drinking from first one fountain, then another — New Thought, Christian Science, Unity, Theosophy, Psychology, Science. Each of these offered something that the others did not, and every one of them slaked the thirst for a time, up to a certain point—but then came that ever-appearing twilight zone I called it, and discouragement again descended.

Was the journey never to end? Why these inner longings and ideals if they could not be satisfied? *Where* could one find a "Guide" who really *knew* the Way?

Then arose the surgings of the questions concerning marriage and divorce and individual freedom (The matter of Birth-Control and Companionate Marriage were not then so popular). Each brought more questions. I found so many theories and viewpoints but who was right? Was there no one who "Spoke as one having authority"? Was there such a thing as happy married life? What was the basis upon which such an existence could be built that would carry thru hardships, storms and stress of a changing world?"

THEN WITH ART Course finished—I found myself Director of a Department in one of the most perfectly equipped Colleges of Modern Education. There the inner unrest and longing grew more intense.

In early childhood I had been taught "Seek ye first the Kingdom of God and all things shall be added unto you." This was supposed to be a Christian Institution, at least it was carried on in a Christian land. Those words burned in like fire! *Where* in that College was

the Kingdom being sought? By this time I was again studying the Bible and had never really lost my belief in prayer, even though many other things had experienced their shaking and siftings and questionings.

Every *material* perfection appeared in that Institution. Every device for the *physical* progress and advancement of the hundreds of students, but *where* was there any sign of "Seeking first the Kingdom"? If one mentioned God, the Bible, or sometimes even Browning, they were opposed by the growingly large group of pupils who were being dominated by the rising tide of Atheism.

The heart grew faint, it sickened at the very perfection of these externalities on one hand and the absence on the other, of any means for the quickening of the inner Spirit of those young people who were supposedly fitting themselves for "Life."

I loved my work. Some of the students both boys and girls were my real friends, and we often gathered to discuss these and other matters. They were apparently just as much at sea as I was.

Although outwardly every comfort and luxury surrounded me, life became unbearable. It was as though I had lungs but was not breathing thru them. I felt that I would suffocate. So, early each morning I went farther out into the country with my favorite copy of Emerson, Browning and sometimes my New Testament to seek a union with Reality—with God. I left behind me the man-made institution as I sought Divine Tuition.

The Spiritual unrest could not be

conquered and my soul cried out to "Go forth and find God. A God that could be understood, be revered, be loved and served, and also of whom I could speak without fear of misunderstanding.

My resignation took effect at the end of the College year, and another door immediately opened as it always does, to the sincere seeker.

The six weeks that followed were spent in the mountains with two kindred souls, man and wife, who were equally aware of the lacks in Education at that time.

The "Harvest" of those Mountain-weeks could never be written. Suffice it to say that a simple Educational Plan was worked out which was founded upon the pedagogy of the New Testament and provided an opportunity for the whole of life to be developed, naturally and unconsciously. It still stands, carrying on its splendid and unostentatious work in the upbuilding of nobility and spirituality among some of the best of the Youth of America.

Notwithstanding the joy in this pioneer work which I served with all that was in me for five years, I was not satisfied, and my search continued.

WHILE STILL there, one day, a devoted servant of the Bahá'í Cause came as a guest to that spot, and that same evening delivered the Message of Bahá'u'lláh to a group of seventy-five men, women, and young people who gathered together for that purpose in a New England Barn, where once hay had been stored.

Here at last was a religion that was in perfect accord with Science and Reason! This was the next step in Spiritual Evolution! Here

was a program that provided the "Remedy" for the ailments of the body-politic! Something that was not tearing other religions *down* in order to build itself *up*. A "Universal Outlook" that brought order out of chaos and utilized all Truth that had been given to man since the human journey began without carrying forward its superstitions and imaginations.

As I listened intently my questions were answered, my longings were satisfied and I knew that after much wandering I had found my "Home". That the battered ship had at last found its "Port".

Very distinctly was I conscious of a great nearness to my dear Father and Mother who apparently were exhorting me to listen, that this was the Truth which I had sought. A strange realization came to me that with an inner ear I was listening to something that I knew all about before I was born.

The Bahá'í speaker became as a door thru which the Soul entered,—and—it beheld only "The Light"!

In later chapters it will be my great joy to "cruise" upon the Ocean of the Love of God, sharing with you incidents and stories that will reveal the ecstasy and joy of finding—and meeting face to face the "Beloved" of all the Worlds.


"Whatsoever question thou hast in thy heart, turn thou thy heart toward the Kingdom of Abha and entreat at the Threshold of the Almighty and reflect upon that problem, then unquestionably the light of truth shall dawn and the reality of that problem will become evident and clear to thee. For the teachings of His Highness Bahá'u'lláh are the keys to all the doors."

(To be continued)

CHINA AND AMERICA IN HAWAII

MUI KING CHOW

This is part of an address delivered by Mr. Mui at a Pan-Pacific Program in Honolulu. Mr. Mui is Chinese Consul in Honolulu. He has been a student in Lingnan University, Canton; the University of Chicago; the Massachusetts Institute of Technology and Oberlin. He has a remarkable record for achievement.*

HINA and Hawaii are several thousands of miles apart. Commercially, these two lands have grown closer and closer together during the past century. The Pan-Pacific Union, as we all know, is an organization which aims to develop international good-will and friendly cooperation among the nations bordering this greatest of oceans, the Pacific. Needless for me to repeat here that the past records and accomplishments, especially those important conferences of the Pan-Pacific Union, are highly praised by people of every land. May I take this opportunity to pay my high respects to Mr. Alexander Hume Ford, founder of this notable organization.

Modern scientific means of communication and modern scientific experiments have not yet eliminated all of the obstacles to a perfect international understanding and goodwill. False pride and prejudice of one particular nation or against one particular race cannot, and must not survive. Prejudice, after all, is nothing but a by-product of ignorance and misunderstanding; ignorance of the custom and cultures of others; misunderstanding of things which may appear to us casually or at random. Below the veneer of the outward appearance of things, however, we can always see, if we are to possess a

genuine spark of what has been called "The International Mind," that human beings, irrespective of their race or nationality, are more alike than they are different. Into walls we must and should place windows which look out far and wide on the behaviors, concepts and sentiments of our fellow creatures. We must supplant misunderstanding with understanding; we must substitute tolerance for intolerance. If from time to time we seek to understand and appreciate the customs, modes of living and all other things that pertain to the national life of another country or another people, we are rendering valuable service to the cause of international goodwill and international friendship. It is in this respect that I consider myself exceptionally fortunate, in behalf of the people of the Republic of China to bring to you their greetings and their message of goodwill.

China has been interpreted in a thousand and one ways by various observers. But whether their interpretation has been reasonable or ridiculous, one thing seems to be certain: that is, that China will eventually play a spectacular role in world politics and in international commerce and trade.

During the past two decades, China has been fighting for a republican form of government, based upon Dr. Sun Yat Sen's "Three

*Reprinted from the Mid-Pacific Magazine.

Principles of the People," which aim to secure for China a position of independence and equality among the nations, and to establish in China a government of the people, by the people and for the people. Much blood has been shed so that these principles may triumph. China now stands at the threshold of a new era, its era of reconstruction. China today is fighting for international and social justice and is equally opposed to imperialism on one hand and communism on the other. The Chinese people are willing to fight and die for these principles. With this new spirit imbued in the minds of the present generation, just as surely as the sun will rise in the East, so surely shall China play a significant part in the affairs of the world and in the society of nations.

Now let us see what role China assumes in the field of international commerce. We all know that the whole world is suffering from economic depression. Over-production is the order of the day. To remedy this disease it is imperative to have new outlets for things produced, that is, to find new markets. The greatest undeveloped market in the world awaits you in China, if you care to take advantage of it. In spite of all sorts of impediments and a world slump in trade, the commerce of China has steadily increased. That she can consume a good portion of things overproduced by other nations is beyond any question of doubt. Not long ago several trade commissions visited China from foreign countries for

the purpose of securing Chinese trade. In order to use China as a market for their surplus goods, however, foreign nations should obtain the goodwill of the Chinese.

As you know, friendship between China and the United States, and particularly the Hawaiian Islands, has been more than cordial. As far back as 1789 Chinese landed in Hawaii. Commercial relations have ever since then been established between China and the Islands. According to a recent survey, out of 583 retail stores in Honolulu, 281 are operated by Chinese, and these range from grocery stores to banking institutions. Statistics show that there are 300 Hawaiian-born Chinese teachers here in the public grade schools, high schools and universities who are all helping to build Hawaii's progress and prosperity.

Theodore Roosevelt once said, "The Mediterranean era died with the discovery of America; the Atlantic era is now at the height of its development, and must soon exhaust the resources at its command; the Pacific era, destined to be the greatest of all, is just at its dawn."

Hawaii, situated in the middle of the Pacific, at the ocean's crossroads of American civilization, is helping to establish this new era in the history of mankind for linking the Orient and the Occident in a bond of international friendship and goodwill. The Chinese people are eager and anxious to contribute their share to the development of this bond and to assist in blending the two cultures and two civilizations into a harmonious whole.

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STANWOOD COBB *Editor*

MARIAM HANEY *Associate Editor*

MARGARET B. MCDANIEL *Business Manager*

CONTRIBUTING EDITORS

Great Britain, Mrs. Annie B. Romer; Persia, Mr. A. Samimi; Japan and China,

Miss Agnes B. Alexander; Egypt, Mohamed Moustafa Effendi;

International, Miss Martha L. Root.

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THE UNIVERSAL GRAVEYARD

WAR is a grievous calamity. It begins and ends in disaster . . . What is this land, this earth? Is it not this: that for a few years we live on this earth, then it becomes our grave, our cemetery? Eternally shall we be beneath it. Now is it beneficial or kind to engage in war and strife for an eternal cemetery? Many generations have come and have lived for a short time on this earth and are buried under it. It is the universal graveyard of humanity. Is it praiseworthy that we engage in warfare, shedding blood, destroying homes, pillaging the wealth of nations and killing little children . . . ? Is it worthy that we sacrifice eternal life and the everlasting soul of man for the sake of a little dust?

“There is no doubt that God is displeased with this. There is no doubt that the perfect man will not approve. Justice and equity will not permit it.”



“Praise be to God, all the people who have accepted the teachings of Bahá'u'lláh are peace lovers and are ready to sacrifice their lives and forfeit their fortunes for it. Now let this standard be hoisted in the West, and many shall respond to the call. Just as America has become renowned because of her discoveries, inventions and skill, famous for the equity of her government and colossal undertakings, may she also become noted for the Most Great Peace . . . Like unto a spirit this ideal (Universal Peace) must run and circulate through the veins and arteries of the body of the world. There is no doubt that this wonderful democracy will be able to realize it and the banner of international agreement will be unfurled here to spread onward and outward among all the nations of the world.”

—‘*Abdu'l-Bahá*

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The Holy Spirit is the only power which will ultimately unite and harmonize the races and nations of the world. The Cause of God is the only panacea which will heal for all time to come the social, economic and political diseases of mankind. . . . Human power is limited in its influence. . . . But the divine power unites nations and peoples and cements them together in the bond of brotherhood and peace for ages and cycles.
—'Abdu'l-Bahá.

"I DO NOT pose as a preacher, but let me tell you," said Mr. Edison to Mr. Babson, "that if there is a God He will not let us advance much further materially until we catch up spiritually. A great fundamental law of science is that all forces must be kept in balance. When any force goes off on a tangent, there is a smash."

A very remarkable statement by Sir Arnold Wilson discloses the true cause of the present world crisis. He said, "The tendency to extol and exalt a standard of living which is purely cerebral is the cause of much unhappiness and discontent. A purely intellectual standard of life entails misery, futility, and eventual decadence."

Therein we find the trouble with our present civilization—that it is an expression too much of the purely intellectual powers of man devoid of moral and spiritual responsibilities. Never before have the rational powers of the human race so fully expressed themselves in every phase of living. Analysis revealing faults and limitations in accustomed implements or methods have been followed with almost magical celerity by inventions to replace these outmoded forms of human activity. Never has the intellect of man so shone, so penetrated into every

region of living. By this means there has been accomplished an enormous acceleration in material progress. Also in the field of theoretical science, man's marvelous vision has accomplished seeming miracles in the way of discoveries concerning the universe.

But for one thing, humanity might well be tempted to take Reason as its god and say, "See what with Reason we have been able to accomplish! We have conquered the earth, we have conquered the water, we have conquered the air, we have penetrated even the depths of the universe. We know of what stuff the sun and stars are composed; we have unveiled the distant stars and know their mass, their degree of heat. Through Reason we have made life comfortable for all and surrounded it with instruments of beauty and of joy. What more can be asked?"

But for one thing we might say all this—that one thing is the crash of all our economic, social and political institutions due to the failure of the "god" Reason to rule the emotions of men and control their motives. With every individual a self-seeker, using the full powers of the intellect to attain his selfish desires, what could be expected save conflict and chaos?

Reason has shown its power to order the material universe, but it has completely failed to organize the human family. Here Reason has shown itself but an instrument to be used by man's powerful will for the exploitation of his fellowmen.

As some one has recently stated in public utterance, the cause of all this confusion and upset of the world today is man's greed. This is true. What institutions can permanently be built upon such principles of action? Greed will vitiate the noblest edifice conceived by the intellect of man.

Now if the intellect proves unable to cope with the selfish or evil desires of man—rather even lending itself to those desires as accomplice and *particeps criminis*—what force is there that can rule the apparently ungovernable emotions of man?

The prophets and teachers of humanity have come from epoch to epoch for but one purpose—to teach man, both individually and collectively, how to sublimate his emotions and how to regulate his desires in such a way as to motivate social action and make possible the building of humane institutions and a stable civilization. For be it known that no institutions, no civilization can be stable unless erected upon humanitarian foundations.

These prophets—Moses, Buddha, Christ, Muhammad—have ever had a titanic task before them in seeking to awaken and stimulate the better part of man to control his life. Individual man would much rather go on expressing the self-seeking side of his nature, which is the natural side inherited from the brute that man once was. All the momen-

tum of the past, all the desire—nature of the present impels man to self-seeking, to self-indulgence, to self-pleasure. What a stupendous force, then, had to be exerted by these Great Teachers of humanity in order to lift men up to higher levels of motivation, of action. This force, however, was not exerted aggressively; on the contrary. Christ ascended the cross in order to lift man's gaze and motives upward.

FOR A TIME after the appearance and mission of these Prophets, humanity has built noble institutions expressing unselfishness, devotion, obedience to the divine laws for a universal humanity. But in time the force human selfishness has undermined all this building, all this structure of the perfect civilization. Man's intellect, making alliance with his exploitive desires, has known how to vitiate all the foundations built upon the spiritual concepts of the Manifestations. Still claiming to be adherents of a Buddha, a Moses, a Christ, men in the latter stages of a religion have been able to express purely selfish and cruel motives without running the risk of being denied fellowship of the Faith—a thing which could not possibly have happened in the early days of a religion.

Muhammad, Omar and other Caliphs in the early days of Islam took strenuous measures to preserve democracy; to prevent exploitation; to assure justice and equal opportunity to the individual. This same thing is true of the early days of Christianity, or Buddhism, of any world religion. When the motives of religion are powerful, they are able to overrule

the motives of the Self, and to bring together into a noble pattern the capabilities of multitudinous humans. It is only when the spiritual motives wane that the Self dare step forward to dominate the life of society.

WHEN things have reached such a pass as they are in today, religious institutions proving unavailable to cope with the forces of selfishness that prevail upon the planet, what cure is available? One may easily deduce from the experiences of the past that there is no possible cure except a spiritual renaissance. Again we face the need of a great spiritual message to humanity capable of sweeping us off our feet and carrying us on broad streams of enthusiasm to oceans of universal love, harmony and peace.

I see nothing else on the horizon capable of doing this. All the analyses of economists, of sociologists, of statesmen, all the preachments of moralists—will have no more avail on the structure and trend of present-day civilization than did the satires of Roman poets upon a decadent Rome.

For be it noted, the efforts of said economists, sociologists, statesmen, moralists, are purely intellectual. They remain in the realm of the Reason only, and so are completely ineffective in the realm of the emotions. It is within the capability of any intelligent person today to proclaim to the whole world its faults and what the right course of action should be. But this intellectual analysis of the situation is entirely futile in any effort to actually persuade man into the right course of action.

THUS WE FACE a gloomy prospect, man's intellect standing as futile and helpless spectator of the disintegration going on, the chaos approaching, the downfall of an ancient culture as tragic as the "Twilight of the Gods" portrayed in Wagner's "*Gotterdammering*." Nay, this very intellect of man, which sees the terrors approaching, is strangely enough one of the factors of this very cataclysm, as has been shown above.

No force, no power, can save man but the awakening of his soul to the eternal realities, to obedience of the divine commands for unity, love and unselfishness. These things have been said before, but they have to be said again for today. And as if Destiny knew the situation which was to arrive in this Twentieth Century, it has been preparing already the cure for the disease. There exists at the very moment of our present social, economic and political cataclysm, a spiritual movement so dynamic, so powerful, that it is already effecting a miraculous change in the motives and conduct of man both individually and collectively.

The Bahá'í Movement, as revealed by Bahá'u'lláh, not only enumerates the spiritual principles by which human organization in all its phases must be guided; but it has in its brief history given ample evidence of its power to affect the human behavior—to sublimate man's emotion and inspire noble action. We see it overcoming the bitterness of racial and religious prejudice. We see it, wherever operating, binding men and women together in a truly cooperative community. We see a marvelous new

law for human activities revealed and practiced for the first time, that of consultation—a group effort in which all personal motives are eliminated and prayerful group-guidance becomes the basis for all action. We see, in fact, a miniature Utopia being built upon the present wrecks of civilization; a Utopia not chimerical, not quixotic, but so responsible, so solid in its foundations, so powerful in its effects as to arouse the deepest interest of all who sincerely investigate.

