

THE BAHÁ'Í MAGAZINE

VOL. 23

APRIL, 1932

No. 1

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THE BAHÁ'Í MAGAZINE

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

By the National Spiritual Assembly of the Baha'is of the United States and Canada

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A modern Chinese wedding, Shanghai, July 15, 1931, uniting S. F. Wang, professor of political science and Miss Yeetsun Yen, teacher of ethics. Dr. Y. S. Tsao, a Bahá'í friend and author of several articles on the Bahá'í Cause, officiated.

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“The Bahá'í Movement imparts life. It is the cause of love and amity amongst mankind. It establishes communication between various nations and religions. It removes all antagonisms. And when this Cause is fully spread . . . warfare will be a thing of the past, universal peace will be realized, the oneness of the world of humanity will be recognized, and religion and science will work hand in hand.”—‘*Abdu'l-Bahá*.

TO WHAT kind of leadership should we entrust the world today in this period of catastrophe and gloom? Economists are beginning to see that to entrust the leadership of society to the institution of “Business” has proved a flat failure. The great organizations of commerce, industry and banking—all motivated by desire for profit—have for a prolonged period displayed such efficiency of management and production as to almost give promise of establishing a permanent civilization assuring prosperity and comfort to the average individual. Yet just at the point at which this average prosperity was becoming the most striking economic phenomenon in the history of mankind, the whole structure collapsed; and this downfall of the economic structure was due to the very same force which had caused its marvelous erection—the desire for profit.

It is one thing to start in motion the machinery of production. This is easily done through the force of individualistic self-seeking, which has dominated not only our business life but far too basically the whole structure of our civilization. This force is sufficient to set in motion the wheels of industry. But it seems to be powerless to regulate

production and distribution in any sane or safe way. So long as business holds the reins, and greed is the chief motive for action, civilization will undergo periodic man-made catastrophies presumably of ever increasing fatality.

No, it is not the business world motivated by profit-making which should be granted leadership in our civilization. The world can be made safe only by relegating business to its proper role of subservance to general prosperity and welfare.

But what force is there great enough to gain ascendancy over the self-seeking motives of man and establish an organization based on justice, mutuality and sympathy for the needs of the masses? In other words, a civilization based upon the Golden Rule. What can accomplish such a miracle, save the power of religion? This is just what religion is for! It is the master emotion which alone can dominate all the petty self-seeking and disruptive emotions of man. It has done this in the past. It can do it again.

Where shall we look, however, for this Spiritual Force capable of salvaging humanity from the many misfortunes into which it has been plunged by its own self-seeking?

Is any existing religion vital enough today to stem the tide of selfishness, of rancor, of economic and military warfare? Is there any religion capable of establishing unity, not only within one country but between all the races and religions of the world? Is there any movement visible to us which is capable of establishing a world brotherhood based upon mutuality, understanding and love; thus abolishing warfare and establishing an era of universal peace and prosperity?

Yes, there is a movement which promises just this—the Bahá'í Movement for universal peace and for universal religion. Here we have a forceful and pure teaching free from all traditional dogma, free from the accretions of man-made theology; with platform of principles designed to put into effect the perfect civilization, and with a dynamic power capable of attracting human beings of every race, religion or cultural background.

THE BAHÁ'Í Movement has been successfully operative in the hearts of men of many races and religions for now long over half a century and has amply demonstrated its great unifying power and its ability to change human lives, making effective upon earth those principles of conduct which all Founders of religion have preached to humanity but which fail to be expressed in the old age of every great institutionalized religion.

If any of the great world religions, grown hoary with age, could effect this salvaging of humanity, there would be no need of The Bahá'í Movement; and we should

indeed welcome such a manifestation of vitality on the part of the old and now standardized religions. But everywhere we look today, we find that institutionalized religion is expressing, not the pure Voice of God for this age, but the spirit of its environing community. In other words, we find the Church divided upon all the vital issues of the day. There is no unity of concept, or unity of action. Throughout Christendom, as the poet puts it: "The world is too much with us; late and soon, getting and spending, we lay waste our powers."

It is because the secular world has too much impinged upon the world of religion that this latter department of human living has lost its dynamic and directive power. When that day comes that the Church is the expression of man's intelligence and good will rather than the expression of God's vision, then the Church loses its power to re-make human lives and re-form humanity. It is always at such a point as this that a new religious movement springs up. The Divine Power invades again the heart of humanity to impell it to greater heights of spiritual and cultural progress. This has happened always in the past. It is happening today, in the spiritual resurgence on this planet known as The Bahá'í Movement.

THE REVELATION of Bahá'u'lláh gives us the perfect plan for a new civilization that shall be founded on absolute justice, equity, mercy, love and service. A universal civilization, not particular to one nation or one race, but spreading its beneficence over all the world.

Where can we find elsewhere a

Force capable of bringing all the religions and races together? Existing religions, seeking to convert the whole world to their fold, must first demonstrate to rival religionists that their faiths are inferior to the propagandist's faith. For instance, if Christian missionaries would win Muhammadans to Christianity, they must demonstrate to the Muhammadan that however good their own religion may be, Christianity is much superior. Conversely a Muhammadan seeking to win over a Christian to his religion would have to make a like claim of superiority and finality for Islam.

Now the loyalty of human nature is such that while many Christians recognize that there are splendid qualities in the Faith of Islam, there are very few, if any, who renounce Christianity to become Muhammadans. Similarly, while many enlightened Muhammadans today admire the teachings of Christ, they are not inclined to renounce Islam in order to become Christians. So we see that no existing religion has the possibility of converting the whole world to its fold. Religious unity for the world cannot come about in such a way.

Now THE miracle of The Bahá'í Movement is that it calls upon no one to renounce the authority of his own religion. It does not have to demonstrate to any religionist a falseness in his ancestral faith. Rather it calls upon him to recognize the reality and completion of his own religion in this resurgence

of spiritual Force which has come to the world through the Revelation of Bahá'u'lláh.

'Abdu'l-Bahá said during one of my visits to Him at Haifa, in answer to the query of a missionary conference in Edinburgh "Does the Bahá'í religion seek to supercede Christianity?" "No, the Bahá'í Movement does not supercede Christianity but completes it and carries out its meaning."

So does the Bahá'í movement also carry out and complete the meaning of Muhammadanism, of Zoroastrianism, of Judaism, of Buddhism, of Confucianism. We witness therefore the marvellous phenomenon that adherents of all of these great world religions are becoming Bahá'ís. They do so because they see in the Bahá'í Movement the true fruition of their own religion. And on becoming Bahá'ís they become brothers—one and all members of a great and loving Universal Family pledged and destined to bring universal brotherhood, universal peace, and universal prosperity to mankind.

The Bahá'í Faith is not a separatist movement. It has no desire to work in rivalry with other religions, or to prove any religion inferior or faulty. It has but one aim. This aim is to bring to earth the Kingdom of God, and to establish on this planet the Divine Civilization promised by all the Great Ones of the past. This is its aim. And its brief history has already given abundant testimony of its power of achieving this lofty and unparalleled goal for humanity.

SECRETARY WILBUR ON WORLD PROBLEMS

AS INTERVIEWED BY HOWARD C. IVES

DR. WILBUR received me in his office on the sixth floor of the great building devoted to the Department of the Interior. He laid aside his work and greeted me with courtesy and attention. After expressing my appreciation of his willingness to give me time from his busy day I explained the object of my call.

“What is your hope regarding the possible harmonizing of the various discordant elements making up the factors of our modern civilization?”

“The Bahá’i Magazine represents a Movement whose members in all the countries, nations and races of the world are working towards harmony and mutual understanding, and the gradual building up of international peace and co-operation. In your opinion can this be brought about, and how?”

“The situation is this,” he said, —and it is evidently distinctive of the man that not a moment was lost in discursive remarks “the world has suddenly been thrown into a neighborhood and the problem is so to adjust these new and untried relations as to function without serious friction. This is a difficult matter, for the human race, either as individuals or families or national groups, are not ruled by their intellects but by their emotions. Consequently the average man, or group of men, in any sudden stress of events, does not stop to consider the wisest and best thing to do under the circumstances, but is

swayed by the passions or feelings of the moment. This course is almost invariably taken even when the results of such action are clearly seen by the unimpassioned observer to have quite disastrous results. If your next door neighbor encroaches a few inches on your property in a building operation your first impulse is to push him back where he belongs. His natural impulse is to enforce his claim. You both are moved primarily not by calm judicial judgments but by emotional reactions. The probable result is that you both go to extreme lengths, even to the extent of mortgaging your properties to pay attorney fees, whereas wisdom would clearly dictate a calm settlement of the difficulty by friendly discussion. The fact that the final best interests of both parties are best served by mutual concessions and the maintenance of good-will does not weigh at all under the emotional stress of the occasion, and the further you are carried by this emotional wave the more difficult it is to draw back or to recover the ground of calm reason.

“Now if this is true between neighbors speaking the same language and living under the same government and social and religious institutions, how much greater is the problem when international relations are involved in which the disputants are controlled emotionally by differing racial and religious backgrounds and subject to different governments, laws and institutions.

“This is the situation in the world today. World commerce; world intercommunication; world relations as a whole have suddenly taken the place of the local, limited, provincial relations of the past: But men have not been able to adjust their emotional reactions or their intellectual processes to this new situation. Naturally the difficulties increase with the complexities, and the complexities are inevitable with the increasing number of factors in the situation.”

“How SHALL we deal with these complex problems,” I asked, “when the national and racial interests are so varied and often so antagonistic? In talking with thoughtful people in all walks of life I find that all are pretty well agreed as to the problem and the difficulties in adjusting its factors harmoniously, but none has any practical plan for dealing comprehensively with these complexities. Yet it is plain to all that some world plan is needed.”

“It must be a more or less gradual evolution,” Dr. Wilbur replied, “we can note progress year by year. Thirty years ago if such a situation had arisen as has lately confronted us in the Far East everybody would have taken sides and joined in the fray. But in this case world opinion was focussed in a judicial body and the serious nature of the result was minimized, if not averted.”

“WE ARE deeply interested in advancing harmonious relations between the various races of the world,” I said. “The Bahá’i Movement takes the scientific attitude that the various races sprang from one common stock and that

prejudice based upon color, habits or racial characteristics has no basis of fact. Do you consider that the future of the human race can be adjusted to an harmonious relationship?”

“The secret of the whole racial difficulty,” he replied, “lies in the fact that the various races have been mixed up too suddenly. The world has been thrown into one neighborhood so quickly, with so little preparation, or with none, that the various peoples and races have had their attention focussed upon each other’s defects rather than upon their good qualities. Take the Negro in this country, for instance, within fifty years his status has been changed from chattel slavery to equality in citizenship. If while this process of adjustment was going on we had had to contend with a dominant characteristic in the negro temperament of moroseness, sourness, rebellious meanness, think what a tragic situation we should have had. On the contrary we see in the Negro race the characteristic attitude of cheerfulness, happy reactions to conditions even when most trying, a more or less radiant acceptance of the situation coupled with a determined will to overcome it. Surely this is a most admirable characteristic and one that the white race might well emulate. Now if our race could emphasize this quality and teach it to their children, while endeavoring to teach the Negro more and more of those qualities which have so aided their own racial advancement, harmony would very quickly be brought about. This is increasingly being recognized and practiced. So with the Chinese and the other races of humanity. The

Chinese civilization dates back four thousand years or more. Surely this must be due to inherent qualities of a very high order. Let us investigate these qualities and try to emulate them."

AT THIS point I ventured: "You have spoken of the fact that men's actions are invariably determined by their emotions rather than by their mental processes. Is it not probable, then, that the final adjustment of world psychology to the idea of racial, national, religious, social and economic solidarity and harmony will come through what we might call a great revival of pure religion? For instance, to accept the historicity of the Mosaic tradition for the moment, if we could imagine a modern Moses bringing to the world as a whole a code of laws adaptable to conditions now facing us; a code founded upon the eternal basis of love and good-will, but adapting this principle practically to a world suddenly thrown into these new and untried relationships, would not this provide that very emotional appeal of which you have spoken as the dominating influence in human motivation?"

I had previously handed to Dr. Wilbur a copy of the Bahá'í Magazine and he had said that he was to some extent familiar with the Movement.

He indicated, in answer to my question, that such an appeal might be effective but plainly was wondering how this could be brought about. I continued, for I was anxious to secure his opinion on the practicability of the Divine Plan: "This is exactly what the Bahá'ís of the world are concerned in. We believe

that a great and divinely appointed Leader has appeared whose function it is to apply the eternal laws and the eternal springs of action to the new social, scientific, religious, economic and international relationships. And this large and constantly increasing group of men and women in all parts of the world are assured that Bahá'u'lláh has actually provided a code of laws, a plan of action, an architectural blue-print, so to speak, of and for this new Social World Order."

I then briefly sketched the framework of this World Order as now being established by Shoghi Effendi: the Local House of Justice; the National House of Justice and the soon-to-be-established International House of Justice, and touched upon the functions of each as being adapted to bring order and harmony out of the existing chaos and strife.

"The only answer possible to that outline of your world program is that the world can only wait and see," he said. "If there is sufficient power, sufficient spiritual appeal, sufficient sacrificial service to the cause of suffering humanity, so that the minds and actions and, above all, the emotions of any considerable numbers of the peoples of the world are swayed by this ideal then it will take root and no one can predict the result."

"Do you think it possible or feasible to organize a United States of the World on the lines of our Federal Government, or as M. Briand advanced the idea of a United States of Europe?"

"This is a political question", he answered, "and politics, we should always remember, is a constantly

changing factor in human affairs. We should try to visualize humanity as an ever-flowing stream in which the generations come and go but Humanity flows on. In this stream the changing generations evolve constantly new experiments to deal with changing conditions. What we call politics is one of these experiments. We must deal with conditions as they occur, and we must use the means which humanity finds at its hand at the moment, and be practical in doing this. But we must never forget that the Goal of all endeavor is the betterment of the race as a whole in its ever onward march."

"Do you consider the hope for the unification of the world a reasonable one?"

"I prefer the word, *harmonize* rather than *unification*, he answered. "To unify implies a much longer and more difficult process than to harmonize. Unity implies amalgamation, whereas harmony implies a spiritual brotherhood while allowing an infinite diversity in the free expression of individual, social and national characteristics."

This so closely paralleled Abdu'l-Bahá's own words that I was much impressed.

"Do you anticipate great upheavels in world conditions in the process of this harmonious adjustment?" I asked: "Is it possible, do you think, for men to learn to forget their selfish, isolated, provin-

cial attitudes in the light of a larger, more enlightened, more harmonious relationship, without going through some pretty severe tutional stress?"

"Such lessons may be learned," he answered, "without extremes of hardship. It is true that we all, nations as well as individuals, advance in wisdom and culture by steps more or less difficult of negotiation, but we must hope that mankind will learn this lesson without too great trials."

"You are hopeful, then, that the world of humanity will surely attain to an harmonious world relationship?"

"I am certainly an optimist," Dr. Wilbur said, "I feel assured that we have not advanced as far as we have on this road without attaining some feeling of security that that advance will continue. I cannot imagine that the thoughtful people of the world would consent to the governments and those responsible for world affairs taking any backward steps."

On this note I took my leave, greatly impressed with the breadth of view, the humanitarian spirit and practical wisdom of the Secretary of the Interior. He did not quote the following words from Ralph Waldo Emerson, but they fit very appropriately into the atmosphere surrounding his last words: "Shall we not trust the Power which has guided us so tenderly and taught us so much, secure that the future shall be worthy of the past?"

"The great question appertaining to humanity is religion. The first condition is that man must intelligently investigate its foundations. The second condition is that he must admit and acknowledge the oneness of the world of humanity. By this means the attainment of true fellowship among mankind is assured and the alienation of races and individuals is prevented. All must be considered the servants of God. all must recognize God as the one kind Protector and Creator."

—'Abdu'l-Bahá.

LETTERS HOME

KEITH RANSOM-KEHLER

This is the second of a series of letters from the pen of Mrs. Ransom-Kehler describing her missionary tours in the Far East. The first letter was on Nikko and Japan, published in the January number.

WHAT a glorious thing it is to be a Bahá'í and know that wherever you go there will always be those who extend a loving welcome; what a moving experience always to see the eager smiling upturned faces of Bahá'ís waiting to greet you as you sail into the ports of the world.

Yes, there she is: Fung Ling Liu, my charming young Chinese friend, sister of a Cantonese Bahá'í, Mr. C. S. Liu, former Director of the Bureau of Agriculture, now President of the Agricultural College of Sun Yat Sen University. Miss Liu has just taken her Master's degree at the University of Michigan and received her appointment as Professor of history at Ling Nan University in her native city of Canton.

We drove about Hong Kong until time for the afternoon train.

Before these first contacts with China I felt like a cat in a library or a canary bird in an observation car. China is the comprehender not the comprehended. Vast, mysterious, swarming, imperturbable, materialistic, detached, casual, intense, chaotic, ordered, completely paradoxical and baffling, China remains changeless in grandeur or ruin, in victory or defeat, in affluence or poverty. She absorbs whatever goes against her, and scattered through her wide domains we see strange evidences of the forgotten back-wash of alien tribes and peoples lingering on amidst her impervious culture like stranded gal-

leons attesting a misprized adventure.

Where there are more things than men science flourishes; where there are more men than things philosophy develops. China comprises a fourth part of this earth's population, and her four hundred million people are meditative, resigned.

But as if to chastise me for daring to draw conclusions about the infinite, for such China is, so far as a human survey goes, I am challenged by all of the modern evidences of China's eager progress.

It is no use. China is something to experience, not to describe.

Suddenly we passed out of the modern British squares and parks, for Hong Kong is a possession of Great Britain, surrounded by China after the Boxer uprising. Without preparation we drove over the Bund or waterfront, and for the first time I was confronted with the actual pragmatic meaning of Chinese population; for the face of the waters was literally packed with tiny covered junks which are the only homes known to the thousands who inhabit them.

Both my mind and heart played me the most dangerous trick, for I could neither think nor feel, just for a moment, that this seething mass was actually human; identities were so obscured by gigantic multiplication, personalities so obliterated in their problematic immensity that it took a very definite act of imagination to remember that

in the squalor and deprivation, before the lidless gaze of the passing public, in spaces the size of closets, men and women were struggling and hoping; borrowing and lending; heeding the ceaseless cry of hunger; marrying and giving in marriage; bringing forth their young; a poignant pulsating part of that strange drama "of laughter and despair, of beauty and passion, of having and losing that the soul calls life."

Trying to express the sudden catch of marvel and revulsion that seized me at the sight of my fellow-beings huddled like muskrats on a raft, it was evident that to Ling it was a "conditioned reflex" which seemed as natural to her as graft and gangsters seem to us: Terrible? Yes—but; *c'est la vie*.

Our train was scheduled to leave Kowloon, the port of Hong Kong, for Canton at four o'clock. At five minutes to four we stepped from the ferry and rushed to the baggage check room to redeem my mountainous luggage and get it aboard the train. You cannot travel round the world, in every kind of climate, without being prepared for every exigency; while Bahá'i literature is cumbersome, heavy and indispensable.

I have heard that the principal products of New Zealand are wool, butter and scenery. The principal products of China are rice, rickshas and people, so you are never at a loss to get help. Half a dozen coolies sprang up by magic and started running with packages and parcels for the train. We were making fair progress when a troublesome customs official spoiled our plans by insisting on a scrutiny of the short and simple flannels of the poor.

While in Shanghai, Mr. Touty, a devout and devoted Bahá'i, had presented me, on behalf of the Shanghai friends, with the most gorgeous basket of flowers that I have ever received or ever seen. It was enormous and very heavy, for it was filled with earth. And this was a conspicuous part of my equipment.

Not even deigning to go back I left poor Ling to struggle with the customs official which she did so effectually that in a few moments back they all came running; having commandeered a truck from somewhere out of the way, for no effort is made in China to save human brawn.

Accommodating spectators picked up the smaller lighter cases, scattered like chaff from the flying hand-car, and tossed them on to the platform after us. "Six, seven, eight, nine and the flowers," I panted breathlessly as the train began to move.

The conductor took no pains to conceal his displeasure. "Take it off the platform" he commanded. There was not a seat to be had—not one; the racks were crowded; so suit cases, hat boxes, packages and flowers were piled in a formidable heap just inside the door; in endless procession guards, waiters, officials, and passengers, propelled by that Oriental restlessness that fosters a kind of perpetual motion, scaled them for half an hour.

At last, in self defense I suppose, (we were travelling second) the conductor led us to a compartment in the first-class with four affluent American sailors; they handled the embarrassing baggage like tooth-picks and gave me a sense of security amidst the unusual situation.

Of course this all seems very trivial, but to me it is significant as illustrating the Chinese temperament. In the first place to hold any rank in China, even that of brakeman or conductor, is of superlative importance, and he must have service and assistance befitting his station. So for no good reason assignable to Americans the conductor whose duties seemed to require a constant patrol of the train, was accompanied by two and sometimes three assistants. When they first came to the pile of luggage stopping the passage way, "this can't stand here" he said. But assuring himself with a glance, that there was no place else to put it, during all the succeeding trips until he found us a place, he and the other officials climbed over it without the slightest notice, as if it were part of the stationary equipment. The Chinese accepts with absolute patience and resignation conditions that cannot be remedied.

Canton is a purely Chinese city. Whatever improvements we see here are of Chinese origin, not foreign, as in Shanghai and Hong Kong.

My host Mr. C. S. Liu who embraced the Cause on hearing Jenabe Fazel while an undergraduate at Cornell, is a young man of exceptional capacity who has contributed much to the advancement of agricultural practice and enlightenment among the farmers of China. "I feel", he said, "that I can best serve the Bahá'í Cause here by improving the agrarian situation." He showed me a survey that, as Director of the Agricultural Bureau, he had compiled giving valuable data and suggestions to the farmers. He had propagated a new

rice that would double the increase over other varieties.

He had been married only a few months to a charming and talented young Chinese girl, who speaking little English, would retire with Ling to talk over personal things, while Mr. Liu and I sat night after night discussing China, her problems, the Bahá'í Cause and world affairs.

By a skillful guidance that was almost feminine he had in a few conversations adroitly turned me from my superficial preconceptions and given me a more penetrating approach to the Chinese psychology and character.

Of course I was horrified, as the Occidental must always be, at the casual value set on human life and human effort. Never before have I felt such a veneration for brawn and muscle. Here is a sinister standard of the equality between men and women, for all through the streets they are hitched up together—old women and young men, old men and young girls—hauling great wagon loads of sand, brick or mortar. For every horse and automobile pulling in the streets there seemed to be a hundred human beings. Labor saving devices are unknown; and I felt an actual awe as I realized that all the great civilizations that had been built, before the coming of Bahá'u'lláh into the world, had sprung from the expenditure of man's physical energy.

My first reaction was that here was a nation broken and despairing, bereft and unhappy. People do not smile; they look weighed and cheerless. Mr. Liu and I sat talking in the drawing room of his suburban home. They had just moved into a newly finished apartment and the

electric wiring was not yet completed. A brisk typhoon sucked the flame up the lamp chimney and the beautiful painted scrolls that decorated the walls rattled to its boistrous blowing.

“But you cannot judge Chinese character by Occidental standards; enthusiasm and the superficial expression of enjoyment are out of keeping with the Chinese conception of dignity and discipline. Ten years ago there was not a wide paved street in Canton; today you were admiring her endless chain of boulevards. This is not the expression of hopelessness and despair. All that China needs is peace.” He continued: “Canton has equipped expedition after expedition; money that should go into education, road building, industrialization, farm improvement, which would restore confidence and stop banditry, goes for arms and ammunition. China’s revenue is enormous and a few years of peace would find her solving all her ancient problems.”

Reverence for age, respect for the opinions of others, regard for personal rights, that would enable a Chinese to put aside his own pressing business while he waited for someone to finish a game or to point a discussion, impressed me more and more as I took a deeper scrutiny of these remarkable and, to us, mysterious beings. In one aspect they seem like the French—casual, logical, cynical; in another they remind me of Americans.

Having just left Japan the contrast was even more impressive; for in Japan the human equation is of the utmost importance. When you enter a Japanese shop or restaurant an event of importance has transpired! You have arrived!

Everybody bows and stands at attention. But entering a Chinese shop is much like going into an American place of business; nobody is impressed with your presence nor seems to care whether you are there or somewhere else.

From China we have derived silk, porcelain, tea, portable block-printing, gun powder and the mariner’s compass. Splendid in her sumptuous advancement when Europe, a primeval forest, was populated by barbarians, she is not content to dream of her past, but is already turning her endless energies into new channels of expression. For never at any moment has China been lethargic; a lazy Chinese is inconceivable; to support nearly half a billion human beings on her limited territory means intense and endless toil.

An energetic and industrious people, they seem gifted with the physical strength of the superman. They never look lean or emaciated; in the squalor and struggle they look muscular, healthy, well set-up. Ricksha coolies earn about a dollar a day, which at the present rate of exchange is seventeen cents. Exhausted as they must be after such strenuous work you see them bathing and washing their clothes in the hot season only a loin cloth.

The Chinese are the bankers and merchants of the Orient. The women are sometimes more gifted than the men in commercial pursuits. An interesting example of this was Madame Liu, mother of my friends and of eight other equally intelligent and competent children. They hold among them degrees from Wellesley, Smith, Columbia, Yale, Bryn-Mawr, Cornell and Michigan, and are occupying

positions of importance and trust throughout China. Madame Liu was born into a family of Christian converts but not before her feet had been broken in accordance with the ancient Chinese custom. Due to the revolution, this, together with the queue and the former costume, have been abolished.

Her husband, Dr. Liu, a renowned Cantonese physician and classmate of Dr. Sun Yat Sen, died some years ago having sacrificed his property through a mistaken investment. This tiny, frail, little lily-footed woman was left to rear and educate several of the children. Through wise and shrewd investments she has built and owns a fine three-story residence in the heart of Canton and is now quite independent, through her own efforts. What American woman of middle age could exceed that accomplishment? On her pathetic broken feet she could always out distance me on my sound ones. And she had that same open mind and candid inquiry that is a Chinese trait.

"You must tell me more about the Bahá'í Movement," she said. Ling translated and once again I regretted the language barrier that separates us from our fellows. After giving those proofs and evidences that establish Bahá'u'lláh as the Promised One for whom the world has been waiting, she said,

"I must continue my inquiry until I know the truth. The terrible mistakes of the past were due to men's blindness and ignorance. The gravest results may follow from keeping one's mind closed to truth."

Bravo! Gallant and courageous little lady! Formulating, I prayed, the new outlook of the quickened womanhood of the world. In the course of the conversation she disavowed being educated; "But," Ling quickly interpolated, "She knows and remembers the classics much better than we do."

The spell of China is ineffaceable. I have not told you of my visit in Shanghai, nor of my contact with the radiant group of Bahá'ís there, for that must be a recital of its own.