Every new movement makes its early stages of growth during the life and dominant power of old established institutions into which it is born; the new and growing movement overlapping, as it were, the old and decadent movements of humanity. Thus Christianity was moulding the hearts and consciences of men and controlling their social organizations for three centuries in

the midst of the old order, building quietly for the new before it could become publicly effective. So the Bahá'í Movement for almost a century has been quietly working in the hearts and consciences of individuals representatives of all the races and creeds. Only lately have these individuals been joined in world administration for the purpose of more effective action.

The time is rapidly approaching when this new structure based upon divine foundations will give evidence to the world of its power to house the culture of the future. More and more, as men and women despairingly realize the lassitude and effeteness of present culture modes, will they turn for illumination and inspiration to the new modes being created by the potent message of Bahá'u'lláh to humanity.

“Today the world of humanity is walking in darkness because it is out of touch with the world of God. That is why we do not see the signs of God in the hearts of men. The power of the Holy Spirit has no influence. When a divine spiritual illumination becomes manifest in the world of humanity, when divine instruction and guidance appear, then enlightenment follows, a new spirit is realized within, a new power descends and a new life is given. It is like the birth from the animal kingdom into the kingdom of man. When man acquires these virtues, the oneness of the world of humanity will be revealed, the banner of international peace will be upraised, equality between all mankind will be realized and the Orient and Occident will become one. The lights of the love of God will shine; eternal happiness will be unveiled; everlasting joy and spiritual delight will be attained. Then this material, phenomenal world will become the mirror of the world of God and within this pure mirror the divine virtues of the realm of might will be reflected.”

—‘Abdu’l-Bahá

THE TWO PATHWAYS

FROM the time of the creation of Adam to this day there have been two pathways in the world of humanity—one the natural or materialistic, the other the religious or spiritual. The pathway of nature is the pathway of the animal realm. The animal acts in accordance with the requirements of nature, follows its own instinct and desires. Whatever its impulses and proclivities may be it has the liberty to gratify them; yet it is a captive of nature. It cannot deviate in the least degree from the road nature has established. It is utterly minus spiritual susceptibilities, ignorant of divine religion and without knowledge of the kingdom of God.

“One of the strangest things witnessed is that the materialists of today are proud of their natural instincts and bondage. They state that nothing is entitled to belief and acceptance except that which is sensible or tangible. By their own statements they are captives of nature, unconscious of the spiritual world, uninformed of the divine kingdom and unaware of heavenly bestowals.

“The second pathway is that of religion, the road of the divine kingdom. It involves the acquisition of praiseworthy attributes, heavenly illumination and righteous actions in the world of humanity. This pathway is conducive to the progress and uplift of the world. It is the source of human enlightenment, training and ethical improvement; the magnet which attracts the love of God because of the knowledge of God it bestows. This is the road of the holy Manifestations of God for they are in reality the foundation of the divine religion of oneness. There is no change or transformation in this pathway. It is the cause of human betterment, the acquisition of heavenly virtues and the illumination of mankind.

“Alas! that humanity is completely submerged in imitations and unrealities notwithstanding the truth of divine religion has ever remained the same.”

—‘*Abdu'l-Bahâ*

SENATOR BORAH INTERVIEWED ON PRESENT WORLD CONDITIONS

HOWARD C. IVES

ONE of the most pleasant and inspiring experiences connected with my recent visit to Washington was a half hour talk with Honorable William E. Borah, United States Senator from Idaho, Chairman of the Foreign Relations Committee. His response to my request for an interview was most cordial, and I looked forward with intense interest and pleasure to meeting him in his office in the Capitol building.

I began by saying that I wished to assure him, speaking unofficially for many of my friends in the Bahá'í Movement for world peace and religious and national unity, that we appreciated his endeavors to keep our government free from entanglements with European political imbroglios. That we considered America to be the one hope of the world, and that the time may be near at hand when our independence of foreign complications would be our greatest strength in our endeavors to establish international peace, harmony and justice.

"What is it that you wish to ask me?" he inquired.

I showed him the Bahá'í Magazine and briefly explained the objects towards which we are working, and said: "We would like to have your opinion on the present world conditions. What hope do you see of a successful termination to the Disarmament Conference to be held in Geneva, opening next week? And especially how, in your opinion, will world affairs be affected by Japan's

present attitude towards China and the Covenants to which she is a signatory?

"Regarding your last question," he said with the most serious emphasis, "the present situation in Manchuria and now in China proper in the Shanghai region, is a very grave one." (Japan had begun her operations against Shanghai only a day or two before this conversation.) "The outcome no one can possibly predict, but it is evident that within the last few weeks there has occurred a practical breaking down of all the peace machinery built up by statesmen and well-wishers of humanity in the past ten years. The fact of the matter is," he went on, "that the Treaty of Versailles was not a *Peace Treaty* at all, but was really a document which perpetuated the envy, rivalry and hatred which was the cause of the war in the first place. Not until that Treaty is revised or discarded in favor of some just and equitable international agreement can we hope for a durable peace in the world.

"Another reason for the many smouldering fires in world affairs is the perpetual economic unrest due to the unstable condition created and kept alive by the reparations and war-debt questions. We are, of course, justly entitled to the payment of the war debts. But we are far more interested, in my judgment, in the economic recovery of the world and escape from this awful depression. What does a two

hundred fifty million dollar payment a year benefit our farmers, our business men, our working men, compared with the benefit which they would receive with better markets, better business and higher wages? What our people want and need and what all the world needs is economic stability; harmonious commercial relations; the revival of trade and commerce. For myself, I am perfectly willing, when I see a program which to me seems to insure economic rehabilitation of the world, I shall be perfectly willing to use the debts as a part of our program."

When I suggested that any settlement of this question seemed remote so long as our government maintained its position of refusing to consider as one issue these two questions of reparations and war debts, he responded:

"If we could be sure that the European governments would cancel all reparations and drastically reduce armaments, I would not hesitate myself to make the cancellation of our debts a part of the program. I do not know how our government would look upon the matter, but personally, I would regard the benefits to be derived to our own people far in excess of any benefits to be derived in the payment of the debts. But when I say this, it must be understood that the cancellation of all reparations and the reduction of armaments are pre-requisites to any successful program."

When I remarked that in view of the many and forcibly expressed opinions on the part of influential men in the executive and legislative branches of our government, abso-

lutely repudiating any possibility of confusing these two issues—war debts and reparations—he made a remark which revealed the fundamental straightforwardness and simple reasonableness of his mind, and explained largely the respect and honor in which he is held.

"It seems to me self-evident," he said, "and it has been repeatedly demonstrated as well-founded by my life's experience in state affairs, that anything which seems to me, or to you, right and just as individuals, and which is the carefully considered judgment of a sane and normal mind, would, if presented at the bar of public opinion, ninety-nine times out of every hundred, meet with the same judgment. I feel convinced," he added, "that we shall ultimately have to come to some arrangement which will remove this terrible burden from the minds and hearts, as well as from the backs, of the German people and from the debtor nations of the world if we are ever to hope to regain our lost position in the respect and affection of the peoples of the world, or to aid in the establishment of a lasting peace."

He expressed himself as unalterably opposed to the principle of the application of force to establish or conserve peace between sovereign nations. This in answer to my question as to why two or three strong nations would not be justified in bringing armed pressure to bear upon any nation which violated its treaty obligations so flagrantly as to endanger world peace, and refused to bring its disagreements with a sister nation before the League of Nations.

"This very question," replied

Senator Borah, "came up before the Fathers of our country when they were deliberating whether our National Constitution should provide that the Supreme Court have power to enforce its decisions against a sovereign state. Madison and Hamilton stood out against this and it was finally decided not to include any such sanctions in the provisions of the Constitution." He brought forward several instances from our national history to illustrate the power inherent in a just decision on the part of an authorized high tribunal to compel obedience through the force of public opinion.

I briefly laid before him at this point the Plan of Bahá'u'lláh for a World Government, based upon the constitutional authority derived from duly elected representatives popularly chosen from every nation in the world, and providing sanctions authorizing other nations to

compel, by means of an international army and fleet, any recalcitrant nation to submit to the adjudication of its differences by the International Tribunal, even if it became necessary utterly to destroy the unjust and warring nation.

"But that," he quickly answered, "is an entirely different matter. I am assuming now that you are talking of a world government, a government which brings under its control and direction all peoples. If it were possible to do a thing of that kind, we would have a wholly different situation from what we have now. But when you speak of an international army and fleet to bring into submission a recalcitrant nation, you are still dealing with different nations, and so long as you have different nations, I do not believe that force can be made effective as a peace measure. The moment you employ force against a sovereign you have war."

PEACE MESSAGE—'Abdu'l-Bahá to Andrew Carnegie

Today the most great service of the Kingdom of God is the promotion of the principle of the unification of mankind, and the establishment of Universal Peace.

"Today the life of mankind and its attainment to everlasting glory depends on its display of effort and exertion in accord with the principles of His Holiness Bahá'u'lláh; for His first and foremost teaching consists of the oneness of the world of humanity. He says: "We are all the sheep of God. His Highness, the Almighty is the real Shepherd, and kind to all the sheep. Why, then, should we be unkind toward each other? Another of His most great institutes deals with the subject of Universal Peace, the establishment of which would be conducive to the well-being and progress and tranquillity of the commonwealth of man.

"Today the most important purpose of the Kingdom of God is the promulgation of the Cause of Universal Peace and the principle of the oneness of the world of humanity. Whosoever arises in the accomplishment of this pre-eminent service the confirmation of the Holy Spirit will descend upon him.

"After the war, the workers for the cause of Universal Peace will increase day by day, and the pacific party will array its force, displaying great activity over all the other parties. The realization of this matter is incontestable and irrefragable.

"Therefore, ere long, a vast and unlimited field will be opened before your view for the display of your powers and energies. You must promote this glorious intention with the heavenly power and the confirmation of the Holy Spirit. I am praying in your behalf that you may pitch a pavilion and unfurl a flag in the world of peace, love and eternal life.

OBEDIENCE TO GOVERNMENT

The Divine Plan for the New World Order indicated by Bahá'u'lláh is the one which will solve all national and international questions when the people of the world are ready, themselves, to follow it. Bahá'is, being taught to conform to the laws of the country in which they live, devote themselves to bringing about the New World Order by endeavoring to create public opinion along broad lines.

WE have commanded the Most Great Peace, which is the greatest means for the protection of mankind. The rulers of the world must, in one accord, adhere to this command which is the main cause for the security and tranquility of the world. They (Rulers) are day-springs of the power and dawning-places of the authority of God. We beg of God to assist them in that which is conducive to the peace of the servants * * *

In every country or government where any of this community reside (the Bahá'is) they must behave toward that government with faithfulness, trustfulness and truthfulness.

In this day it is incumbent and obligatory upon all to adhere to that which is conducive to the progress and elevation of the just government and people * * *

O people of God! Be not occupied with yourselves. Be intent on the betterment of the world and the training of nations. The betterment of the world can be accomplished through pure and excellent deeds, and well approved and agreeable conduct.

This oppressed one hath forbidden the people of God to engage in strife and conflict, and summoned them to good deeds and to spiritual and pleasing morals . . . We have forbidden all to work sedition and strife; and ordain that victory be gained only through commemoration and explanation.

From the Tablets of Bahá'u'lláh

THE BAHÁ'Í PEACE PROGRAM AND DISARMAMENT

BERTHA HYDE KIRKPATRICK

"We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer-up of strife and sedition worthy of bondage and banishment. . . . That all nations should become one in faith and all men as brothers; . . . that diversity of religion should cease and differences of race be annulled—what harm is there in this? . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."

THE above words were spoken by Bahá'u'lláh to Professor E. G. Brown of Cambridge University, England, in 1890.

Who was Bahá'u'lláh? Outwardly and to the world He was and had been for well nigh thirty years an exile from His native country of Persia and a prisoner of the Turkish government because, as Bahá'u'lláh said "they deem us a stirrer-up of strife and sedition worthy of bondage and banishment." On the other hand, Professor Brown, recounting this same visit, said: "No need to ask in whose presence I stood as I bowed myself before One who is the object of a devotion and love which kings might envy and emperors sigh for in vain."

What did Bahá'u'lláh mean by the "Most Great Peace"? Let us look further for the answer to this question.

There is a book entitled "The Promulgation of Universal Peace." It is bound in two good-sized volumes containing in all some five hundred pages. Let us turn the leaves of this book. We find it is a compilation of addresses given in 1912 in leading cities of the United

States. The addresses were given before diversified groups, some in churches of various denominations, in Jewish temples, before women's clubs, in hotels and private homes, before the rich, the humble and lowly, the educated and unlettered.

Who was it who traveled from coast to coast in 1912 speaking so frequently and tirelessly before such diverse groups, both colored and white, both Jewish and Christian, both humble and distinguished? The title page tells us that it was 'Abdu'l-Bahá, the Son of Bahá'u'lláh. The introduction tells us more about 'Abdu'l-Bahá. Read it if you would know more of this distinguished personage, Who, having been with His Father a prisoner of the Turkish government from young manhood to an advanced age, with no opportunity for schooling, upon His release from prison traveled throughout Europe and America raising the call to universal peace.

The mission of Bahá'u'lláh was to establish the foundations of world peace. He appointed 'Abdu'l-Bahá to carry on this work and especially to interpret the teachings of His Father to the Western World. In carrying out this mission 'Abdu'l-Bahá traveled and taught throughout Europe and America.

One of the first things that impresses us as we glance through the pages of the book is the variety of subjects covered. A paragraph from a letter which 'Abdu'l-Bahá wrote in 1919 to the Central Organization

for a Durable Peace at The Hague helps us to understand this diversity of topics. He wrote:

"But the wise souls who are aware of the essential relationships emanating from the realities of things consider that one single matter cannot, by itself, influence the human mind as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present Universal Peace is of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm, and its edifice strong."

II

'ABDU'L-BAHÁ was aiming at the root causes of war when He said that "one single matter" was not enough to bring about universal peace. This helps us to understand why 'Abdu'l-Bahá sometimes spoke directly on peace; sometimes on the true unity of science and religion; sometimes on the oneness of mankind; sometimes on the oneness of all religions; again on the just solution of the economic problems or the necessity of abandoning all prejudice—racial, national, religious; or on the independent investigation of truth; the equality of men and women; a universal language; universal education; an international tribunal; the reality of man or the Holy Spirit.

Notice that 'Abdu'l-Bahá speaks in the passage above quoted of "the wise souls who are aware of the essential relationships emanating from the realities of things." In the mind of 'Abdu'l-Bahá Who truly understood the "realities of things" and Who inspired others with some of this understanding, there was a close connection between all these subjects. They were related to each other and to world peace. Let us try for a few moments to be

among those wise souls who are aware of these essential relationships.

It is not difficult to see the very close connection between a realization of the oneness of humanity and universal peace. Suppose for a moment that His principles were actually believed and lived in the world. Where would be the Manchurian problem, the Franco-German problem, the Balkan problem, — to mention only a few of our danger spots? Let the reader not be misled by these words. The followers of Bahá'u'lláh do not think that mere belief in the oneness of mankind is sufficient to solve such difficult problems as those mentioned above. They do believe that when sufficient numbers of mankind are so sincerely and profoundly filled with the realization that peoples of other nations and races have the same needs and feelings as themselves that noble men will arise with a determination to solve these problems. With such unity of purpose and love of mankind the wise of the earth will be able to solve most difficult problems. At present the selfish interests of each nation prevent us from working out these vexed questions.

CLOSELY associated with the oneness of mankind is the principle of Bahá'u'lláh that all kinds of prejudice must be abolished. National race and religious prejudices have always been a source of contention and war. With the belief and practice of the oneness of humanity such prejudices must and will disappear. Furthermore, the just and righteous solution of economic problems, those problems

which today are leading to strikes, class warfare, and untold deprivation and suffering and are dividing the whole world into two opposing camps, will obviously be brought about when with a feeling of true brotherhood we resolutely set ourselves to solve them. When our hearts overflow with love for all humanity it will be impossible for any to enjoy luxury knowing that our brothers lack necessities.

This relationship between world peace and economic problems is indeed recognized by thoughtful people. In the December issue of the "World Tomorrow," W. E. B. DuBois says:

"If you are thorough-going, if you mean the overthrow of the idea of war, . . . then the defenders of militarisms see and see with perfect truth that the main foundations of present international commerce will be overthrown. And the stream of profit from Asia and Africa will be cut down, perhaps destroyed. In other words, real pacifism as compared with piecemeal disarmament, means that Europe and America must give up their exploitation of wealth from the poor of the world and live upon their own labor and industry and upon a fair exchange with peoples who are able to bargain because they are free and uncowed by armies, navies and airplanes."

In the same magazine Richard Cabot gives a hint as to how to get rid of national prejudice:

"To advance the cause of peace and to make war less likely, two essential things must be done. One, which is the duty of only a portion of our population, is to cooperate in every way, as opportunity offers, with people of other nations in order that by cooperating with them we shall learn to be less touchy, more appreciative. . . . The other thing that we can do and that is open to all, is to exalt the virtues and pardon the errors of other peoples. . . . Truth, that is the understanding of other people as they are and as they see themselves, is far more important than exhortations or the passing of resolutions or writing to our congressmen, because truth alone can make us free."

OUR GREAT scientists are lending their aid to the "Most Great Peace" by giving us glimpses of greater

truths than we have known, thus giving hope that the centuries-old conflict between science and religion which has been at the root of so much persecution and conflict is about to come to an end, and to come to an end, too, without the death of religion. Truth is one and not multiple and since both science and religion seek truth they must ultimately agree.

Another principle closely associated with universal peace according to Bahá'í teaching, is the recognition of the equality between men and women. This is because the human race cannot progress to its greatest development on one wing alone. God has designed two wings of equal importance, man and woman, by which mankind is to soar to his greatest achievements. The appointment of President Mary E. Woolley of Mt. Holyoke College to be one of the three who are to represent the United States in the Disarmament Conference to be held at Geneva in February indicates that the wise ones of the earth are beginning to realize that womankind may have something to contribute to peace that man does not.

Of paramount importance and associated with the idea of the genuine equality of men and women is the necessity of universal education. All classes must receive education according to their capacity, and boys and girls must have the same advantages. Indeed, if both the boy and girl cannot be equally educated the girl should have the preference because she is the potential educator and trainer of the next generation. When we realize the importance that 'Abdu'l-Bahá puts upon spiritual education as a part of His

educational program and that knowledge and wisdom are at the basis of all progress then we see how near this principle, too, is to the peace movement.

Again of great importance and associated with universal education is the need of an international language which shall be auxiliary to one's native tongue. This will aid in mutual understanding as well as save a great deal of time and labor which at present are expended in translating and interpreting or learning other languages. In regard to this 'Abdu'l-Bahá states:

"Unless the unity of languages is realized, the oneness of the human world cannot be effectively organized and established; because the function of language is to portray the mysteries and secrets of human hearts. The heart is like a box and language is the key. . . . Therefore the question of an auxiliary international tongue has the utmost importance. Through this means, international education and training become possible; the evidence and history of the past can be acquired. . . . Therefore the very first service to the world of man is the establishment of this auxiliary international means of communication. It will become the cause of the tranquillity of the human commonwealth."

Finally, when we consider the root causes of antagonism and war and the means of bringing about peace we find that an absolute necessity and a basis of all these principles already mentioned is the need of a universal religion. In smaller or larger groups religion is now a cause of unity and there are many movements towards greater religious unity, but it is still true that members of different religions misunderstand each other, dislike and even hate each other. Witness the recent clashes between Jews and Muslims in Palestine and between Muslims and Hindus in India. Indeed certain students and statesmen consider that religious intolerance

renders governmental problems well nigh insoluble in these countries. The Crusades and the Inquisition are but two examples of bitter bloodshed in the past caused by religious intolerance. There have been and are a few scattered groups and individuals who have believed a universal religion possible, but the majority of people today who give the matter any thought think that the best we can do is to get people to tolerate or possibly appreciate other people's religions. Bahá'u'lláh taught us that all religions in their purity have *one foundation*, that there is but one religion when we understand the true meaning of religion; that great Prophets have come from time to time whose mission it was to renew religion, to teach people again pure religion. Differences in religion are man-made and have crept in in spite of the pure teachings of the Founders, or sometimes they have grown out of the nonessential teachings which were in accord with the needs of the times. Bahá'u'lláh came to unite all under the canopy of one universal religion.

III

THUS WE see faintly the meaning of the "Most Great Peace." Bahá'u'lláh has given us directions for such fundamental changes in governments, institutions, habits and proceedings in general as to bring about a new world order. This is what the Bahá'i Movement means. This is what Bahá'is are working for. *In this new world order religion is not a thing apart from life but a way of life. Religion is life.* As 'Abdu'l-Bahá expresses it: "Religion is the essential connection

which proceeds from the realities of things." That is, true religion underlies all the proceedings of our lives and our relationships with each other. Mankind, both individually and collectively as nations, is constantly weaving patterns as he lives. If true religion forms the warp on the loom of life, we shall weave beautiful patterns which will be for "the good of the world and the happiness of the nations." Then all our occupations, institutions and endeavors proceeding in fact from the realities of things—the truth of things—will bring about a new world order in which justice and righteousness will prevail. This is the "Most Great Peace."

Is such a world order wherein righteousness shall rule an idle dream? How can such stupendous changes be brought about? "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." 'Abdu'l-Bahá speaks thus:

"It is evident that no means but an ideal means, a spiritual power, divine bestowals and the breaths of the Holy Spirit will heal this world sickness of war, dissension and discord. Nothing else is possible; nothing can be conceived of. But through spiritual means and the divine power it is possible and practicable."

This subject of the power of the Holy Spirit is another topic upon which 'Abdu'l-Bahá often spoke. Is this connected with universal peace?

THE PRESENT machinery and organization for bringing about and maintaining world peace is generally recognized as inadequate. Bahá'u'lláh advocated a League of Nations and World Court, but some of the conditions which He laid down are still unfulfilled. Briefly some of these conditions are as follows according to the explanation of 'Abdu'l-Bahá:

1. *Some noble rulers of high ambition, shall, for the good and happiness of all the human race, step forth with firm resolution and keen strength of mind and hold a conference on universal peace.*

2. *Keeping fast hold of the means of enforcing their views, they shall establish a union of the states of the world, and*

3. *Conclude a definite treaty and alliance between them on conditions not to be evaded*

4. *The whole human race should be consulted through their representatives and be invited to corroborate this treaty of universal peace.*

5. *It would be the duty of the united powers of the world to see that this great treaty should be strengthened and should endure.*

6. *A Supreme Tribunal shall be established by the peoples and governments of every nation, composed of members elected from each country and government. These members should be the elect of the elect.*

7. *ALL disputes of an international character shall be submitted to this court, its mission being to arrange by arbitration everything which would otherwise be a cause of war. The mission of this tribunal would be to prevent war.*

8. *By a general agreement all the governments of the world must disarm simultaneously.*

9. *The size of the armaments allowed each government should be definitely agreed upon. Armaments sufficient for a police force would be allowed.*

10. *If one of the states should break any of the articles of alliance the rest of the nations of the world should rise up and reduce it to submission.*

Are such conditions impossible? Bahá'u'lláh and 'Abdu'l-Bahá lived long lives of extreme suffering and utter self-abnegation in order to establish both by precept and by practice these principles which are the basis of universal peace. Let me quote again from the words of 'Abdu'l-Bahá. Answering the question whether such things are impossible he said:

"Far from it. For by the grace of God, and by the incomparably high ambitions of the souls that are perfect, and the thoughts and opinions of the wisest men of the age, there never has been and is not now anything improbable and impossible in existence. What are required are the most resolute determination and the most ardent enthusiasm."

CURRENT MYTHOLOGY

MARZIEH K. NABIL

Here is the message of a brilliant graduate student of Leland Stanford University who makes the amazing discovery that the scholars and scientists of today are full of superstitions, as true of them as people of the middle ages. What these amazing superstitions are will be found here described.

A POPULAR modern belief, and one which characterizes the present in every age, is to the effect that our ancestors were benighted people. This idea is paralleled in individual experience—we look back pityingly at our last year's self and wonder how we could have been so inferior to our present exalted condition; and the faults of our present status come to light only in the retrospect of another year. Now it is true that our ancestors were, in comparison with us, benighted, and that their ignorance expressed itself in superstition: they burned witches and before that they practiced black magic, and before that they sat on pillars for years at a time. Whereas, we, benefiting from the encroachments of science on the unknown, realize that life on a pillar is unhealthful, and that even if we did conjure up mountains of gold, they could not solve our economic problem. Speaking from a materialistic standpoint, the average educated man of today, who is not afraid of goblins and does not wear assafoetida around his neck, can look patronizingly on the past and call it benighted, superstitious; scientists have cleared the world of figments, so that roosters can crow now without sending ghosts to their graves again, and the lights that flit over marshy cemeteries are only phosphorus.

And yet, we of the present have our superstitions too, and are bound to fictions infinitely more harmful

than those of past ages, because these are mental fictions, rationalizations, supposedly approved by modern wisdom, and therefore not to be sprinkled away with drops of holy water. For example, many educated people imagine that members of other races or communities are inferior, that war is necessary, that individuals may sin without hurting the group, that progress is an illusion; they believe that man is an animal, the universe self-made, and religion a means of quieting the masses; that immortality is only perpetuation in the race, and prayer only an expression of fear, or a demand for a timely violation of natural law; and the basis of their thought is this—that God is a collectively fashioned Goodness, which has evolved from a tree or a star into a depersonalized Idea.

THE LOVE of God, which is the mainspring of the Bahá'í life, and which constitutes that love for humanity whereby the old world is to be made new again, is not a love built up on theories or grown out of fears;—it is not a synthetic philosophy or a refurbished superstition;—it is the adoration which haloes knowledge. This earth today is holy ground, fragrant with the footsteps of One Who has proved for all men to see that God is near us—"Nearer than the jugular vein"—that our lives are His, our deeds accountable to Him, our growth through all His worlds by His permission.

If our ancestors worshipped through faith alone, their faith collapsed with the coming of the new science—their faith which had long since changed to imitation, and functioned only with the impetus of time. The nineteenth century shows us two groups of thinkers: those who, terrified by biological discoveries, withdrew into hermetic orthodoxy; and those, who studied the sciences, lost God, lost immortality, but went down bravely, “with unreluctant tread . . . into the darkness.” These two survive today, except that the glamor has gone from some, and others, like the Phoenician dead, are feeding on dust in a sorrowful city. But this new love of God which has broken into life surrounds the farthest reaches of men’s thoughts; it is a foreshadowing of this which made Bacon feel that he did “but tinkle a little bell . . .” and Newton that he was only playing with pebbles on a shore, and Pupin that “Sound is the voice of God.” It is the love born of the Manifestation of God among men, the perfect human being who reflects to humanity the omniscience, the tenderness, the justice of God.

THE LOVE of God through His Manifestation is not to be lightly assumed and lightly laid aside. It is not a human love, withering to old flowers and faded ribbons. It is the life blood of the soul, without

which we cannot develop the higher consciousness which is our existence when the body has died. Those of us who do not strive, through service in the love of God, to form this consciousness, cannot live fully beyond death. As Emerson says in the *Journals*, we know already whether we are to be immortal; if our life is centered about materialisms, it must cease with death. ‘Abdu’l-Bahá says:

“This stone and this man both exist; but the stone in relation to the existence of man is non-existent. . . . In the same way, the souls who are veiled from God, although they exist in this world and in the world after death, are in comparison with the holy existence of the children of the Kingdom of God, non-existing and separated from God.”

Certainly, if our interests are not earthly, they are turned toward reality; ‘Abdu’l-Bahá tells us that the farther we go from one, the nearer we are to the other.

Our modern world is orphaned by its superstition. We must go back to the love of God, to the love that flowers in the world’s springtimes when God walks with us again. We must learn that what men have always hoped is not a makeshift of the human ego, but reality; that God leads us by the hand, and earth is a road to heaven; that our hungering is not in vain, our dreams not the mere wrack of the centuries. We must unite again in the love of our God—

For, lo, the winter is past;
The rain is over and gone.

“A delicate spiritual power is ever exercising an influence over the hearts and minds of men. Why should we abandon the Holy Power which binds us together and cleave to the barbarous traditions which keep us apart?”

—‘Abdu’l-Bahá

CHILDHOOD AND THE RACE QUESTION

LOULIE A. MATHEWS

The author sends us this very interesting material containing the spontaneous expressions of High School youth toward the race problem, as a result of a presentation of the subject by Mr. James H. Hubert, Executive Director of the New York Urban League. This is a rare human document—a revelation of the sincere justice-loving heart of youth.

THE child is unaware of race or class distinctions, dwelling in the state of consciousness to which Jesus called us: "Unless ye become as little children, ye shall not enter into the Kingdom of Heaven." Again in this day Bahá'u'lláh commands us to strike off the fetters of race prejudice and with the searchlight of science to study the origin of man that the intellect may be convinced of the oneness of mankind.

The mind of a little child is enmeshed in imagery, a word or phrase makes an impression entirely different from its real meaning.

Professor William James recalls that his father often read aloud a poem in which the word "barque" was repeated in the refrain, in imagination the boy saw a piece of bark from a certain tree in the garden floating down a stream steered by tiny men in blue jackets. As he appeared to like the poem and asked no questions his father concluded that he understood the words and Professor James adds that the word "barque" always remained connected in his mind with a willow tree no matter how it was spelled.

As a child grows older and reaches adolescence, imagination recedes and reality advances. The yardstick by which he measures values is now the thought of his own generation. He loves, he hates, he

decides with great intensity. At this stage of growth, the child's mind is well developed, he has a keen sense of justice and the arena of thought has not been invaded by compromise.

There are many schools of the new age that understand the adolescence period and they are making marvelous use of child psychology. It was to one of these, a high school in northern New York, that Mr. James H. Hubert, Executive Director of the New York Urban League, came to speak to an organization formed in the school on the subject, "The Negro and Race Prejudice." Mr. Hubert touched a sympathetic cord speaking in terms that awoke interest; he created a tie between himself and the students. They asked to be allowed to write, and forthwith a bundle of letters arrived in New York. No mistakes had been corrected but in spite of the limitations imposed by the pen these young jurors handed down an unqualified decision for justice to the Negro.

These letters go straight to the heart of the question. Here we find real response, inner determination towards future action and very real promise for the New Day. They are offered for publication not only as a human document of great interest, they are more than that, they are an inspiration to the adult

world, for who can read these sincere epistles, so breathing the air of brotherhood and justice without feeling, himself, a sermon in them. It is as Christ said, "Verily, a little child shall lead them."



EXTRACTS FROM LETTERS*

Dear Sir:

"Not alms but opportunity is what the Negro of today is asking. Opportunity for what? Not merely for an opportunity to work—to eat but a chance to play his full part in the making of America along with all the other races.

I am glad that our school has an organization like this one to make it possible for us to come together and discuss such questions as seem *to me* very important."

Mr. Hubert:

"Everything you said about the Negro was true. We in this part of the country don't realize the condition of the Negroes, because we do not see them as they are in real life, but we can imagine their hardships. Sometimes they are burned at the stake and this is a striking example of the feeling against them. It is well to think now what we can do when we grow up so we can put an end to all their suffering. I don't see why a group of white and colored could not work together just as well as all one color because God made man different shades."

Dear Mr. Hubert:

"Many thoughts have passed through my mind concerning the race question since your talk. I too

believe that the colored race should have more opportunities. They might use them to better advantage than some white people do. You impressed on my mind many thoughts which I can not fully express right now but which have benefitted me and made me see what is beyond this town—what is going on in the world and when I grow up I will help you. I want some one to understand me and I know you will. Maybe people don't know about the race question because it has not been explained to them. Couldn't you go around and tell the people? I hope you will write me so I can improve my knowledge on this subject."

Dear Dr. James H. Hubert:

"I received much knowledge on the slave question from your talk. When I go to bed I think about how they should have opportunity and I cannot wait to grow up so I can be of use on this question. This is something worth thinking about and I hate injustice and I mean to fight it with all my might just as soon as I get through school."

Dear Dr. Hubert:

"I learned many things from your lecture. I had no idea that a Negro child could do so much with a dime, a white child can't do much and by the time the colored child had a dollar I should think he would be a merchant. I would like to see him there, for I like people to be treated fair and right."

Dear Dr. Hubert:

"I derived many thoughts from your lecture. My thoughts run like this, God made every man equal, we

*Mr. Hubert courteously consented to the publication of these letters.

think we are better than others, but God does not. The thought that flashed through my mind was, does every man know what an opportunity he possesses at the time when he possesses it. I thought about this and I believe that if we could share just alike our chances, one chance for the white boy and one for the colored, maybe we would be surprised to see the Negro come out ahead. We don't understand this matter of opportunity because as white children we have education right in our hand and we think we have nothing. I should like to share my education and chances with a colored boy and I believe I would learn more from giving him half, than from having it all for myself."

Dear Dr. Hubert:

"I was impressed all throughout your talk. I am glad the Negroes are progressing and I suppose they have made discoveries too. Our post office is being constructed by Negroes. You know I never noticed that, but now I am going to speak of it and say, it is beautifully built and then I shall say, do you know why, because the Negroes who are so progressive are at work upon it, and that might help to make people realize what they could do if given opportunity. We are all strong to help in this kind of work."

Dear Mr. Hubert:

"It gave me truer ideas about the Negro than I had. It is a pity that they were ever treated as they were, and made slaves, because it could not last. They ought to have thought about that in the beginning and saved all this trouble. I only see about two Negro boys a day but

I am going to ask them right away if they are treated right and if not to call upon me and I will tell the people that did not hear you, just what you said and how we want justice around here and won't stand for anything else. I think some of the states would feel ashamed on Sunday when they read about all men being equal. It is hard for children to understand why people don't act the way they preach. It seems simple enough, but we are not grown up yet."

Dear Friend:

"I was as much touched, as interested by your talk. I picture to myself a frontier as a land in the West that is treeless. People go there for opportunity. There is danger. We must go right into battle—farther and farther into the depths of life to look at things as they are. We don't specially own the land the United States are located on, no one does, but the Indian and therefore any man who is here has as much right as any other man. Colored people are here and they should have the same rights. Our teacher has told us some of the names of great colored people whose names are written down in history. There are white men's names there and it seems to me fine that they can be written down side by side. I wish to get my mind trained on this subject and then make good use of it. Grown people don't explain things clearly and when you ask questions they don't seem to know what to answer, but I want to know and so do the others. We want to do what is just and although it is not very good to fight, I believe justice is one thing worth

fighting about. Fair play and never hit a man when he's down is going to be my motto."

Dear Friend:

"Your talk last week made a deep impression on me. How cruel and unjust the white is to his brother, the Negro, and what a surprise as both are Christians. Until the Negro has as big an opportunity as the white man I will not be content.

Before your talk I thought there was no frontier for American Youth but now I know there is. The frontier for us who are growing up will be to conquer race prejudice and give the Negro a chance. This frontier can be conquered. Our ancestors conquered slavery and we can conquer prejudice, and Dr. Hubert, you can just count on me to help go over the top in this cause and win opportunity for the Negro."