There is something indescribably poignant and living about the blue of the Chinese sky, a delicate self-effacing blue like the color of old Canton porcelain, but withal a depth so vast, so calm, that you feel it reflected in her people. Art, poetry, resignation and a vital persistence, the quaint, the inspiring and the hopeful reside in that changeless azure.

With a great pang of reluctance I left China, as she works out a new and fitting destiny under her quiet sky.

"O people of God! Be not occupied with yourselves. Be intent on the betterment of the world and the training of nations."

—Bahá'u'lláh.

DISARMAMENT CONFERENCE AND THE EXTRAORDINARY SESSION OF LEAGUE OF NATIONS

MARTHA L. ROOT

Miss Root gives us here an inspiring report of the above Conferences as seen through Bahá'í eyes. She was not only present at these sessions, but met some of the delegates and sent them Bahá'í books. Some of the delegates invited her to call, and a few called upon her. Several of them she had met in her sojourns in the different continents.

DEAR reader, stop and catch your breath and together let us see if we have the capacity, the insight, to grasp what has taken place here in Geneva, Switzerland from February second until today, at this Disarmament Conference March eighteen, 1932; and with it this Extraordinary Session of the League of Nations called at the request of China. Are they the beginning of the Parliament of Man—not a perfect Parliament of Man as outlined by Bahá'u'lláh—but the greatest attempt in this direction that the world has yet witnessed.

Picture how we came to Geneva, succeeded in getting tickets for the sessions; how we stood in line for three hours waiting for the doors to open for this world-heralded Disarmament Conference. Sixty nations, representing one billion seven hundred million people who are spending twenty-five billions of dollars a year for military preparedness, have sent their delegates here to find a way to reduce these armaments. Experts have been ten years getting ready for this event.

The doors swing open, and we soon find ourselves in an upper gallery in the centre of Geneva's largest hall. It is a good vantage-ground. Leaning over, we can see below us the President, Mr. Arthur

Henderson, and we can look directly into the eyes of the delegates from fifty-nine countries and one "observer country." The world's peace has been viewed for six thousand years from the periphery, but in this moment we see it at its center!

No matter what comes, this Disarmament Conference will be a phenomenal success esoterically, because through it the consciousness of the world is awakened to the necessity and to the possibility of realizing universal peace. The principles of Bahá'u'lláh for a New World Order, enunciated more than sixty years ago, are beginning to be worked out. Old ideas are passing, private wars for private gain are being criticized. Four great empire governments destroyed during the world war, the German Empire, the Russian Empire, the Austrian-Hungarian Empire, and the Turkish Empire, have nationals in this audience who proclaim a passionate will to peace. They and the thirteen new countries formed since that world crash have a new outlook. This Disarmament Conference shows a group of fine delegates sent from every part of the globe. For them just to see one another, to hear one another's aims for disarmament and peace, is a big help to world understanding. The mould-

ers of world politics are present too, countries have sent some of their greatest statesmen.

As the days go by, and we hear the speeches, we may well ask ourselves: Is this a solemn Tribunal or is it only a remarkable oratorical contest? Is it in reality the dawn of that Golden Age of all the centuries, when men will have the courage to arise and speak for pure justice and the welfare of humanity?

It isn't quite any of these, yet it is the first beginnings of all of them! The searchlights of world public opinion have so flashed on these meetings that possibly some big nations who used to find the secret sessions very convenient to talk over what they would not care to say outright, have felt it more necessary to speak openly. This frank, open consultation is one of the principles of the new day.

The small nations, every one of them, have had the courage to speak on the necessity of keeping international agreements already made and not condoning the deeds of nations who break them. For the first time in history, the teachings of Bahá'u'lláh that all countries large and small should be represented and be heard equally, is being realized. (Not quite all, but nearly all countries are represented here.) And all countries have some delegates who stand like Gibaltars for peace. Some indeed have voiced a very high spiritual note. Bahá'is will be interested to know that a few of the delegates either are Bahá'is or at least have heard and approved the universal principles of Bahá'u'lláh for world peace*

ONE DOES not need to know or ask by what names the following delegates call their religions, but here are some of the high lights of spirit: Mr. Eduard Benes, Minister of Foreign Affairs of Czechoslovakia, quoted his countryman Comenius, "Therefore, you ambassadors of peace, if you fully deserve your name, bear in mind not only the plans of mankind, but also the plans of God; consider not only what your kings demand of you, but also, what the King of Kings demands of you, and take as your goal, not war but peace."

"Our present enterprise," Mr. Benes continued, "is not a mere human undertaking; it is destined to become historic, immortal in the annals of mankind, either by its success or failure—to overlap generations and to outlive the political preoccupations of men and parties and the local and national institutions that exist in our day."

The delegate from Spain, Mr. Luis de Zulueta Escolano, Minister of Foreign Affairs said: "In order to abolish war, which is international anarchy, we must create international order—We say with the utmost deference for the nations concerned, that until the United States of America and the Soviet Union have joined the League, it is difficult to imagine how total disarmament can be brought about.—I would remind my colleagues that the Spanish delegation has been engaged upon this question from the standpoint of the predominant part which the press should take in moral disarmament. We have also stressed the importance we attach

* A few of the delegates personally said to the writer that it was most fitting to look into these Baha'i Teachings at the time of this Conference.

to the co-operation of women, and the Conference will very soon be consulted on the proposals submitted to it by the Council, on our recommendation for ensuring the collaboration of women in this work of peace, on which they have expended so much effort."

Mr. Salvador de Madariaga, Ambassador of Spain, in an informal talk spoke of how absurd it would be for the hands, the eyes, the heart or any other members of the human body to work against one another; and that it is just as idle for nations to plot one against another. "When we recognize that we are all parts of one whole, then we are truly morally disarmed."

Poland took a splendid stand for moral disarmament, saying that simultaneously with this gradual disarmament must come spiritual unarming, an unwillingness to kill, and an absence of rancour. She advocates education for the cure of international hatreds. She has had the insight to go directly to the root of the matter. Metal disarmament good as it is, must go with moral disarmament.

One sentence of President Henderson went straight to the heart: "Some tragedies of life are due to the follies of inaction!"

Another speaker said there is a danger that we shall lose the illumination by which we live.

Mr. Alexandre Malinoff, President of the Sobranje, former Prime Minister of Bulgaria, pointed out that general disarmament must be the final goal; that goal is very difficult, but we may prepare for it by putting aside forever the false and pessimistic idea that war is an inevitable necessity. His own words were: "We must not confine our

efforts to humanizing the methods of war; we must destroy the idea of war itself."

Ambassador Extraordinary and Plenipotentiary to Belgium, Mr. Hugh Gibson who spoke for the United States delegation said that the United States had entered this first world conference on the limitation and reduction of armaments with the determination to leave nothing undone to achieve substantial progress. His words were: "The task before the nations of the world is not to minimize the problems, but, fully mindful of them, to gather strength and determination from the conviction that the demand for a regime of international confidence, co-operation and peace will in the end have its way."

The Persian delegate, Mirza Hussein Khan Ala, Envoy Extraordinary and Minister Plenipotentiary in Paris, showed in his speech, that Persia takes a most honorable and liberal stand for disarmament. This head of the Persian delegation pointed out clearly how fate has placed Irán at the world's crossroads, how she is the connecting link between the east and the west. He emphasized that the thought of peace must be instilled into the consciousness of the world. Almost all of the speakers, (and I am sorry not to mention some of the thoughts from each of their addresses), proved how the masses in all continents are looking to this conference, and hoping that perhaps "through the wise councils and deliberations, this ideal of universal peace may leap forth from the world of words into the arena of actuality," as 'Abdu'l-Bahá so ardently proclaimed sometime would come to pass.

A FEATURE for the Disarmament Conferences which has not yet been tried and could with profit be studied, is Bahá'u'lláh's plan that the delegates should be elected by the people rather than appointed by the particular government in office at the time.

One of the very impressive moments at the Conference was when the delegation representing forty-five millions of the women of the world from fifty-six countries, presented resolutions adopted at that time for actual limitation of armaments and for moral disarmament. Mrs. Laura Dreyfus-Barney took an active part in the work of this delegation.

Mr. Andre Tardieu, president of the French Delegation presented the plan of an international police force. One military delegate said to me that the idea itself is excellent but the result would depend on how wisely it is put into operation. The abolition of military aviation, he said, must go hand in hand with making civil aviation international.

A Bahá'í note was sounded in so many speeches, it must certainly give Bahá'ís new courage to see these principles discussed by some people who perhaps never heard the word Bahá'í. The spirit of the new age is in the air. "Be and it is." So a sure way to peace is the promotion of these universal teachings of Bahá'u'lláh among the diplomats, the press, the educators and the masses.

The peoples of the world, when they understand these teachings, can bring such a pressure to bear, that governments must disarm. The best way to force out darkness is to bring in Light!

THE THREATENED war between Japan and China, if it had to be it was well that it came at the time of this Disarmament Conference and that the Extraordinary Session of the League of Nations was called now, because it showed to all the world how very essential are universal principles for peace.

As a Bahá'í, I see the inner Japan and China, and I know the secret of their coming together as brothers. Visiting Japan in 1930 the head of the Bureau of Religions said to me that Japan was so eager in realizing material progress in civilization that perhaps she had neglected the spiritual civilization. He continued: "Recently our people have become aware of the defects of the past sixty years and they are becoming more conscious of the need of the religious part. There are as many denominations in Japan as in the west. I am sick of denominations, and I consider it very desirable to have all these religions united. If Bahá'ism can succeed in uniting all religions, the Bahá'í Movement will be the ideal of the world." Many of the great men of Japan were interested in the spiritual advancement of their people.

Count Okuma had said to me on a former visit to Japan: "What the youth of Japan need more than anything else, is pure religion. Not the creeds of the Christians nor the dogmas of the Buddhists, but the pure teachings of Christ and the pure teachings of Buddha. I will study these universal principles of Bahá'u'lláh and if they offer pure religion, I shall teach them to the youth of Japan."

'Abdu'l-Bahá said of Japan: "Japan will turn ablaze! Japan

with one other country will take the lead in the spiritual reawakening of peoples and nations that the world shall soon witness." He said how good it would be if a group of Bahá'is could travel through Japan.

China, on the other hand, holds the key to the next few centuries. 'Abdu'l-Bahá said if these universal peace principles could be given to a few of the thinkers of China, they themselves would take them to their people. One day, in New York City, 'Abdu'l-Bahá said to Mr. Mountfort Mills: "If China does not accept these universal peace principles of Bahá'u'lláh, China will become the greatest military power in the world." But China is taking a deep interest in them, and it is the nations that accept these principles, live them and promote them that will take the lead in the new civilization of the future. There will be great friendships among those nations.

HERE IN Geneva a world drama is unfolding before our eyes. We know what 'Abdu'l-Bahá, Who was in Geneva in 1911, meant when He said: "There is a spiritual force in the Lake of Geneva, there is a spiritual force in the Lake of Galilee, and the forces are akin." It is here that the League of Nations

has put into reality some of the principles for the Parliament of Man. During the first days of this Disarmament Conference, I thought that if the League came out strongly with the spirit of the Covenant, it might be the time when the United States would join the League of Nations. There cannot be complete disarmament and world peace until every nation joins in a world society, until boundaries are defined, and nations through the spiritual Teachings of God become trustworthy.

Greater than the question of Shanghai and Manchuria, is the question of the functioning of the League of Nations. China, this great power representing one-fourth of the population of the globe, turned to the League and rested her case with it. Sitting at these sessions, I feel that if the League does not stand by what it promised, China, losing faith in the word of the west may build up such a military organization that in less than a century, some of the present great western powers may be destroyed; and perhaps the higher League of Nations, represented by all countries and in reality a Universal Court of Arbitration may be situated not in Europe, but in China!

"How pressing and sacred the responsibility that now weighs upon those who are already acquainted with these Teachings! How glorious the task of those who are called upon to vindicate their truth, and demonstrate their practicability to an unbelieving world! Nothing short of an immovable conviction in their divine origin, and their uniqueness in the annals of religion; nothing short of an unwavering purpose to execute and apply them to the administrative machinery of the Cause, can be sufficient to establish their reality, and insure their success. How vast is the Revelation of Bahá'u'lláh! How great the magnitude of His blessings showered upon humanity in this day! And yet, how poor, how inadequate our conception of their significance and glory! This generation stands too close to so colossal a Revelation to appreciate, in their full measure, the infinite possibilities of His Faith, the unprecedented character of His Cause, and the mysterious dispensations of His Providence."

—Shoghi Effendi.

THE MASHRIQU'L-ADHKAR*

DR. ZIA BAGDADI

"When the foundation of the Mashriqu'l-Adhkár is laid in America, and that divine edifice is completed, a most wonderful and thrilling motion will appear in the world of existence."

"When its accessories are completed and its full machinery starts running, when the melody of vocal and instrumental music arises and bursts upon the air with its joyous trends, when the prayers and supplications addressed at dawn and at sunrise ascend to the Throne of the Almighty, then will the effect of the Mashriqu'l-Adhkár be made evident and manifest."—'Abdul-Bahá.

THAT was just about a year ago that the second stage of building the Bahá'í Temple in Wilmette, near Chicago, was completed, the Temple officially dedicated at the opening of the Annual Convention, and the great glad-tidings broadcasted from the heart of America to every country throughout the world. To Bahá'is everywhere this joyous news was like a welcome shower to the soil of dry and thirsty plants.

Every intelligent reader knows that certain material things have tremendous spiritual effect and influence. For instance, music—both from instrument and voice—simply signifies hearing material vibrations in the air; and beauty only means material shape, form and consistency of an object, yet, how great is the power of their influence upon the human soul. Therefore, is it a wonder, that this new House of Worship—the Bahá'í Temple of America—even in its incomplete stage, has created such world wide interest? To describe all the wonderful effects caused by this Holy Sanctuary would require considerable amount of time and space, which, unfortunately, are both lacking at this time. For this reason just a few facts based on personal knowledge and observation will be

mentioned with the hope that they may be of interest to the readers of the *Bahá'í Magazine*.

The first effect that emanated from the Temple was the great joy that has filled the hearts of all the Bahá'is of the world. For now they can plainly see their Universal Cause firmly established in its outer edifice, the Temple, which is the symbol of the inner, the emblem of the unity of all religions, nations, and races. As Ruhi Effendi Afnan says:

"Behind and beyond the actual Temple there is a spirit and a program for world reform of which the building is only an expression."

Another blessing came through the power of the Temple to unite in genuine unity, fellowship and enthusiasm the Bahá'is of America, especially in the greatest metropolitan center of the middle west, Chicago and its suburban towns. Bahá'is from Milwaukee, Racine and Kenosha, Wisconsin, drive with their friends to attend the Sunday meeting in the Foundation Hall of the Temple.

As to the public interest the Temple has created—it is beyond any description. People of every walk of life, tourists from all parts of the country and foreign lands, come singly and in groups, every day and at all hours. Architects, engineers,

*Literally translated means "The Dawning-place of Praises," generally referred to as Baha'i Temple.

master mechanics and builders marvel at the peerless design and strength of the Temple. Merchants wonder at the beauty and texture of the priceless rugs which decorate the walls of the Foundation Hall. On learning of the history connected with these rugs, most of the visitors become moved with spiritual emotions. For these rugs originally were made by Bahá'í expert Persian rug weavers. Every one of the millions of knots had to be tied by their hands, while their eyes were shedding tears because of their pure love and sincere devotion to their beloved Master, Bahá'u'lláh, and for His Holy Shrine to which these rugs were sent from Persia. There they were placed and remained for many years until the Guardian of the Bahá'í Cause, Shoghi Effendi, sent them as a present from their sacred place to America's Bahá'í Temple.

Doctors, teachers and students who visit the Temple and attend the meetings express deep interest and appreciation after they hear the Bahá'í program for a new world civilization that is free from depression and human suffering.

In a letter which Ruhi Effendi Afnan wrote from Haifa he says:

"Shoghi Effendi is very glad to hear that the Temple is creating such interest around and that many people are daily coming to visit it and listen to the lectures given there. This is the realization of the Master's explicit promise. It will become even more true when the Temple is completed and the ornamentations, both of the exterior and interior, added. Let us hope for that day to come and spare no effort in spreading its realization."

In order to help the care-taker in meeting the multitudes of visitors, Bahá'í volunteers from Wilmette and Chicago are giving many hours of their time, taking turns in show-

ing visitors around and answering their questions. Notwithstanding this more help is still needed.

"There is something about this Temple that seems to uplift my soul," said a visitor to his wife. "That is just how I feel, dear" was her reply.

While talking to Dr. Alexander Magnus, Medical Director of the Chicago Sanitarium, who in years past, shared my office, a young man said to him; "Say, Doctor, in Christian churches you find Christians, in Muhammadan Mosques you find Muhammadans, in Jewish Synagogues you find Jews, in Hindu Temples you find Hindus. But in the Bahá'í Temple, you find them all — Christians, Muhammadans, Jews, Hindus, Japanese, Chinese, Zoroastrians, different sects, nationalities and races. The doctor replied, "That is what the world needs, but human nature is slow in taking its medicine."

Mr. John —, a paralyzed young man, who used to receive a little help now and then from me before depression days, came to my office about four months ago looking for work. He looked desperate. "Come to my house in Wilmette tomorrow morning. We will have breakfast together and talk things over," I suggested. He came, and after breakfast I took him to the Temple and told him to sit and pray with me. Then leaving the Temple, I told him to go and look for work. But on that same afternoon, lo and behold! That same John — appeared again at my office door! "What are you doing here?" I exclaimed. "Oh, I just came to let you know I found a job near here," said he, with a big smile.

It is very significant indeed, to see how, during the day, from the heart of the Temple the light of spiritual knowledge and divine guidance is shining upon those who, with pure hearts and receptive minds enter therein and how during the night the powerful electric light streaming forth through its high glass dome is guiding airplanes and boats on Lake Michigan.

Praying for its completion, Ruhi Effendi wrote: "May God help the friends to sustain their sacrifices until the edifice is completed."

And here is a new appeal from the Guardian, Shoghi Effendi, which reached me a few days ago:

"I trust and pray that your collective, self-sacrificing endeavors will reinforce the resources of the National Assembly and will enable them to place the necessary contracts for the decoration of the dome and insure its completion by the end of the spring of 1933. May the Almighty guide, bless, and sustain you in your stupendous task and reward you a thousand fold for your manifold services to His Faith."

Let us hope and pray and sacrifice, that the Temple may be completed by the end of next spring, that its blessings may appear and thrill the world.



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

JEWS, CATHOLICS AND PROTESTANTS CONFERENCE

LOUIS G. GREGORY

Mr. Gregory is a Bahá'í teacher of broad culture and wide travels in behalf of the Bahá'í Cause. He is a member of the National Bahá'í Spiritual Assembly and the National Interracial Committee. His observations on this remarkable attempt at the breaking down of religious prejudices is well worth our attention.

THE Spirit of the new age and the Light from on High are reflected nowadays in many gatherings of men. Peoples whose differences, from all traditions, have been thought irreconcilable, are trying to find fellowship. Those may well be joyous who, essaying the impossible, succeed.

A most interesting and inspiring series of meetings was the national conference of Jews, Catholics and Protestants recently held at our nation's capital. It was a seminar of ten sessions, is organized as a going concern, and numbers among its sponsors and workers many of the most eminent people of the nation. Statesmen, magnates, bishops, rabbis, judges, authors, editors, educators, philanthropists, celebrities of many kinds, lent their active or constructive presence. They met those of lesser degree on terms of equality and friendliness, without stiffness or ceremony. The meetings, though many and varied, were as direct as a body of business men would be in their efforts to explore and remove within the nation all friction caused by religious rancor. The general theme was "Religious liberty and mutual understanding" and membership was unrestricted save by the formality of a small fee. Its hope was to remove prejudices among the three leading religious groups in America. It felt that

such narrowness came mostly as a heritage and has been most unfortunate in the rust and friction it brings into such necessary human relations as business, social life and government.

At the same time it was stated and reiterated by various speakers, that no hope or expectation of a change of faith by any of those numbered within the three religious groups was in sight. But all seemed to feel that they could unite in service to country and in those humanitarian measures of relief which all men admire.

Three keynote speakers appeared at the opening session. Rt. Rev. J. E. Freeman, Protestant Episcopal Bishop of Washington said in part:

"This conference has no design of effecting some new kind of ecclesiastical merger. But the forces of this age are compelling us to regard more seriously the words of Benjamin Franklin, 'We'll hang together or we'll hang separately!' Jew, Catholic and Protestant, these are our designations; but they shall not render us immune to an appeal that concerns our solidarity as a people or our peace and security as a nation."

Rev. Francis J. Haas, director of the National Catholic School of Social Service, declared, "The man or the woman, whether Catholic, Pro-

testant or Jew, who raises the voice of bigotry is a traitor to his country and a criminal before his God. We are here not to impugn each others beliefs, but to indict the forces that prevent us from living and working happily together."

Rabbi Abram Simon of the Washington Hebrew Congregation, averred:

"We propose in this conference to drag into the open our prejudices and misinterpretations, examine them objectively and submit them to the light of unbiased study. In that way only shall we be able to sweep away the errors and lay new foundations for an edifice of fraternal relations among people of opposite acts and faiths."

The seminars used the laboratory method in bringing to light causes of woe in our national life. Illustrations among many offered were:— "Vocational discrimination against Jews, et al; social ostracism of groups; Unconscious training in regard to prejudices; Conscious religious education that leads to prejudices; Personal insults and attacks against individuals; Political prejudices; Fear of certain organizations; Fear of intermarriage; Money profits growing out of the exploitation of certain prejudices; Unyielding opposition to a group, with utter ignorance of individuals composing it; Love of uniformity by many people; Ignorance; Intense nationalism."

THE SEMINAR in considering these and related subjects turned into a U table conference. Seated on a platform in full view of the large audience was a group of eminent thinkers, representing three religious groups and two races. These

men were expected to supply remedies for the many ills. Among the wise things said may be mentioned the following:

"Whenever one group of its own motion separates itself from all other groups, it by such an attitude breeds misunderstandings."

"Religious groups should study the historical back-ground of other groups thereby discovering the causes of present practices which are misunderstood."

"Eliminate from school books all teachings which foment prejudices."

"Clergymen often oppose mergers of faiths, rarely the laity."

"Read the Bible without interpretation."

"Read in the schools extracts from the Holy Books of all religions."

Thus it may be illustrated how the conference, projected to study and correct only national ills, would not infrequently gravitate to the plane of universality and embrace mankind.

This tendency may be illustrated further by the story of a young clergyman who told how he had been a Presbyterian by birth, had attended a Congregational divinity school and was now filling a pastorate in a large city and in a subdivision which contained a great number of Jews and Muhammadans. His life was now made joyous by service to all three religions and to such an extent are his energies used up that he has neither time nor strength to mention creeds. He closed with an exhortation to lay emphasis upon justice, social ethics and work.

Another very earnest speaker declared that he was born a Mor-

man, but had relatives among both Catholics and Protestants, so that he could not oppose other religions without hating his own kith and kin. Now he found delight in gathering together the hundred Morman students in Washington and with them studying all religions. He was told about the Bahá 'i outlook and place of meeting.

THE CONFERENCE spent a considerable part of its time divided into round table seminars, allowing more intimate contacts between people of different faiths and comparison of varied viewpoints. This brought out some of the trials experienced by minority groups in our religious and community life. An enjoyable feature was the noontide luncheon served on two occasions and showing no racial, sectional, class or creedal barriers. A United States Senator from the far South was observed seated at a table with one or more colored delegates. Breadth and friendliness pervaded all the meetings. People spoke with much frankness but also with good humor.

When the matter of prejudices as affecting the white and colored was broached at one of the meetings, it was ruled out by the chairman as not coming within the scope of the conference, which was organized only to remove religious prejudices. This decision was far from unanimous and on a test vote might have been overruled. Later at one of the large sessions a high tribute was paid the colored race for its cultural contribution to American civilization, a notable address was made by the eloquent president of Howard University, and the Men's Glee Club of that great institution gave

a recital of Negro music which seemed greatly appreciated by all. Toward the end of this recital one of the colored delegates was observed to approach the director, who had just announced the Crucifixion as one of the concluding songs. The suggestion which was acted upon was that this song be omitted, as it brings much of heart-ache to our Jewish friends who were present in such numbers and showing forth so much happiness.

PERHAPS the highest flight of this conference was attained on the second day, when Dr. Carlton J. H. Hayes of Columbia University, who shared the honors of co-chairmen with Hon. Newton D. Baker for the Protestants and Roger W. Strauss, Esq. for the Jews, spoke on "Historical Backgrounds for the Discussion of Inter-Group Relations." In a most powerful way, the speaker showed the inevitable tendencies of religious majorities to oppress dissenting minorities. "The majority religion has always the chief responsibility in assuring, as well as proclaiming, religious liberty," he said. "As minorities, Jews and Catholics have been eager for equality of treatment in politics and society; more eager to obtain such rights than the Protestant majority to grant them. Thereby friction has been increased. The test of religious liberty is not the admission to equality of only such persons as believe the same as we do or are indifferent to religion. It is whether we admit such persons who believe quite differently from ourselves and are zealous in the practice of their religion. While I believe that I am right, I must sincerely respect your belief that you are right." He

then proceeded to flay the Jewish majority for their intolerant attitude toward a new Prophet nearly two thousand years ago. Some of our Jewish friends were observed to wince under his castigation. Although himself a Catholic, he next excoriated Catholic majorities for their inhuman treatment of both Jews and Protestants. Next he paid his respects to Protestant majorities for their barbarous treatment of Catholics and Jews and sometimes even other Protestants, and for the sometimes unholy alliances of Protestant sects with each other for tyrannic sway over Catholics and Jews. These statements were established by historical records beyond cavil and as a summing up of his indictment this veritable "Daniel come to judgment" demanded of Jews, Catholics and Protestants that each and all should say, *Mea Culpa!* So powerful was the tide of eloquence, so perfect the style abounding in brilliant epigrams, so evenly balanced were the scales of justice upheld, that at the close of this remarkable address Catholics, Protestants and Jews arose to their feet as one, with prolonged applause.

THIS CONFERENCE was noble, exalted and worthy of great praise. People of breadth and vision, with love for humanity and passion for service are included in its membership. Like all things human in origin it was subject to human limitations. It was not a world conference. It made no official attempt to solve world problems as such, its specific and definite objective being to make life more livable for citi-

zens of the United States and Canada. It took its cue from George Washington, illustrious father of the American government, who in his words to Catholics, Protestants and Jews counselled tolerance and freedom. Had he not been free from bigotry he could not have been the truly great man that history records.