BAHA'Í PIONEERS

A Short Historical Survey of the Bahá'í Movement in India, Burma, Java Islands, Siam, and Malay Peninsula.

SIYYID MUSTAFA ROUMIE

Jamal Effendi, accompanied by the author, Mr. Roumie, during two years of pioneer missionary work in India, found no difficulty in obtaining access to the leading people of many important Indian states including high government officials and rulers themselves. Everywhere Jamal received a warm reception and his message was listened to courteously.

In 1878 they went to Rangoon, where their mission was highly successful. In 1879 they started on an extensive missionary tour of Burma, Mandalay and the chief cities of India. They then undertook a still more distant journey to Singapore, Java and the Celebese Islands where with the primitive people they met with extraordinary adventures and success.

AFTER several minor trips we reached the province of Padalia, ruled by Fatta Chikourdi. When our boat, after a rather alarming trip through a crocodile-infested river, reached the town in which the King resided, his officers met us at the landing and took us to a commodious guest house on the river side. They then presented to us the formal greetings of the King and took in return our greetings to His Majesty. The next day we were summoned to the palace. King

Fatta Chikourdi, of Padali and his Queen Diammarala welcomed us warmly and invited us to visit them and have audience with them daily. In our judgment, however, this place was utterly devoid of spiritual souls. The people were not at all interested in our mission, nor did they have capacity, it would seem, for receiving our declaration of the divine dispensation. So we made up our mind to move further on to the province of Boonay as soon as the King should deign to provide us with canoes and other requisites for our trip. We could not of course ask for this immediately as it would be rude to make too short a visit.

As we were waiting an opportunity to tactfully talk of our departure, to our surprise a serious epidemic of smallpox broke out in the principle towns of Padalia. The houses around the palace had many victims, especially among children, and the loss of life was very great. The King felt uneasy about this and

asked us to do something to arrest the ravages of the plague. We had no instruments or medical material to handle such a situation. We found ourselves forced, however, to take some steps to oblige the King. I was instructed by Jamal Effendi to procure some ordinary needles, tie them up tight and put them in a small vial together with some ripe scabs from long effected children, adding to this the milk of some woman who was giving suck to a male child. With this I was to vaccinate the children of the province. I carried out the instructions to the letter and later I vaccinated daily upwards of five hundred children. Of these only one per cent died; all the rest were saved by this treatment.

Through this medical work we found opportunity to deliver the Message to all. We were not able to stay long enough however, to prove the results of this missionary activity, for we soon left for the province of Boonay. The King generously supplied us with all the necessary traveling equipment and three long canoes with full escort. He affectionately bade us adieu, and we started down the crocodile-infested river once more. Before sunset we reached our destination and were warmly received by the King and his officials and given the guest house opposite the palace for our residence. After dinner we were invited to the audience chamber where we were received enthusiastically by the King and Queen. In this very first interview we became intimately acquainted with each other, and the King as simply as a child put all sorts of questions to us, both material and spiritual.

With our party, as it happened, was an Arab from the province of Yamen. He happened to journey with us down the river. The King undertook to recite a prayer known in Islam mystical denominations as *Jeljelutich*. This Arab suddenly interrupted and impertinently attempted to correct the pronunciation of an Arab word in the prayer which the King had, in reality, pronounced correctly. The King, very much annoyed, told him that he was mistaken as to the proper pronunciation; but the Arab, who was quite impolite and rude and even insane in his obstinacy, continued to contradict the King. So irate did the King become that he ordered the Arab put out of the palace, and gave instructions that he should never be admitted again. He then turned to us and asked us if we had brought this monster in our company. We explained the facts as to how he happened to be with us, and the King became appeased.

The King was so attracted by the stirring talks of Jamal Effendi that he kept him answering religious questions until the late hours of the night; in fact, it was not until two o'clock in the morning that we were permitted to retire.

Every day and evening we were now in the audience chamber holding religious conferences with the King, continuing to solve his spiritual problems. After a few days the King asked us to write a handbook in Arabic outlining principles for the administration of his State, as well as a booklet for teaching Arabic colloquial conversation. This gave us an unusual opportunity to present the principles of Bahá'í administration and government to the

King, for we based our handbook upon the universal laws of Bahá'u'lláh.

Meanwhile the Arab, really partially insane it would seem, deprived of the privilege of entering the palace turned his grudge upon the writer. It took a good deal of precaution on my part to avoid trouble, but one day as I was working on the manuscript of the handbook above mentioned, the Arab, sitting upon his bed, started to vehemently shake the bamboo floor of the house in such a way as to prevent my writing. Upon my polite request to him to desist, he suddenly appeared quite naked from behind the curtain of his bed and struck me upon the head with a heavy block of wood. Fortunately the Queen, happening to look out from her palace window, saw this attack and informed the King who with a large corps of his followers rushed in and arrested the Arab. He also had my wound treated and dressed. Then he gave orders to have the Arab executed. As Bahá'is, Jamal Effendi and myself both begged the King to forgive the criminal; and after a long entreaty upon my part, it was granted and

the order was given that he should not be executed but banished with a criminal record to the Dutch settlement. The King and Queen, great admirers of Jamal Effendi and the writer, kindly permitted us to present to the insane man some gifts for his journey, about ten dollars in cash and five dollars worth of native cloth.

The books were finally completed and presented to the King and Queen respectively. Also we gave the King lessons in the translation of his books into the Malay language which were exceedingly appreciated.

The King and Queen accepted the Bahá'í Cause and made a vow to promulgate it in all the provinces of the Celebese Islands as soon as they should receive confirmation for this missionary effort.

Thus having raised the standard of Ya Bahá El Abhá, we made our preparations to return. With great sorrow at our departure, the King and Queen had all necessary preparations made for our voyage. The atmosphere was very melancholy when we went to bid adieu to their Royal Highnesses.

(To be continued)

“Religion is divine education . . . Divine education is the sum total of all development. It is the safeguard of humanity. The world of nature is a world of defects and incompleteness. The world of the Kingdom is reached by the highway of religion and is the heaven of all divine virtues.”

—‘Abdu'l-Bahá

A SERVANT OF GOD

CORALIE FRANKLIN COOK

"In Thee shall all families of the earth be blessed."—Book of Genesis.

"Let not a man glory in this—that he loves his country. Let him rather glory in this: that he loves his kind (humanity)."—Bahá'u'lláh.

"This is worship: to serve mankind and to minister to the needs of the people. Service is prayer."—Abdul-Bahá.

NOT since the death of "Father Abraham" (Abraham Lincoln) have the "Twilight Millions" of America mourned for any fellow being as they mourn, today, the "passing" of Julius Rosenwald. At the Nation's Capital a great memorial mass meeting has been called where two speakers—one the president of the most noted Institution in the world devoted to the education of darker peoples, the other a Jewish Rabbi of learning and power—are expected to tell of the life and services of one of the most Christian Hebrews the world has ever known since Jesus of Nazareth went about serving mankind.

It was not for black people only that Mr. Rosenwald gave away millions of dollars. "His goodness followed his horizon's rim," and mankind without regard to race, creed or color have learned the measure of his bounty.

Again and again the struggling, pitifully inadequate schools of the South, presided over by incompetent teachers (men and women with the barest rudiments of an education), have been transformed into modern buildings manned by trained and often gifted teachers, until now the Rosenwald rural schools are numbered by the hundreds and their pupils by the hundreds of thousands. Ever open-handed to Jewish institutions, Christian organizations have also had his generous support.



JULIUS ROSENWALD

August 18, 1862—January 6, 1932

The tender heart of the great philanthropist yearned over the homeless, the wounded and orphaned left in the wake of the World War and his millions went into the work of European rehabilitation.

The story of the amassing of the Rosenwald fortune reads like some fairy tale. But who shall say it is not a fulfillment of prophecy? Of the "Seed of Abraham" it seems literally true that thru this one man's bounty "all families of the earth" have been "blessed."

All educators and social workers know of "The Rosenwald Fund," a sum set apart for systematized philanthropy. Speaking of this

amazing gift Mr. Rosenwald himself said, "Benevolence today has become altogether too huge an undertaking to be conducted other than on business lines." So it follows that this vast wealth is distributed on a business basis and, true to his convictions, since so fine a portion of it has been expended for colored citizens, one of the busiest and perhaps one of the most sagacious of the men employed to guard its interests is a gentleman of color.

Convinced that vast sums of money should not be piled up for selfish use, it was the Rosenwald way to give out as well as to take in. His hundreds of employees shared in his profits over and above their stipulated pay.

One's faith in humanity, even in times like the present, cannot be wholly lost while the memory of this man is alive. And, is he not already among the immortals? The writer recalls him as she last saw him in a meeting in Washington, where a few of the great, and many of the good, had met to thresh out various industrial and social problems. His world-wide fame might well have secured for him repeated homage and ovation but he would have none of it. Gentle but alert, silent but keenly interested, he never lost his modest demeanor and his very clerks were more in evidence than the man himself.

It has often been a matter of comment that the State of Illinois has the honor of being the birthplace of both Lincoln and Rosenwald—the one who struck from the slave his physical bondage, and the other who has wrought so mightily to loosen his bondage of ignorance.

It was June, 1930 that witnessed the completion of the five thousandth Rosenwald school—the first such school was by that time seventeen years old. It had been a modest affair built of frame and having one room. With appealing consistency it was located not far from Tuskegee, in Alabama. However, the heartening thing about it was the way in which the less than one thousand dollars of its cost was secured. The colored people themselves purchased the ground (\$150.00), they also contributed labor appraised at \$132.50, local white citizens donated \$350.00 and the Rosenwald Fund, \$300.00. Thus it will be seen with what unerring wisdom this work was planned in the very beginning. No one can estimate the value to the poor colored people themselves of giving the land and contributing their labor to this enterprise, nor to the white people of the community who responded so generously with their quota of the cost.

But we had started to tell of the five thousandth school—mark the progress! "History repeats itself" and it, like the first, is near a great institution—beautiful and internationally known Hampton, in Virginia. This school employs six teachers, accommodates three hundred pupils; it is built of brick, and to make practical the teaching of farming and trades is surrounded by three acres of ground. To a school of this type the fund contributes twenty-six hundred dollars. In this particular instance the colored people raised a thousand dollars and the balance was appropriated from public funds, making a total of twenty thousand dollars.

Has not Julius Rosenwald wrought mightily for his fellowmen? In deed and in truth may it not be said that his "service is a prayer?"

One of the many things standing in the way of the colored man's progress has been excessive death rate. Stoutly it is asserted that "figures do not lie," and just as positively may come the rejoinder, "But they can be awfully misleading." Fact-finding Conferences have proven that poorly paid labor, bad housing, lack of proper food in health and of medical care in sickness, contribute in larger measure to the appalling death rate among colored folk than the pigment underlying the skin contributes to it.

Significant and material figures have been collected in mortality statistics since the Trustees of the Fund have made large appropriations to hospitals, established clinics, contributed to the support of county nurses who give pre-natal and post-natal care to mothers in outlying districts, and follow up the health record of every child of school age in a given area. In almost every instance this county work is finally taken over by county authorities and supported by public money. Nothing finer in human relationships and sane cooperation for the good of *all* the people has been brought to light than the way in which doctors and nurses comprising the staff of white hospitals in large cities such as Chicago, Ill., and New Orleans, La. have lent their experience and training to further this health work among colored people. Nor need it be assumed that this timely service is given solely for the protection of the white people who can not escape the menace of leaving one-tenth of our population to fight at fearful odds

with death and disease. In many instances the scientist becomes so absorbed in the professional aspect of his work that race and color are lost sight of and over some patient saved from the ravages of tuberculosis or some working mother wrested from the death toll of child-birth, black and white look into each others faces and know that we are all "leaves of one branch, fruit of one tree."

It were a pleasant task further to record what munificent sums this Fund has expended upon child study and upon social studies, to recount how scholarships and fellowships have been awarded for advanced study at home and abroad and their many gratifying results, but time will not permit. Let us not fail to remember, however, that the Rosenwald Fund, working in conjunction with other well known benefactions—like the Rockefeller, the Phelps-Stokes, the Jeanes, etc.—all have brought to bear such powerful material and spiritual forces upon what once seemed to be a hopeless problem as to evoke accomplishment where defeat threatened and enable a disheartened and oppressed people to make a progress during a period of some six decades such as no similarly disadvantaged group ever attained save thru a period of centuries.

Was Rosenwald a servant of God? Has God used him mightily to establish His kingdom on earth? It is easy to believe that He has, since so nobly he followed One whose blessed utterance was, "Inasmuch as ye have done it unto one of the least of these ye have done it unto Me," and put into his life's practice the precepts of that Other Whose messages from 'Akka's Prison-house enlighten the world.

SEEKING AND FINDING

BY ONE WHO HAS "SOUGHT" AND "FOUND"

Chapter II

"I am summoning you to the world of the Kingdom."—'Abdu'l-Bahá.

IN the first chapter we suggested (indirectly) the dawning light of cosmic consciousness as I journeyed onward in search of Truth, the fiery urge of longing to find God, and the joy in discovering the Divine Harbor.

Some details of those months when my soul was approaching the object of its search, the *goal* of its longing, may suggest the oneness of experience that comes to souls on the highway toward the kingdom, for many, no doubt, will recall parallel experiences in their own "Great Adventure."

For some time previous to hearing the glad-tidings of the coming of the World Educator, Baha'u'llah, thrilling and priceless experiences were continually realized. One or two of these will suffice. At one time a pure white dove seemed to be hovering over my head. Such a definite and normal consciousness was this and so joyous an experience, that I shared it with a choice friend, a revered Episcopal Rector, who was a man of rare spiritual quality.

To him was confided the conviction that when this dove did finally alight it would bring "A new heaven and a new earth" not alone to me, but to all the world. His understanding heart was not critical or unresponsive as he knew that my daily life of practical service was being joyously lived often from early morn until after midnight, and he said that this experience was not

born out of the vain imaginings of a neurotic, nor was it the expression of a nervous recluse. I greatly appreciated his counsel, and he confirmed me in the continuance of a deep study of the New Testament which had already extended thru several months.

Another experience occurred shortly after this incident, and took place about two weeks before the Bahá'í Message reached me. While praying at midnight outside my tent that was pitched by the shores of a tidal river, and standing under the starlit sky, a brilliant light appeared. So great was its brilliance that I thought it must be the search light from a Navy Yard near by.

Quickly I opened my eyes. There was no light! After waiting for some moments for its return, with no result my eyes again closed. The light came the second time with greater intensity. Three times this was repeated, and then came the consciousness that it was an *inner* and not an outer light. Facing (as it happened) the Eastern horizon the light grew into a broad highway and then it was as though a strong cable reached into the very center of my being and drew it toward that spot.

Throughout the entire night sleep fled from the eyes, but a sublime peace and inexpressible joy and great refreshment encompassed me. While so deep, so rare and enthralling an experience could never be fully transmitted to another, nor yet

could it be contained in my own mind and heart alone, I decided to share it as best I could with another friend who possessed deep poetic and spiritual insight.

His interpretation was as follows: "Light and illumination have come from the East. The sun rises in the East. The prophets of God have always appeared in the East. The mystics refer to the spiritual center in man as the eastern part of his being. Undoubtedly God has further revelation of Truth for you." This explanation satisfied. As a result it brought an added expectancy and, no doubt, a greater degree of openness.

Two WEEKS later at an informal Fourth of July celebration in the country, when singing the Battle Hymn of the Republic, as these words were reached, "In the beauty of the lillies Christ was born across the sea," such a surging wave of nearness to Christ came, and a warmth of love for Him so welled up in my heart that it caused tears to flow from my eyes as water gushes from a mountain stream. They could not be restrained. (Fortunately I was so situated that no one saw me). The ecstasy and rapture of love of the Divine Beloved One encompassed every part of my being.

Little wonder then that a few hours later when listening to the glad tidings of the "return" of the Light of Truth, there came to me the deep inner realization that the Bahá'í Message was that Light which "Lighteth everyone that cometh into the world" that the Sun of Truth had again arisen and had been illumining the path long

before the consciousness of its Point of Dawning had come to me.

Some months later when writing a letter to 'Abdu'l-Bahá, clippings from current newspapers and magazines were enclosed that indicated the advancing effect upon the world, at that time, of the spiritual spring-time. I also made the statement that after once having heard 'The Message' I witnessed Its Signs on every hand, and that many were walking by the Light although they knew not from whence the Light had shone.

After first expressing to Him the joy and thankfulness for receiving the Message, there were several desires uppermost in my heart but I did not write them down. What was the significance of the dove, and the brilliant light? I wanted to mention the sense of increasing nearness to Christ, also to testify to a deeper realization of the meaning of His blessed promise, "My sheep will hear My Voice," as well as to state that I felt the oneness of the spirit of 'Abdu'l-Bahá with Christ and an increasing sense of great nearness to 'Abdu'l-Bahá.

His Tablet (letter) at the close of this chapter, brought the answers to my unwritten questions. Before there was time for a reply to my letter an American pilgrim returning from a visit to 'Abdu'l-Bahá in 'Akká told of a talk given by Him regarding the significance of the dove, and the part it had played in history. He spoke of the meaning of its descent upon the head of His Holiness Jesus Christ, and upon John the Baptist. Of Noah sending forth a dove from the Ark, its return, his sending it forth again and its return. His sending it forth

the third time when it did *not* return, and "Noah was made glad for he knew that it had found rest for the sole of its foot." After a slight pause, 'Abdu'l-Bahá said I too am continually sending forth doves, and sometimes they come back. Then with a glorious smile that brought joy to all His listeners, he said and sometimes they do *not* come back, and I know they have found rest in the heart of a believer. The answer had come! It was complete and perfect even though the question had never been asked.

Upon receipt of the following Tablet from 'Abdu'l-Bahá it was as if all the questions written and unwritten were answered in such a way that the whole of life took on new meanings, and the "life more abundant" at once began.

"O thou Daughter of the Kingdom! Thy letter was received, thou hast written that the newspapers, and magazines, the orators from the platform and the ministers from the pulpit are delivering the glad tidings of the Day of God, they are encouraging and uplifting all the souls whether they be friends or strangers to spiritual matter and the progress of thought.

This is evident. For when the Sun of

Truth appears and shines forth, and casts its rays upon the reality of things there is no doubt that whatever is hidden in the earth will find a new life and begin to grow. Ere long thou shalt see that the Divine Call has produced a wonderful effect among the nations and the people, the souls have become attracted to the Kingdom of God, and sublime thoughts and spiritual ideals permeate throughout.

Thank God that from thy childhood thou didst have great magnanimity and wonderful ambition, that is the reason that that light shone forth, the light was repeated and so the real vision became evident and manifest.

Thou didst meet His Honor Mr. _____ and heard through him the glad-Tidings of the Cause of God. I hope that thou mayest engage in the service of Truth, thou mayest progress day by day and deliver the glad-Tidings to the seeking souls.

Although in body thou art far yet in spirit thou art near, nay rather thou art my associate by day and by night."

This Tablet brought peace, an active, responsive peace. It was also a divine challenge for me to arise and serve the Cause of God. With the arrival of that Tablet I knew with an added certainty that the God that I had "Gone forth to find" had been found, and that 'Abdu'l-Bahá was summoning me—as well as all the people in the world—to the "World of the Kingdom!"

(To be continued)

A SAMPLE OF DEVOTION AND FAITHFULNESS

A. SAMIMI

AMONG the living believers in Persia, whose lives are worth mentioning and whose devotion, pure love and attachment to the Cause of God may be taken as noteworthy examples for the believers, is Agha Mohammad Arbab Bahá'ian.

Jenabi Arbab comes from Kás-hán (Persia), a place which was

noted for the narrow-mindedness and fanaticism of its inhabitants. His mother was a believer, too, and had received tablets (letters) from Bahá'u'lláh. Though born of a Bahá'í mother, Jenabi Arbab when quite a young boy, investigated the Cause thoroughly, then he accepted it most enthusiastically. This was at the time when Bahá'u'l-

láh had just declared His Manifestation in Baghdád ('Irâq).

While in Káshán Jenabi Arbab was subjected to all sorts of hardships and persecutions on the part of the Muhammadans. He was once attacked by a fanatical mob, his house was set on fire and all his belongings pillaged. Following these hardships, Jenabi Arbab could find no other alternative but to quit his home and emigrate to Tihrán. Thanks to his manly and praiseworthy efforts and perseverance, after settling down in the metropolis, he was successfully engaged in commercial pursuits for a period of fifty years. During all this time he was cleverly and tactfully giving the Message to the Mullahs, merchants and notables with whom he had dealings. Among these were two well-known Moslem ecclesiastics, Mulla Ali Kani and Haji Agha Mohammad Najm Abadi.

It may be worth mentioning here that in the early days of the Cause when there was no mail service in Persia, correspondence between the Holy Land and Persia as far as the believers were concerned was carried on through messengers called "Qasids," who traveled the long distance between Persia and Palestine on foot, taking petitions from the believers in Persia to His Holiness Bahá'u'lláh and 'Abdul-Bahá and bringing back with them answers. After the postal communications were established in Persia with other countries, Agha Ali Haidar of Shriván (Caucasus), who was a Bahá'i, was the first person to act as intermediary for dispatching letters to the Holy Land and getting



Jenabi Arbab, one of the oldest Bahá'i teachers in Persia.

letters from there for the believers.

Jenabi Arbab was the second person to perform the duties of medium for correspondence with the Holy Land. His correspondent in Haifa (Palestine) was Jenabi Haji Mohammed Taqi Manshadi. Jenabi Arbab carried out this service most carefully and faithfully for a period of twenty years.*

We should particularly mention here that Jenabi Arbab had rendered notable services to the Cause after the passing away of Bahá'u'lláh and appointment of 'Abdul-Bahá as the Center of the Covenant of the Cause. He has about one hundred tablets or letters from Bahá'u'lláh, 'Abdul-Bahá and Shoghi Effendi.

*This was indeed a most difficult and hard work to perform, particularly when we consider the harsh attitude adopted by the old Turkish Empire and the Persian Government against the Cause. But still it was done most enthusiastically by the messengers. Also among these messengers were Mulla Mohammad Dehaji, Sheikh Salaman and Haji Mirza Haidar Ali.

The main feature of Arbab's life is his utmost sincerity and devotion as well as his real attachment to the Cause which he has so gallantly and fervently defended; also the perseverance and patience with which he has met all persecutions and troubles inflicted on him by the non-believers. Though now over ninety years of age, and therefore physically weak, he is continuing his services and tries by all means to serve the Cause. His untiring efforts to accomplish this sacred end may well be taken as a good example by other believers.

It may also be worth mentioning that Arbab had always, among his many services to the Cause, contributed generously to charitable funds. He has lately, though now of scanty resources, offered a contribution of one thousand tomans towards the fund which will be raised for the construction of the Mashriqu'l-Adhkár in Tíhrán, and a sum of five hundred tomans to the fund which is now being raised for the construction of a big hall in the "Hazirat-ul-Quds" in Tíhrán. This sacrifice has been much appreciated by the Guardian of the Cause.

The body-politic may be likened to the human organism. As long as the various members and parts of that organism are coordinated and cooperating in harmony we have as a result the expression of life in its fullest degree. When these members lack coordination and harmony we have the reverse which in the human organism is disease, dissolution, death. Similarly, in the body-politic of humanity, dissension, discord and warfare are always destructive and inevitably fatal.

All created beings are dependent upon peace and coordination, for every contingent and phenomenal being is a composition of distinct elements. As long as there is affinity and cohesion among these constituent elements strength and life are manifest but when dissension and repulsion arise among them, disintegration follows. This is proof that peace and amity which God has willed for His children are the saving factors of human society whereas war and strife which violate His ordinances are the cause of death and destruction. Therefore God has sent His Prophets to announce the message of good-will, peace and life to the world of mankind.

—Abdu'l-Bahá.

The editorial in the January number, at the request of several, is being reduced to booklet form, pocket size, under the title, "What Religion Should Do for the Individual." The cost will be ten cents per copy or twelve for one dollar, postpaid. Orders for this booklet may be sent to the Baha'i Magazine, 1112 Shoreham Building, Washington, D. C.

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STANWOOD COBB..... *Editor*
MARIAM HANEY..... *Associate Editor*
MARGARET B. McDANIEL..... *Business Manager*

CONTRIBUTING EDITORS

Great Britain, Mrs. Annie B. Romer; Persia, Mr. A. Samimi; Japan and China,
Miss Agnes B. Alexander; Egypt, Mohamed Moustafa Effendi;
International, Miss Martha L. Root.

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Bahá'ís of the Assembly of Shanghai. Third from left standing is Dr. Y. S. Tsao, author of article on page 370.

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“Unless the moral character of a nation is educated, as well as its brain and its talents, civilization has no sure basis. As Religion inculcates morality, it is therefore the truest philosophy, and on it is built the only lasting civilization.”

—‘*Abdu'l-Bahá.*

THE INTELLECT of man, conquering the earth through the power of science, had up to very recently seemed to assure to humanity a secure civilization. In those countries where scientific and technological progress had been most effective, prosperity was becoming so widespread as to indicate the early possibility of economic security, not only for nations but for every individual.

How much all this now seems a dream of the past! Today there is no security anywhere, either political or economic. As from instruments out of tune, there are only jangling notes of discord in the concert of nations. No one can tell how soon an Armageddon may break forth. As for economic security, it has as completely vanished as the snows of yesteryear.

Why is it that man, with his superb intellect, his amazing scientific discoveries, his powerful technological will that is able so to dominate nature, yet finds himself helpless today to support and maintain a stable civilization? The futility of man in the face of world-wide catastrophies is due not to the fault of his intellect, but to the fault of his emotions. Man's intellect has been steeled to be a ready and

efficient instrument of his will; but his emotions, far from being so obedient, have managed always to gain the ascendancy. It is they that rule man, who is himself seeking to rule the universe. And since one can never prognosticate how the emotions of man may flare forth and for what goals, so no one can foresee, under the present system of culture, what man will do with the very civilization which his intellect has built up.

IT IS LIKE a child building a house of blocks. Creative power may go into the building; earnest purposeful activity, and even high intelligence. A structure finally emerges which is very pleasing. But now another child enters upon the scene. A quarrel ensues, and in the midst of violent emotions thereby aroused the house of blocks is knocked to pieces. The child intelligence is absolutely incapable of safe-guarding and maintaining its creations against this adverse, emotional, untamed violence.

In such a precarious situation as this now lies the great city of Shanghai, erected by western nations as an effective model of the most modern scientific civilization. Its magnificent hotels, its banks, its

shops, its promenades and parks,—testify to the power, invention and constructive genius of modern technology. Yet in one moment, as it were, when emotions flare up this whole structure of modern science is endangered by the chances of war. Hundreds of millions invested here, and all the energy and effective constructive work of western nations, are faced with the utmost of insecurity. Thus do we see how emotions can jeopardize everything that the intellect can build. So elsewhere in the world: hatred, jealousies, distrust, unreasonable prejudices endanger at every moment the stability of modern civilization.

But it is not only the violent emotions which are ruining our modern civilization. There is also the persistent stealthy vice of greed, which, like an acid, can eat its way through all substance. Individual greed and national greed have succeeded in upsetting all the economic structure of humanity until now there is no security even to the rich. Nor does there appear to be any chance of betterment by way of man's intellect and will. No one sees clearly how to reconstruct the world. And no one has the power, even if the vision, to direct the emotions and will of all humanity to the extent of carrying out any needed reformation.

THERE IS ONLY one thing that can master man's emotions and dedicate them to a noble and permanent structure of civilization. That power is religion. It has proved its ability to do this in the past. It will prove its ability to do so again in the future. Religion has this power

because it concerns itself directly with the emotional nature of man, reaching that first and through that purifying the will and bending the intellect to the service of high and unselfish goals. Through religion only can man's emotional aims become focused; and all his dispersive forces become rounded-up, tamed and subdued to useful purposes.

ANY ONE OF the great religions of the past and present—Judaism, Buddhism, M u h a m m a d a n i s m, Christianity—might, so far as their wealth of doctrine is concerned, teach humanity how to reconstruct itself at this critical epoch. Yet seemingly they fail to do so, not so much for want of spiritual truth as for want of vital, dynamic power. These religions have become rather the expression of human emotional nature than its master, such as they originally were.

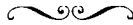
Yet at this very time of the failure of human institutions, the failure even of religion to meet the world needs, there appears on the horizon a new Movement promising to accomplish all that is needed for humanity today. Not a new religion, but as 'Abdu'l-Bahá calls it, *the renewal of religion*. This Movement, with its magnificent institutions for a perfect world civilization as formulated by Bahá'u'lláh and given to the world, has in its doctrine and structure everything that the world needs both in general spiritual truth and in explicit plans. It provides for all the spiritual, political, economic and moral needs of man. More even than that, it demonstrates a power to inspire the heart of man to nobler living; a power to win implicit allegiance and to thus

become a great unifying force for humanity.

We see the Bahá'í Movement gradually permeating the world, bringing together men and women of diverse races and religions and unifying them in a deep and fervent bond of love and unity. No possibility of dispersion under a wise and divinely appointed administrative design by Bahá'u'lláh.

Here is what the world has been waiting for. Here is its only means

to security. There is no other way out. More and more as the dangers threaten, dangers growing out of man's emotional nature, will humanity be inclined to turn toward the comfort and protection of religion. And in thus turning to it will find in the Bahá'í Movement a mighty force gradually bending the nature of man into a growth harmonious with his divine station; and guaranteeing unity, happiness, prosperity, security to the world.



I*t is evident that a Power is needed to carry out and execute what is known and admitted to be the remedy for human conditions; namely, the unification of mankind. Furthermore, it is evident that this cannot be realized through material process and means. . . . It is evident that no means but an ideal means, a Spiritual Power, Divine Bestowals and the Breaths of the Holy Spirit will heal this world sickness of war, dissension and discord. Nothing else is possible, nothing can be conceived of. But through spiritual means and the Divine Power it is possible and feasible.*

“The people of religions find in the Teachings of His Holiness Bahá'u'lláh, the establishment of universal religion—a religion that perfectly conforms with present conditions, which in reality effects the immediate cure of the incurable disease, which relieves every pain, and bestows the infallible antidote for every deadly poison. . . .

“Today nothing but the Power of the Word of God which encompasses the realities of things can bring the thoughts, the minds, the hearts and the spirits under the shade of One Tree.”

—‘Abdu'l-Bahá.

IT IS ENOUGH

BERTHA HYDE KIRKPATRICK

For thousands of years we have had bloodshed and strife. It is enough; it is sufficient. Now is the time to associate together in love and harmony.—'Abdu'l-Bahá.

CAN civilization stand up against another war? No—answers Mr. Esme Wingfield-Stratford in his recently published book, "They that Take the Sword." "We are approaching," he says, "if we have not already reached the stage at which another attack will prove fatal, certainly to civilization, as we know it, and conceivably, in the long run, to human life on this plant."

Are we doomed to another war? Yes—"unless we can use this last chance afforded us of purging the disease of war from our social system. It is not enough to frame laws and treaties, leagues and covenants, indispensable though these things may be. War is a spirit, and it is only by a change of spirit that we can hope to master it."

This is the fundamental idea underlying Mr. Wingfield-Stratford's book. The crying need in the world today is a change in the spirit of man. This change of spirit must be born in the hearts of individuals and spread from soul to soul until a new world is built up which we may call the Kingdom of Heaven on earth.

As we read we are convinced of the earnestness of the author who has spared no pains to support his thesis that "those who take the sword shall perish by the sword" with unanswerable facts from history. Not only the history of the Western World and Asiatic countries has passed under his scrutiny, but the records of ancient and ex-

ting peoples and civilizations have been called on for their testimony. The long peaceful civilization of the Nile Valley, the comparatively short splendor and luxury of the warring Assyrian Empires, the high culture of the Incas, are only a few of the civilizations that bear witness that the path of the sword is the path of death. History shows, he believes, that war has been not only a destroyer of civilization but, in many cases, has prevented a real culture from growing up. War is a "soul destroying habit." In such completely militarized communities as, for example, Assyria, Sparta, Prussia, "war and the preparation for war have absorbed so much of human energy as to leave nothing over for anything worthy the name of culture or creative genius."

The author calls not only history to his aid but psychology, science, philosophy, ethics, religion. He seems to show an indomitable determination to get at the root of this matter of war which threatens to bring the world to its ruin. But no trouble is too great to take if the author can succeed in his all-important task of giving people an opportunity to see for themselves the inevitable and overwhelming consequences of war. The book deserves wide reading. We hope it will be added to school and college libraries.

We feel so fully in sympathy with the spirit of this book that we believe we can do no better than to select here and there statements

and conclusions of the author and reinforce them with the words of Bahá'u'lláh and 'Abdu'l-Bahá, those great modern Prophets Who foresaw so clearly the problems that face us today and also gave us the solution of these problems.

In His talks in America and Europe and His letters to both East and West we find 'Abdu'l-Bahá again and again emphasizing this fundamental truth of the final destructiveness of war. On one occasion He stated it thus:

“Peace is the foundation of God; war is a satanic institution. Peace is the illumination of the world of humanity; war is the destroyer of human foundations. When we consider outcomes in the world of existence we find that peace and fellowship are factors of upbuilding and betterment whereas war and strife are the causes of destruction and disintegration.”

The author does not spare his reader's feelings in setting out the horrible atrocities that so-called human beings perpetrate when they not merely give rein to but deliberately cultivate this lower, animal side of their nature.

On this same subject 'Abdu'l-Bahá speaks with great force: “God has created man noble. God has created man a dominant factor in creation. He has specialized man with particular bestowals; He has conferred upon him mind; He has given him perception. . . . With all His good gifts to man, which were to make him the manifestation of virtues, . . . which were to make him an agency of constructiveness, shall we now destroy this great edifice of God? When we are not captives of nature, when we can control ourselves, shall we allow ourselves

to be captives of nature and act in accordance with the exigencies of nature?”

In the chapter on “Conflict and Love” an important principle is developed. The law of attraction or love is basic to every thing constructive in the natural world. Acting under varying conditions it is known as cohesion, gravitation, crystallization or something else, but under whatever name, it is the great unifying, constructive force throughout the universe. Its absence means separation, destruction, death. In the higher kingdoms it is called love and in man it may become extremely noble. But there are limited loves and these may make for conflict. For example the love of self may cause conflict with one's neighbor; the love and adoration of one's race may lead one to despise those of another race; patriotism, a limited love, may end in hatred for the country and people that are not ours. Patriotism is, Mr. Wingfield-Stratford says, “the result of a low and inadequate idea of love. . . . The wider love does not contradict the narrower. Patriotism can only attain its full stature in sympathy with other patriotisms, and united with them in the patriotism of mankind.”

This limited love, the author believes, is characteristic of very primitive states of society. But “even among peoples otherwise in the fore-front of civilization, this stunted mentality that holds up love at frontiers is only too widely prevalent. It was world wide in the years preceding the Great War, in which it culminated.” “We look” he adds later, “for the coming of a kingdom, a kingdom within us, and binding us ultimately together in

one all-embracing unity, the effect of which will be not to annihilate, but to fulfill and perfect every lesser love."