This conference did not aim at organic unity. Such a purpose was inconceivable to its delegates as a whole. Yet they are preparing the way for such a step. Therefore more power to them! As this conference includes people of great influence, and meets in various cities, those who are informed of the program and message of Bahá'u'lláh should follow it up and enroll as members. A teaching which proves the unity of religion and science has much to offer them. A true unity will come only when all superstitions vanish. A touching incident of the conference was the attitude of the venerable Rabbi Morris Lazeron of Baltimore, who committed the gathering to the inevitable separations caused by creeds, and yet, as if apologetic for the fixedness of dogmas, advocated for each and all the virtue of humility. "A greater Jew than myself," he declared, obviously alluding to Jesus Christ, "once taught that virtue." O that the Master of 'Akká might address them, demonstrating as He did the "underlying unity and basic harmony of all religions." His message they must know. His spirit they will eventually find. Even now it animates their endeavors. The Bahá'í seeds which were sown in the limited opportunities offered, appeared to be finding fertile soil.

SEEKING AND FINDING

BY ONE WHO HAS "SOUGHT" AND "FOUND"

"In whatsoever matter man wisheth to engage, he must first acquire some capability and make provisions and preparations therefor." —'Abdu'l-Bahá.

CHAPTER IV

THE eventful trip from the Atlantic to the Pacific during those happy months attained its climax in the Spring when I met face to face His Holiness 'Abdu'l-Bahá in Chicago (1912). Viewed in retrospect those months were indeed a period of definite *preparation* for this greatest gift of my life!

Before passing on to the glorious hour, however, I wish to take you with me into another harbor where my soul found comfort and strength and a fuller realization of what such a contact would entail should I ever attain the *meeting* (with 'Abdu'l-Bahá).

Thornton Chase, like Mrs. Lua Getsinger mentioned in Chapter 3, whom I met at that time, also shared most generously with me his experiences in 'Akká and Haifa. These two devoted and selfless disciples of 'Abdu'l-Bahá, especially, seemed to quicken and release a latent spiritual dynamic within my heart and soul, making each step along the Path an increase of attraction and illumination.

Mr. Chase was a veritable tower of spiritual strength, coupled with humility, gentleness and unceasing service. He stood out preeminently as a lover of God and a brother to all mankind. I was greatly impressed by the depth of his inner understanding, the breadth of his spiritual vision and the clarity of his mind. He possessed an inner

stillness that at times was startling, and as he taught it was as though one stepped with him into an inner world that might be called a *holy court*, in which the spiritual sight became more keen, the inner ear more attuned to divine melodies, and the spirit seemed to contact with the Reality of existence. His attraction to the "Divine Beloved One" was so complete that he found it difficult to carry on in the practical world of affairs.

He was connected with one of the large Life Insurance Companies of America, and shortly before I met him had been transferred from the middle west to California, largely due to the fact that they felt he devoted too much time to the spread of the teachings of Bahá'u'lláh.

This transfer did not at first cause him joy, but desiring always to be where he could serve most, he wrote to a friend, "My moving to the coast has not been of my own will or making but I am moved without any action on my part. Let us hope it is for some purpose of God to His Cause. . . . Give my loving greetings to the dear friends there (Cincinnati) and bid them be firm and steadfast under all conditions."

As his business took him from city to city he arranged in advance so that almost every night of his life he was engaged in speaking about the Cause of God before groups or individuals. Cold, heat

or storm were never deterrents in his pathway.

A stenographer in one of the offices where he called occasionally delights to tell of her impressions of him as he passed in and out. She says that the moment he entered there was a different atmosphere. He filled the room with joy and happiness and lifted every one around him. That a light seemed to pour forth from his countenance. Countless and similar testimonies are still current in the cities thru which he passed.

I am convinced that the greatest service that I can render our readers at this juncture is to put you directly in touch with his luminous spirit thru quoting a few extracts from his letters written to believers. You will thus clearly realize what he meant to me, at that time a young seeker after truth, who had been a student of the Bahá'í teachings for a comparatively short period. The Water of Life was given clear and pure from that stream to my thirsty heart.

As far back as 1901, which was several years before he had visited 'Abdu'l-Bahá in the Most Great Prison in 'Akká, he wrote these words: "I wish that every believer, and everyone who has been inclined toward these Truths could have heard Mrs. Isabella Brittingham (another faithful disciple of 'Abdu'l-Bahá) who spoke to us here (Chicago) a week ago. . . . She gives us the most clear and understandable account of our dear Master of any we have received, and her words and manner, wisdom and sincerity, stir our minds and hearts with great power, and confirm us in all that we have dared to hope. He, the most dignified, the most majes-

tic, the most humble, the sweetest, the highest and the lowest, the king and the servant, the wisest, the most powerful, the most loving, the most merciful of all men, is indeed our Lord and Master, our princely leader in this religion of unity and of servitude. His whole life is one of devoted service in little things as well as in great, to each pilgrim there, to every person, He renders His service, never accepting even a piece of bread, until all present are first provided for. And this is not assumption on His part, but is the sincere outflowing of His love to each and all, and this same love asserts itself constantly in gladness or pain, in peace or in trouble, in freedom or imprisonment."

And again in this paean of devotion referring to 'Abdu'l-Bahá, he pours forth his innermost soul in deepest adoration: "He is the Master! He is the Christ-Spirit of this Great Age! He is the Anointed One! The Appointed of His Father! That Father was the Greatest Manifestation of God—Bahá'u'lláh. He ('Abdu'l-Bahá) is the Center of the Covenant; the Healer and Satisfier of longing hearts! The King of servitude to Humanity!"

Replying to a letter which had dealt with such subjects as higher criticism, the psychic realm, and psychical research, he says: "It is good to be skeptical provided one does not bar himself from any conviction. The skepticism of an open mind is excellent, and better than a too great readiness to accept whatever appears. Yet it is better to *believe all things* than to believe nothing. In fact *beliefs* do not amount to much until they enter the life and re-create it.

"*Higher criticism*, after all is

only an effort of the human mind, and is not comparable to that Highest Criticism which is of the All-Knowing, the Wise One. It is but *playing in shallow pools* while the great ocean of divine utterances of perfect knowledge and wisdom, is swelling up its waves for our use. It is but drinking at a little rivulet instead of quenching our thirst forever at the fountain of sweet water gushing out from the height of the mountain.

“*Psychic Research* is a dangerous plaything, not at all safe for any soul unless he be grounded and anchored already in the Truth of the Living God. *The psychic realm* is a field of danger, lying between the plane of earth and the heaven of Spirit. No human soul needs any psychic baptism in order to attain to his Highest, but rather the baptism of the Water of Truth, of real knowledge and holy instructions and the baptism of the Spirit, which is the blending of the life with the Spirit of God, so that His will becomes the center and power of our lives. Then, when He has entered His home—the human heart—the whole temple is illumined and each of its pillars becomes radiative with Light. This is the true process of advancement, and most wonderfully does Bahá'u'lláh give us that Light and guides us in the Right Path.”

Several years later when referring to his visit to ‘Abdu’l-Bahá at ‘Akká he said, “It rejoices his heart to know of American believers, because he foresees that the great Light is to be reflected from America to the farthest Orient, China, India, Japan and even Persia.”

In speaking of Bahá’is, he says—
“We do not argue . . . argument

rarely convinces, but rather antagonizes. In fact argument implies opposites, and the Bahá’i teaching is not so much words as living and it implies harmony and agreement, not opposition.”

Subsequent to his Pilgrimage to ‘Akká he wrote: “The Bahá’i Revelation is for every soul who is sincere, and to such it can bring a satisfaction and assurance that is permanent and sweet. I do earnestly hope that our friend Dr. — will be attracted to ‘Akká, and that going there she will carry an open mind, a sincere heart, an unprejudiced attention. She will find a Man, one so entirely natural and devoid of assumption. . . . One whose words will be so simple that *children* would be interested, One to whom personality is of no account. . . . But if once her *soul meets* ‘Abdu’l-Bahá, she will find that after her visit, and as ships and trains bear her farther away from Him, she will increasingly wish that she might return to sit at His feet and learn more of Him.”

“Sometimes our friends are surprised that the visitors to ‘Akká do not write or tell more important things concerning their experiences there. They all tell about the same story—of the pleasant greetings, the wishes for their happiness, the inquiries for the progress of the Cause in America, and a few simple instructions drawn from little things or occurrences there. But ask those returning ones what they desire most of all, and you will find it is the wish to go again to ‘Akká. And you will find that those simple good wishes and “Table Talks” have sown seeds in their souls, and they are not the same as they were before they went. . . . One cannot

taste of heaven without longing for the atmosphere of heaven.”

THORNTON CHASE was born in Springfield, Mass., and ascended to the world of light in California in the Fall of 1912. In Inglewood Cemetery, Los Angeles on October 4, 1912, ‘Abdu’l-Bahá paid to him the following great tribute: “This revered personage was the first Bahá’i in America. He served the Cause faithfully and his services will ever be remembered throughout ages and cycles. . . . For the present his worth is not known, but in the future it will be inestimably dear. His sun will ever be shining, his stars will ever bestow the light. The people will honor this grave. Therefore, the friends of God must visit this grave and on my behalf

bring flowers and seek the sublimity of the spiritual station for him and have the utmost consideration for the members of his family. This personage will not be forgotten.”

A beautiful slab now marks the spot where his body rests. ‘Abdu’l-Bahá Himself provided this stone and Mr. Charles Mason Remey designed The Greatest Name that is inscribed thereon.

Doubtless he, beholding with clearer vision, realizes *why* he was led to California, and what is even now, thru the Divine Wisdom being accomplished at that grave. Bahá’i friends from all parts of the world gather there to pray for him, and give praise to Almighty God for such a life! Of him ‘Abdu’l-Bahá once said: “Thornton Chase is unique and peerless.”*

*Two books by Thornton Chase—“In Galilee” and “The Baha’i Revelation,” have already brought guidance and illumination to countless souls.

THE OLD ORDER CHANGETH

BERTHA HYDE KIRKPATRICK

NEWs of a novel trip has recently come to us. Two friends, one colored and one white, traveled together as friends and equals in the South. The plan was to assume that there was no prejudice against this very reasonable relationship and the object to spread the Bahá’i Message both by example and by word of mouth. Of these two friends, one was gifted as a singer, the other as a public speaker. The two were received not only with courtesy in the dozen or so colleges and universities visited but with real hospitality and joy. As guests in many homes they formed real friendships. The complete account of this trip is full of

human interest and significance. The few extracts quoted below show how old prejudices are dropping away and a new spirit is being born.

EARLY IN the trip the following scene took place on the campus of a southern state university. Could it have gone unchallenged twenty-five or even ten years ago?

“After parking my car, we walked on the campus together and located Dr. ———, a nationally renowned sociologist, who was lecturing to his class in civics. We waited for the conclusion of his lecture at the entrance of his classroom, on the advice of a student in

the hall. As the students emerged they found Mr. N. and I chatting and joking together in a most natural and friendly manner. Dr. ——— soon saw us and greeted us most cordially. . . . Behind him trailed several students who were absorbing the entire incident, and showing their astonishment at the phenomenon of our visit.”

WE ARE reminded by the next incident, which occurred on the return trip, that the old order still persists and that the need of more workers like these two devoted souls is urgent.

“I am compelled here to relate the only unpleasant incident of our entire trip. On the very doorstep of A. University at C., as we were leaving, we assisted two boys, who were hiking their way from Florida to New York. After we had left Professor A., I stopped at a restaurant to purchase some sandwiches for these boys. Mr. N. (my colored friend and companion), inquired if I desired him to go with me, to which I readily said ‘Yes’. We entered the restaurant, which was connected with a hotel on the main street. I ordered the sandwiches. There was no one else in the restaurant at that time except the counter man (white). Before the sandwiches were ready another man (white) came in and sat at the counter. Mr. N. and I remained standing. The counter man returned with the sandwiches, and because of the presence of the additional patron, commanded Mr. N. to remove his hat. Mr. N. paid no attention to his request. I started to pay the man for the food but he kept his attention fixed on Mr. N., and repeated his command. Then

I lost my patience and said, ‘This man (meaning the patron) has his hat on. I have my hat on. Why should he take his hat off?’ ‘We do not permit colored people in here, unless they remove their hats,’ he replied. Whereupon Mr. N. walked out slowly, having retained his composure throughout. I was not quite satisfied so I walked over to the news counter and purchased a newspaper. Then I told the counter man of how wonderfully gifted a man Mr. N. was and he said it made no difference, he was a negro. I left with a sad heart at the thought that my companion so cultured, so splendid in character—the equal of any man of any color or race—should have suffered such unjust discrimination.

BUT HERE is a little incident which gives us courage:

“We learned from Professor A. that he was for three years the head of the French Department at A. University. While there he was elected to membership in the ——— Club. This group is composed of members of the faculty of the University of ——— in the same city. At the time of his election a number of professors objected to his dark skin and threatened to resign. Whereupon twenty-five of the members evidenced their resentment of so narrow a prejudice by voluntarily resigning to form a new club with Professor A., meeting regularly with him at A. University. This was a splendid testimony of the esteem he enjoyed while in C. The group regretfully dissolved when he moved away.”

FROM ONE deeply interested and experienced in inter-racial amity

work, a Director of Extension Service in one university visited, comes this advice:

"We should not emphasize inter-racial activities as organizations, but as individuals.

"We should (1) set up our objectives: better relations, and equality according to merit and ability; (2) plan our activities, such as dances, dinners, concerts, etc., and carry them out in a normal way; (3) follow through the definite steps of the plan."

THE FOLLOWING MOVING words were spoken by a teacher of history in a college for colored students, on hearing the Bahá'í Message for the first time:

"The Bahá'í Movement is the greatest Movement in the world today, and is worthy of any man devoting all his life to it. To achieve the objects of this Movement is worth all other things put together. Because when it achieves its objectives all other things right themselves and we will have peace. We are all working for peace.

"When truth is sounded and you are in tune, your soul responds and tells you it is true. When I heard this Movement explained it resounded through my soul. . . . I will take every opportunity to spread this wherever possible. I consider it my mission. I am going to know more about it. I am going to be free. It has a dynamic. It is bound to succeed existing religions, because present religion is of the past, and I am going to let it stay in the past."

AND THESE telling words were uttered by the president of another college to his students:

"These two gentlemen have no

consciousness that they represent two different races. Out of the Holy Land—Palestine—that laboratory of religions—this Bahá'í Movement came. I want to tell you the story of my brother. When we were younger, I remember he went to my mother and said that he was dissatisfied and was going to find another God. After he had gone I found my mother weeping and she asked, 'Will he find another God'? Now that is the situation all over the world. Over here they are looking up and praying to God—over there they are looking up and praying to God. All are praying to the same God for there is but one God. This movement goes further and says there is one humanity. . . . In spite of all differences, man must find a means of uniting in a common brotherhood."

IN A PRIVATE interview was revealed the true spiritual nature of one of the professors of a state university. These are some of his words:

"In this world today we are trying to get the fruits of love through the spirit of hate. . . . If the world ever goes forward it must step forward through love and kindness and mutuality. Our whole life must be mystical. We must draw nearer to God. We must know God. We must take time to be holy. The Prophets of the world have always been men apart from the crowd. Truth must come out from deserts, from mountains and from prisons."

THESE FRAGMENTS give us a glimpse of the new spirit that is surely developing in our country. They show some of the first fruits of what one of the two travelers calls the "most unique journey" he had ever undertaken. "I believe," he says, "it marks the beginning of a new era in the history of inter-racial work in the South. This prophecy has already found some fulfillment, for another similar trip was accomplished soon after this pioneer one."*

*This later trip was made by two distinguished Baha'i teachers—one colored and the other white, and one a member of the National Interracial Committee of the Baha'is. The reports coming to us about this trip in the interests of the divine art of getting on together, indicate that great progress has been made.

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Every Bahá'í Assembly in the world is actively working for this greatest of human needs—the overcoming of racial prejudice and the establishment of an actual unity and brotherhood. This Committee bears a striking title, namely, UNITY OF EAST AND WEST COMMITTEE. Not all of the members of the Committee are represented in the picture as some were not able to be present when the group was photographed.

The Bahá'í Magazine

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“Those who help on the Cause of Unity are doing God’s work. Unity is the divine bounty for this luminous century. Enmity is not so much the cause of separation as it used to be; the cause of disunion now is mostly *prejudice* . . . In the sight of God color makes no difference at all. He looks at the hearts of men.”

—‘*Abdu'l-Bahá.*

ONE OF the most pressing needs that the world faces today is the abolition of racial prejudice. We cannot expect to realize a parliament of nations and the brotherhood of man so long as the psychology of race hatred persists.

Intercourse, acquaintance, familiarity, can do a great deal to abolish race prejudice; but even these things cannot be altogether efficacious. For instance, the British and the Hindus have mingled closely in their lives for a century in India, but the prejudice has not been abolished. Hindus and Muhammadans have lived side by side in the villages of India, but the prejudice is as strong now as it was centuries ago. It is evident that ordinary contacts, even of a sympathetic nature, are not sufficient to abolish prejudice; for prejudice is something deep-seated, something that takes its roots in the emotions.

If it were a reasoned intellectual matter, prejudice could be overcome by an awakened intelligence. But it does not belong to the category of things intellectual. It cannot be cured therefore by intellectual development, although it can be ameliorated by such development.

There is only one force powerful enough to control the lower emo-

tions in humanity and to obliterate all traces of prejudice, that is the force of religion. Only a spiritual power can bring men of different races and religions together in absolute unity and brotherhood.

THE BAHÁ'Í Movement has as one of its principle aims the abolition of prejudice—national, racial, religious; and the substitution of a real brotherhood based upon mutual understanding and affection. Religion has performed such miracles before, and will continue to do so. But nothing short of religion can work this miracle.

In this country the interracial problem focuses almost entirely upon relations of the colored and white races. Many forces are operative in attempts to harmonize these two races and bring about more of a social and economic unity; but a powerful religious impulse alone can affect a real brotherhood between these races, abolishing emotional barriers and all vestiges of prejudice.

Bahá'ís everywhere the country over are working earnestly in this field of race amity. In the large cities conferences are held yearly. But more important than the flow of words from a platform, is the en-

deavor to actually get together in a human way at the banquet table. For as the Arab says, "He who shares my bread shares my life." To actually sit at the table, to actually partake of food together, is to perform the sacrament of brotherhood. Two such momentous occasions the reader will find described later in these pages.*

Such social gatherings of the two races (and of course many other races are included) is one of the most significant works that is being done by the Bahá'ís today in this country. It is of little effect for Bahá'ís to preach brotherhood if they do not put it into practice, even though it take courage and the facing of social disapprobation.

And after all this is only the normal thing. Unity, harmony, brotherhood is not some extraordinary endeavor. It is merely permitting the natural flow of human intercourse. Once the barriers are removed, this mingling together in mutual understanding and friendship is as much a joy and inspiration to one race as it is to the other.

THE PERSIAN Bahá'ís early faced the dilemma of matching doctrine with practice, and met it with boldness and spiritual zeal. Their gospel of brotherhood, of unity, of love, could not exist as mere preachments. Therefore it became necessary for Muslim Bahá'ís to fraternize with Jewish and Zoroastrian Bahá'ís. But in Persia the social dangers of such fraternization were much graver even than in this country, for religious bigotry and prejudice there heightened the social barriers.

In the early days of the Cause

in Persia, for Muslim Bahá'ís to be seen fraternizing with Jewish or Zoroastrian Bahá'ís meant almost certain death. At first therefore this practice of brotherhood had to be carried on in secrecy. Later, as the persecutions became mitigated by more thorough political control and order, the Bahá'ís of different creeds and races could mingle more safely and more visibly. Even then, however, social stigma played such an important part that Muslim Bahá'ís and the Bahá'ís of other religions would find it wiser to move to some suburb of the town where they could be together and yet at the same time be somewhat segregated from the persecution mania of non-Bahá'í fellow townsmen.

Today, for the first time, under the enlightened rule of Reza Shah the Bahá'ís can mingle publicly in their lectures and unity feasts without fear of persecution or of mobderision. A traveler who would witness the amazing miracle of Muhammadans, Jews, Zoroastrains, Christians, sitting at table together in the utmost love and unity, should realize that this stupendous spectacle of brotherhood has been effected only over the course of many years and at cost of dangers, of bloodshed, of thousands of martyrdoms.

THUS WE SEE it is not so easy to establish in actual practice the poet's dream of the brotherhood of man. The average human is content to let well enough alone. If strong prejudice exists, the average man keeps on the safe side of the street. And thus prejudice continues to exist.

Let us be sure that nothing can stop prejudice except the actual ex-

pression of love; and that those who first venture to make this active expression of love court derision, opposition, even social persecution. Therefore one can see that successful work in the field of interracial unity must depend upon a strong religious enthusiasm, upon a spiritual power. Only by such aids can the tremendous obstacles to brotherhood be overcome.

SHOGHI EFFENDI, the Guardian of the Bahá'í Cause, has warned that in this country one of the gravest of problems is that of the relations between the white and colored races. Here in our midst is both the opportunity and the responsibility for the carrying out actually of the principles enumerated by Bahá'u'lláh. If we preach universal brotherhood, we must also practice it. Thus preaching and practice go hand in hand, the one supporting the other; and the attention of thoughtful people outside the Bahá'í world is being forcibly drawn to this pioneer work which the Bahá'ís are accomplishing, in the way of bringing the white and colored races into actual fraternity—a fraternity expressed in every phase of living, social and recreational as well as intellectual.

Here in America we have a remarkable opportunity to prove the fallacy of color as a criterion of character or ability. America, a

land dedicated to equal opportunity for every individual, can ill afford to raise barriers merely because of pigmentation. While the problem here is very grave and difficult, yet for that very reason its solution will be powerful in its influence and noble in its accomplishment. Just as America could not remain a country dedicated to slavery, so it cannot remain (and still be true to its democratic principles) a country dedicated to race prejudice.

LET US hope that the ideals held for America by 'Abdu'l-Bahá may eventually prevail, such as are set forth in this prayer by 'Abdu'l-Bahá while He was in America: "O God! Let this democracy become glorious in spiritual attainment even as it has become successful in material degrees. Render this just government victorious. Confirm this revered nation so that it may raise the standard of the Oneness of Humanity and promulgate the Most Great Peace. May it become glorious and praiseworthy among the nations of the earth.

"O God, Almighty Protector! We ask Thee by Thy holiness and bounty to pour out Thy blessing upon this government which has stretched its tent over citizens from every land, that its inhabitants, its industries, its territories may be penetrated by justice."

"The prime cause for all these happenings (wars, etc.) is racial, national, religious and political prejudice; and the root of all this prejudice lies in outworn and deepseated traditions, be they religious, racial, national, or political. So long as these traditions remain, the foundation of the human edifice is insecure, and mankind itself is exposed to continuous peril. . . . Today nothing short of these divine teachings (Bahá'í) can assure peace and tranquility to mankind. But for these teachings this darkness shall never vanish, these chronic diseases shall never be healed; nay, they shall grow fiercer from day to day."

—'Abdu'l-Bahá
The Bahá'í Magazine, Vol. 14, p. 355.

RELIGION AND SOCIAL PROGRESS

KEITH RANSOM-KEHLER, M.A.

This is the first of a series of articles which have been written for publication both in The Baha'i Magazine and the Tokyo Nichi Nichi. Articles from the pen of this gifted author are always read with deep interest and profit, and this series undoubtedly will have an especial appeal at this time as they deal so clearly with social progress as related to religion.

AS we examine the course of history we are constrained to recognize the all-important function of religion in man's development and social progress. From age to age there has appeared on earth a Being "peerless and unique," who has exercised over the hearts and minds and souls of those who have heard and accepted His message a power and an authority that is never shared by another person.

Few human beings can influence their fellowmen throughout the course of their own lifetime; to extend this influence to the third or fourth generation is the utmost of human capacity: But the Founders of the great religions of the world change and control the action of millions of people for hundreds, yes, thousands of years, as in the case of Moses and Zoroaster.

All existing civilizations in the world are civilizations originating in religion, so far as history reveals their origin, founded and fostered by great Prophets or Messengers: Brahmanism and Shintoism, being of prehistoric origin must be excluded from historical evidence; but there is every indication of their springing from a personal, not a mythological source.

To repeat, no other than the Founders of the great religions of the world have ever been able to change and regiment whole peoples, races, nations and ethnic groups, within a few brief generations; demolishing the existing be-

liefs and practices of those to whom they have appeared and substituting their own new and oftentimes drastic teachings.

Up to the threshold of the present century, the great artistic, social, political, legal and educational institutions of history have grown out of the laws, ordinances and principles laid down by the Prophets to the era or people that produced these institutions. The vast scheme of enlightened and humanitarian administration introduced by King Asoka when he embraced Buddhism; the miraculous and dramatic energy of Gothic architecture; the educational enterprises under religious sponsorship in Arabia, India and Europe, the interdependence of church and state, as one of the most firmly established aspects of history; the evident influence of religious doctrine in the codification of Justinian law,—are only a few of the many instances that come to mind as illustrating the far reaching, unparalleled power of the Founders of the great religions of the world.

The only example of appreciable advancement in the fundamental social relations, and the spiritualizing of human practice is due, taking our evidence from history, to these great Messengers and Educators of mankind. Not the founders of new systems of philosophy, not the conquerors of vast territories, not the enlightened scientist, not the monarch, no matter how humane, can

accomplish these great ethnological movements over more than brief periods and sporadically.

The One who comes with the authentic religious message from age to age holds the allegiance of His followers when every earthly aspect that accompanied His arrival has been discarded and forgotten.



A STUDY of the comparative religions of the world reveals to us the inescapable fact that they all teach the same great spiritual truths. All religions teach that there is but one great creative power, the source of light and life. To the Buddhist this creative power is an abstract principle, not a personal being, but nevertheless the Buddha teaches a fundamental unifying creative power. All religions teach the oneness of humanity; a fact only recently established through the science of anthropology, of which Prof. Franz Boas of Columbia University is the chief proponent. All religions have for their basis of action the practice of love and good will as the one attitude through which mankind can be well pleasing to God thus accomplishing the great purpose for which he was created. All religions teach some form of survival, advancing a belief in immortality; and all religions, without exception, teach that through their Founder and through Him alone can mankind know God or attain the essential path to salvation. Each one of the religions, as it has been founded in turn, has displayed always this changeless aspect of its teaching.

However, side by side with these spiritual truths there is invariably

revealed by each great Messenger who establishes His religion in the world, a body of laws and ordinances that constitute a temporal social program. These laws vary according to the time, place, condition of society and the human needs of those to whom the Prophet makes His revelation. The liveliest source of divergence among the followers of the great religions of the world is the difference in these temporal or social teachings that have been given by their Founder, as the plan and desire of God. For long after the conditions have passed which made teachings necessary, men still cling to these obsolescent forms and ceremonies. The Founder of each religion has always covenanted with His followers that a successor would follow Him; that that same spirit which had enabled Him to lighten men's burdens and to purify their hearts would appear in another being like unto Himself; but the course of history always reveals the same story—the Promised One comes into the world with a great message of authority, more advanced teachings than those which men had received in the past dispensation, and a meeting in every age with the most violent and perhaps tragic rejection on the part of those to whom He had been sent. One of the irrefutable proofs of His reality has been that oftentimes with no prestige, no power, no position, but facing the organized opposition of society as well, in spite of all opposition and denial He has triumphantly succeeded in establishing His cause.

A study of comparative religions shows that their Founders have always claimed to derive their power from God, have always taught the

same basic spiritual truths, have always brought an uplifting and progressive social program and have always obtained the same historical results,—that of elevating men to loftier human relations and to greater spiritual ideals.



AS previously stated each of the great religions of the world today have been promised by its Founder that the same spirit which was in Him will return and dwell amongst men. The Buddha taught His followers that He was not the first Buddha nor would He be the last. Therefore the Buddhists are expecting the fifth Buddha. The Zoroastrians have been promised Shah Baroum; the Christians are expecting the Second Coming; the Muhammadans, the Imam Mahdi; the Brahmans, the twelfth incarnation of Vishnu; the Jews are still expecting their Messiah. Each religions has been promised by its Founder that when this promised One appears He will establish love and brotherhood, peace and goodwill throughout the earth. With each religion divided into innumerable sects it would seem impossible to reconcile the conflicting and contending divisions of any one of the religions within itself. To produce affection and sympathetic understanding among the great religions themselves would indeed require the incomparable influence of One endowed with the power of God, as in each instance this Promised One was to be.

It is self-evident that each of the religions, in this sublime expectation, is referring to one Personality, not several; for if each of these ex-

pected Messengers came, as promised, He would not produce harmony and accord, but greater conflict and misunderstanding. When sincere and spiritually-minded men and women, of whatever faith, examining the identity of teaching in all of the great religions, as previously explained, they are compelled, if they are candid and dispassionate, to admit the basic unity of all religious teaching. To find these earnest exponents of true religion to whom the spirit and not the letter of their faith is of paramount importance, would be to obliterate religious differences and to institute the practice rather than the profession of one's belief; for all religions are based upon the law of love. That "pressed down and running over men give back into our bosoms" the sympathy and generosity which we express towards them is not only a teaching common to all religions, but is sound psychology as well.

Not by the arrogance of assuming everyone else to be in the wrong and ourselves in the right; not by a blind refusal to investigate and discredit the beliefs of others, but by an independent approach to the study: first—of what we owe to religions; second—of the great basic teachings which they hold in common; and third—of the immeasurable influence which they have exerted throughout the ages over the lives of the millions who have teemed this earth. By this approach can we find the reconciling attitude that will enable us to enter into sincere accord with those who are seeking and worshipping God everywhere.

(To be continued)

FROM THE UTTERANCES OF 'ABDUL-BAHA

HE whose morals and virtues are praiseworthy is preferred in the presence of God; he who is devoted to the kingdom is most beloved. In the realm of genesis and creation the question of color is of least importance.

The mineral kingdom abounds with many colored substances and compositions but we find no strife among them on that account. In the kingdom of the plant and vegetable, distinct and variegated hues exist but the fruit and flowers are not in conflict for that reason. Nay, rather, the very fact that there is difference and variety lends a charm to the garden. If all were of the same color the effect would be monotonous and depressing. When you enter a rose-garden the wealth of color and variety of floral forms spread before you a picture of wonder and beauty. The world of humanity is like a garden and the various races are the flowers which constitute its adornment and decoration.

IN the world of minds and souls, fellowship which is an expression of composition is conducive to life; whereas discord, which is an expression of decomposition, is the equivalent of death. Without cohesion among the individual elements which compose the body-politic, disintegration and decay must inevitably follow and life be extinguished . . . therefore in the world of humanity it is wise and seemly that all the individual members should manifest unity and affinity. . . . The Prophets of God were sent into the world upon this mission of unity and agreement.

WHEN the racial elements of the American nation unite in actual fellowship and accord, the lights of the oneness of humanity will shine, the day of eternal glory and bliss will dawn, the spirit of God encompass and the divine favors descend. Under the leadership and training of God the real Shepherd, all will be protected and preserved. He will lead them in green pastures of happiness and sustenance and they will attain to the real goal of existence. This is the blessing and benefit of unity; this is the outcome of love. This is the sign of the "Most Great Peace," this is the star of the oneness of the human world. Consider how blessed this condition will be.

NEEDED--THE SUPREME ASSEMBLY

LOUIS G. GREGORY

"Let every believer, desirous to witness the swift and healthy progress of the Cause of God, realize the twofold nature of his task. Let him first turn his eyes inwardly and search his own heart and satisfy himself that in his relations with his fellow believers, irrespective of color and class, he is proving himself increasingly loyal to the spirit of his beloved Faith. Assured and content that he is exerting his utmost in a conscious effort to approach nearer every day the lofty station to which his gracious Master summons him, let him turn to his second task, and, with befitting confidence and vigor, assail the devastating power of those forces which in his own heart he has already succeeded in subduing."—Shoghi Effendi in Bahá'í Administration, p. 120.

A GREAT mystic in one of his most popular works, pictures heaven as made up of numberless societies, emulous of each other in good deeds, cooperating without friction and keeping their faces ever turned toward the Sun of Truth. In Bahá'í literature one finds many references to this Supreme Concourse. This supreme assembly logically implies the existence of lesser assemblies. The social needs of man are such that happiness is impossible unless he finds fellowship in some measure with his kind. The progress of civilization is indexed by the increasing number of effective organizations.

In one of the small New England cities more than a hundred clubs are to be found which are active in various phases of community service and progress. Isolation in such a circle virtually means to be out of life; without influence among people of power, starved in the midst of wealth, a hermit—as it were—dwelling amid the beauty of a flower garden. As it is difficult to plan any meeting without conflicting dates, friends frequently divide their time between meetings of simultaneous dates, thereby showing their loyalty to similar ideals and their broad sympathies. Such

virtues and habits by their inherent excellence command homage yet practically all such clubs and fraternities, administering as they do to human welfare, owe their origins to human exigency and invention.

THE GREATEST need of every community the world over today is a Supreme Assembly reflecting the spirit and power of the divine world. Such a group will not owe its being to the will of man, but will be consciously a Divine Emanation, created and set in motion by the Will of God. The Supreme Concourse is made up of all the Prophets of God, past and present, and of those holy souls who have been honored in being permitted to share their labors and sacrifices. Although shining in full and unveiled splendor in the world beyond, yet its signs, effects, exponents and personnel are sometimes found even in this world.

In one of the most wonderful Tablets of 'Abdu'l-Bahá revealed to an Oriental friend of rare devotion, his earthly abode is described as "*the stopping place of the Supreme Concourse.*" This grew out of his custom of entertaining for brief periods the pilgrims who passed through his city enroute to the Most Sacred Shrines. The host

and his many guests were deemed worthy to be companions of the Divine Messengers in all the worlds.

“Praise be to Him Who by His Appearance hath made this dark world the envy of the worlds of light!”

It is definitely known that an expression of the Supreme Course can appear, be organized, function and have its branches in the cities of earth. How blessed were such a city, enriched by spiritual treasures and illumined by the Light of God! All members of this Supreme Assembly would be people of insight whose heart mysteries are known to each other. All its meetings will be so attractive that no greater sacrifice than non-attendance could be imagined. Its attitudes will be reverential; its thoughts pure; its labors selfless, its tongues eloquent; its ends and methods equally noble; its harmony like the music of the spheres. Its guidance will be ever clear, its unity inspired and its exhilaration like a flame of fire. In such an assembly no one will ever need to express his private griefs and woes. With keen penetration each will see the needs of his coworkers and with tenderness be their protector. All the wounds will come from without; all the balm from within with its radiance and cheer, wisdom and knowledge, love and laughter.

All lesser assemblies will be a sacrifice to this Supreme Assembly. From this first assembly all others will be the recipients of service and

inspiration. The members on the Supreme Assembly will value service on every plane, yet use all contacts for the supreme and universal good, abandoning the useless, and even bending the useful to the uses of the Supreme Will. Racial harmony, religious unity, justice, protection of minorities, rending the veils of superstition, tradition and prejudice, a program of peace and brotherhood that will eventually sweep the world,—are among the ideals it will keep constantly in view.

THE GLORIOUS Nabil, in the stirring and beautiful narrative of the *Dawn-Breakers*, shows the spirit animating such an assembly. This he illustrates by the marvelous events of Tarbarisi, Nayriz and Zanzan (Persia), and by the accounts of the deep insight, spiritual glow and courage of many heroes in that romantic land which gave the Cause of God its birth. It thrills with the joy of life, incites our wish for more efficiency, and appeals to the heroism and the divine that dwell within. Perhaps the great Victorian poet, contemporary of Bahá'u'lláh, who through the flash of his genius saw the universal temple and a warless world, also envisioned the Supreme Assembly when he penned these lines:

“One equal temper of heroic hearts
Made weak by time and fate, yet
strong in will
To serve, to seek, to find and not to
yield!”

“All prejudices between man and man are falsehoods and violations of the will of God. God desires unity and love—He commands harmony and fellowship. Enmity is human disobedience. God Himself is Love.”

—'Abdu'l-Bahá.

MAKING YOUTH WORLD-MINDED

BERTHA HYDE KIRKPATRICK

THE average college student is not world minded." So stated Mr. E. R. Murrow, president of the National Student Federation of America in a recent number of *The Pan-Pacific Union Bulletin*. Mr. Murrow based his statement on the type of subjects which occupied the attention of this body at their annual congress. He thinks that in this respect American students compare unfavorably with European students.

But does not the fact that this body recognizes such a deficiency augur the birth of a new spirit? There are, in fact, present evidences that an international spirit among students is, at least, in its infancy. For instance, the delegates at this very congress instructed the executive committee "not to discriminate against any applicant because of race or color." And Mr. Murrow closes his report with these words: "Believing that future harmony and mutual understanding both nationally and internationally depend upon the youth of today, the students of America are attempting to perfect a meaningful student organization which will make of the present and future college generations better citizens of the world."

FROM this same bulletin we learn of a trip made last year by a debating team from the University of Oregon all around the Pacific basin. The three members of this team in eight months debated in schools and

universities in eight countries bordering on the Pacific.

In summer there are numerous travel groups of youth organized, whose aim is contact and consultation with youth of other lands. All these are faint signs of this new mind we are looking so anxiously for in young men and women. The influence of these conscious efforts for world friendship surely extends beyond those immediately involved.

One of the three cardinal principles to which 'Abdu'l-Bahá says that colleges must hold fast is: "Service to the oneness of the world of humanity; so that each student may consciously realize that he is a brother to all mankind, irrespective of religion or race." Travel, though desirable, is not necessary for the realization of this feeling in youth. No doubt we neglect opportunities for this right at our very doors. There are thousands of students scattered over our country in different colleges and universities who have come from the four quarters of the earth and who represent the most intelligent and cultured groups in their respective countries. The attitude of both these students and ourselves has been altogether too much that they are here simply to learn from America and her institutions of learning. Have we nothing to learn from them? Have they nothing to give to us?

But here, too, we must not overlook the few efforts that are being made for a closer relationship between different nationalities. For

a good many years the Cosmopolitan Clubs have been functioning in the larger colleges and universities. These furnish opportunities for an insight into the culture and customs of other nationalities as well as for friendly human relations, but these opportunities are by no means made full use of.

Of even greater value may be the International Houses found in a few of the largest universities. These are residence houses where an effort is made to have a real home atmosphere. The usual plan is to have one-quarter of the residents American students. Here is a chance for a world home in miniature. Why not more of these international houses even if they must begin on a small scale? The tendency now is for the different national and racial groups to segregate themselves in their own rooming and club houses. This is natural and has advantages and will probably continue unless conscious effort is made for larger relationships.

And how about American stu-

dents living abroad? The "Bulletin" furnishes interesting information on this subject. "Of the 28,000 students attending the University of Paris, one-quarter are foreigners; at Geneva the proportion is one-half. The proportion is also big at Berlin. At Paris already eleven national houses have been erected at the beautiful Cite' Universitaire and there will eventually be twenty. With the splendid gift of Mr. Rockefeller, a central house for all students is being erected, with dining rooms, reception rooms, library, auditorium, etc. This is to be the focus of student life. Moreover it is the intention to have a certain proportion of French students in each house, e. g., one-quarter in the American house."

Surely seeds for world mindedness are being sown among the youth of the world. We see a dawn of the consciousness that an important part of a liberal education is, "Service to the oneness of the world of humanity." How can we hasten the fruition of these seeds? How can we turn this dawn into full daylight?

"The proclamation of the Oneness of Mankind—the head corner-stone of Bahá'u'lláh's all-embracing dominion—can under no circumstances be compared with such expressions of pious hope as have been uttered in the past. His is not merely a call which He raised, alone and unaided, in the face of the relentless and combined opposition of two of the most powerful Oriental potentates of His day—while Himself an exile and prisoner in their hands. It implies at once a warning and a promise—a warning that in it lies the sole means for the salvation of a greatly suffering world, a promise that its realization is at hand.

"Uttered at a time when its possibility had not yet been seriously envisaged in any part of the world, it has, by virtue of that celestial potency with which the Spirit of Bahá'u'lláh has breathed into it, come at last to be regarded, by an increasing number of thoughtful men, not only as an approaching possibility, but as the necessary outcome of the forces now operating in the world."

—Shoghi Effendi.

BAHA'IS CONTRIBUTE SIGNIFICANTLY TO RACIAL BROTHERHOOD

CORALIE FRANKLIN COOK

*"For the earth shall be full of the knowledge of the Lord as the waters cover the sea."
—Isaiah 11:9*

"The wrong in the world continues to exist just because people talk only of their ideals and do not strive to put them into practice. If actions took the place of words, the world's misery would very soon be changed into comfort."

—'Abdu'l-Bahá.

THE prophecy of Isaiah and the precept of 'Abdu'l-Bahá have met with glorious fruition in two meetings, as wide apart in miles as the Atlantic and the Pacific oceans but unmistakably united in conception and purpose.

"In New York City," writes Mrs. L. A. Mathews¹, "The National Bahá'í Committee for Racial Amity and the New York Bahá'í Spiritual Assembly, gave a dinner in the banquet hall of the Hotel Shelton, Saturday, February twenty-seventh in honor of the National Association for the Advancement of Colored People and the New York Urban League."

It seems eminently fitting that a woman of Nordic blood who has demonstrated her interest in the "advancement of colored people" by constituting herself a generous patron of their work in the field of letters, should be mistress of ceremonies at this dinner, while the occasion becomes no less significant because she has as her assistant Mr. Louis G. Gregory², an *advanced* man of color who has carried the teachings sent from the "So great Prison" of 'Akká to rural groups of the "black belt" and to urban assemblages both north and south.

The welcoming address was an assurance to all that the Bahá'is

had met to do honor to the two great organizations whose members spend their lives in racial uplift. Stressing the inevitable appeal made to Bahá'is is by these organizations for racial amity the hostess declared that ever since 1844 the date of its origin, the leaders of the Bahá'í religion have stood against oppression and admonished its followers to disregard race differences.

Speaker after speaker contributed gems of thought to this brilliant occasion. "The great underlying principle of the Bahá'í Movement," said one, "is the oneness of humanity. Throughout the world these groups are the dawning places of a coming civilization in which humanity as a whole will be freed from the superstitions of the dark ages."

Who fails to discover in the words of the next speaker the vision of a seer? "I trust we are laying the foundation for magnificent cooperation, fellowship, brotherhood and love in the future. I do not think there is any human being who can prophesy the good we may accomplish together because one of the crying needs of the country, one of the crying needs of the world is the establishment of a unity, concord and equality among the differ-

(1) Chairman of the National Interracial Committee of the Baha'is of the United States and Canada.
(2) Secretary of the same committee.

ent races . . . So let us here resolve, in our heart of hearts and soul of souls, that this shall be the beginning of a cooperation among these three organizations that will be productive in the future of greater and greater results."

From the heart of a woman came this beautiful sentiment: "The greatest thing in the world is friendship and the greatest part of friendship is fellowship."

Thought-compelling and well worth heeding were the words of the last Bahá'í speaker: "I think what this ancient world needs most of all is a job that's big enough to fit us all together on a common task, a job that will coordinate our minds and our hearts and our inner religious convictions and our outer political and economic needs. When the people of the world have been allied in a common undertaking for some universal essential need the minor differences that we have accumulated in the past will fade away. What we need is to be able to identify people by their relationship to that common human task and not by the accidental variations of dialect or creed that we have picked up on our way.

"Now, the statement of the task that is big enough for us economically, politically, philosophically and religiously, as it seems to me, we have had put into concrete and simple language within the past few months by Shoghi Effendi, in Palestine.

'Some form of a world Super-State must needs be evolved, in whose favor all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. Such a State will have to in-

clude within its orbit an International Executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a World Parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a Supreme Tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration. A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labor definitely recognized; in which the clamor of religious fanaticism and strife will have been forever stilled; in which the flame of racial animosity will have been finally extinguished; in which a single code of international law—the product of the considered judgment of the world's federated representatives—shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship—such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age.'

Now, that is the job; and, somehow or other, we have all got to find our places in it."

LIKE THE play of Hamlet without Hamlet would be any gathering where colored folk are invited to express themselves and music is left out, so here and again strains of rare music vocal and instrumental flood the chamber.

Then, as the elder of the two guests, a representative of the National Association for the Advancement of Colored People, is introduced—sage, martyr, prophet—this man has laid bare the *souls of black folk* to the ready world. In turn he has plead with them, sacrificed for them; in season and out of season he has spoken when they have been dumb, seen when they



A Bahá's interracial dinner at the Metropolitan Club, Los Angeles, Calif., Fe

have been blind; he has brow-beaten them too, but never more dictator than champion! Has he come to believe, he who in bitterness of soul because of the wrongs and injustices heaped upon his people, has been wont to scoff? Harken to his speech!

"About twenty-five years ago I was at Green Acre, that beautiful little spot in Maine where the Bahá'is foregather, and I met that simple and beautiful man, 'Abdu'l-Bahá, and since that I have met other people who are with this Bahá'í Movement. I think all of us here tonight have gotten an impression of people who are using words and thinking thoughts that are quite foreign to this particular age—friendship and love and faith—words whose meaning we have almost forgotten. And if there are to be in the world people holding still to these simple things: if in addition to that, they even go so far as to think that the National Association for the Advancement of Colored People and the Urban League can sit down with each

other, and in peace and harmony work out things—they have, so far as I am concerned, a very great measure of faith and hope: and I am ready to believe with them that something can be accomplished, that something can be done on the lines of these older and simpler and finer things. I thank them for giving me and you the chance to get this idea into our heads."

FROM A WELL known and philanthropic Hebrew came this quotation from a fearless scholar of his race: "I think every Jew ought to be proud and thankful to recognize Christ as a Jew and as a Prophet. That is what I am here for to shake hands with those who recognize Christ." Perhaps no speech of the whole evening emphasized more directly the power and universality of the Bahá'í teachings which claim not only the oneness of humanity but the oneness of all the great re-



February 27, 1932, arranged and sponsored by the Los Angeles Bahá'í Assembly.

ligions, than this tribute to the Nazarene.

Greetings were extended by the president of a well known college for colored people who pointed out how these schools prepare for leadership as proven by their graduates at this board.

The Urban League was finally heard from in an informing talk respecting its objects—to bring representatives of the colored and white races together to deal with problems confronting the Negro precipitated into urban surroundings, to stimulate thought and action. An organized staff of social workers is maintained and health agencies are conducted. Housing surveys are made and adjustments for the relief of both tenants and owners effected. Neighborhood,

recreation and crime all share in the service of the League which work is aimed at allowing the Negro to express himself and to take his place as a fellow citizen of America.

One speaker was the victim of stage fright. This was a meeting where no word was to be spoken about the raising of money—and all speeches he had ever made were on that theme. But what better speech could one have made? “All great forward movements,” said he, “have been the result of cooperation . . . the initial step is the super-state within the individual—the superstructure of conscience, that which will eliminate from the realm of the individual prejudices in all forms. To me that is the significance of this gathering.”

The next speaker who has haz-

arded many dangerous experiences in his zeal for finding facts and disclosing fictions, voiced his satisfaction in the practical demonstration that "the Negro is not fighting his battle alone." How poignant must have been the suffering of one who in straight forward simple manner could say, "There are times when we colored folks feel we are not wanted anywhere, but this evening we shall never forget. It is a happy oasis in our bitter lives. It may be that through groups like these we shall come to know each other as human beings. We may come to lay aside artificial barriers that now keep us apart."

A white haired, low voiced, woman sent a thrill over the audience as she confessed: "I am filled with profound admiration at the way in which you who belong to the Bahà'i faith live up to it. Many there are who hear the gospel of brotherhood and think it beautiful, but fail to practice it." Half of the space given this article might well be used to tell something of the devotion of this one white woman to the welfare of the colored people. In private and public life, with voice and pen, she has given the strength of a trained mind and a righteous spirit to every man, woman and child who struggles under the ghastly handicap of color. While not counted a Bahà'i, it may well be said of this noble woman she ignores racial differences and "welcomes all in the light of oneness."

To me one of the best utterances of the evening came out in the next speech when it was said: "The Negro wants not only an opportunity to work. He doesn't want only an opportunity to receive. He

wants an opportunity to give—to bring his gifts to the altar."

The youngest speaker came last. She spoke with the assurance, the definiteness, the utter candor so characteristic of the forward marching youth of today. "Every one who loves the principles for which this country stands wants to see them become a reality. But this can never be until the race problems within our borders are solved . . . Nor will we ever attain our place in the world as a humanitarian nation until these problems are faced and solved; it is not a question of being kind, because after all kindness is optional but justice is obligatory."

The dinner was over but had not these people "set up three tabernacles," one for the National Association for the Advancement of Colored People, one for the Urban League and one for Bahà'is."

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



IN the same date and at the same hour when the interracial dinner was given in New York City, a similar one under the auspices of the Bahà'is of Los Angeles was given in that city, and at the Metropolitan Club. Picturesque and colorful, Mrs. Sara E. Witt writes of it—"The subject of our Bahà'i speaker of the evening was the Oneness of Mankind and that oneness was indeed made manifest to such a degree that a foretaste of what the future life on this earth will be when the Kingdom of ABHA

*From the teachings of 'Abdu'l-Baha.

is established here as it is in heaven," was given to all.

Again the Chairman of the evening was a woman of grace and charm, and again the meeting started off with a brief allusion to the fundamental principles of the Bahà'i Revelation.

Among the guests were a number of American Indians and was it not a privilege to hear one of their number, Chief Standing Bear internationally known author and lecturer as he stood upon the stage "his Chieftain's head dress gleaming with red and white and blue feathers, chant a Sioux prayer distinguished for its spiritual power and devotion."

"Truly interracial was the musical program. A member of the Philharmonic orchestra "gave a violin number of great appeal; Weeping Star, of the Kickapoos, sang in a rich contralto three Indian songs; an American Negro, a pianist, played with the touch of genius; while a little Indian maiden played the 'tom-tom' and chanted as she contributed a group of tribal dances which when interpreted have great spiritual significance."

VARIED indeed were the speakers and the speeches. "A world traveler, recently returned from a seventeen months world tour in the interest of Esperanto, related his experiences with the different races and the confidence he had won by being able to speak to them in Esperanto." Here indeed was proof positive that "the use of an international auxiliary language will become a great means of dispelling the differences between nations."

One of the successful contestants of the Fifth Annual World Friend-

ship Oratorical Contest, a young American of color with "a voice, rich and deep, diction perfect, and an eloquence and spiritual force a prophecy of his future work for the upliftment of humanity."

"A little Chinese lady of culture and refinement, the wife of a Japanese, spoke of the disturbance across the 'Pacific Boulevard.' "

Another dinner guest who earlier in the day had fractured two ribs, went through the evening not only as a speaker but as assistant to the chairman, without letting it be known what he suffered, and his wife a prominent and popular club-woman observed the same heroic secrecy with him.

Men and women who are devoting their lives to the work of the National League for Justice to American Indians were there and others devoted to the welfare of all races. A Filipino from the island of Luzon; other Indians of worth and distinction were there too, like Walking Eagle, research worker, and Sunflower his wife.

But the dinner at last had to come to an end and so must this inadequate report which when all is said falls short of fully portraying the spirit of these gatherings. Perhaps it will be best understood by these words from the Teachings of 'Abdu'l-Bahà:

"There is a Power in this Cause, a mysterious Power, far, far away from the pen of men and angels. That invisible Power is the source of all these outward activities. It moves the hearts. It inspires the friends. It dashes into a thousand pieces all the forces of opposition. It creates new spiritual worlds. This is a Mystery of the Kingdom of Abha."

KEEPING THE WOLF FROM THE DOOR

FLORENCE KING

The Bahá'í Magazine plans to represent in each number as far as possible the youth of today. This article is written by a student of George Washington University.

CONFUSION reigns in the world today. The international economic problem is very serious and very difficult to solve. Loans and moratoriums give temporary relief, but will this relief be permanent? The farmers are crying out for help, conditions among the miners are unbelievably bad, and unemployment continues on the increase. In capitalistic countries, there is extreme wealth on the one hand and dire poverty on the other hand. Russia is experimenting with communism but seems to be slowly realizing that greater ability must receive greater rewards. Then, too, she has to depend on capitalistic countries for loans, installation of machinery, etc.

People are breaking away from old habits of thinking in regard to government, social standards, and religion. Many people are becoming Socialists and atheists. Humanity is growing more materialistic and for the most part, forgetting God. The problems confronting the world are so many and so complex that if we think deeply on this world status we finally come to the conclusion that only a Messenger sent by the all powerful Lord could possibly give the remedy. Even though the world has forgotten God, God has not forgotten the world. When a great spiritual leader who can speak with Divine authority is needed, the Lord always sends Him.

IN 1844, a young man of Persia declared Himself to be the Forerunner of "Him whom God shall make manifest." In 1868, Bahá'u'lláh declared Himself to be the One Whose coming the Báb foretold, the Promised One of all the Prophets, the Divine Manifestation in Whose era the reign of peace will actually be established. He proceeded, in spite of imprisonment and terrible persecutions, to reveal certain laws and ordinances for the bringing about of a New World Order.

Explaining the World Order of Bahá'u'llah, His Son 'Abdu'l-Bahá says in regard to the economic problem, "Perfect communism and equality are an impossibility because they would upset the affairs of the world. But there is a fair method which will not leave the poor in such need nor the rich in such wealth." He goes on to relate the attempt made by Lycurgus, king of Sparta, to divide wealth equally and shows how and why it failed. A system of graduated taxation, the poor being exempt and the wealthy giving as much as one-fifth of their incomes is suggested. The system of wages and earnings must be done away with. The employees should be considered as partners in every work. "For instance, the owners of properties, mines and factories should share their incomes with their employees and give a certain fair percentage of their products to their working men in order that the employees

may receive, besides their wages, some of the general income of the factory, so that the employee may strive with his soul in the work." One-fifth of the shares of a factory should belong to the employees and the rest to the capitalists. So the matter can be settled by laws instead of by strikes.