In one of 'Abdu'l-Bahá's talks He speaks of these narrow loves as limited unities. No great results can come from such limited unities. But He says, "The unity which is productive of unlimited results is first a unity of mankind which recognizes that all are sheltered beneath the overshadowing glory of the All-Glorious. . . . This is the most great unity, and its results are lasting if humanity adheres to it."

Can mankind rise to this unlimited love or unity? Where do we find it in the world today? Not in the church, Mr. Wingfield-Stratford thinks. In the chapters, "The Rise and Fall of the Kingdom of Heaven" and "International Anarchy," the author traces the early Jewish history and the history of Christianity, the great hope of the world. For three centuries Christ's followers refused to take the sword, but finally yielded when the church allied itself with Rome under Constantine. Then the "de-spiritualization" of the church began and "could not be stopped." So the author finds, "By the time the age, known as that of the Religious Wars had drawn to a close, the de-spiritualization of religion was almost complete, and national egotism flourished unrestrained." The vision of an unlimited unity had faded, a limited national unity had taken its place.

But the world is not without hope. The unifying spirit of Christ and the vision that this spirit will finally prevail in a Kingdom of Heaven on earth has always been kept alive by a few individuals and

groups. Even the Great War, the "Tragedy of Errors," whose appalling waste and destruction and unjust peace have brought us to the brink of still greater catastrophe, does not deprive us of all hope. There are unifying forces at work; the League of Nations still stands, inadequate though it be, based on "the Covenant embodying the most hopeful attempt ever made to lay the foundation of a world union and a world peace."

Our hope is in the spiritual nature of man, for despite his inhumanity to man he is "in fact the noblest of God's creatures." Because "man aspires to be Godlike" "a time comes, in the experience of most civilized communities, when spiritual mindedness takes the form of a violent revulsion against the animal in Man, a proud resolve to break the bonds of sensual desire and trample the old Adam under foot."

"It would seem that the time is ripe for the birth of a new world order, like that of early Christianity, not hostile to, but apart from, the existing state systems," writes the author in almost prophetic words. "Such a world order as we envisage would have the effect of providing the League of Nations with a soul. . . . It is unobtrusively, but surely, cultivating a habit of peace and co-operation, and providing the machinery through which this habit can function. But there is something lacking, something that the early Christianity possessed, and without which it would never have proved stronger than Rome."

Further he says: "This, then, is the answer we would give to the question—what must be done if civ-

ilization is to be saved? Nothing less will suffice than a spiritual revolution that will enable Man to adjust his own life to the already revolutionary change in his environment. Mankind must organize itself spiritually, in order that civilization may live and not die. And since civilization is world wide, so must that organization be world wide."

To Mr. Wingfield-Stratford and to other souls of such courage and insight as his, of such faith in the true spirit and destiny of mankind let us give again the glad-tidings that a new world order has already been born, its foundations are laid on a spiritual basis. This new world order is based on the teaching of Bahá'u'lláh, Who, in the words of 'Abdu'l-Bahá, "has dawned from the horizon of the Orient flooding all regions with the light and life which will never pass away. His teachings which embody the divine spirit of the age and are applicable to this period of maturity in the life of the human world are: The oneness of the world of humanity; the protection and guidance of the Holy Spirit; The foundation of all religions is one; Religion must be the cause of unity; Religion must accord with science and reason; Independent investigation of truth; Equality between men and women; The abandonment of prejudice; Universal peace; Universal education; A universal language; Solution of the economic problem; An international tribunal and many other fundamental teachings.

"Every one who truly seeks and justly reflects will admit that the teachings of the present day emanating from mere human sources and authority are the cause of difficulty and disagreement amongst mankind, whereas the teachings of Bahá'u'lláh are

the very healing of the sick world, the remedy for every need and condition. In them may be found the realization of every desire and aspiration, the cause of the happiness of the world of humanity, the stimulation of mentality, the impulse for advance and uplift, the basis of unity for all nations, . . . the means of love and harmony, the one bond which will unite the East and the West."

This world order though limited in numbers is firmly founded and quietly growing. Born in Persia amid persecutions and martyrdoms less than a century ago, it is already established in five continents. It grew out of a love so divine that no sacrifice was too great for its Founders to welcome. The Báb, while still a young man, died a martyr's death; Bahá'u'lláh for forty years was a prisoner and exile; 'Abdu'l-Bahá knew not freedom from the tender age of nine until He was over sixty. This love was so contagious that in Persia thousands sacrificed their lives rather than deny their allegiance to the Cause of Bahá'u'lláh. This love was so creative that tens and hundreds of thousands of Jews, Christians, Muhammadans and others have laid aside their racial and religious differences and have united in one firm brotherhood whose aim is universal peace and justice, whose organization is built on lines of service, humility, consultation, cooperation and unity.

This is the love which is the basis of the unity of mankind "which will bring forth marvelous results. It will reconcile all religions, make warring nations loving, cause hostile kings to become friendly and bring peace and happiness to the human world."

Is not this the glad tidings for which the troubled world is looking and waiting?

WATCHMAN, WHAT OF THE NIGHT?

ROSA V. WINTERBURN

*Mrs. Winterburn has been a frequent contributor to our columns in the past. A graduate with M. A. degree from the University of Michigan, she now is a teacher of sociology, also author of books on English.**

THE storms and the darkness predicted by Abdul-Bahá are upon the world. The "Friends of God" are the watchmen of this night. Watchmen, what of the night? Are our feet firm in the Cause of God "with such firmness as can not be shaken by the most great disasters of this world?" Are we "signs of guidance," "strengthened by the Holy Spirit, attracted towards God," so that we and all the world "may attain to the greatest gift in this great century and New Age?"

Warnings concerning this age are innumerable in the Bahá'í teachings. "Know, verily, that the tests are waving like unto seas in these times. They come like unto the storms of wind which engulf the great ships and uproot the great trees, the roots of which are extended and the branches prolonged, which have become old through centuries and ages."

"My counsel to you is to be firm in the Cause and love one another." "All other lights will be extinguished and your lamps lighted; all other stars will set and your stars shine in the horizon of the world; all other standards will be lowered and your flags wave in victory; all other foundations will be destroyed and your names will stand forever in the Cause of God. Thus will it be, if love, steadfastness, and union are found among you."

We are fully informed as to the need and reasons for these tests. "Were it not for tests the courageous could not be known from the coward. Were it not for tests the people of faithfulness could not be known from those of selfishness. Were it not for tests the intellects and faculties of the scholars in the great colleges would not be developed. Were it not for tests the sparkling gems could not be known from worthless pebbles. Were it not for tests the fishermen could not be distinguished from Annas and Caiaphas who were amid glory (worldly dignity). Were it not for tests the face of Mary Magdalene would not glisten with the light of firmness and certainty unto all the horizons.

"These are some of the mysteries of tests which We have unfolded unto thee that thou may thus become cognizant of the mysteries of God in every cycle. Verily, I pray God to illumine the faces (through trials) as pure gold in the fire of test."

THE WORLD today is in the grip of stormy disasters. Materiality in all its magnetic, insidious forms has swept over mankind, luring him to the search for wealth and to revelling in it when acquired. Yearly thousands of men sacrifice their souls to this material greed. Where materiality flourishes, spirituality

*All quotations in this article are from the teachings of 'Abdu'l-Baha unless otherwise noted.

dwindles. Yet the only lasting cure is that spiritual power shall so grow that materiality has no room to root deeply in human life. All of our necessary, convenient, and luxurious material accessories are nothing but tools which may *assist* in the progress of man's civilization; *they are not his civilization*. Lasting civilization is dependent upon the development and active use of the spiritual forces in man. Unchecked materiality brings about greed, dishonesty, corruption, hate, war; it lets loose the destructive forces. Active spirituality develops honesty, justice, sympathy, love, peace; it sets in motion the constructive forces.

Our Great Physician has told us that the world is sick; that mankind is afflicted with dangerous maladies. He has diagnosed the diseases for us. Materiality is one of the deep-seated causes of the serious world troubles of today. Man is freezing himself by staying at the level of merely material desires and accomplishments. They chill man's spirit; at that level they blind him to all but monetary gain; they prevent the growth of his spiritual powers, until he is in danger of losing his love, justice, sympathy, service to others, and faith in God. "The end of every material work is without result, because it is perishable and inconstant." Not only is man's spiritual development dwarfed, but that which he does gain is "without result." He becomes cold and hardened to the sufferings of others, if he can only gain material ease and forgetfulness for himself.

"Just as the earth attracts every-

thing to the center of gravity, and every object thrown upward into space will come down, so also material ideas and worldly thoughts attract man to the center of self. Anger, passion, ignorance, prejudice, greed, envy, covetousness, jealousy, and suspicion prevent man from ascending to the realms of holiness, imprisoning him in the claws of self and the cage of egotism. The physical man, unassisted by the divine power, trying to escape from one of these invisible enemies, will unconsciously fall into the hands of another. No sooner does he attempt to soar upward than the density of the love of self, like the power of gravity, draws him to the earth. The only power that is capable of delivering man from this captivity is the power of the breaths of the Holy Spirit. The attraction of the power of the Holy Spirit is so effective that it keeps man ever on the path of upward ascension. The malevolent forces of no enemy will touch those sanctified souls who have made this universal power their guide. With tranquil heart and assured spirit they are flying upward day and night, journeying through the illimitable space of the teachings of Bahá'u'lláh."

KNOW, then, that we must strive to cure mankind of this leprous materiality that creeps over the individual to his death, and that spreads its contagion ceaselessly in every direction. The only cure is "attraction to the fragrances of God, enkindlement with the fire of the love of God, reading the verses of unity, and beholding the lights from the dawning place of mystery.

After that cometh the training of the soul, purification of character and service to humanity. If thou art able to accomplish any one of these, the result is eternal and the fruit everlasting."

Self-centered existence is another disease to be dreaded. Here in the United States we have taught individualism, we have trained our children to "stand on their own feet," until far too many of us have become convinced that freedom, progress, and civilization are achieved only by looking within ourselves. Individual strength, knowledge, and initiative are, of course, imperative if man is to progress; or even if he is to seek God's will and obey it. "The confirmations of the Spirit come to that man or woman who accepts his life with radiant acquiescence. *Release comes by making of the will a door through which the confirmations of the Spirit come.*" Individual powers are given us that they may be developed and used; but they must not become ingrowing, self-centered. One of the first requirements for man's progress is faith in that which is higher and greater and wiser than himself. Faith must be followed by action, a striving to approach closer to that All-High. Those whose eyes have been opened to the New Light of today must help as many as they can, both the young and the mature, to look definitely beyond themselves and their own narrow spheres of life into the bigger Divine Will. They must strive to understand God's purpose for all humanity—not just for themselves—and then seek ceaselessly, in big ways and in small to help men

to achieve this purpose. Thus will come escape out of some of the evils of the day.

When we wonder what we can do in these complicated and trying times, the Holy Words will tell us what to do and inspire us to the doing. Ábdu'l-Bahá bids us—"Turn thy attention toward the holy Tablets of Ishráqát, Tajalliát, the Words of Paradise, the Glad Tidings, Tarazát, and the Book of Aqdas.* These divine teachings in this day are the remedy of the ailments of the world of man, and the dressing of the wounded body of existence; they are the spirit of life, the ark of salvation, the magnet of the everlasting glory, and the penetrative power in the reality of man."

IN SOME way or other, directly or indirectly, we *must* teach these truths to the world; we must help arouse men to *want* to follow them, for it is only through the power of the Spirit that mankind can be cured of his evils; and it is only by making of his will a door, an open door, that the confirmations of the Spirit can enter into man. He must *will* it, not drift into it, nor be pushed or dragged into it. "Unless the Holy Spirit become intermediary, one cannot attain directly to the bounties of God. Do not overlook the obvious truths. For it is a self-evident fact that a child can not be instructed without a teacher, and knowledge is a bounty from the bounties of God."

Do not be concerned about your own worthiness or unworthiness. Be content to keep passing on to others whatever blessings of God you your-

*Tablets and Laws revealed by Baha'u'llah.

self are able to understand and make your own. If you have faith in God, help someone else to rest on that faith. If you have the God love in your soul, radiate it until someone else is enkindled by that divine creative force. If you have a clearing conception of the Godlike justice, try to guide someone else to that higher level of right. "Know that the blessings of the Kingdom of Abha are not dependent upon the capacity and the worthiness of anyone; the blessings themselves are the worthiness. . . . Therefore the blessings of the Kingdom of Abha are not enchained by any fetters. The Kingdom gives the drop the influence of the sea, and the mote that of the sun. As thou hast already beheld, God has arisen, and some souls who were less than drops became like the waves of the great sea and manifested a storm equal to that of the ocean; in such cases worthiness is of no importance."

"The greatest gift of man is universal love, for this love is the magnet which renders existence eternal, attracts reality, and diffuses life with infinite joy. If this love penetrates the heart of man, all the forces of the universe will be realized in him, for it is a divine power which transports him to a divine station; and man will make no real progress until illumined by this power of love. Strive to increase the love-force of reality, to make your hearts greater centers of attraction, to create new ideals and relationships."

"I have a lamp in my hand searching through the lands and seas to find souls who can become heralds of the Cause. Day and night

I am engaged in this work. Any other deliberations in the meetings are futile and fruitless. Convey the message! Attract the hearts! Sow the seeds! Teach the Cause to those who do not know!"

Have no fear for the outcome. We may suffer; we may be ridiculed; we may die. What of it? The reason why we have been drawn by the magnet of God's love into this new revelation of His love is because some power of service within us responded to that magnet. Is it difficult to die, if necessary, in that service? Is it not our greatest glory to live or die in it?

Have no fear of the outcome.

"I say unto you that any one who will rise up in the Cause of God at this time shall be filled with the spirit of God, and that He will send His hosts from heaven to help you, and that nothing shall be impossible to you if you have faith."

"O Thou Incomparable God! O Thou Lord of the Kingdom! These souls are Thy heavenly army. Assist them, and with the cohorts of the Supreme Concourse make them victorious; so that each one of them may become like unto a regiment and conquer these countries through the love of God and the illumination of divine teachings.

"O God! Be Thou their supporter and their helper, and in the wilderness, the mountain, the valley, the forests, the prairies and the seas, be Thou their confidant, so that they may cry out through the power of the Kingdom and the breath of the Holy Spirit!

"Verily Thou art the Powerful, the Mighty and the Omnipotent, and Thou art the Wise, the Hearing and the Seeing."

INDEPENDENT INVESTIGATION OF TRUTH

SHAHNAZ WAITE

In this article the author shows that an unprejudiced search for Truth, leads one to the study of the world's great Spiritual Revelations and their promises for mankind.

WE cannot enter the pathway of independent investigation of Truth unless the darkness of superstition, ignorance, bigotry, prejudice, intolerance, egotism, and selfishness, is overcome by the light of purity of heart and motive, open-mindedness, freedom, consideration for the viewpoint of others, justice, knowledge and reason. The creative Revealed Words have ever been the Light of Guidance on the path in all times and ages. Let us consider then how to investigate Truth as taught in the New Revelation.

"In this day," said Bahá'u'lláh, "he who seeks the Light of the Sun of Truth, must free his mind from the tales of the past." Also, "The heart must become free from the fire of superstition that it may receive the light of assurance, and that it may perceive the *Glory of God*."

"No man should follow blindly his ancestors and forefathers," said 'Abdu'l-Bahá, "nay each must see with his own eyes, hear with his own ears, and investigate Truth in order that he may find the Truth."

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

"The Jews have traditional superstitions; the Buddhists and Zoroastrians are not free from them;

neither are the Christians. All religions have gradually become bound by tradition and dogma. All consider themselves respectively the only guardians of the Truth and that every other religion is composed of errors. They themselves are right, all others wrong. If all condemn one another; all cannot be true."

"If five people meet together to seek for Truth, they must begin by cutting themselves free from all their own special conditions and renouncing all preconceived ideas. In order to find Truth we must give up our small trivial notions; an open receptive mind is essential. If our chalice is full of self there is no room in it for the Water of Life. The fact that we imagine ourselves right and everybody else wrong is the greatest obstacle in the path towards unity, and unity is necessary if we would reach Truth, for Truth is *one*."

"Science must be accepted. No one Truth can contradict another Truth. Light is good in whatsoever lamp it is burning; a rose is beautiful in whatsoever garden it may bloom; a star has the same radiance if it shine from the East or from the West. Be free from prejudice, so will you love the Sun of Truth from whatsoever point in the horizon it may arise. You will realize that if the Divine Light of Truth shone in Jesus Christ, it also shone in Moses and Buddha. The earnest seeker will arrive at this Truth.

This is what is meant by the 'Search After Truth.'

"It means also that we must be willing to clear away all that we have previously learned, all that would clog our steps on the way to Truth; we must not shrink if necessary from beginning our education all over again. We must not allow our love for any one religion or one personality to so blind our eyes that we become fettered by superstition; when we are free from all these bonds, seeking with liberated minds, then shall we be able to arrive at our goal.

"Seek the Truth, the 'Truth shall make you free,'—so shall you see the Truth in all religions, for Truth is in all, and Truth is *one*."



EACH Manifestation of God is the very Incarnation of Truth. For example Jesus said, "I am the Way, the Truth and the Life." Hence the Word of a Manifestation is the Storehouse of all Truth, containing the Way, and the Life within Itself. The Words of God, spoken through His appointed Messenger, "are Spirit and they are Life." When one has attained to the knowledge of the Word of God he has entered into the straight pathway in his independent search which leads him to the goal of Truth, and beyond the Truth there is only error, superstition and tradition.