'Abdu'l-Bahá further states that "Economics must commence with the farmer and thence reach out and embrace the other classes, inasmuch as the number of farmers is greater than that of other groups. Therefore it is becoming that the economic problem be solved for the farmer first, for the farmer is the first active agent in the body politic.

"In brief: from among the wise men of every village a Board should be organized, and the affairs of that village should be under the control of the Board. Likewise, a general storehouse should be founded and a secretary appointed for it. At the time of the harvest, with the approval of the members of the Board, a determined percentage of the entire harvest should be appropriated for the storehouse.

"This storehouse is to have seven revenues: tithes, taxes on animals, wealth without inheritors, all things whose owner cannot be discovered, a third of all treasure found in the ground, a third of the output of the mines, and voluntary contributions.

"On the other hand, there are seven expenditures. First, the general running expenses of the institution, salaries, etc., and the administration of public safety, including a department of hygiene. Second, tithes to the general government. Third, taxes on animals for the State. Fourth, support of an or-

phanage. Fifth, support of cripples and incurables. Sixth, support of educational institutions. Seventh, supplying any deficiency in the expenses of the poor. If anything is left in the storehouse, that must be transferred to the general treasury of the nation for general national expenses. When such a system is established, each individual member of the body politic will live in the utmost comfort and happiness and the degrees will be preserved. There will be no disturbance of these degrees whatsoever for they are the essential needs of the body politic.

"The body politic is like an army. An army needs a commander-in-chief, colonel, lieutenant, and private. It is impossible for all to enjoy the same rank; preservation of degrees is necessary, but each member of that army must live in the utmost comfort and ease.

"Likewise a city is in need of a mayor, judge, merchant, banker, artisan and farmers. Undoubtedly these degrees should be preserved, otherwise the public order would be disturbed.

"The government of a country should make laws which conform to the divine law."

After reading these rules the first remark which will be made, will be, "but how are you going to make people agree to these things, the rich would never be willing to partially share their wealth in this way. Human nature would have to undergo a radical change."

It would indeed be an impossible task if these principles had not been given by a "Manifestation of God" (a person sent by the Lord to renew religion and again give to the world the Word of God, this time applying

it to the particular problems of the present day.) The Word of God is the one force which has the power to change human nature into divine nature. There have been many examples in the past of this change taking place among the saints of Christianity, as well as among the saints of other religions.

IN MANY of the larger cities in the world, there exists a Baha'i community. Once a year, the members of this community gather together to elect nine persons who make up the local Spiritual Assembly. This assembly is the governing body of the community. Once a year, the members of the community also elect delegates (the number determined by the number of members in each community) to a national convention. These delegates assemble and elect the nine members of the National Spiritual Assembly. This is the National governing body or a national House of Justice. This much of the Divine plan for the administration of the cause has been carried out. In the future, the members of these national bodies will elect the members of the International House of Justice. All international problems will be referred to this body. "It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text." There is a Guardian of the Cause (Shoghi Effendi) who is the grandson of 'Abdul-Bahá and who was named in the latter's will and

testament to hold this sacred office. He is to be the head of the International House of Justice and is a life member of it. "This House of Justice enacteth the laws and the government enforceth them." There is also a body to be known as the "Hands of the Cause of God" whose members are appointed by the Guardian and under whose direction they function.

"The obligations of the "Hands of the Cause of God are to diffuse the Divine Fragrances, to edify the souls of men, to promote learning, to improve the character of all men and to be, at all times and under all conditions, sanctified and detached from earthly things. They must manifest the fear of God by their conduct, their manners, their deeds and their words."

Let no one think that the Bahá'ís seek to overthrow the existing governments of the world because that is not their aim. This thoroughly democratic organization merely governs the believers. If, however, the majority of the people of the world should some day accept Bahá'u'lláh as the "Manifestation of God" and accept the teachings, perhaps this world form of government would replace the separate and antagonistic governments of the world and thus a lasting unity, peace and harmony be established in the world. The coming of the Kingdom of Heaven on earth would then be realized.

"The principle of the Oneness of Mankind, as proclaimed by Bahá'u'llah, carries with it no more and no less than a solemn assertion that attainment to this final stage in this stupendous evolution is not only necessary but inevitable, that its realization is fast approaching, and that nothing short of a power that is born of God can succeed in establishing it."

—Shoghi Effendi.

SEEKING AND FINDING

By One who has "Sought" and "Found".

CHAPTER V

THE GOAL OF MY SEARCH—THE MEETING WITH 'ABDU'L-BAHA

Mirza Abu'l-Fadl, one of the eminent Bahá'i teachers of the Orient, has written of 'Abdu'l-Bahá—"He is a physician to every invalid, a shelter to every exile, a refuge to every seeker for help, and a dispeller of sorrow to every grieved soul". . . . "His Holiness 'Abdu'l-Bahá summons the dwellers in the world to union and harmony". . . . "Archdeacon Wilberforce, (London, England) as befitting the station of the men of learning, has spoken of 'Abdu'l-Bahá as 'Master' before a great assemblage, and introduced Him with terms of glorification and commendation to a mighty gathering."

Of Himself, 'Abdu'l-Bahá said: "Know thou verily, my Thorne is my mat, my glorious crown is servitude toward God. My standard is the commemoration of my Lord; my hosts are the knowledge of my Master; my sword is the guidance of God; my dominion is my humility, my submissiveness, my lowliness, my supplication and beseeching unto God. This is that permanent reign which no one is able to dispute, gainsay or usurp."

MANY, and varied attempts have been made to describe the meeting with 'Abdu'l-Bahá face to face, but to *adequately* translate so great an experience into the realm of words is indeed impossible; how can the drop explain the sea or the atom the effulgent sun? At best one can but say, the drop when it reaches the sea finds its completion, the atom loses itself in the glory of the sun.

At such a time of meeting, the soul's longing is to try and become characterized to the extent of human capacity with the attributes of celestial perfection that one beholds openly manifest in the Focal Center of Divine Perfection.

Daily life in the home of 'Abdu'l-Bahá, witnessing the application of the law of love in every contact, made one doubly conscious of the artificial and superficial barriers that have crept into the religious systems of the world. This "Perfect Guide" in the daily heart-contacts as well as in the larger audiences, simply and yet definitely expanded the race consciousness from

the limited personal world to the universal plane. One beheld Him step by step and day by day revealing the *foundation* of The New World Order, and how it is to usher in the Kingdom of God on earth.

These brief glimpses into His daily life played their part in cementing in the memory the naturalness and directness of His Teaching as He planted eternal seeds in the heart of every true "listener" who came into His Presence. He did this without formality, without insistence, but always with divine attraction.

FROM THE first moment of my meeting with 'Abdu'l-Bahá at the Plaza Hotel in Chicago, (May 1912) it was as if He desired me to be detached from His *Personality*. That was veiled from my physical vision as by a gossamer mist stretched across my vision. I beheld only Light. This was evident, for a few minutes later when I was asked what He looked like I found I could give no description whatever of His *physical* stature.

I had been however instantly conscious of the dynamic of His Presence and the power of His Love, which was none other than the eternal flow of the Love of God.

Early the next morning three of us were seated outside of His door in the hotel praying silently when suddenly the door was thrown wide open by 'Abdu'l-Bahá Himself, and it was then that I first met His gaze and beheld Him physically. He welcomed us and bade us enter. During the serving of morning tea—(that delightful Persian custom) we all sat for a few moments in silence. Then various questions were asked; the answers completely satisfying the questioners.

Then I gained courage to say what was in my mind and heart: "Please say to 'Abdu'l-Bahá that since He came, it is as though all the barriers between the hearts have been removed and we are melted into one great heart." "Ah," He exclaimed while raising both hands with spontaneous joy—"By the Bounty of Bahá'u'lláh *that* is what I came for!"

During those weeks in the home of 'Abdu'l-Bahá we caught glimpses of how His ineffable tenderness opened the doors of the hearts. We saw a life filled with literally countless acts of love and service from early morn until often long after midnight, a life vibrant with an active peace that passed all understanding, a humility and meekness never before conceived or seen, and a self-forgetfulness beyond compare. To the orphaned who came He was a loving Father, to the wisest of the earth who called upon Him He was a Sage; with the children He was one of their own age.

How they loved Him! His attraction, His mirthfulness, and His stories were to them irresistible. These little ones became like bees around a fragrant bloom. No detail was too small to claim His attention when it involved the happiness of any heart,—a special delivery letter, a telegram, a box of flowers sent to those in trouble, or a suitable recognition to one who was about to announce her engagement or a Tablet (letter) of encouragement to a young artist or musician who was struggling to attain the apex of his ambition. Or again, the taxi driver, the hotel maid, the chef in the hotel, the poor man digging the drain in the street,—all these were the recipients of His loving attention and generosity, while everything pertaining to His own life was lived in the utmost simplicity.

As the days rolled into weeks, and the weeks into months, serving in His home, I lived in a new heaven and a new earth, constantly singing those old familiar words, "I would rather be a door-keeper in the house of my God than to dwell in the tents of wickedness."

DURING the first days at the Hotel Plaza the friends gathered from far and near. The entire staff of the hotel management, from the manager down, all showed forth the utmost reverence. Their united thoughtful consideration was continually manifest for the welfare and comfort of their distinguished "Guest" who at once became their "Host". The last evening we were there the manager told me that 'Abdu'l-Bahá's stay had been the unique experience of their lives,

that they had never had anything like unto it. Such happiness, he said, had existed in all the departments of the hotel since 'Abdu'l-Bahá's arrival, that they had had no trouble whatever in getting things done. All were on their toes to have this visit as perfect as they could make it.

The Bahá'í friends were most eager to have 'Abdu'l-Bahá speak to them alone so they went to the manager to engage a room for the purpose. Nothing, however, was available that was large enough in the way of a private room so it was arranged to have a section of the main foyer screened off. All gathered with great eagerness and 'Abdu'l-Bahá came down to address us. When He saw the screens surrounding the friends He instantly withdrew and returned to His room saying that when the screens were removed He would return and talk with whomever wished to hear Him. What a lesson! Never was there the slightest suggestion of separation or aloofness from any group. He had come for *all* humanity, and no soul was shut out of His heart even for a moment.

The scene at Hull House especially with the children is an unforgettable experience. When a bag of small coins was turned upside down by 'Abdu'l-Bahá and the money scattered in all directions, the children scrambled in wildest glee on hands and knees in their frantic efforts to obtain all they could. From the Riches of His Love He bestowed the special 'Gift' that they could understand.

Gifts of flowers and fruit, telegrams and letters of welcome from peace societies, groups and indivi-

duals, arrived in a continuous stream. His public addresses delivered in different parts of the city were crowded to the doors. His activity while ceaseless was never hurried. His walk was unlike that of any other, and people frequently followed Him for blocks not knowing who He was, but irresistibly *feeling* that He was unlike anyone they had ever seen but that He recalled a bible picture seen in childhood.

To the Christian He brought heavenly assurance of the Divine Station of His Holiness Jesus Christ never before so fully realized, and detailed stories of His matchless life, that have been lost to the western world. To the Jew He gave fuller teachings and comprehension concerning Moses and the creative message He brought to the world in His day; its spread throughout the world by the instrumentality of the Torah and the Old Testament of the Christians. Repeatedly did He make appeal for these two great groups—as well as for all the other divergent groups of religious thought—to investigate the reality at the foundation of all religions and discover the basic oneness lying at the heart of each and every one.

At one church the minister told 'Abdu'l-Bahá that never before had such a congregation thronged his church, that as he looked over that vast throng he could tell at a glance those who were His followers for it seemed as if from their faces emanated light. For many years the friends in America had with longing anticipated that hour, little wonder then that the light of joy

and thankfulness shone forth, for at last He had come!

SEATED in His room late one afternoon as the sun was setting, after His return from the cemetery where a Bahá'í young man had been buried the day before, 'Abdu'l-Bahá said, (as nearly as I can recall His Words) "Those who have ascended to the World of Light are much nearer to you than you realize." He paused, then raising His hand in the direction of Lincoln Park He continued—"Behold those trees, the shrubs, the flowers, the grass—and the people"—Another pause, then He continued, "Are the trees, the shrubs, the flowers and the grass *conscious* of the presence of the people?"

To a blind believer He talked one day about the sight of the heart, and how blessed she was for, though physically blind yet she possessed the true sight which had enabled her to behold the Light of Truth for this New Age.

To old and young, grave or gay, there was always that wonderful "Welcome" which seemed to come from the very Center of Existence. Many were there who said, in substance, as they watched the continual stream of guests, that it seemed as though 'Abdu'l-Bahá had for years been waiting for each individual contact, and in the heart of every one there seemed to be a realization of that fact.

A young reporter who followed His movements most closely, came to 'Abdu'l-Bahá one day and said, "'Abdu'l-Bahá what do you do to these people? No matter how sad they are, how unhappy they are, or how puzzled they are when they

enter your room, when they *come forth* they are like new beings. It is as though all their sadness had vanished and they had become new people?" To this He replied, "It is because in every face I see the face of my Father".

When delicious fruits or candies were brought to Him He would bid me pass them around. Often there would be just a few left on the dish and I would place them by His side with the hope that He would eat them Himself. They would remain there and when the door was opened to the next guest there would frequently be *just* the number that there were guests and I was bidden again to pass them. Never did He consider Himself for an instant. He was at all times preferring others before Himself. Soon we grew to realize His complete detachment from *all* material things no matter how rare or delicious. He was at every moment the Servant of all.

How potent were His loving exhortations! To a believer one day He said "I desire that the tablet of your heart become so pure that I may write upon it without the aid of ink or pen". Again, "If the Bahá'is live according to the standard of other communities what proof have you that you have something which they have not?" And at another time, "I pray that you may become a standard of guidance to the people". To another "Raise ye such a melody that ye may stir that city with gladness."

"'Abdu'l-Bahá has clothed Himself in the mantle of servitude and devotion to the beloved of El Bahá. Truly this is a great Victory."

(To be continued)

IN CLOUDS DESCENDING

FLORENCE E. PINCHON

IT is a curious testimony to the conservatism of the religious mind that, despite all the profound changes that are manifesting in the philosophic, scientific and metaphysical thought of today, the simple idea of progressive revelation still fails to find full acceptance among orthodox Christian creeds. Still is the First Advent, or birth of Jesus Christ, Savior of the world, regarded as an entirely unique event in history. Never had the world known a Manifestation of God before—never would it know one again.

In striking contrast to this fixed attitude concerning the First Advent are the vague and contradictory ideas held concerning the Second Advent, or what is generally called the "Return."

Ask an ordinary member of any Christian church if he believes that Christ will fulfill His so wonderfully clear promises of coming again to earth, and the answer will, in all probability be a hesitating—"I really don't know—but I suppose so." Pressed as to when, or in what manner he expects this to happen, or the signs by which he may recognize the Lord when He appears, he will frankly admit that he has no idea; that he finds the subject altogether too complicated, and that the profuse and unscientific explanations offered by would-be exponents only added to his confusion and weariness.

To such as these, the prophetic

utterances scattered throughout both the Old and New Testaments are as a sealed book. As Isaiah says (29:11): "The vision of all is become unto you as the word of a book that is sealed, which men deliver to one that is learned saying: read this, I pray thee; and he saith, I cannot; for it is sealed." Daniel was instructed by the angel to seal the account of his prophetic visions "unto the time of the end," until that Messenger should come who would break the seals and reveal their hidden meanings.

Many cultured and spiritually-minded people maintain that the "return" of Christ is not to be a definite event, but rather a continual process of spiritual renewal. But that this process is being evidenced in a fuller measure today in that men are becoming more united, and desirous of peace. True indeed, as far as it goes!

Among those who stand, as it were, at the opposite extreme of interpretation, are the sects known as the "Second Adventists." Thrilling it is to see emblazoned on their banners and street placards—"The Coming of the Lord draweth nigh!" But an investigation of their teachings must fail to convince any enlightened or educated mind.

One day (the exact time is liable to alterations) while the heedless world goes on its way, eating and drinking, marrying and giving in marriage, the Lord will suddenly come to His temple. At the sound

of an angelic trumpet, lo! the heavens will roll back as a scroll, and the Son of Man clad in the bodily form—though glorified—in which He walked the streets of Jerusalem, will make His startling appearance, descending among the clouds to earth, with power and great glory. “Every eye shall see Him”—though how this will be possible, is all part of the catastrophic miracle. Those who are found worthy and watching will be caught up to meet their Lord in the air—unaided even by aeroplanes! As the rest of the unbelieving world will be consumed—naturally—“then cometh the end.”

Strange! that in these days of scientific knowledge literal interpretation of Bible symbolism can still lead men to such materialistic and fantastic beliefs. Yet, sometimes, important meetings of the Adventists are crowded, and not only by the merely curious. For one of the hopeful “signs of the times,” to Bahá’is, is the interest now being shown in this question of the “Second Coming.”

It was the earnest expectation of pure-minded and cultured Muslims, that enabled them to discern in the brilliant oriflamme of the young Báb, the advent of their Imam Mahdí, and that later led them to recognize the Universal Manifestation of the *One* He heralded. An intelligent interest in this subject has proved the open door by which many have entered into the new Kingdom and Revelation of Bahá’u’lláh. Yet how can we perceive the fulfilment of prophecy, unless we know what the prophecies are? And how can prophecy be proven save by, and after, its fulfilment?

Over all these vague surmises, dim hopes, and conflicting and unscientific beliefs, the Baháí Light flashes its rays of guidance and illumination. It offers to the sincere and humble seeker after Truth, and to the unprejudiced student of the Bible, the solution to problems and questions that have perplexed and baffled, for centuries, the minds not only of the unlearned, but of eminent scholars and theologians.

In a brief article it would not be possible to treat the vast subject of prophecy regarding the Baháí Revelation in any but the most cursory manner. Many volumes would be required to deal with even the utterances of the ancient prophets; remarkable utterances which they, themselves, could but partially have understood; to say nothing of the apocalypses of Daniel and of St. John, and the parables of Jesus. Only a few signposts along the road may be indicated. But enough, we hope, to induce the reader to start on the road for himself, and traveling thus, become filled with increasing amazement at the wonders of progressive revelation, at God’s Way in the world, and God’s Word for the world. As Habakkuk predicted (1:5):

“Behold ye among the heathen, and regard and wonder marvelously: for I will work a work in your days which *ye shall not believe, though it be told you.*”

FIRST then, shall we agree that the coming of the Lord of Hosts and of a great Day of God, of Judgment and Resurrection, followed by an age of universal righteousness and peace is the recurrent theme of the whole Bible? In passing, we may

observe that prophecies of a similar nature, numbering many hundreds, are to be found in the Qur'an, and also in the Zend-Avesta and Buddhist writings.

By way of confirmation, let us stop to glean a golden corn here and there from this wide and ripening harvest-field.

“The earth shall be filled with the knowledge of the glory (Baha) of the Lord as the waters cover the sea.” (Habk. 2:14).

“It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and be exalted above the hills; and *all nations shall flow unto it.*” (Isa. 2:2).

Isaiah was pre-eminently the prophet of the “latter days” for almost every chapter is clearly applicable to events which have recently transpired. To read, with some knowledge of Baháí history, the ninth and fortieth chapters would alone be sufficiently convincing. “His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. . . . Of the increase of His government and of peace, there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the *Lord of Hosts* will perform this.”

“For verily the Day of the Lord is great and very terrible, and who can abide it?” (Joel 2:11).

“And the Lord shall be King *over all the earth*, in that day shall there be *one* Lord, and *His name one.*” (Zech. 14:9).

The keynote of the new Revela-

tion is unity of *all religions and the oneness of humanity.*

Christ, Himself, spoke much in parables, “as they were able to hear it,” about the Kingdom of God on earth, and a Day of Judgment at the end of the age. The Lord of the vineyard would come, Himself, and spread a great table, and they would come “from the east and from the west, from the north and from the south, and sit down in the kingdom of God.” (Luke 13:29).

St. John described the vision of the new heaven *and earth* in which righteousness and peace would reign supreme; and the city of light to which the nations would bring their glory and honor. “I am the Alpha and the Omega, the beginning and the ending, saith the Lord, which is, and which was, and *which is to come*, the Almighty.” (Rev. 1:8).

GRANTED then that the Bible declares that God is to again manifest Himself, shall we pass on to the next signpost, and answer the vexed question: In what manner will He do so?

How will man, being a limited creature, be able to know, understand and comprehend the unlimited Creator? There is but one way. The way He has chosen all down the ages. He will use that form after the pattern of which we, ourselves, have been created, and which, after all, is in His image and likeness. The Creator's glorious attributes and qualities will be seen reflected in One made “like unto the son of man.”

Ezekiel (ch. 1:26) saw Him “on his throne having the appearance of a man.” And John also “like unto

the son of man clothed with a garment down to the foot. (Rev. 1:13) Isaiah sang: "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders." . . .

Christians have regarded this and similar passages as referring solely to Jesus. But Christ's work had nothing directly to do with governments, and He made no claim to be the Prince of Peace. On the contrary He said: "Suppose ye that I am come to give peace on earth? I tell you nay—but rather division."

But a large part of Bahá'u'lláh's writings *are* concerned with government, administrative work, and international relations. In His historic Letters to the Kings and other Potentates, He definitely claims to be the Lord of Hosts, the Father, and to have come as the world's Promised One and Peacemaker.

Again, God is described by the prophets as establishing a city which will be visited by people from all countries.

"Glorious things are spoken of thee, O city of God." (Ps:87).

"The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, *all kings* shall fall down before Him: *all nations* shall serve Him." (Ps:72).

"Great is the Lord, and greatly to be praised is the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King." (Ps:48).

"The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the Glory of the Lord (Baha) and the

excellency of our God." (Isa 35:2).

"And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." (Isa. 25:6).

Can anyone—aware that the name Bahá'u'lláh means "the Glory or Splendor of God"—knowing the situation of 'Akká and of Haifa in relation to Mt. Carmel, where the Holy One passed His many years of imprisonment, in the heart of the land of prophecy—learning something of the heavenly Message revealed in this spot—of the thousands who, of every race, and from every religion, traveled to visit the Prophet and His Son—doubt, that here the veils of prophecy have been rent asunder, and the seals broken; here the promises of the ages have met with complete and perfect fulfillment?

But, one may ask, if our Lord is to come in this way, naturally, as a man, unheralded by the miraculous or sensational, in what part of the world, and at what time, are we to look for His appearance?

Truly He has come to us, "as a thief in the night," as the bridegroom at midnight, unrecognized save by those who are keeping vigil. Christ tells us that He shall shine forth—as have all the Founders of great faiths—from the East, "even unto the West."

When Daniel had the revelations which were to be sealed unto the "time, times and a half," until the coming of the Messenger, and the three symbolic figures of the river, he was a captive in the palace at Shushan, the capital city of the Persian king, in the province of Elam.

This part of Persia today includes Tihrán. And it is surely significant that in this capital city of the Persian empire now, Bahá'u'lláh was born, a Prince of Nur. Jeremiah declared: (ch. 49:38)—“I will *set my throne in Elam*, and will destroy from thence the king and the princes, saith the Lord.”

But of all the difficulties attending this subject, perhaps the most baffling is the problem of dates. To deal with this section would require many articles. It can, therefore, only be lightly touched upon.

We remember that when the disciples of Jesus asked Him at what time they were to expect the events predicted, He replied that, “the day or the hour no man knoweth—not even the angels—but the Father only.” Then among other signs, He referred them to the book of Daniel.

Since this prophet, as before mentioned, was in Persia when he received his visions, the reckoning was, naturally, given in Persian time—that is in lunar time, instead of solar. Here the “time, times and a half” means 1260 lunar years, or in Christian, and solar ones—1222. The Hegira of Muhammad corresponds to our year A. D. 622. This, added to the actual number of years in our reckoning, gives 1844, A. D. (or 1260 A. H.)—the year in which the Báb declared Himself and the new dispensation began. Likewise the prophecy regarding the twenty-three hundred days, given in the twentieth year of the reign of Artaxerxes, brings us to the same significant date. This reckoning will not, however, be clear, without a study of the full contexts. The point about Bible prophecy relating to “the last days” to be emphasized

is, that, in their working out, the Hegira (that is the time the Muhammadan era began) must be taken into account, rather than our Anno Domini. The dispensation of the Prophet of Islam is indicated in the Bible quite clearly, and honored in its predictions. This method of reckoning also applies to prophecies of events yet to be fulfilled. The student who bears this in mind, while seeking for confirmatory proofs in this branch of the subject, will find that actual dates, significant in the Bahá'i Revelation, will show accurate correspondence with the times indicated.*

This brings us to our last point. By what signs shall we recognize the Manifestation? What will be its characteristics?

A careful comparison of many widely scattered passages, will reveal the fact that the Coming will be threefold in nature. Daniel, in his vision, saw three figures, one on the river, and one on either bank. The advent of the Lords of Hosts, the Father, the Almighty, who will “tread upon the high places of the earth” would be preceded and heralded by a Messenger, (Mal. 3:1)—the Báb, or Door of entrance to the new Kingdom, and followed by a Man who is called “the Branch.” This is the title by which Ábdu'l-Bahá, the eldest son and successor of Bahá'u'lláh, was known among the believers. “Thus speaketh the Lord of Hosts saying, Behold the man whose name is the Branch, and he shall grow up out of his place, and he shall build the temple of the Lord, and he *shall bear the glory*, and shall sit and rule upon his throne, and he shall be a priest upon his throne, and the *counsel of*

*Answered Questions, p. 51.

peace shall be between them both." (Zech. 6:12).

AS FOR the numerous other signs which are mentioned as accompanying the *supreme event*, one has only to read the daily newspaper to see them. The unprecedented war of Armageddon, the earthquakes in divers places, the general turmoil and restlessness, the revolutions and kings "falling down," the running of the lightnings and jostling of the chariots, the return of the Jews to Palestine, the dawn, all over the world, of new ideals. . . .

The theme is almost exhaustless, but we trust that enough has been said to convince the seeker of truth—as revealed in the Bible—that here, awaiting his patient ex-

ploration, stretches away to a great horizon, a fascinating land, of whose wonders and glories, "the half has never been told."

And those of us who are already followers of the divine Light of the New Day, shall we not pray and work ever more earnestly, so that the clouds of doubt, indifference, prejudice and materialistic interpretations veiling His appearance from those who are called by His name, may be dispersed, and that throughout Christendom there may, at last, go up the joyous cry of recognition: "Lo, this is the *Lord*: we have waited for Him, and He will save us; this is the Lord; for Him we have waited; we will be glad and rejoice in His Salvation!"



A Bahá'í Interracial Group, Cairo, Egypt, April 1907. Here are represented Persians, Turks, Syrians, Egyptians, Africans and Americans. Seated on the right, front to rear, are Haji-Niaz, well known by many American Bahá'ís; Thornton Chase of Chicago; Mirza Abu'l-Fadl, the renowned Bahá'í teacher.

THE BAHÁ'Í MAGAZINE

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THE BAHÁ'Í MAGAZINE

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FROM THE UTTERANCES OF BAHÁ'ULLAH

IF thou lookest toward mercy, regard not that which benefits thee, and hold to that which will benefit the servants (mankind). If thou lookest toward justice, choose thou for others what thou choosest for thyself. Verily, through meekness man is elevated to the heaven of power; and again, pride degrades him to the lowest station of humiliation and abasement.

THE light of men is justice; quench it not with the contrary winds of oppression and tyranny. The purpose of justice is the appearance of unity among people. . . . Truly I say all that has descended from the Heaven of the Divine Will is conducive to the order of the world, and to the furtherance of unity and harmony among its people.

Turn your eyes away from foreignness and gaze unto *oneness*, and hold fast unto the means which conduce to the tranquility and security of the people of the whole world. This spanwide world is but one native land and one locality. Abandon that glory which is the cause of discord, and turn unto that which promotes harmony.

CONSORT with all the people with love and fragrance. Fellowship is the cause of unity, and unity is the source of order in the world. Blessed are they who are kind and serve with love.

O CHILDREN OF MEN! Do ye know why We have created you from one clay? That no one should exalt himself over the other. Ponder in your hearts how ye were created. It behooveth you, since We have created you all from the same substance to be even as one soul, in such wise that ye may walk with the same feet, eat with the same mouth and dwell in the same land; that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest.

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“A heavenly soul who is conscious of the divine world, whose eye of discernment is open, who is severed from the world of nature, and has attained to spiritual power—this soul is cognizant of the divine world and the world of spirits.”

—‘*Abdu'l-Bahá.*”

A WEEK-END in the country with a two days' rain is apt to be depressing. Yet as one tramps through the countryside between drops of rain during a lull in the storm, the cheering thought comes that somewhere the sun is shining, somewhere skies are blue. Clouds and rain are neither the universal nor the normal type of weather upon the planet.

So in the midst of the present cataclysmic depression, worldwide though it be, there comes the thought that elsewhere in the universe there may be, in all probability are, civilizations much more perfect, more spiritual, more joyous. That this civilization of ours, as evolved up to date upon the planet Earth, may not be cosmically typical is a cheering idea. For if we can lift ourselves above the perturbations of this world and conceive vividly enough the more ideal conditions which may exist in other worlds of being, we may realize that the catastrophes, the sufferings which humanity is now undergoing here are not normal to universal life; and if not normal, they can be vastly improved by approximating the normalcy designed by Destiny for the super-life of all inhabited worlds.

fection to which organized life in other worlds has attained, we know that there exists in the Realm of the Spirit the perfect pattern for our life upon this planet. In the Celestial World perfection is the norm. In the phenomenal world we tend always, by involuntary evolution and by conscious effort, toward that perfect goal and pattern.

But what is this other World of which we speak? Has any living person seen it? Can anyone bring report of it to Earth?

Yes, there have been those who not only have seen, but who have even while on earth inhabited, that world of Inner Significances. The Prophets and Manifestations of God live a dual life: one amidst the perturbations and exigencies of this world; one amidst the calm rapture and perfection of that heavenly World. If they did not have access constantly to this World of the Spirit, how could they endure the crosses which they bear in the course of their missions to humanity?

When weary, they turn to this World for refreshment. When overwhelmed with the animality and laggardness of human beings, they turn their gaze to the World of the Spirit and see perfection. Thus they are able to describe in vivid and real tones the goal of perfec-

WHATEVER BE the degree of per-

tion toward which humanity must evolve. It is a civilization which already exists, though not yet evolved upon this planet. And since it is a part of the creative plan of God, it may be said to exist already here in embryo; it is only a matter of time and effort as regards its ultimate achievement.

If it were not for this realization of an Absolute World of perfection, the efforts of the Prophets, of the Divine Teachers of humanity, would indeed assume desperate proportions; for relatively speaking, progress here is infinitesimally slow, and humanity tragically resistant.

But the Prophets of God see the future in the present. In imperfection they see perfection. In tests and trials they see realization. And in catastrophes they see opportunity and growth.

THIS GLORIOUSLY creative vision which the Manifestations have, they seek to confer upon all mankind. To those who endeavor to follow in their footsteps, patterning their lives after the Exemplar, is granted more or less vividly this same realization of the Ideal Celestial World and of the subtle influence which that World exerts upon the phenomenal evolving world.

Great as is the power of the human intellect to comprehend the realities of things, to make scientific discoveries and inventions, to penetrate the hidden mysteries of nature and thus control and manipulate the physical universe for its benefit—greater still is the power of man to comprehend through the aid of the spirit the inner significances

of the Cosmos. "The light of the intellect enables us to understand and realize all that exists. But it is the Divine Light alone which can give us sight for the invisible things and which enables us to see truths that will not be visible to the world for thousands of years hence. It was the Divine Light which enabled the Prophets to see two thousand years in advance what was going to take place. And today we see the realization of their vision. Thus it is the Light which we must strive to seek, for it is greater than any other."*

HOW IMPORTANT and necessary, in this period of universal gloom, to be able to see behind the clouds! To know that the Sun of Reality is indeed shining; is calling dormant virtues to life; is resuscitating the world of humanity; is causing a new Springtime to appear which will eventuate in a wonderful fruitage.

The more the rain beats down today, the greater will be the harvest of tomorrow.

Bahá'ís stand out among others today in the possession of this vivid realization. They know not despair, nor even discouragement. The greater the tribulations, the greater the opportunities for growth.

In the beginning they see the end. In a part the whole. In the wreckage of old customs and institutions, they see the rise of a new spiritual organization of humanity. To this they dedicate their efforts. For this they strive with all their being. And when weary they, too, know how to refresh themselves in the vision of perfection which serves as the archetype of human progress.

*Abdu'l-Baha, *The Divine Art of Living*, pp. 146, 147.

RELIGION AND SOCIAL PROGRESS

The New Politics

KEITH RANSOM-KEHLER

In this the second of a series of articles written for publication both in The Bahá'í Magazine and the Tokyo Nichi Nichi, the author develops the idea of the new type of politics which will prevail in the Bahá'í world of the future.

ONE of the lively sources of divergence and misunderstanding among men is religion. In the previous article a method of religious understanding has been discussed. Something which will create in men the will to harmony and friendship is basic to a solution of the world's more material problems. Religious accord presupposes the determination to solve the world's problems on the basis of justice and goodwill. But even with a desire for goodwill we must have some intelligent method, some sane and workable plan by which the inequalities and miseries of human life can be readjusted to safer and nobler ends. When men arise with religious fervor, determined to carry forward a great spiritual command, as in the case of the religious teachings of the past, history discloses to us with a startling rapidity old methods, standards and practices are discarded and new ones established, under religious sanction.

In the case of the serious political problems which confront the world, erupting from generation to generation in war, which not only dislocates civil and economic life but destroys valuable human life as well, it is evident, even to ignorant people, that some power higher than the state is essential to that internal regulation amongst the governments of the world that will adjudi-

cate national differences without resort to arms.

The participation of various states in a League of Nations and in a World Court is convincing evidence that thinking people realize that the old world in which governments and nations could live to themselves alone has given place to a new world, shrunk to such all-inclusive dimensions that today the nations of the world are, "members one of another."

In times past war brought merely political changes but today, with an active revolutionary party in all of the great industrialized countries, war would produce changes of such profound social and economic significance as to be fraught with the gravest danger to civilization.

Therefore some method must be devised whereby all the nations heartily and willingly give over political affairs of an international character to a body empowered to act. In order to draw every nation into such a scheme the group comprising this final parliament must be completely impartial, just and free from all political entanglements.



MANY of the great nations today are suffering under political schemes devised for a world which has vanished. At present most of

the problems treated through political channels, in accordance with past custom, are not in the least political in nature: reparations, unemployment, tariff, state insurance protection, all kinds of improvement of domain are not political but economic considerations, while other issues, handled through the mechanism of politics, are legal. The simple, easy, uncomplicated problems of the past could be solved by party methods, but today's problems are different.

Government to be effective must be efficient. Those who govern must be equipped for government. Social experimentation proves that governing is very exact science that cannot be spontaneously put into practice by ignorant, uninformed men no matter how lofty and humanitarian their sentiments.

After finding men with ideals of justice and human betterment, selfless and dedicated to the common good—there are such in every country of the world—they must next possess enlightenment and information, relying in all exact matters upon expert opinion and advice. To correct the inefficiency of party politics those elected to that ultimate international office suggested in this article, would have but one

task before them: to administer public affairs not upon the basis of party patronage, political allegiance and the whim of constituencies, but upon the basis of intelligent inquiry, unbiased investigation and impartial judgment. Free and open expression of opinion is essential in such considerations, but there could be no final interest as to which opinion prevailed. Personal loyalty and adherence to preconceptions would have to be effaced. What happened to personal opinions and ideas would in such a body become a matter of indifference: for the only objective would be arrival at true, just and workable conclusions. This would constitute government consultation, which could be established in the simplest village, as well as in international affairs, thus relieving the world from the strife and inefficiency of party conflicts. Popular suffrage won at such sacrifice and expense should never be relinquished. All local governments could be directly elected; national bodies elected by delegates, democratically chosen; and the final international body could then be elected by the various national governments; this would preclude either popular favor or prejudice.

“The teachings of Bahá'u'lláh are the breaths of the Holy Spirit which create men anew.

“When you breathe forth the breath of the Holy Spirit from your hearts into the world, commerce and politics will take care of themselves in perfect harmony. All arts and sciences will become revealed and the knowledge of God will be manifested. It is not your work but that of the Holy Spirit which you breathe forth through the Word. This is a fundamental truth.”

—‘Abdu'l-Bahá.

WHITE ROSES OF PERSIA

MARTHA L. ROOT

Here is told one of the most moving stories, tragic yet noble, among the many martyrdoms of the Bahá'is in Persia—the story of Vargha. The material for this article was gathered by the author on her recent visit to Persia. This is the first of three installments.

THIRAN, Persia, has so many faithful Bahá'í families that to go among them makes one think: "O Persia, your famous attar comes not alone from your roses, the perfume which diffuses itself through the lives of your believers is a fragrance still not equalled in other countries." If there is a more sweet or tender story of devotion to 'Abdu'l-Bahá and the great Bahá'í Cause than the lives of Ali Muhammad Vargha and his little son Ruhu'lláh Vargha of Persia, I have not heard it. When I was visiting in Tíhrán I used to meet Azizollah Vargha and his younger brother Valiollah Vargha, sons of Ali Muhammad Vargha, and often I used to ask them about their father and brother. All this narrative is absolutely true and in it the reader will see how God prepares souls to come into this world.

Ali Muhammad Vargha was an ardent Bahá'í of Tabriz, Persia, in the days when Bahá'u'lláh was a Prisoner in 'Akká, Palestine from 1868 until His passing in 1892. He was exiled and imprisoned because His Teachings which are now being studied by some rulers, many statesmen and millions of other people, were, like those of other World Teachers, very far ahead of His time. To begin at the beginning, Ali Muhammad Vargha had one son, Azizollah, two years old, when one day in April another little son was born in his home, and he and his wife named the child Ru-

hu'lláh which means "the Spirit of God".

THERE was glad rejoicing when Bahá'u'lláh from 'Akká sent these parents a Tablet (a letter) about this new babe and in it the reader with insight will discern the introduction to this thrilling story which follows. Bahá'u'lláh wrote:

"O Vargha! It is for thee to chant in both ears of this little one three times:

'Verily, thou hast come by the Command of God! Thou hast appeared to speak of Him, and thou hast been created to serve Him Who is the Dear, the Beloved!'

"We mentioned this before when his mother implored us, and now We are mentioning it again. We are the Generous and the Giver!" (His mother sent no petition by letter, but it was perhaps when this little one was coming into this world that she cried out to Bahá'u'lláh.)

While Ruhu'lláh was still a little child, Bahá'u'lláh sent a second Tablet. It read:

"He is the Hearer and the Seer!
"Blessed art thou, for thou hast witnessed the grandeur and greatness of God while still a child. Blessed is the mother who nursed thee and has arisen to do what is becoming of her! We beg God to write for thee from His Supreme Pen that which is fitting to His Generosity, Bounty and Favor. Verily, He is the Generous and the Bountiful! Praise be to God, the Lord of the Worlds!"

Another Tablet to Ruhu'lláh from Bahá'u'lláh was:

"O thou Ruhu'lláh! Verily, the Greatest Spirit has inclined towards thee from the

Prison and is mentioning thee with such a station that its fragrance will continue as long as My Kingdom and My Grandeur endure!

"Thou, when thou findeth and knoweth (the mention) say: 'Praise be to Thee, O Ocean of Bounty! Thanks be to Thee that Thou hast made me to appear and in my first days speak Thy mention and Thy praise. Verily, Thou art the Forgiving and the Compassionate!'"

Later, another little son came to bless their home and he was called Valiollah.

"WHAT KIND of a Bahá'í father was Ali Muhammad Vargha?" you may ask, and "How did he train his sons spiritually?" All fathers who read this tale will see in the life of this Persian the highest ideal of fatherhood, a height not reached in every home, and too high to be understood by many fathers. He, himself was a Bahá'í teacher. The picture of the Báb is preserved to the world today because Ali Muhammad Vargha led a great painter to become a believer. The narrative of the Yazdi family so distinguished in Egypt for their Bahá'í services is another fruit of the many souls to whom he first brought the Teaching in Persia. He was never outside his country except to go to Palestine, yet his pupils have served with glory in the Near East and in Europe.

Being a wise young father, recognizing in what highest education really consists, he took his two little sons, Azizollah and Ruhú'lláh (little Valiollah at that time was too young to go, he was only a babe in arms) for a pilgrimage to Bahá'u'lláh in 'Akká. Other parents could with profit follow this same plan and today take their children to meet Shoghi Effendi, Guardian of the Bahá'í Cause in Haifa, Pal-

estine. If children can glimpse the highest ideals while they are still very young, these ideals may be their lofty inspiration throughout life. Certainly this story shows how one little boy developed into a teacher, a poet, a great philosopher and a world hero before he had hardly crossed the threshold of his twelfth year. Educators must see in the life of this son an astounding Power in the Teachings of Bahá'u'lláh!

MANY WERE the incidents of that historic visit to Bahá'u'lláh but I only tell you a few of them. Azizollah Vargha told me that when the maternal grandfather, the father and Ruhú'lláh arrived in 'Akká they went to the room of the secretary of Bahá'u'lláh. It was furnished with a mat and they sat down on this, for they had been told that Bahá'u'lláh would come to this room to meet them. In the distance there were steps leading to an upper room and the father told Azizollah to go and stay near those steps to watch the approach of the Blessed Beauty and then to inform them. The child went but when he looked and saw Bahá'u'lláh at the head of the stairs he mounted several steps and knelt at the feet of His Lord. He was crying so hard his very bones were shaking. Bahá'u'lláh stopped and made him happy and they came down the stairway together, the little boy just behind Bahá'u'lláh. It was a great meeting, but when the visitation was over, the father said to his little son: "Why did you not do what I asked you to do? Why did you not run and tell us?" Azizollah replied: "I do not know. I do

not know how I mounted those steps, I was not conscious that I went up the stairs." We know how moved Professor Edward G. Browne of Cambridge University, England, was, when he first met Bahá'u'lláh but here is an account of what it meant to a very young Persian boy.

The next day they were all invited, the grandfather, father, and two small sons to visit Bahá'u'lláh in His own room. Then when the visit was over, the two boys were invited to the room of Bahá'u'lláh's daughter, Bahiyyih, known throughout the world as the Greatest Holy Leaf. She was then perhaps about forty-five years old. She said to her little guests: "What are you doing in Persia?" and Ruhu'lláh replied: "We are teaching the Bahá'í Cause in Persia". "What do you say in speaking to people?", she queried, and Ruhu'lláh answered: "I tell them God has appeared again on this earth." The Greatest Holy Leaf smiled but said: "When you are speaking you must not say this openly." The child replied: "I do not say it to everybody, I know to whom I must say it." "How do you know the people to whom to speak?", she continued, and he said: "I know people from their eyes; when I see their eyes I know." In fun, Bahá'u'lláh's great daughter said: "Ruhu'lláh look into my eyes and see if you could speak to me?" Naively he searched her eyes and told her: "No, I cannot speak to you, because you know everything."

Two young men sitting and doing their writing lessons in the other part of the room began to laugh over the conversation and the

Greatest Holy Leaf said: "Look into their eyes and see whether you could speak with them and convince them." The child looked at them long and carefully, and then answered: "It is very difficult and it is of no use to try to convince them." (These two young men were Ziaullah and Badiullah who afterwards turned against the Cause.) When this conversation was told to Bahá'u'lláh He said: "Ruhu'lláh is a Bahá'í teacher."

THE LITTLE group stayed for several months in 'Akkà and in Bahji. Ruhu'lláh studied Persian writing every day and every Friday he used to show a copy of his writing to 'Abdu'l-Bahà Who often praised it. Ruhu'lláh's father was very insistent about their lessons and very severe when they did not study, for he knew the importance of education.

Azizollah recounted another incident of the visit saying that when Bahá'u'lláh wished to reveal (dictate) a Tablet, he used to dismiss everybody with great haste. He, Azizollah, said:

"One day I was in Bahá'u'lláh's Presence with the whole family and He called for the secretary to bring ink and paper quickly and in the same moment He requested us all to go. I was just a child, but seeing this haste to send every one away, I had a great longing to be present sometime when a Tablet is revealed. I had asked from one of the members of His family to ask Bahá'u'lláh if I could come, please, to see a Tablet revealed. A few weeks later in the Garden at Bahji, when I was playing with some children, the door of the home was opened and one member of the family called me and said that Bahá'u'lláh wished to see me. I ran to His room and entering I saw that He was chanting revealed Tablets and poems. So entering His room that day, I thought everything was the same as on other days, that Bahá'u'lláh was only chanting. I stood near the door which I had entered, and

was only a few moments in the room when I began trembling in my whole body. I felt I could not stand any more on my feet. His Holiness Bahá'u'lláh turning to me said 'Good-bye'. As I lifted the curtain to go out, I fell on the threshold and was unconscious. They took me to the room of the wife of His Holiness Bahá'u'lláh where they poured rose water and cold water on my face until I revived. The members of the Family asked me what had happened and I told them about going to Bahá'u'lláh to hear the chanting. When I was relating this, the lady who had called me first, came in, and she said to me: 'You, yourself, had asked me to permit you to be present, now that was the time when a Tablet was being revealed.' "Then I understood why Bahá'u'lláh in haste dismissed everybody. It is because the people cannot endure it, there is such a Power in the room."

Azizollah Vargha said that his father had a similar experience during this visit to 'Akká. His own words are: "Father had been asked by some one to implore Bahá'u'lláh's help concerning a certain matter and to beg that a Tablet be sent. When my father presented this petition, Bahá'u'lláh called a secretary to bring ink and paper, and He also sent for His brother Mussa-Kalim and another one of the relatives. He put a hand on each one's shoulder and began to walk up and down revealing the Tablet. Father began to tremble and he said he couldn't say what was happening. He heard Bahá'u'lláh's voice but He could not understand His Words. Some minutes passed and He dismissed them all. Then outside they began to discuss and none of the three had understood Him, they had only felt the Power. It is certainly interesting to hear about Bahá'u'lláh from those who saw and spoke with Him. They said they could not look upon His Face, it was so glorious, the eyes so shining. There was such a vibration that everyone began to tremble and they could not under-

stand His Words; there was such a Power there."

One evening in 'Akká, Bahá'u'lláh called Ali Muhammad Vargha alone to His Presence and said: "I wish to speak with you alone tonight. There is something in the existence that in most of the Tablets We have named the greatest Ether. When any one is endowed with that Ether all his deeds and words will be effective in the world."

Then Bahá'u'lláh arose and walked a few steps and He continued: "Even this walking of the Manifestation is effective." Again sitting down, He said: "Christ declared His Mission. The Jews crucified Him and they thought what they had done was a very unimportant matter, and Christ was buried; but as Christ was endowed with that Ether, that Ether did not stay under the ground; It came up and did Its great work in the world."

Then Bahá'u'lláh turned to Ali Muhammad Vargha and said: "See 'Abdu'l-Bahá, the Master, what a wonderful effect His deeds and Words have in the world! See how kind and patiently He endures every difficulty." The Bahá'í, Ali Muhammad Vargha felt that Bahá'u'lláh really was showing him the Station of 'Abdu'l-Bahá, that He would be the Successor spoken of as the Greatest Branch, and Ali Muhammad Vargha asked to become a martyr in the path of 'Abdu'l-Bahá. The Blessed Beauty Bahá'u'lláh, accepted this sacrifice and promised the pilgrim that he should give his life in service to 'Abdu'l-Bahá.


(To be continued)

CONSULTATION AND SACRIFICE

THOUGHTS FROM THE 1932 BAHÁ'Í CONVENTION

BERTHA HYDE KIRKPATRICK

"The continent of America, is, in the eyes of the one true God, the land wherein the splendors of His light shall be revealed, where the mysteries of His Faith shall be unveiled, where the righteous shall abide, and the free assemble."—'Abdu'l-Bahá.

N Friday, Saturday, Sunday, April 29th to May 1st, delegates and friends representing fifty-two Bahá'í communities, organized and functioning, in the United States and Canada came together under the dome of the Bahá'í Temple at Wilmette, near Chicago, Ill. The two-fold function of the convention was pointed out by the chairman: to revitalize the inner life of the delegates and friends in attendance, and to consult for the purpose of maintaining a high standard of excellence in all activities. The second of these functions is impossible without the first; the first is fruitless without the second.

Another powerful letter from Shoghi Effendi (Guardian of the Bahá'í Cause) had arrived in time to be read early at the first session. From it a mighty inspiration for renewed inner life and a tremendous incentive for excellence in all activities went forth. "The Cause associated with the name of Bahá'u'lláh feeds itself upon . . . hidden springs of celestial strength; . . . its reliance is solely upon that mystic Source with which no worldly advantage . . . can compare; it propagates itself by ways mysterious and utterly at variance with the standards accepted by the generality of mankind," he assures us.

Again he writes, "May we not pause, pressed though we be by the daily preoccupations which the

ever-widening range of the administrative activities of His Faith must involve, to reflect upon the sanctity of the responsibilities it is our privilege to shoulder?"

THE MEETING place itself was two-fold in its function. The simple beauty of the foundation hall was fraught with spiritual significance—the exquisite Persian rugs, symbolic of sacrifice, devotion, and perfection in design and workmanship; the lovely bouquets of fragrant rosebuds gradually unfolding into mature beauty as the convention proceeded; the chaste model of the completed Temple in the ante-room, inviting the spirit of praise and supplication; the blessed spot where 'Abdu'l-Bahá laid the cornerstone, compelling suppliant tears and quiet meditation; the Temple itself impressive even in its incompleteness, its dome and sides gathering light from the Great Source and transmitting it to the assembly below;—all these outer factors lifted the thoughts to the renewal of the inner life. Inspiration, too, was given by the communion of spirit and unity of purpose of the friends and delegates assembled.

On the other hand, the Temple in its very incompleteness furnished the motive for a continued effort for higher and higher standards in giving. Referring again to Shoghi Effendi's letter we find it abund-

antly generous in praise of things already accomplished by the American believers yet urging that the still unfinished Temple calls "for a more abundant measure of self-sacrifice, for a higher standard of concerted effort, for a still more compelling evidence of the reality of the faith that glows within you."



SUNDAY morning was given over to this problem of going forward with the Temple—the covering of the dome, ribs and clerestory with the beautiful tracery which the design calls for. One hundred and fifty thousand dollars is needed and thirty thousand dollars immediately—a stupendous task for the believers in a period of great financial depression. Sacrificial giving is stressed. Are Americans capable of sacrifice,—such sacrifice as we know is practiced in the Orient? A Persian-American friend who knows so well the characteristics of both Orientals and Occidentals asks the question. He is ready to give his dearest:—two coins, one gold, one silver, both precious because handled by 'Abdu'l-Bahá. The souls are moved, the hearts are opened. With humble devotion one here, one there offers his very precious possessions:—a ring blessed by the Master; another, a watch; a necklace; money to redeem the blessed rings; more money; jewels; more ornaments, — until a sacrificial mound lies piled upon the table in front. The hearts are full, the eyes overflow, but quiet restraint prevails.

Surely on that Sunday morning consultation and the quickening of

the inner life went hand in hand.

Other consultation concerned spreading the teaching both by direct and indirect methods. The reports of the amity and the teaching committees especially gave courage to forge ahead. The "Goal of a New World Order" is still far away but the fine work that has been done by amity committees—the interracial dinners in important urban centers,—New York, Washington, Chicago, Los Angeles, San Francisco, Seattle, Detroit and other places, where outstanding representatives of Negro, Caucasian, Indian and Mongolian races met in social and intellectual equality; the two interracial trips into the South; other interracial group meetings—made us realize that a firm foundation for the *Onewness of Mankind* is laid in many hearts. The increased activity of individuals and of assemblies in spreading the Divine Message, the large increase of avowed believers, set a new standard of excellence to attain and outdo.

IN THESE and other reports the power of sacrifice and the confirmations which attend it were made evident. Hard work, long hours, raising necessary funds for special meetings, even neglect of one's means of livelihood—all these demands and more are freely met by those who are carrying forward the work of the Cause of God. One delegate said, "Certain cults offer prosperity and health to their votaries, what can we say the Bahá'í Cause offers?" "Self-sacrifice, often suffering, the joy of service and the happiness of the rich inner life," was the answer. Do we find

anywhere else in recent writings, a record of such ecstatic joy as in the case of the followers of the Báb who gave unreservedly their lives, their possessions, their all, for love of Him? As we read of their heroic and utterly selfless lives in Nabil's Narrative, *The Dawn-Breakers*, we feel completely unworthy. And yet Shoghi Effendi says: "In the blood of the unnumbered martyrs of Persia lay the seed of the Divinely-appointed Administration which, though transplanted from its native soil, is now budding out, under your loving care, into a new order, destined to overshadow all mankind. For great as have been the attainments and unforgettable the services of the pioneers of the heroic age of the Cause in Persia, the contribution which their spiritual descendants, the American believers, the champion builders of the organic structure of the Cause, are now making towards the fulfillment of the Plan which must usher in the golden age of the Cause is no less meritorious in this strenuous period of its history."