When praying for His disciples to the Father, Jesus Christ said, "Sanctify them through Thy Truth: Thy *Word is Truth*." 'Abdu'l-Bahá explains the Word of God when He says: "The Word of God is the

Storehouse of all good, all power and all wisdom. The illiterate fishermen and savage Arabs through it were enabled to solve such problems as were puzzles to eminent sages from the beginning of time. It awakens within us that brilliant intuition which makes us independent of all tuition, and endows us with an all-embracing power of spiritual understanding. Many a soul after fruitless struggles in the ark of philosophy, was drowned in the sea of conflicting theories of cause and effect, while those on board the craft of simplicity reached the shore of the Universal Cause aided by favorable winds blowing from the point of divine knowledge. When man is associated with that transcendent power emanating from the Word of God, the tree of his being becomes so well rooted in the soil of assurance that it laughs at the hurricanes of scepticism violently attempting its destruction. For this association of the part with the Whole endows him with the Whole and this union of the particular with the Universal makes him all in all."



"THE AIM of the Prophets of God is to raise man to the degree of knowledge of his own potentiality and illumine him through the Light of the Kingdom. To transform ignorance into wisdom, injustice into justice, error into truth, cruelty into affection and incapability into progress; in short to make all the attainments of existence resplendent in him."

And 'Abdu'l-Bahá further states: "I desire that ye become students in

the pathway of reality. Search untiringly for Truth and reiterate the teachings which harmonize with the crying needs of the hour. This is the day in which dogmas must be sacrificed in our search after Truth . . . "Whosoever listens to the Teachings of Bahá'u'lláh properly expounded will say, 'here is Truth—that which will render life a greater thing.'" And Jesus said—"I came that ye might have Life, and Life more abundantly." This is ever the evidence of Truth as revealed through the Word of God.

That we should seek the Truth in the sacred scriptures is clearly emphasized by 'Abdu'l-Bahá in these words, "The Bible and the Holy Books of other religions must be studied and read in the Bahá'í meetings. This study will widen one's information and acquaint one with the wonderful prophecies fulfilled today. We must affiliate with all religions and sects; speak to them from their own standpoint and show to them in practice that we love their sacred books; we read their scriptures and we honor and respect the Founder of their religion."

"Thou hast written that thou lovest the Bible; the friends and maidservants of the Merciful should know the value of the Bible, for they are the ones who have discovered its real significances and have become cognizant of the hidden mystery of the Holy Books."

At the request of the pastor who desired Him to write an inscription in the old Bible in the City Temple in London at the close of His talk there, 'Abdu'l-Bahá wrote these deeply significant words: "This book is the holy book of God; of

celestial inspiration. It is the Bible of salvation, the noble gospel. It is the mystery of the kingdom and its light. It is the divine bounty and the sign of the guidance of God."

In a talk given when in Paris, 'Abdu'l-Bahá stated—"The heavenly books, the Bible, the Qur'an and the other Holy Writings have been given by God as guides into the paths of divine virtue, love, justice and peace. Therefore I say unto you that ye should strive to follow the counsels of these blessed books, and so order your lives that ye may, following the examples set before you, become yourselves the saints of the Most High!

"The Spirit breathing through the Holy Scriptures is food for all who hunger.

"It is easy to read the Holy Scriptures, but it is only with a clean heart and a pure mind that one may understand their true meaning. Let us ask God's help to enable us to understand the Holy Books.

"Look at the Gospel of the Lord Christ and see how glorious it is! Yet even today men fail to understand its priceless beauty, and misinterpret its words of wisdom."



THE PATHWAY to the Fountain-head of Truth today is clearly defined; one need not lose his way in the labyrinth of ancient, dust-covered philosophies or drink of the water of vague and unprovable theories and traditions, for the Sun of Truth is shining forth in all Its Glory. "The Sun of Truth" said 'Abdu'l-Bahá "is shining giving Light and warmth to the souls of men. The sun is the life-giver to the

physical bodies of all creatures upon earth; without its warmth their growth would be stunted their development would be arrested, they would decay and die. Even so the souls of men need the Sun of Truth to shed Its rays upon their souls, to develop them, to educate and encourage them. As the sun is to the body of a man so is the Sun of Truth to his soul. A man may have attained to a high degree of material progress, but without the Light of Truth his soul is stunted and starved. Another man may have no material gifts, may be at the bottom of the social ladder, but having received the warmth of the Sun of Truth his soul is great and his spiritual understanding is enlightened."

The Eternal Truth speaking through Christ proclaimed to the world—"I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the Light of Life. . . . To this was I born and for this came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice. . . . I have many things to say unto you but ye cannot bear them now. Howbeit when He the Spirit of Truth is come, He will guide you into all Truth; for he shall not speak of Himself; but whatsoever he shall hear, that shall He speak; and He will show you things to come. He shall glorify Me; for He shall receive of mine and shall show it unto you."

How many quote the words of Christ, "Ye shall know the Truth and the Truth shall set you free," then proceed to search after Truth in their own prejudiced and intolerant way. Why is it we wonder that the *great proviso* made by Christ in connection with this wonderful promise is so seldom added "if ye continue in My words. Then are ye my disciples indeed, and ye shall know the Truth, and the Truth shall set you free." "If ye continue in My Words,"—in that *if* lies the solution of the whole problem.

Each soul must follow the Light as he sees it and seek to be quickened with the power proceeding from the Word of God which ever inspires consideration, which yields to appreciation and appreciation to understanding, understanding to love and love to the Reality of Unity.

The Spirit of Truth hath appeared, to guide humanity into "all Truth," and the weary search may be o'er for those who seek. How beautiful are these words of 'Abdu'l-Bahá, "The Spirit of Truth is soaring on the Supreme Apex like unto a bird in order that it may discover a severed heart and alight therein and build its nest."

Independent investigation of Truth then in its highest sense eventually results in turning to the revealed Word—or the Sun of Truth, or the Manifestation of God. "This is the highway of infinite assurance. This is the pathway of intimate approach."

THE BAHÁ'Í CAUSE IN CHINA

Y. S. TSAO

The author is former President of Tsing Hua University and one of the great educationists of China and a distinguished writer of Chinese affairs. Dr. Tsao's fine appreciation of The Bahá'í Movement and its value for the needs of China today, was featured by Martha L. Root in her article in the November 1930 issue of this magazine, Volume 21, p. 263.

THE whole world is at present disturbed by general economic depression and people wonder what will happen to humanity. Leaders are talking about disarmament, economic cooperation, rationalization, etc., so mankind in general is asking for more Light and Truth. Despite this general unrest and suffering, the eyes of the world have turned specially to China, on account of the recent devastating floods, the political and social unrest, and the Manchurian imbroglio. Public opinion has been deeply stirred. The idealistic and excited students in China have marched to the capital, besieged and attacked a number of public officials. The people are bewildered, so they long for more Light and Truth.

In the midst of such a situation, there arrived in China an able and sincere Christian speaker and addressed three hundred men and women, who had received their education abroad, on the subject, "China's Hope." He outlined three alternative courses which China must inevitably be forced to take, namely, the paths of Communism, Japanese control or self-determination through redemption. In his opinion, unless the Chinese people redeem themselves by living Christ-like lives of love and service, the sins will inevitably drive China into the laps of Communism or the arms of Japanese control.

The writer was privileged to preside at that meeting and made a few closing remarks. He depicted a country which eighty years ago was on the verge of extinction, but owing to the teachings of a great leader, that country today has a constitution, a parliament, full tariff autonomy and has abolished extra-territorial rights. The message of that leader was one of over-powering love based upon Truth. A quotation befitting the occasion was used, "In all my traveling and journeying, wherever there is construction, it is the result of fellowship and love, and where everything is in ruin, it is due to hatred and enmity." The audience was asked to judge for themselves whether China is dominated by love or hatred.

THE CHINESE ATTITUDE TOWARDS RELIGION :

When an educated Chinese is told that unless he believes in a particular religion, he will be doomed to perdition, he reasons with himself to the effect that should he seek salvation by accepting that new religion, he is turning upon his forefathers, and he refuses to be convinced that the many noble men of his country and family could have been doomed by a just God. As a result he prefers to go his own way by being filial to his forebears and loyal to the teachings of the old religious leaders—chiefly Confucius and Buddha. The Chinese people be-

lieve religion teaches men to be good, and since all religions have the same aim, there is no reason why they should conflict with one another, that is the reason why they have failed to take any active interest in denominational and sectarian controversies.

Therefore, any religion which claims that the central Truth of all religions is the same, that to accept one religion does not preclude the investigation of other religious teachings, that being a follower of one religion does not mean segregation from others, and the condemnation of others, will certainly find ready acceptance when it is better understood. Since the Bahá'í Cause fulfils these conditions, it would appeal to the Chinese people because it agrees with the Chinese attitude towards religion.

On another occasion, the writer was speaking on the subject of, "The Unity of Civilization and the Universality of Religion," to a liberal Christian congregation, and as a climax and summing-up of this all-embracing subject, he quoted the "Twelve Bahá'í Principles." They were instantly acknowledged to be a most comprehensive system of religious thought with a resounding ring of finality.

CHINA'S POLITICAL IDEAL:

The age-long political ideal of China has been the early Confucian teaching, namely, the redemption of the world in accordance with the following procedure. "Rectify the heart, ennoble the person, regulate the family, rule the country and pacify the world." China has been living upon this individual and po-

litical philosophy for many centuries and even now, the leaders hearken back to this central truth every now and then. By rectifying the heart is meant the moral redemption of the human soul. This whole process from the individual heart to the whole world has been known as the "Grand Path" of Salvation.

With the impact of the western civilization upon the East, and the gradual laxity in the application of that doctrine, the Chinese people have been looking for some new ideal which may better befit the needs of the modern complex conditions of life. For some time, there was no ideal at all, and the absence of any ideal has exposed the Chinese people to the temptations and dangers common to human nature. It was only recently, that Dr. Sun Yat Sen compiled a set of principles known as the Three Principles, namely Nationalism, Democracy and Socialism, (they are known as "The People's State, People's Rights and People's Livelihood"). Some people have considered them the equivalent of the French mottoes, "Liberty, Equality and Fraternity"; or Abraham Lincoln's pithy political philosophy, "Of the people, by the people and for the people." As a set of politico-social principles, the three principles are quite noble and good, but as a philosophy of life to regulate human behavior, it compares unfavorably with the older Confucian doctrine.

The more philosophical followers of Dr. Sun, however, soon supplemented the three principles with "Universalism" as the higher goal. Nevertheless, no one is sufficiently

interested in this important ideal to investigate further into this subject. Apparently, a mere code of political principles lacks the virile dynamic force of keeping the people to the straight and narrow path, so there is a lack of "sincerity of purpose and rectitude of heart." Without that *sine qua non* mere codes and principles cannot really become effective in transforming wicked human lives into noble lives. If the elders and leaders do not live morally inspiring lives as shining examples, the younger generation is bound to grope and grovel in the dark. If the men at the top do not sacrifice and serve the community unselfishly, the masses will naturally backslide or go to irrational extremes. There is a decided void to be filled. The central Truth of the Bahá'í Cause can supply this great need and fill this void. The fundamental teaching of the Bahá'í Movement is the fervent love of man through the pure love of God. This love must be so genuine and spontaneous, that one will labor unselfishly for one's fellowmen. To a real Bahá'í believer, the sight of human sufferings, ignorance and poverty will redouble his efforts to work for their improvement. Vain-glory, pride and selfish gains will naturally be banished from one's thoughts. China decidedly needs such men and everybody knows it and feels it keenly. If the Bahá'í Cause can supply such men, China will accept this Cause willingly and eagerly.

THE PLACE OF EDUCATION IN THE BAHÁ'Í MOVEMENT:

One of the twelve Bahá'í princi-

ples is universal education. Without knowledge, a human being is no better than an animal, for ignorance means superstition, poverty and selfishness. The Bahá'is encourage economic independence through education and work.

The children of all Bahá'í believers are enjoined to be given an education, and because girls will be the future mothers and first teachers of their children in turn, they are to be given the preference. This attitude is not only sound in practice but it surpasses any other social usage in the progress of civilization. Furthermore, a Bahá'í community makes adequate provision for the full realization of universal education, instead of merely stating the principle and leaving the actual performance to half-hearted officials or the irresponsible public. The provision is made in the following manner.

As all Bahá'is are educated, enjoined to learn a trade and to work, everybody is likely to be economically independent enough to give education to their children. It is, however, likely, that unfortunate children might be neglected. They are therefore looked after by the community as a whole, because public funds are accumulated for such purposes either from voluntary contributions or from a share in all wills of inheritance. China at present has an illiteracy of about ninety per cent of her population, but although China wishes to give free popular education, it has not been able to do so. Besides, the desire to provide education for the young comes from a deeper motive than merely economic indepen-

dence, because it springs from the aim of developing every human soul to reflect the glory of his Creator. There is no plan better for making education quickly and effectively universal than that in the Bahá'í Movement.

THE NEW ECONOMIC ORDER:

The old order of Capitalism has brought about over-production, unemployment and the uneven distribution of wealth. People are suggesting and experimenting with rationalization, profit-sharing and communism, in order to produce a better distribution of wealth among the members of a given community. There are men who discern the inevitability of class warfare, there are also exponents of state-control, which are arbitrary methods to enforce a more even apportionment of profits.

According to the principles of the Bahá'í Movement, the new economic order is based upon the voluntary sharing of surplus wealth. This system is rendered effective easily because since everybody in a Bahá'í community is educated and works for his livelihood, the small number of unfortunate people and children could be provided for with facility. Such funds come from voluntary contributions and a share in the wills of inheritance. All Bahá'ís are enjoined to divide their properties into seven parts in the wills, the quotas that do not have legal claimants revert automatically to a public fund. Under ordinary circumstances, it would be difficult to provide for so many uneducated and poor people, but in a Bahá'í community the small numbers of

genuinely unfortunate and unemployed render it easy to equalize the distribution of wealth for the necessities of life.

WORLD PEACE:

Although the Bahá'í Cause teaches people not to meddle with politics, nevertheless, they believe in world peace through the organization of instruments such as the League of Nations, the International Court and an International Police. The chief causes of war are territorial expansion, economic rivalry and national prejudice. But the Bahá'í principles of universal education, the new economic order and the belief in the unity of mankind will readily remove many such causes of war.

The nations of the world are devoting three-quarters of their revenue to armaments and other warlike preparations. China for the last few years has squandered about four hundred millions in unnecessary civil strife. These are the chief reasons why peaceful arts of construction have been neglected, that is why the whole world is suffering from economic exhaustion. Man therefore is his own enemy. "Glory is not his who loves his country, but it is his who loves his kind." This statement alone, says a Chinese scholar, puts the Founder of the Bahá'í Cause into the first rank of Prophethood.

UNANIMOUS TESTIMONIES:

Under these unprecedented times, the writer has ample opportunities to discuss the teachings of the Bahá'í Cause with a number of friends. It will be interesting

therefore to reproduce some of their opinions towards the Bahá'í religion.

General Cheng Ming-chu, the acting chairman of the Executive Yuan, said: "China has great need for such a religion, at least it can do no harm but can do a great deal of good."

A Chinese scholar and educator said, "It embodies so many fundamental truths, that it should be carefully investigated because therein is to be found the Truth of Salvation."

A Chinese business man who recently traveled around the world said, "The principles are so comprehensive and yet so simple that they can become universal readily."

Another practical business man said, "There is no single book in the whole world which can give so much comfort in so small a volume" as Dr. Esslemont's "New Era."

A fervent Buddhistic believer said, "The principles of universal peace and unity of mankind, as taught by the Bahá'í Cause, must be the inevitable path of human progress."

A Chinese Muhammadan priest said, "The Bahá'í religion is the fulfillment of the teachings of all prophets of the past,"—and he asked for some books on the subject to read.

A Chinese Christian Minister said, "The Truth as revealed by the Bahá'í Cause transcends all religions of the present age." So he wrote a preface to the Chinese version of "Bahá'u'lláh and the New Era."

A Chinese Y. M. C. A. secretary who works among Chinese students said, "It fills a great need, because the students are in search of Truth."

TRANSLATIONS:

Dr. Esslemont's book "Bahá'u'lláh and the New Era" has been translated and is being printed. The English version of the translator's preface has been approved by Shoghi Effendi, who has sent a copy of it to the next issue of the Bahá'í World. A small pamphlet giving the twelve principles of the Bahá'í Cause, accompanied by the account of the Bahá'í Movement from the Encyclopedia of Larousse, and also a personal estimate of the value of the Cause to the individual, society and civilization, has been prepared in the vernacular as an introduction to the book. A copy of the proof has been sent to Mr. Inoue, the Japanese Buddhist priest who is undertaking the translation into Japanese. Miss Martha Root has asked for four hundred copies for the Spiritual Assembly of America, Miss Agnes Alexander for ten copies, Australia for ten copies and Shoghi Effendi for fifty copies.

The translation of "Paris Talks" has been started, and recently Shoghi Effendi, the Guardian of the Cause, has given instructions for the translation of parts of "Some Answered Questions" and the "Book of Assurance." As these tasks are admittedly supremely difficult, it remains to be seen whether sufficient guidance is forthcoming for their completion.