Although this year the youth had no previously planned conference, as last year, yet they were present in perhaps greater numbers listening to and taking part in reports and discussions or having their own impromptu suppers and meetings. Their virility and enthusiasm seemed to add more hope and love and zeal. What has the Cause to offer youth? Boundless opportunities for initiative, force, tact, daring, devotion, steadfastness, self-sacrifice, yes, and danger of not being understood, but the joy of service and the happiness of the rich inner life. This is the age of youth,

this is the Cause of youth and theirs are the abundant opportunities. The Báb was still a young man at the time of His Martyrdom; Qudus, His most illumined follower, countless of His other followers and of the Martyrs in the Cause were young men. Shoghi Effendi, after ten years of service as Guardian, is still a young man.

THE ONLY PUBLIC meeting was held Sunday afternoon and again the drawing power of the Temple was demonstrated. The Foundation Hall was filled to overflowing on this occasion. Daily also small and large groups come to learn of the significance of the unique and impressive structure. Teaching activities in adjacent and neighboring communities have increased greatly and believers multiplied. The prophetic words of 'Abdu'l-Bahá in the epistle sent to the first Bahá'í Temple Convention in 1909 and read again at this convention are already being fulfilled before our eyes. "Among the most important affairs," He said, "is the founding of the Mashriqu'l-Adhkár, although weak minds may not grasp its importance; nay, perchance, they imagine this (Mashriqu'l-Adhkár) to be a temple like other temples. They may say to themselves: 'Every nation has a hundred thousand gigantic temples; what result have they yielded that now this one Mashriqu'l-Adhkár (is said) to cause the manifestation of signs and prove a source of lights?' But they are ignorant of the fact that the foundation of this Mashriqu'l-Adhkár is to be in the inception of the organization of the Kingdom. Therefore it is important and is an

expression of the raising of the Evident Standard, which is waving in the center of that continent, and the results and effects of which will become manifest in the hearts and spirits. No soul will be aware of this mature wisdom save after trial."

Surely the utmost endeavor will be exerted to continue to carry out the desire of 'Abdu'l-Bahá, cherished by Bahá'is all over the world. And now we have the definite goal earnestly urged by Shoghi Effendi: "That by the end of the spring of

the year 1933 the multitudes who, from the remote corners of the globe, will throng the grounds of the Great Fair to be held in the neighborhood of that sacred shrine may, as a result of your sustained spirit of self-sacrifice, be privileged to gaze on the arrayed splendor of its dome—a dome that shall stand as a flaming beacon and a symbol of hope amidst the gloom of a despairing world."

Here is a responsibility which it is the privilege of Bahá'is to shoulder.

THE HOUR HAS STRUCK

The first part of this article is a quotation from an article in the Federal Council Bulletin for May entitled, "First Century Christianity and Ours," by E. G. Honrighausen, and the application to present conditions follows. The reader can make his own comparisons.

ROME AT THE TIME OF CHRIST

"The first age of Christianity had to meet the same typical groups and influences which we are now called upon to meet. Type for type, they were all there.

"There was a rampant *nationalism* which had deified the state, and with it the emperor who epitomized its glory. Citizenship and religion were identified; materialism was idolized.

"*Syncretism*, too, was a first-century phenomenon. Everywhere men were trying to find God by means of an eclectic process, selecting the best in all religions, in the hope that their quest would give satisfaction. Connoisseurs of all religions but actual participants in none! It was an age of cosmopoli-

tanism, universalism and of popularization. In the end, these always produce folks with a remarkable breadth of mind and intellectual cleverness, but lacking in depth, thoroughness and wisdom. How modern!

"In many quarters a fatal *cynicism* had emerged, pessimistic and gloomy, which caused many a suicide, because the older authorities of religion and morality had been rudely swept away by a changing and critical age. The age was one of brutal transition. A sense of the failure of religious and social institutions was in the air. Mingled feelings of anticipation and uncertainty, fear and hope, universalism and individualism, epicureanism and stoicism, mysticism and realism, gripped life. A sense of

satiety and 'fed-upness' created a peculiar vacuum in the soul. A let-down, an exhaustion, following in the wake of fulfilled imperial expansion, demanded physical stimulation in profusion to keep up men's spirits.

MANY PHILOSOPHIES AND CULTS

"So men ran to the philosophers. The Stoics offered some in that day what Walter Lippmann is offering some today: a dogged religion of maturity, which bravely lives on the glorious tradition of the good life. Stoicism was a noble development, and it produced lives of self-control and dignity, ruled by a strong sense of duty. It venerated the dignity of man and the staunch character. The culture of the will was stressed. But it was a stern religion, lacking passion and sympathy. Though it believed in God, it was an unsympathetic Providence, accepted largely in the spirit of agnosticism and fatalism. Stoicism's God was distant—its life was desperate and lonely, and only the 'tough-minded' could follow its teachings. How modern!

"Others ran to the Epicureans, as they run to the realists today—to Joseph Wood Krutch and Bertrand Russell. Thoroughly utilitarian and naturalistic in ethics, they sought to find life in an adolescent fearlessness in the face of a hostile or neutral environment. Sin was denied and its punishment ignored. Life was found in the here and now—it had nothing to do with realities beyond the senses. The idea of a God who sympathizes and suffers with men was quite ridiculous. Naturally such teachers put much

emphasis upon human values, freedom and natural happiness. How modern!

SOCIAL DECADENCE

"The social situation was as bad as, if not worse than, our own. But early Christians never sought to change the social order by artificial means. Their faith produced a leavening and germinating ethic. How fluid social life was! A spirit of uncertainty and revolution intensified the air, and the lower classes who had nothing to lose gladly lent their support in the efforts of the desperate to get what wealth and luxury those had who lived at the dizzy top. Then, as now, society was paying for its ruthless wars waged in more adolescent and foolish days. There was plenty of wealth in the upper class, but there was no distribution except the enforced method of charity. Life was cheap, cities crowded, homes went out of fashion. The slave-institution, which regarded men as things and not as persons, was a pillar of society. Lethargy, lack of initiative, and a terrible sameness were in men's souls. Cultural tastes grew flabby, and only the spicy crudities of many a stage, amphitheatre and den of vice aroused these jaded and satiated appetites. A fast life created by a rapidly accumulated wealth of imperial expansion sapped something (as it always does) of the vitality of the older stock. How modern all this sounds!

"Of course, there was a superficial attitude of benevolence everywhere. But it lacked real sympathy. Humaneness is not love.

Slaves were better treated, as were children, women and beasts. An aging civilization gets more mellow. There were shining examples of moral life in many a home. A democracy of life was in the making that was to be a highway prepared for the coming of a greater glory.

THE SOURCE OF NEW POWER

“Into this sort of an environment of thought and life came the infant religion of Christianity and its naive adherents. They flung into the face of this tired and cynical

age the impact of a new life, a new ethic, that was rooted in the love of an objective God. Their pure lives and homes, the democracy of their simple church-fellowships, where free and slave and male and female mingled, proved a powerful leaven that worked itself out into the social world without conscious and artificial manipulation. . . . Silent but potent living for the Kingdom of God and its transcendent values gave them their irresistible and unconquerable ethic. No more humanitarianism theirs!”

IT was a *newly revealed Infant* religion that brought “a new life, a new ethic” to that age where so many conditions were similar to our own. If we are perfectly logical should we not look now for a revival of the *spirit* of early Christianity in a newly revealed religion? If we consider not only the conditions in our present life which are similar to conditions in the first century but also the great scientific discoveries and inventions which have brought such overwhelming and devastating changes to us, can we hope that anything less than Divine Revelation will lead humanity out of its plight? Do not these words of Shoghi Effendi, Guardian of the Bahá'í Cause, furnish a fitting conclusion for the above remarks?

“Who, witnessing on the one hand the stupendous advance achieved in the realm of human knowledge, of power, of skill and inventiveness, and viewing on the other the unprecedented character of the

suffering that afflict, and the dangers that beset, present-day society, can be so blind as to doubt that the hour has at last struck for the advent of a new Revelation, for a re-statement of the Divine Purpose, and for the consequent revival of those spiritual forces that have, at fixed intervals, rehabilitated the fortunes of human society? Does not the very operation of the world-unifying forces that are at work in this age necessitate that He Who is the Bearer of the Message of God in this day should not only reaffirm that selfsame exalted standard of individual conduct inculcated by the Prophets gone before Him, but embody in His appeal, to all governments and peoples, the essentials of that social code, that Divine Economy, which must guide humanity's concerted efforts in establishing that all embracing federation which is to signal the advent of the Kingdom of God on this earth?”

—B. K.

MENTAL HEALTH AND THE NEW WORLD ORDER

GENEVIEVE L. COY, PH. D.

A very timely subject for present day conditions is that of mental health. This subject is here treated from the point of view both of psychology and of religion. "Religion and science," says 'Abdu'l-Bahá, "are the two wings upon which man's intelligence can soar into the heights, with which the human soul can progress." And even religion, powerful as it is in its beneficial effect upon mental health, can well be supplemented by scientific analysis which modern psychology has brought to bear upon mental ills. The second installment of this series will appear in the August number.

THE old adage, "An ounce of prevention is worth a pound of cure," had been quoted for many, many years before it occurred to anyone to apply this principle to people's health. In pioneer days a man sought a doctor only if he were seriously ill; a dentist, only when an aching tooth had to be pulled. It is only in very recent times that we have learned that it is better to have the doctor give regular examinations to the healthy person, so that he can suggest ways of preventing possible illness. We have also found that occasional visits to the dentist to have a tiny cavity filled are much better use of his skill, than to wait till an aching tooth requires an extraction. The value of prevention in physical health is now recognized by all intelligent people.

Thousands of doctors had prescribed for the physical health of their patients before anyone had the idea that such a thing as mental and emotional illness caused as much misery in the world as did diseases of the body. Slowly the work of the psychiatrist became differentiated from the field of the general practitioner, and a serious effort was made to find the causes of mental and emotional abnormali-

ties, and to develop methods of treatment. But it is only in the past few years that attention has been turned to the prevention of mental ills, and the mental hygiene movement has fostered the ideal of keeping people in good mental health. It is with the maintenance of mental health in the average individual that the present article is concerned.

HOW MAY a person know whether he is mentally well? What constitutes mental health? The person who possesses an integrated personality is in good mental health. A personality divided within itself is ill. The full meaning of such division is best realized by considering extreme instances of mental sickness. We have all heard of cases of a man who is two different people at different times. He may call himself by two distinct names. Often one personality has no recollection of the acts of the other personality. Sometimes Personality A remembers the actions of Personality B, but B has no recollection of his life as A. It is evident that such a person is disintegrated, and is suffering from serious mental illness. But this condition of a division in the personality can occur in

less obvious ways. Consider the business man who is devoutly religious on Sundays, professing charity and kindness toward all men, and yet on week-days finds it possible to bribe government officials. It is easy to say that this man is a hypocrite, but this judgment may be quite unfair. He may actually possess such a double and divided mind that he does not realize the discrepancy between his life in business and his life in church.

Such inconsistencies, due to a lack of full integration of the personality, are common. Here is a person who professes to believe in the brotherhood of man, but who would be miserable if he had to eat at the same table with a Negro. There is a woman who one day says, "Mrs. Brown is so snobbish; she is so proud of her money," and on the next declares, "I would never let my daughter marry a poor man." A third person gives part of his energy to the worthwhile work he is doing, but perhaps a third of his life is buried under a bitter weight of jealousy. His jealous fears are continually intruding on his work, and he at last finds himself unable to concentrate on constructive activity. Instead of being an effectual, whole-souled, one pointed individual, he is split in two,—the increasingly ineffectual worker on the one hand, and the miserable jealous husband on the other.

Can you not think of many people whose lives are thus inconsistent, because some part of the personality is not fully integrated with the true core and purpose of the individual's life? Many of them are useful and fairly happy, and yet they are falling short of the joy

that life has to give to the man who is not "divided against himself." We need not say that such individuals are mentally ill, but it is obvious that they have not attained abounding mental health. The distribution of mental health among all people is perhaps very similar to that for physical health. Only a small percentage of mankind, on a given day, is seriously ill; only a small percentage is buoyant and radiant in perfect physical health.

There is a large, average group who might say, "I am not often really ill, but I just don't have a great deal of energy". These are the people who often could become really healthy, if they would eat the proper food, and sleep and exercise enough. So, also, in the field of mental health, the average person can be helped out of the condition in which he ignorantly *accepts* slight divisions in his personality, which always interfere with happiness and efficiency. The essence of mental health is to be able to bring *all one's abilities*, a completely unified and harmonious personality, to bear on any activity which one desires to undertake.

WHAT suggestions can be given which may show the person of average mental health the direction in which progress is to be made? We will first discuss certain attitudes which must be avoided by one who seeks a fully integrated personality. Following that we shall suggest lines of positive effort.

1. One of the most disintegrating of attitudes which finds some place in the lives of many individuals is that of *fear*. In ordinary modern life this is seldom a fear of actual

physical danger; but mental fears are perhaps more disruptive to the personality. One of the most common of such fears is that of material loss and discomfort. A man who has had a large apartment, several servants, a car and chauffeur, suffers some financial reverses, and has to sell his car and dismiss the chauffeur. Fears for the future begin to fill his mind. He spends a large part of his time worrying about the stock market. He sees himself becoming a poor man, imagines how horrible life will be if he cannot maintain his customary financial and social status, and he ignores the fact that he is in good physical health, and that he has a happy home-life. Soon his fears are the most compelling factor in his life, and his sense of perspective is lost. Such a man often ends in a sanatorium for cases of nervous breakdown, even though his income is still ten times that of the average man.

The fear of failure in one's work destroys the mental health of many people. A woman sets herself a goal of success, as a teacher, as artist, a writer. But she is doubtful of her ability, or feels that her good work is unappreciated. Failure looms as a possibility, and her effort becomes less whole-hearted. Her fear uses energy that should go into her work, and she may actually experience the thing she has feared because of the resulting division between her activity and her negative emotions. She has failed to realize that the truly successful individual is the one who cares so fully about his work that his *whole being* is lost in it.

One of the most paralyzing of

fears is the fear of public opinion. Too great a respect for convention keeps many a person from realizing his true possibilities. It is doubtful whether any man can do his best work if his eyes are on the activity, while his ears are listening eagerly for the world's praise or blame of his work. How many people do we know who are poisoned by insidious draughts from "the witch's cauldron, conformity?" Many years ago Emerson sounded a vivid warning against the fear of public opinion. In his essay on "Self Reliance", a reading of which is recommended to all who have entertained such fears, Emerson writes:

"What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know what is your duty better than you know it. . . . The objection to conforming to usages that have become dead to you, is that it scatters your force. It loses your time and blurs the impression of your character." Later in the same essay, the writer exclaims, "Misunderstood! it is a right fool's word. Is it so bad then to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood."

Let each man study his own heart and try to discover all the hidden fears which are sapping his vitality. Let him realize that fear is always cowardice, an unwillingness to face life squarely. "Perfect love casteth out fear", and each individual can find a love so great that fear is consumed in the flame of utter devotion to a worthwhile goal. Fear *can* be mastered.

2. A SECOND disintegrating factor which destroys mental health is the attitude of seeing oneself as the *most important person* in one's en-

vironment. This attitude is almost always due to unfortunate conditions in early childhood. A young child who is made the center of the stage comes to feel that the whole world revolves about himself. He soon expects that will defer to *his* wishes, will fulfil his desires. Hundreds of children carry this expectation into adulthood, and never adjust to the reality of life in the larger group. The grown person who is continually offended by real or imaginary slights, whose "feelings are always being hurt", is one who cannot give himself wholeheartedly to the work of the world. The supersensitive individual often prides himself on his superior fineness and delicacy of feeling, and fails to realize that his deep concern about his own feelings is an indication of the withering self-centeredness of his life.

This need to be the center of the

stage may express itself, not as supersensitiveness, but as boasting and noisy "showing off". In that case, the individual becomes an active annoyance to his friends. His egotism is more obvious than that of the "sensitive" person. But in both instances, the root of the difficulty lies in failure to see oneself as a necessary but small part in the group life. Both of these disintegrating attitudes can be avoided by a wise training in the first four or five years of life. The grave dangers to children which come from too much unwise adult attention can scarcely be over-stated. The salvation of the mental health of the individual who has grown to manhood with either of these egocentric attitudes can lie only in losing himself wholeheartedly in a cause which is great enough to use all his energies and abilities.

(To be continued)

"Yield not to grief and sorrow: they cause the greatest misery. Jealousy consumeth the body and anger doth burn the liver; avoid these two as you would a lion."—Bahá'u'lláh.

"Turning the face towards God brings healing to the body, the mind and the soul."—'Abdu'l-Bahá.

"Verily, those whose minds are illumined by the Spirit of the Most High, have supreme consolation."—'Abdu'l-Bahá.

The American Conference on Institutions for the Establishment of International Justice

ARTHUR DEERIN CALL

The sessions of this Conference "which concerned itself with realities," were attended by Washington Bahá'is. The Director was invited by The Bahá'í Magazine to contribute the following report on the Conference especially written for this magazine.

THE American Conference on Institutions for the Establishment of International Justice was held in the City of Washington, under the auspices of the American Peace Society, May 2, 3, 4 and 5. As its name implies, the aim of the Conference was to enable thoughtful men and women of the United States to take stock of their duties towards institutions for the establishment of international justice, with particular reference to the elimination of international war.

One listening to those who took part in the Conference, at the General Assemblies, at the luncheon meetings, or at the sessions of the Four Commissions, came away with the feeling that there is a definite mental awakening among the thoughtful people of America. Men and women, amid all the remedies offered for the maladies that now beset them and their pocketbooks, are asking if more attention should not be paid to the fundamental things. There are uses of adversity, evidently, outside the Forest of Arden, for our very troubles are leading us once more to recall that the American Dream has had to do with principles, and that chief among these principles is that justice which Daniel Webster called, "the greatest interest of man on earth . . . the ligament which holds civilized nations together."

The Conference clearly showed

that America is scrutinizing this justice not only with a renewed attention, but with care and ability. The lamp which the founders of this Republic, and the builders who have carried on the task, have found it vitally necessary to place before them has been the lamp of justice. This lamp, it is believed, must be kept burning, for without it our country, all countries, would be in constant danger of wreck on the rocks of wrong. Justice is our pillar of cloud by day and our pillar of fire by night. Indeed, justice is more than a pillar of cloud and a pillar of fire; it is our most substantial reality. It is the cement of every abiding human organization, especially of the State. Without it man's best laid walls soon crumble into dust.

IN HIS message to the first General Assembly of the Conference, the President of the United States expressed his gratification that the American Peace Society had called such a Conference, and added:

"From the beginnings of history, human beings have turned to justice as the safeguard of their inalienable rights to life, liberty and the pursuit of happiness. Impartial justice has offered mankind its most certain escape from arbitrary power. . . . The only assurance of the equal protection of all in the enjoyment of their rights is jus-

tice; and, with justice assured, nations would have little to fear for their safety or their peace."

Those words of President Hoover were a fitting text to the work of the Conference. That note was not lacking in any of the sessions of the Conference; from the address of the Assistant Secretary of War at the opening session, May 2, to the addresses at the final banquet, May 5. It was sounded in the oration by Honorable Sol Bloom at the tomb of George Washington; in the papers of those who addressed themselves to business aspects of international justice, Ira A. Campbell, Magnus W. Alexander, W. W. Husband; in the addresses by Representative Linthicum and Senator Robinson; in the plea, indeed, for an international force by Oscar T. Crosby. Of course it was there in the argument for the Permanent Court of International Justice, by Professor Philip C. Jessup. It cropped up in the papers by William R. Castle, Under Secretary of State; by Professor Edwin M. Borchard, of Yale University Law School; by Reverend Edmund A. Walsh, S. J., Regent, School of Foreign Service, Georgetown University; by John J. Esch, President of the American Peace Society; by James Brown Scott, President of the American Society of International Law. Edwin C. Wynne, Assistant Chief of the Historical Division of the Department of State; William P. MacCracken, Jr., Secretary, American Bar Association; Harlod G. Moulton, President Brookings Institution; Leo S. Rowe, Director-General Pan-American Union; William John Cooper, United States Commissioner of Ed-

ucation; Stephen P. Duggan, Director of the Institute of International Education; Representative James M. Beck; Representative Ruth Bryan Owen, Elon H. Hooker, and the Secretary of Labor, William Nuckles Doak, in their differing ways, all turned to it.

And they turned to it in a spirit of getting something done.

THE CONFERENCE concerned itself with realities. After days of carefulest consideration, for example, the First Commission called for the appointment of a Commission whose duty it should be, after consultation with foreign governments, to report upon possible methods of securing settlement of all threatening international disputes by amicable and pacific means and without the use of competitive armaments. It recommended the careful consideration of the possibilities of an International Court of Claims, accessible to persons as well as to States, to pass on claims in tort or contract against governments of States recognized as members of the family of nations. It urged international conferences of a periodic nature for the progressive codification of international law. This Commission went further and submitted a draft convention looking toward the establishment of Commissions of Inquiry, supplementary to the Bryan Treaties, for the ascertainment of the law to be applied in the settlement of controversies. Since the existing Commissions of Inquiry are limited to the ascertainment of the facts only, the need in certain controversies for reports also upon the laws involved is apparent.

The Second Commission began its work by accepting four basic principles as follows: (1) Equality of opportunity for all nations; (2) National economic policies so shaped and directed as to promote the needs and growth of a harmonious world economy; (3) Joint responsibility of all nations for world recovery; (4) World recovery and further economic advance based upon efforts to maintain and improve standards of living with a view to minimizing as far as possible existing inequalities among nations.

This Second Commission urged continued cooperation with other nations through the International Labor Organization, the Economic and Financial Organization of the League of Nations, the Union for the Publication of Custom Tariffs, the International Bureau of Commercial Statistics. It recommended that our government accede to the international convention for the simplification of customs' formalities, and participate in the effort to bring about unification of commercial practices.

The Third Commission worked upon the relations of the social sciences as taught in the schools and colleges to the ideals of justice among nations.

The Fourth Commission showed clearly the international character of social work, particularly in cases of divided families and of the application of immigration and deportation laws. It examined defects in the laws regulating probate courts, in courts with jurisdiction over juvenile and child guardianship, and in the manner of obtaining competent evidence affecting naturalization. It made specific recom-

mendations relative to these matters.

OF COURSE there will be other Conferences of a like nature. Interest in justice is not a new thing. It is as old as the ages. The Greeks thought of Themis, their Goddess of Justice, as sitting beside Jove, chief among his counselors, holding aloft her balanced scales in which she evenly weighs opposing claims. Indeed, so highly did the Greeks revere this their fair Goddess of Justice, they made her the mother of Astraea, pure and innocent, Virgin among the stars. Because interest in justice continues, frequent conferences, such as the one just held in Washington, are inevitable.

To define anything is not easy. Frequently throughout the Conference the speakers found themselves differing over the meaning of justice. It was generally accepted, however, that there is an essence of order, of well-being, of application of truth to the affairs of men, all of which are contained in the word justice. It was either Alexander Hamilton or James Madison, none knows which, who wrote in the *Federalist* these convincing words: "Justice is the end of Government. It is the end of Civil society. It ever has been and ever will be pursued, until it is attained, or until liberty be lost in the pursuit."

Persons who attended the Conference were for the most part scholars. They came to the Conference familiar with the fact that our United States was the direct result of a consuming thirst for justice. In 1783, after the victory of Yorktown, George Washington, then Commander-in-Chief of the American Armies, wrote a circular letter to the Governors of the States in which he emphasized four things as essential to the existence of the United States, the first of which following the necessity of an indissoluble Union, was: "a sacred regard to public justice." In 1785, he wrote to James Warren, saying that the greatness of this country could be assured: "If we would but pursue a wise, just and liberal policy toward one another and keep good faith with the rest of the world." The first familiar words of the Preamble to our Constitution are: "We the people of the United States, in order to form a more perfect Union, establish justice."

IN THE morass of the present, the Conference thought it proper to examine our case from every side, and did so examine it from many sides. Its major task, however, was to look at it from the angle of justice. That was an intelligent course, for, as Emerson remarked in his discussion of "*Perpetual Forces*": "All our political disasters grow as logically out of attempts in the past to do without justice, as the sinking of some part of your house comes of defect in the foundation." In his last public address, delivered in the Old South Church, Boston, March 30, 1878, this very wise man of Concord referred again to justice, and "justice alone," as that which "satisfies everybody. . . . It is our part to carry out to the last the ends of liberty and justice." Jonathan Edwards' God was not a Trinity but an Quaternity, the fourth person of which was Justice. Speaking before the New York State Bar Association in 1912, Mr. Elihu Root placed justice above majorities, above officials, above government itself, resting "on the basis not of any popular vote but of the eternal laws of God."

When we think of what is lawful, rightful, equitable; when we seek for fairness, for due process of law, for the establishment of what ought to be; when our quest is for liberty and equality, for the happy balance between rights and duties, we are being led by the hand of justice. In the sixth century language of Justinian, justice is: "The persistent and unchanging will that gives to everyone his due." That, of course, is the stuff that peace is made of.

ON THIS the two-hundredth anniversary of the birth of George

Washington, the Conference began fittingly with acknowledgements of his contributions to our foreign policy. Evidently men need to recall that our foreign policies were largely set by the Father of our Country, and that in the main those policies have been beneficent. Of course, no one quotation can be said fully to represent the views of George Washington; but the following, from his Farewell Address, comes nearest, perhaps, to expressing him, the man who so spent himself to advance the cause of good government and peace in our modern world; it certainly reveals the eternal substance of his greatness:

"Observe good faith and justice toward all nations. Cultivate peace and harmony with all. Religion and morality enjoin this conduct; and can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and at no distant date, a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence."

But participants in the Conference were following no mere authority, however acknowledged and acclaimed. They were trying to face the world's growing debacle and to discover as far as possible available remedies. They were aware that democracy and constitutional government are being attacked with unusual force not only abroad, but in America; that the laws and the courts must not fail to meet the demands of justice; that this is true not only for issues between persons, but also for those more complicated matters affecting the relations of states. As intelligent and patriotic Americans, they were concerned to foresee and to forefend, as best they could, dangers likely to be disclosed by an unfolding tomorrow.

A PILGRIMAGE TO GREEN ACRE

ORCELLA REXFORD, B. SC.

"I was delighted to hear of the progressive activities of that dearly beloved spot, Green Acre, upon which the Master has bestowed His tender care and loving kindness, and of which we are all hopeful that it may become, whilst the work of the Mashriq'ul-Adhkár is in progress, the Focal Center of the devotional, humanitarian, social and spiritual activities of the Cause."—Shoghi Effendi.

*Through the harsh voices of our
day*

*A low, sweet prelude finds its way;
Through clouds of doubt, and creeds
of fear,*

*A light is breaking, calm and clear;
That song of love now low and far,
Ere long shall swell from star to
star!*

*That light the breaking day, which
tips*

The golden spired apocalypse.