WHEN SPRINGTIME COMES

SOON it will be the time of Spring. Already the signs of the flowers may be seen upon the mountains and in the valleys. When spring comes there is a divine wisdom in its appearance. God has a special object in renewing the earth with its bounty. For the dead earth is again made to blossom so that the life of plants and flowers may continue and be reproduced. The trees put forth their leaves and are able to bear all kinds of delicious fruits. All the birds and animals, everything with soul-life is rejoiced and rejuvenated in the coming of Spring. If this does not come to pass, it is not Spring; it may be autumn. But it is possible that Spring may come and yet a tree rooted in bad ground will be deprived of its vivifying powers. Or a fruitless tree may not bear, although the warm sun and vernal shower are descending upon it. So likewise an evil soul may derive no benefit, produce no fruit from the coming of a Manifestation of God. The divine springtime which brings forth spiritual flowers in other souls fails to beautify the soul that is evil. In general, however, just as everything is vivified, refreshed and renewed by the bounty of the literal spring, so every soul receives some degree of illumination and growth from the Manifestation when He comes. He is the Divine Spring which comes after the long winter of death and inaction. The wisdom of God is seen in His coming. He adorns the soul of man with new life, divine attributes and higher spiritual qualities. By this the soul is enlightened, illumined. That which is dark, gloomy and forbidding becomes light, hopeful and productive of new growth. So in the Divine Springtime, the blind receive sight, the deaf are made to hear, the dumb speak, the timid become courageous and the heedless awaken to new realizations. In short, they have become the image of that which God planned them to be and which the heavenly books promised shall be the true station of man. This is the power, purpose and virtue of the Heavenly Springtime."

‘*Abdu’l-Bahá,*

Ten Days in the Light of ‘Akká.

PREPAREDNESS

ORROL L. HARPER TURNER

LIFE is one grand round of preparation. We get ready for bed, for work, for play, for marriage—for life happenings, for death—for war, for peace—for harvest, for winter, for spring and all seed-sowing periods.

Man and nature is always looking forward, planning for the future. Bees work industriously to collect their honey so that during the cold of winter they will be protected and nourished.

Public discussion considers the pro and con of means for national and international defense against invaders and possible hostilities.

The community offers protection to its members by maintaining a police system to enforce laws and regulations.

Individually, preparedness makes one man think of his insurance; another sees the total of his bank and investment credit; while a third visualizes the home he hopes to build and pay for.

We must make preparation for a speech, a book, an article; and with especial care, must the *teacher prepare the way for his message*. A "point of contact" must be found that will stimulate interest, promote harmony and effect understanding. Obstacles of disinterest, inattention, ignorance, prejudice, opposition and thoughtlessness must be removed by leading the student through familiar, well-known paths—and by "offering the gift" in an attractive package.

Flirting with death, men go to war and at the same time scheme for safety. An army recruit, hav-

ing his wardrobe replenished before going into battle, asked for, "Paris garters." Other makes of garters were offered to him; but he refused them all, still demanding, "Paris garters—because," he added, "their sign reads, 'No metal can touch you.'"

All people, consciously or unconsciously, use food, work, recreation and rest in an effort to maintain health and thus delay the ravages of increasing age.

Just why all this precaution? From what are we trying to save ourselves? What do we fear?

You reply, "The only thing that we are absolutely sure of—death. Death is inevitable—whether we are killed in war, shot down by a robber, starved for lack of food, frozen for want of protection from cold weather, overcome by disease or old age, or wiped off the earth by some accidental happening or catastrophe."

"But," someone interjects, "why *fear* death? Wars, invaders, thieves, old age, starving, freezing or dangerous illness need not worry us, when our bodies lie under the sod.

"Dear ones are left behind to keep up the struggle for existence, to be sure; but if our foresight and love have already prompted us to make provision for their welfare, we have no cause to worry."

"Naturally there is no need to worry about locking the door when the 'horse' is already 'stolen,'" you retort with disgust.

The "horse" has been removed, yes; but it is not necessarily dead.

THE CHANGE we call "death"

opens unknown realms of possibility; but if we have a spirit of adventure, the strange and unexplored does not daunt us; it only whets our interest.

“But,” you object, “we can not all be a Lindbergh, a Columbus, a Perry, or a Byrd.”

No, perhaps not; but if certain people possess characteristics that carry them fearless into the jaws of death, why can we not *all* acquire a concept of life that will make us welcome death, rather than fear it? Henry W. Longfellow says:

“There is no death! What seems
so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.”

Bahá'u'lláh tells us that God “made death” for us “as glad-tidings”; and goes on to ask, “Why art thou in despair at its approach?”

Every religion gives promise of an existence beyond the grave; every Prophet points the way to a life eternal.

Most people feel that these visible few years of earthly ordeal would be futile and meaningless if life ended with such a short span of experience. There would be no incentive to effort toward progress of any kind. Ambition would flag; and morals would run the gamut of profligacy. The concept of a God who would initiate such a paltry plan of creation is not acceptable to the average mind.

Abdu'l-Bahá speaks of our planet as the “womb” of the universe. With this idea of earthly experience in mind, the thought of preparedness takes on a new aspect.

A “womb” carries the developing body of an unborn child, while

it is nourished by the mother until ready for birth.

If mother-earth is the “womb” of the universe, man, as an embryo in that “womb,” must be growing and developing a body or consciousness that will carry some *indestructible part*, not only through death, but into a new experience of life.

Christ said, “Ye must be born again.”

If our embryo is in some early stage of development, the process of growth is wholly unconscious—just like the evolution of a plant under the wise care of a gardener.

HAVE you heard of the remarkable work that Luther Burbank accomplished in his “school for plants” at Santa Rosa, California?

Burbank demonstrated that the evolution of the vegetable kingdom can be hastened, by supplying conditions of fertility, heat and moisture that will bring on changes more rapidly than nature would do. He labored to produce *perfect* and often *new species* of plant, fruit and vegetable life by eliminating defects and bringing into intensified expression the characteristics he wished to display.

From ten thousand plants he would select a few and destroy the rest. Of many thousand descendents of these plants he destroyed all but a few, and so on. Starting with a red poppy, that showed a spot of yellow, he raised a plot of poppies; a few showed yellow. These he cared for and destroyed the others. Seeds from this group produced a plot of poppies showing more yellow. He saved the best and destroyed the rest—until he had a variety of yellow poppy with blos-

soms six inches in diameter, coming true from the seed.

Mr. Burbank made plants take on *new forms*; he *suppressed the bad* and *developed the good qualities*. From a sharp cactus he evolved a spineless plant upon which catttle can graze on the arid plain. It is interesting to note also that he produced a *white blackberry*, which he called the "Iceberg."

He cared for his plants as a wise mother does her children—giving them the right conditions of soil, climate and food (fertilizer). He said, "I keep the evil away, sterilizing the soil and water as you sterilize milk for infants. It takes ten generations, sometimes, for a plant to overcome a hereditary fault; but the work is always rewarded in the end; and the world is richer."

What Power in creation is making *human beings* vary in form, evolution and perfection of quality?

Luther Burbank used times and seasons, environment and cultivation, *life* and *death* to produce a creative evolution of plants.

If a mere man, like Burbank, could effect such miracles in the vegetable kingdom, what manifestations of change and unfoldment can God produce in His universe!

If Burbank could repeatedly utilize the process of "life and death" to *bring into visibility* the *latent* qualities of plant life, why can not the Creator of us all use "life and death" (as well as "times and seasons, environment and cultivation") to bring into *individual manifestation* the endless Perfections of His Own Essence—that lie latent and unexpressed in embryonic man!

DEATH no more denotes the end of life—than a closing door denotes the annihilation of a departing guest!

This planet is an arena on which contrasting qualities (earthly and heavenly—material and spiritual—temporal and immortal) stage a fight for supremacy.

Experience, on the earth of time and contrast, gradually awakens in man powers of discrimination and knowledge that train him to *consciously* choose and use the perfect qualities of life.

At such a degree of evolution man understands how "death" can be "glad-tidings." To him, death is but an open door to fuller life.

Does it not seem probable that God plants the seeds of His Own Perfections in the earth of man's consciousness and then uses the laws of nature to evolve and specialize the expression of those Divine Qualities through individual human identities?

It is *unpreparedness* that makes us dread the event of death.

As embryonic man approaches maturity, he learns to open an account with the bank of life, and deposit only the assets that he can take with him and enjoy in an existence beyond the grave.

Preparedness, to a spiritual being, means making conscious effort to replace all weakness with strength, and redirect each *misdirected* power.

If we are born cowards, we can learn to acquire courage. If prejudices and superstitions bind us with their hereditary and environmental bonds, we can attain a new understanding that will enable us to readjust our beliefs. If hate and animosity prevail, love is needed.

If man is selfish, he should make it his business to seek the well-being of others; and gradually his life will prove that "to be pure is to be selfless." Hope can drive away discouragement; sadness and sorrow will succumb to joy and radiance. Knowledge wipes out ignorance. Awakening takes the place of sleep. Life can survive death.

It is well to remember, at this point, that there are right and wrong ways of seeking preparedness. A man came upon the remains of a train wreck. Victims were groaning and lying about on the ground with broken bones and lacerated tissues. The visitor inquired, "Has the ambulance been here yet? No?—The Doctor? No? Has the insurance man been here? No?—Then let me lie down beside you and wait too!"

The man was intending to collect insurance that did not belong to him. Other souls attempt, at times, to bask in the stolen glory of another's virtue; but dishonest plagiarizing of perfect qualities will not insure the safety of a human soul. Jesus must have been warning man to work out his own salvation, and avoid riding on the shoulders of another's effort when He said, "He that entereth not in by the door to the sheepfold, but climbeth up some other way, the same is a thief and a robber."

We may possess the entire range of material accumulations; money, houses, lands and protective insurance may be plentiful; our entire family may be secure from want; this side of the grave may be fully cared for—but what of the existence beyond?

While the human embryo lives in

the womb of the mother, it is growing a body that can be used on earth; and if this "earth" is the "womb of the universe," it would seem logical to suppose that man (in that womb) is now developing something that will function for him when he is born into an existence to come.

What did Christ mean by advising us to lay up "treasures in heaven" where "thieves" can not "break through and steal"; and where "moth and rust doth not corrupt?" Why did He say, "I go to prepare a place for you; that where I am there ye may be also?"

When Ábdu'l-Bahá was asked what man's needs for a future life consisted of, he made many suggestions, among them: radiance, sanctity, knowledge, love, faith, assurance, spirituality.

It would seem that every *constructive quality* we can learn to use here and now is automatically preparing us for an existence to come.

Each defect that we discover in ourselves should make us strive to exercise its contrasting opposite—some specific *perfection* that we have not yet added to our character assets.

There is nothing more certain, coming to each of us, than the change we call death. With this definite experience to make ready for, how important *soul-preparedness* becomes when compared with armaments, treaties, legislation, and all forms of external protection—and yet, it is by digging in the earth of materiality that man must discover for himself the *immortal gems of life* that will carry the traveler *spiritually victorious* through the immensities to come!

SEEKING AND FINDING

By One who has "Sought" and "Found".

CHAPTER III.

"Today the establishment of the Mashriqu'l-Adhkár is of paramount importance, but hereafter it will not be so. This is the beginning of organization; it is like unto the first Church founded in Christianity, it is an expression of the elevation of the Word of God."—'Abdu'l-Bahá.

THE two previous chapters have carried us through:

- 1st. The period of ardent search.
- 2nd. The discovery of the true "Guide".
- 3rd. The glimpsing of the *Oneness* of the Creator's Plan, as revealed through His successive Prophets and Manifestations.

As time passed the recurrent question was, What was to be the next step of my journey? What were my responsibilities now that I had found the *Guide*?

The divine challenge in 'Abdu'l-Baha's Tablet to me—"Engage in the service of Truth, progress day by day, and deliver the Glad-Tidings to the seeking souls" was a dynamic summons! But—I argued with my Bahá'i teacher thus—"Was I not already engaged in the service of Truth?" Our work had been founded on the pedagogy of the New Testament, and our object was to help to bring about the Kingdom of God on earth in our corner of the globe. "Why was it not enough that I should carry on there, trying to live the life in serving those one hundred and twenty-five persons, both old and young?"

He replied: "When the garment is outgrown it cannot be worn." "A quart cannot be contained in a pint cup"—and—"What about the one hundred and twenty-five thousand and you may serve directly and indirectly throughout the world if you

go forth as 'Abdu'l-Bahá is expecting you to, and give the new food (Divine Teaching) especially adapted by God to the needs of this hour in human evolution?"

These suggestive ideas and questions became like leaven in the heart. Just at that time the statement quoted at the heading of this chapter reached me. Those two startling words 'paramount importance' were like a two-edged sword of guidance. Again had He not said elsewhere "When there is the most important, we must let go the important."

Reason, reflection and meditation brought a greater understanding of the statement in Chapter 1—"Whatsoever question thou hast in thy heart, turn thou thy heart toward the Kingdom of Abha and entreat at the threshold of the Almighty and reflect upon that problem, then unquestionably the light of truth shall dawn and the reality of that problem will become evident and clear to thee." These Instructions were followed.

I had my marching orders—I must journey on. Exactly whither I knew not, but the one thing I did know, I was *on the way*. History was repeating itself. Today it was not sufficient to continue giving alone the heavenly teachings of a former decade any more than it was acceptable in the days of Christ's sojourn upon the earth, for His dis-

ciples to continue proclaiming the divine message that Moses and His Predecessors had given to the world. It was theirs to raise the new call and give God's message of love for the needs of *that* New Day and Age.

The paramount service for the moment, evidently was the Mashriqu'l-Adhkár.* As Bahá'is never solicit funds from the general public, and only believers are privileged to contribute, how could this be done?

In Boston and again later in New York, I had recently met a remarkable young English woman—an Interpreter of the Greek Drama—who became attracted to the thought that land was being purchased for the erection of a House of Worship near Chicago, in which no sermons were to be preached, just the chanting of the Words of God-and-silent worship. She had been brought up a Quaker.

Thru a chain of unique events we found ourselves under one roof in the Bahá'í Center in New York City. The more she learned of this edifice that was to be open to all mankind, irrespective of race, color, creed, nationality or class, the happier she became. One day she exclaimed "Oh! that is the dream of my life, where is such a place? I would gladly give a Recital in every city I go to for *that cause*, if the Bahá'is will get together the audiences."

That night as the clock struck hour after hour, there was one who did not sleep. The room was so filled with that (now) familiar light that the eyes were dazzled with its brilliance. Here was I seeking to find a way of service and here was

she, so gloriously equipped and eager to serve,—did our coming together mean *anything*? Between four and five o'clock sleep, like a refreshing benediction, descended, and when I awoke the way was clear as the noon-day sun.

In a few hours I had offered to her my services as booking agent, companion, cook, seamstress or in any capacity she desired, in exchange for her promised services to the Temple as she traveled throughout the large cities between the Atlantic and the Pacific. At the close of the interview our itinerary was completely planned.

When she was sailing from England her relatives and friends had urged her to bring a companion with her, but she protested saying, "No, if I need anyone, God will send me someone on the other side." She had only been in America a few weeks when we had met in Boston. During the subsequent months the Temple Fund was considerably increased thru her services.

Words could never recount the richness of that memorable journey which later culminated in the greatest Gift of my life—the meeting face to face with 'Abdu'l-Bahá in Chicago on His historic journey throughout the western world. Thrilling details of those priceless days will be told in later chapters, for it is the sincere prayer of the writer that this story will endure as one of the authentic "Impressions" of some of the events on that "Shining Pathway."



IT WAS MY great privilege as the result of this trip to meet and know intimately many of the selfless and devoted servants and maid-servants who had passed through the pion-

*Baha'i Temple; literally, Dawning Place of God's Praise.



This picture is so inspiring and revealing of the spiritual power of Mrs. Lua Moore Getsinger, described by the author, that we take this occasion to republish it. (See opposite page.)

earing days of the Cause in this country.

Pages could be written of their pioneer services, their ceaseless efforts in ploughing up the hard soil of prejudice, weeding out the superstitions and imaginations that had grown up in the hearts, the living of the life of true sacrifice to God and man, all of which were a most evident proof to a newly attracted believer as to the underlying *reality* of this Movement.

Also, all those I met, who were connected with the Cause were being observed with keen scrutiny from the depths of my heart in those early days, and I was everywhere rejoiced at the sanity, the normality, the humor and joy of these varied types of people in all walks of life, who could talk of God without sad faces, and who visibly were meeting the practical demands of daily life in a world of obligations, yet withal seemed more interested in the establishment of the Kingdom of God on earth than anything else in the world, and the bringing into being of what we now behold as "A New World Order" which is slowly but surely rising like a mighty structure over the ruins of a disintegrating civilization.

One of the outstanding gifts of that winter was the meeting and daily contact with "The Maidservant of God Lua"—as 'Abdu'l-Bahá later called her. To those of our readers who knew and loved Lua*, no word of mine could add anything, but for the benefit of those who did not see her before her passing to the eternal realm, I would like to draw a brief picture of that remarkable life of joyous devoted service—that confirmed and unique

teacher of whom 'Abdu'l-Bahá said in one of His Tablets, "*She loved her Lord.*"

A radiance filled her being, it was as though a light shone forth from within. A humility and effacement pervaded her entire nature, so that one beheld her, merely as a vehicle thru which you received the heavenly teachings. She was truly "In the clutch of God."

Food, rest, composure ease, luxury,—none of these held her in bondage. Her one supreme thought was heralding the Divine Kingdom and 'bearing' souls into that Kingdom. Often have I seen her arise in the middle of the night and pray for hours for some souls who were being born into the divine consciousness.

As a spiritual physician she was carrying those loved ones in her heart and she never neglected one of them, but held them close until they could walk alone. This, to me, was one of the great secrets of her matchless services. She nurtured these spiritual children until they were able to stand the contrary winds, or the blasts of criticism and misunderstanding.

In closing I would like to leave with you the following glimpse of her dramatic and masterful teaching. When a certain prominent man, who for some time she had been teaching, had reached that moment when she felt he should no longer be depending upon her, she turned quickly toward him (when we three were alone) and said with dramatic fiery appeal, and deep love in her tone—"You have received a torch from the altar of the love of God, now go forth and light other torches!"

(To be continued)

*Mrs. Lua Moore Getsinger, one of the very early Baha'i teachers in America.

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