—John Greenleaf Whittier

GREEN ACRE a year ago, at the time of the Bahá'í Convention in Chicago, was but a name to me. Today it is the Green Akka of America for there, as at the Temple,* I found something of the same indefinable, spiritual essence that one experiences in Akka and Haifa in Palestine.

The impelling motive of my first pilgrimage to Green Acre,** was the announcement at the Convention of last year that Miss Martha Root, as well as many other teachers of note, were to give a series of talks there, and that one "could drive there in two days and a half" from Chicago.

Thus in modern pilgrimage fashion, with car and trailer attached, my husband (Dr. G. V. Gregory), a friend and myself, set forth for Eliot, Maine, from Indianapolis, where I had just concluded my season's lectures with the estab-

lishment of a Bahá'í study class.

Upon inquiry, we found the fastest way to make the trip was from Detroit through Canada to Buffalo, thence to Troy, N. Y., across northern Massachusetts, by the Mohawk Trail to Portsmouth, N. H., and across the bridge into Eliot, Me., where is located Green Acre.

When we sighted the bronze tablet at the entrance to the grounds we were all excitement. Here indeed was a new adventure different from any other kind for it was spiritual in nature; a communion of souls for a common purpose of spreading the spirit of love and unity in a world of darkness.

The welcome at the Inn from the Bahá'í friends made us feel as children must who come back to the old homestead for a family reunion. We had come "home," for here was our real family, the Bahá'í friends. Though many of the people were hitherto unknown to us, yet because of the at-one-ment of spirit manifested and the light that shone from their faces, we immediately felt no strangeness but a great peace and happiness at being with our loved ones in the Bahá'í community. The thought came to me of how the ideas of the New Day change us. Here I was visiting the land of my forefathers; for almost directly opposite the Green Acre Inn one of my ancestors had had his home, yet I was detached completely from

*Bahá'í Temple at Wilmette, Ill.

**Bahá'í Summer Colony, Eliot, Maine.

“family ties” on my first visit to this land.

GREEN ACRE is an epitome of New England beauty with its sweeping meadows sloping down to the shining “river of light”—the Piscataqua. We admired the stately elms with drooping limbs of peaceful dignity, affording shade to earnest groups of students discussing the weighty problems of life; the winding highway, passing by colonial doorways of pristine whiteness and leading to the Fellowship House where the meetings are held; the pines with cathedral spires, jealously guarding the hallowed memories of ‘Abdu’l-Bahá’s visit to the sun-streaked aisles. Here in their hushed midst where ‘Abdu’l-Bahá used to talk to the friends, those who did not share the blessed privilege of meeting Him, seem to “tune-in” on His thought waves lingering there, under the Great Pine, and to go away conscious of having been in the Master’s Presence.

It is not the physical place that makes Green Acre. To the critical eye it might be just another summer resort with an inn, one of such places as abound throughout New England; but to the *searcher for truth*, it is an enchanted land of spiritual refreshment. Here, where He spent much time on His visit to America in 1912, one senses the actual presence of the living ‘Abdu’l-Bahá. One could visualize Him in His flowing robes of the East, His white turban crowning silvery locks, a Prophet in a young world, pacing up and down the paths, walking over the grassy slopes, beholding the glorious sunsets, entering the

Inn, everywhere impregnating the very atmosphere and soil with His spirit. What wisdom He displayed in setting aside this spot as a spiritual birthplace for the believers to congregate in during their leisure months! He urged us to gather here, for He knew that we needed the help we could get from this hallowed place and from each other, that we might develop those most essential of all qualities, love and unity.

Shoghi Effendi, the Guardian of the Bahá’í Cause, continually emphasizes the importance of going to Green Acre. In conversations with us at Haifa he stressed the importance of the friends and new believers getting acquainted with one another, that they might better work together in love and understanding. Surely no greater opportunity for consultation regarding our spiritual welfare could be afforded than by a visit to Green Acre. In this divine atmosphere, hallowed by the memories of the Master’s visit, we can relax from the strain and stress of a sick and unhappy world and pause for refreshment of the spirit. Here is found the leisure to develop close associations with our fellow workers, to exchange spiritual ideas and study those methods by which we can advance the Cause of God.

GREEN ACRE is not a place. It is a series of episodes in spiritual unfoldment. It “does something” to the soul of one who comes not in the spirit of criticism, of “getting” or having an enjoyable vacation, but of giving, first of all one’s love to others, of speaking constructively and of giving one’s self and

time to make others happy. It is a "tuning-up" place for the slack strings of the spirit, which the discords of a jangling world have made flabby. It is the water of life which quenches the parched spirit in the desert of search. It is a confirmation of the state of mind which one brings with him and a test to those who need to have the dross of *self* burned away. To each visitor is vouchsafed a different experience, "for unto him that hath shall be given"; what is born within depends upon whether one sees with the eyes of the flesh or of the soul.

Green Acre affords an opportunity to study in a restful environment, to train ourselves for the stupendous task that lies ahead of each Bahá'í to teach this Cause in the days to come when thousands will demand of us "what we know". These days are close upon us, and while there is yet time, let us not be found unprepared!

Let me share with you some jottings from my note book heard at the meetings during my memorable visit.

"Green Acre is a universal spot. There are two power centers in the Cause, the Temple and Green Acre."

"Let our greatest prayer be for an increase of our capacity."

"One pearl is worth a wilderness of sand. If a pearl associates with a pebble it can turn it into a pearl. Only people can transmit love into the world."

"To become informed Bahá'is, we should set aside an hour a day to read the teachings. The balance of the time we should teach, rest or listen."

"There is no power in one's

words unless there is spiritual power behind them."

WHAT DOES one receive at Green Acre? The inspired and life-giving words of Bahá'u'lláh and 'Abdu'l-Bahá read in the meetings and the instructions of the Guardian of the Bahá'í Cause, Shoghi Effendi; the close moments of prayer and meditation with an earnest believer in a wayside cottage; the sharing of blessed memories of the early days of the Cause and of the Master's visit to America; a thrilling narrative of a visit to Akka when 'Abdu'l-Bahá was still a prisoner, told by one of the early believers; the copying of precious Bahá'í tablets; the social hours at the homes of friends in the village; the dances at the Inn; the corn roasts on the Beach at Ogunquit at sunset; the pearls of wisdom that fall from the lips of the Bahá'í speakers and teachers, which can be captured and held for those moments when they can be passed on to a dying world; yes, these and more that the tongue cannot utter, are part of the delightful memories which one takes away from Green Acre. Memories which cause the heart to quicken with the spirit of love in the days when we are apart. Such glorious moments that give us inspiration and food to pass on to others who catch our spirit and glow with love and unity, too! Here at Green Acre we can be still and know God. Here where God is light, the darkness takes its flight.

"The peace and beauty of Green Acre," says a believer, "can never be conveyed until one realizes that its ministry is not only to the body but to the soul, that its very founda-

tion rests upon that unique element in life called *vision*, which is nothing less than the voice of God in the human heart."

'Abdu'l-Bahá in tablets to Miss Farmer, who founded Green Acre, and in tablets to other friends, gave many instructions about the development of this center, among them the following which has had and will continue to have a creative effect:

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

SEEKING AND FINDING

BY ONE WHO HAS "SOUGHT" AND "FOUND"

CHAPTER VI

Thank God that thou has stepped into the arena of existence in such a blessed age, and hast opened ears and eyes in such a day of promise.

—'Abdu'l-Bahá

THIS chapter will contain further *impressions, memories* and brief stories that are possibly not recorded elsewhere, of those priceless days during the sojourn of 'Abdu'l-Bahá in the western world. My desire is to share at least a breath of the joy, fragrance, and thankfulness that filled the hearts of those privileged to observe at close range the workings of Divine Love and servitude.

The perfect balance of the life of 'Abdu'l-Bahá between the esoteric and the exoteric expression, the inner union with the Creator and its outer manifestation in human contacts, was a continual revelation to the onlooker. When beholding that shining Exemplar one was constantly aware of the inadequacies, the limitations and defects of one's own life (not that He for an instant referred to personal

weaknesses or limitations; on the contrary if we did make such applications He instantly lifted them from us.) His method was always that of attraction, illumination, and inspiration; never criticism or denunciation. Great was the spiritual freedom given to every soul in His home.

The following personal experience has proved of infinite value. As I had approached that Universal Sun I was as one wearing 'blinkers' which limited my spiritual vision. Without doubt I had habitually, but unconsciously, vibrated between certain degrees in the circle of life, knowing little else or being little conscious of the remainder of the three hundred and sixty degrees. But 'Abdu'l-Bahá by His utterances and His life in an indirect way was continually expanding my horizon. At first, this was de-

cidedly disquieting, and a temporary confusion and uncertainty resulted. Then I would just begin to reach a certain new equilibrium of thought and concept when again like the needle of a compass I was vibrating between two *other unfamiliar* points. This process continued for some time and grew more and more bewildering until one early morning in meditation its purpose became quite clear.

Abdu'l-Bahá was desiring that every one of His followers be possessed of the sight of the mind and the sight of the heart and have them both at all times atuned and active in every one of the three hundred and sixty degrees of existence; for nothing short of that outlook will bring the universal peace and brotherhood so long expected, upon the earth.

One morning there came from His lips a statement that made all hearts extremely sad and troubled, for we were all such children that never before had He so spoken to us. This was His challenging utterance, "The Cause of Bahá'u'lláh has not yet appeared in America." I will leave you, Reader, to deduce for yourself what that proclamation did to the heart of everyone who heard it!

WHEN OCCASION arose one day to make a decision of importance I asked one of the interpreters to inquire of 'Abdu'l-Bahá what I should do. His reply was, "Your desire is My desire, your happiness is My happiness and you must decide."

Sometimes when I would ask Him if we were going to such and such

a place tomorrow or next week, He would say, "It is not yet known." So completely was He in the *clutch of God* that at all times it was apparent that He sought not His own will, but was as "A leaf in the wind of the Spirit," and at every instant He was moved by the breezes of God. Then again He would send for me and say, "How soon can you be ready to go to Boston," (or Montclair, or some other place which He soon intended to visit). He would then send me on ahead to prepare for His arrival.

During those months I had the distinct feeling of being in a matrix world, in which, under His guidance and protection I was, like an infant being taught to take the *first* steps into God's kingdom. Also often I would feel like a mechanic turning the wheels in a light-house tower. From His room at the top of the house on West 78th Street, New York City, I would pray for the different countries, races and religions. It was as though from that room 'Abdu'l-Bahá was continually sending forth into the darkness of human civilization great beams of celestial illumination, thereby guiding humanity on its way through the travail of this dark night which is preceding the *promised dawn* proclaimed by the Prophets and Manifestations of all time. This was one of my greatest joys. Sometimes 'Abdu'l-Bahá would find me there and He would say, "Are you happy? If you are not happy who can be happy?" What Words!

How well we recall it all, and when we contact with the friends we met under His roof, instantly we are there again and the fire of love

that welded the hearts is instantly fanned into flame!

Recently it was my privilege to see at the Convention a faithful believer, devoted to the cause of service and love, who had one day (in 1912) come early in the morning to see 'Abdu'l-Bahá at the hotel in Chicago. He was out for a walk in the park. I asked her if she would like to make up 'Abdu'l-Bahá's bed, to which she joyously responded, thankful beyond words for the privilege of rendering Him any service. At the Convention we saw one another across the auditorium. When eye met eye we were instantly at that bedside as if it had been but yesterday and though no *word* was possible, it was not necessary. In reflection His Presence and His Gifts returned and the heart leapt anew with joy and thankfulness. That was to me one of the great moments during my recent stay in Chicago.

ANOTHER MORNING, in 1912, a small group of us, including Orientals and Occidentals were talking and laughing together and 'Abdu'l-Bahá entered the room. With a radiant smile He expressed His happiness at our happiness and laughter, saying that these gatherings were very blessed, and that the Orient had much to give to the West, also in turn the Occident had much to contribute to the East, and when true unity and understanding were achieved between these two groups the whole world would attain great progress.

On several occasions He brought to me great happiness as well as a real challenge when He said these words, "It was ordained by God that you should be rendering this

service." How well I realized, that of myself, I could do nothing, but thru His pure Mercy and Bounty I had been permitted so great an opportunity, and the words returned with which we are all so familiar, "To whom much is given, of him much shall be required."

Whatever the need of the individual who came to Him, that need was met. The disturbed mind was set at rest through a quickening power that renewed the understanding. The one whose body was carrying the weight of disorder or disease was brought into greater harmony, and those whose spirits were depressed, to them was given the life-giving elixir of a lofty *inner* flight.

The heart of 'Abdu'l-Bahá was like a pure and perfect mirror that reflected the heart and life of each one who stood before Him, and after gazing into that mirror the diagnosis was complete, and steps were instantly taken towards the true and lasting healing.

A believer one day brought a friend who knew very little of 'Abdu'l-Bahá and His teachings. The friend was not well but had told no one of her sufferings and difficulties. She came, expecting to be merely an onlooker with no thought of anything but a hand shake or a greeting. After the believer had expressed her appreciation of the interview and had told 'Abdu'l-Bahá of some people to whom she was giving the teachings of Bahá'u'lláh, 'Abdu'l-Bahá arose, crossed the room and stooped down and removed the shoe off one of the feet of her friend, and held that foot between both His hands in silence for several moments. The pain that had caused her untold suf-

fering for months instantly left her and did not return.

The believer who brought her was planning to undergo a serious operation for the removal of a growth, but in a short period of time after that visit, the growth passed from her body without the operation. While one felt that His emphasis was upon the health of the *spirit* there were times when through His understanding and control of the higher laws governing all of life 'Abdu'l-Bahá restored complete harmony of body, of mind or spirit, which ever was the particular need at the moment. Never did He mention these healings nor did others. They were just an incident in His full days of limitless service and one recalled the old familiar words, "Go, and tell no man."

THE FOLLOWING incident is but one more evidence of the innate knowledge of the Universal Educator and His unique service to the scientific investigator as well as to that of the layman. Appointment had been previously made by phone for a scientist to call upon 'Abdu'l-Bahá. Before entering His room he assured me that he had come out of curiosity and had no real interest in the interview, but that it was to please a friend of his.

Full of skepticism he entered that room, and as he did so 'Abdu'l-Bahá arose, came forward, greeting him with the utmost pleasure and courtesy. Instantly he was at ease and seemed to quite forget himself as 'Abdu'l-Bahá began to talk of South Africa and the Boer War. No mention had been made previously or at the time that this guest had ever been in South Africa.

To this man's utter surprise 'Abdu'l-Bahá went into detail about certain happenings that took place at that time that were of a private nature and had never even appeared in print. He grew aghast but in spite of himself became visibly interested, and joined in the conversation with the utmost naturalness.

during the entire interview.

After having established a firm foundation of fellowship and nearness 'Abdu'l-Bahá turned the conversation into the channels of light, color and form. These were the special line of study and discovery in which he was most engrossed. Everyone present was intensely interested in all the detailed scientific information that 'Abdu'l-Bahá brought forth.

At the close of the interview this alert man came again to me and said with the utmost eagerness, "Will you please tell me *how* this man knows all about these scientific subjects when they tell me that he has never been to school in his life?" I smiled, and in reply said, "Do you not think *that* is an interesting and worth-while question for you to be able to answer for yourself?" He went forth thoughtful and somewhat perplexed but filled with a great interest as he said these words, "'Abdu'l-Bahá has confirmed me in all of my experiments, but *more* than that he has given me a key by which I feel sure that I am going to be able to make further and more fundamental discoveries."

Again we bore witness to the going-forth "With Gladsome Heart"!

(To be continued)

A SCOTCH EDITOR APPRECIATES THE BAHA'Í MAGAZINE

SINCE we last referred in this column to the Bahá'í Movement, several issues of the *Bahá'í Magazine* have reached our desk. The numbers for January, February and March are now before us, and all of them contain articles and notes high in tone and of fine literary quality, but by no means beyond the capacity of the average reader. Bahá'ism emphasizes the unity of the human race and the basic similarity of all religions. It is really a message to the present age as to how Christianity can be practically applied and its principles are such as appeal to the people of all nations, creeds and tongues. The *Magazine* therefore contains each month contributions and comments unique and interesting and such as are rarely to be met with in any other periodical publication. Taking up the latest issue before us (March) we find a combination of most helpful and uplifting reading matter. In the editorial notes we have these words: "There is only one thing that can master man's emotions and dedicate them to a noble and permanent structure of civilization. That power is religion. It has proved its ability to do this in the past. It will prove its ability to do so again in the future." And concerning the Bahá'í Movement it is remarked that in gradually permeating the world "it is bringing together men and women of diverse races and religions and unifying them in a deep and fervent bond of love and unity." This surely is the note which above all others should be struck in the present distracted state of affairs among the nations. The articles, "Watchman, What of the Night?" "Independent Investigation of Truth," "Preparedness," and others, are all rich in high suggestion and inspiring thought, and the full volume of twelve parts (a complete index of which is given) contains papers and notes on the Bahá'í world order so varied, instructive and authoritative as to surpass anything which we know of in periodical literature. They show a clear path for the world's feet amid the preplexities and welter of present-day civilization. The *Bahá'í Magazine* is published monthly (25 cents a copy) at 1112 Shoreham Building, Washington, D. C., U. S. A.

—*John O'Groat Journal*
Wick, Scotland, April 29, 1932.

The Bahá'í Magazine



THE SUPREME AFFLICTION

A Study in Bahá'í Economics and Socialization

BY ALFRED E. LUNT

This article is printed in complete form at the request of the National Spiritual Assembly of the Bahá'ís of the United States and Canada, and has been passed by the Reviewing Committee. It presents a very complete treatment of the economic plight in which the world finds itself today, and describes the perfect solution as found in The World Order of Bahá'u'lláh.

*“And We desire to show favor to those who were brought low in the land, and to make them spiritual leaders among men, and to make of them Our heirs.”** —Bahá'u'lláh.

of detestable crimes. The dethronement of God, in the human consciousness, and the enthronement of gold as a cherished idol, is not a mere play upon words in the past and present history of the race.

The Primal Necessities God has created hunger and thirst, the need of warmth and shelter as essentials of the very existence of the human race, and has deposited within man an ever present consciousness of these needs. Throughout the countless ages of man's occupation of the earth, these necessities have, to an overwhelming degree, been his taskmasters, the seat of his ambitions, the source of his joys and sorrows. Since food, drink and housing are vital needs of his physical existence, and these have never been attainable except through individual effort,—these primitive needs have wielded an enormous influence in the history, progress and destiny of our race. In the hope of gold, men have yielded life. For the power of money to purchase these necessities, men have frequently laid aside honor, and have not fallen short of the commission

The Unbalanced Distribution of Necessities As the individuals of society, because of this primitive urge, identified happiness with the possession of the goods of this world, and tasted of the power that comes with the attainment of property in excess of their actual needs, the distribution of means gradually became unbalanced. This unbalanced distribution, however, is by no means a modern phenomenon. The emergence of humanity from the patriarchal state marked the taking on of individual responsibility for livelihood, and was the signal for a steady encroachment upon property by the more capable, more ambitious, or more unscrupulous members of society. We must remember that up to comparatively recent times, huge masses of humanity were either slaves, possessing no right to property of any kind; serfs, with

*Kitab-i-Iqan (Book of Assurance), New Ed. p. 146.

an inchoate right at best to a meagre ownership; or feudatories, holding their fiefs, lands or properties conditioned strictly upon an oath of unrestricted service to their lord or baron. As a consequence, the favored classes held all property in their sway, and vied with each other, often by private war or foray, to attain larger and larger possessions. Many of the medieval wars had their rise in these inordinate contentions of barons and princes, in which the hapless serf or feudatory bore the brunt of the fighting.

The Emergence of Innate Differences in Economic Capacity With the successive destruction of feudalism, serfage and slavery, the struggle for existence devolved upon all men. Theoretically each man had his chance, but, here, the innate differences in the character and capacities of men became disclosed in a universal sense and for the first time. Initiative, education, ability, ambition for fame and power, cunning, cruelty, greed found abundant contrast with sloth, timidity, incapacity, ignorance and resignation. These innate differences, excellencies and defects, being part of the natural order, appeared insurmountable, and opened the way for a kind of economic slavery. Money being a seed for the reproduction of itself, tended to multiply in the hands of its possessor. Monopolies became the order of the day. In monarchical countries, the nobility held tightly to their landed estates, and wielded power over the commoner. In the republics, the wealthy classes, fortified by the laws of inheritance, and tending to accumulate ever larger ratios of the avail-

able wealth and to control it, have gradually consolidated their position, to the weakening of the agricultural element, the office worker and the day laborer.

Economic Insecurity Although the universal, public school system of the west unquestionably fits the average boy and girl for a higher level of social living, and has greatly diminished the illiterate percentage, the levels above have, at the same time, proportionately advanced in wealth and power, so that the grades and degrees of society have not materially changed. The average graduate of the public schools finds his or her economic level as a mechanic, a factory worker, a clerk, a farmer, or as proprietor of a small business. While this represents a striking improvement over the condition of the poorer classes of past centuries, it is, nevertheless, a fact that the vast majority of the inhabitants, even in the western countries of the globe, are not economically secure, beyond the weekly receipt of their pay envelopes, and when confronted with disaster, sickness or unemployment soon deplete their small reserves.

This is strikingly illustrated in the current wave of economic collapse and its consequent unemployment which has numbed the financial nerves of every country. The normal unemployment ratio has swelled to a three or four-fold extent, and hardships and anxieties multiply. Self-respecting family heads discharged from employment and unable, after urgent quest, to find remunerative jobs, reluctantly turn to the charitable agencies. The City of Boston,¹ alone, is disbursing

¹Massachusetts, U. S. A.

\$24,000 daily² to an ever increasing number of destitute families. This is but an instance of what is taking place in hundreds of American cities and communities. Doses and public aid in other countries have brought great nations to the verge of national bankruptcy. The over production of commodities which followed and had its source in the feverish war period, has failed to adjust itself to the requirement of peace, and the demand for goods, seriously impaired by the diminished pay-rolls, gives no promise of restoring the economic balance of the past decade and returning the workers to the factories in the numbers and with the earnings to which they had become accustomed since 1914.

**The Old Order
Changeth, But
Mankind Remains
Its Prisoner** In the face of these conditions, industrial leaders and statesmen have proved themselves largely impotent. The old order, developed from the feudal system, enchains and blinds those who are at once its beneficiaries and its victims. While it would be idle to say that no recovery can be expected from the present economic crisis, since the economic law of supply and demand ultimately reestablishes a balance, it is, notwithstanding, equally true that such a system, susceptible, as history proves, to these repeated debacles in our economic life presents grave defects. The prime, devastating element that at present dominates the economic life of the nations is their supine and abject surrender to the natural laws of the survival of the fittest, and the struggle for existence. The claws

of nature are unyielding and essentially cruel. The vegetable and animal world are its truest exponents. But is humanity likewise forever condemned to the cruelties of this soulless law of the lower levels of the creation? This point we shall endeavor to unfold.

The Tyranny of "I am not my brother's keeper", by which Cain sought to escape the questioning of the Supreme Judge, has been adopted and made a part of man's daily life. Granted that countless exceptions exist among us, the fact remains that in the economic relationships, this purely natural law has full sway. We salve our conscience with various forms of charitable aid and poor-relief, but this is but an evasion of the issue. A fundamental malady in the human body can be lastingly healed only by ascertaining the real cause of the malady, then by a prescription that meets the exact conditions. May it not be that definite human rights are being ignored, that divine relationships exist which, recognized and applied, contain the solution?

Organic Disease and Health We know that any undue separation of functions in an organism, any impairment of the reciprocal relations between its parts, is a certain cause of disease. This is equivalent to disorder and discord, and may be termed the operation of the law of decomposition in the organism. Its course, unless interrupted, is ever towards the dissolution and death of the organism. On the other hand, the unity and health of the organism is synonymous with the

²In October, 1931, a total annual disbursement of \$8,640,000.

perfect reciprocity of its parts, their full cooperation each to each. Happiness, welfare and efficiency, according to the creative plan under which the organism came into existence is thereby bestowed. Under these conditions, the beneficent law of composition pours its blessings of life and health upon the creature. These primordial laws of composition and decomposition are rooted in the creation and are not inherently controllable by man. They bestow life and death, and constitute the inevitable fate of all created life in a world of "becoming" and contingency.

Decomposition, the Unerring Agency of Destiny

But although these basic laws of destiny are inviolable in their sphere of action, they are powerless to operate except under the exact conditions that call them forth. They are compulsory and selective but neither voluntary nor fickle. Like the arrow to the mark, they obey only the law of attraction and unerringly choose the habitations of their affinities. And by this I mean it is impossible for the law of decomposition to operate in a healthy body. Like maggots or fruit flies arising in a basket of decayed fruit or a heap of animal refuse, spontaneously appearing within rather than from without their host, decomposition enters an organism only because it is attracted by the disordered condition that exists therein. In other words, disorder, disunity, discord,—the three d's of a dismal triad,—invite decay. As Bahá'u'lláh said—"Like seeks like and has affinity with its own kind."

The body of man represents and is the highest organism we know.

Logically, and by corollary, the body of humanity, homo sapiens as a race, is likewise entitled to this distinction, in the collective or racial sense.

Nature's Dualities —Life and Death

The picture we have endeavored to paint but dimly and faintly depicts the vast cosmic forces that proceed from the inmost recesses of Nature, governing, limiting, expanding and controlling every material atom in the universe. Whether composition or decomposition, fire or humidity, sour or sweet, ebb or flow, or any of the great natural dualities, these colossal forces are, in a word, the unyielding arms, the adamant jaws, the very claws of Nature, and at the same time,—since the duality persists and its other aspect must be translated into terms of human consciousness,—they are the tireless servants of humanity, furnishing heat and moisture, cooling water to parched lips, life and movement to the blue ocean, and delectable fruits and grains to the taste. Are these forces friends or foes? Shall we fear and shun them, content in a palsied ignorance of their true origin and function,—or shall we approach closely and examine them with faith and assurance, conscious of a certain oneness with them, mindful that the Lord of all Being is our common Author? And more important, shall we submit utterly to their dominion, or shall we examine carefully the reality of these forces? Perchance, we may possess weapons by which to conquer and subdue them.

Man, More Ferocious Than Nature

If we treat Nature as we have been accustomed to treat our foreign nations of various colors and origins,

with fear and poorly concealed detestation, it is certain she will, in her time, turn and rend us, or at least will have the last word. This is because only by studying her changing moods, born of the duality, in a sympathetic and dauntless spirit, can we adapt these forces to the upbuilding of civilization. As we cannot control or change the inherent properties of the laws of life and death, as was previously stated, so we cannot change natural elements such as fire into moisture, or water, per se, into something lacking humidity. But we can, and have, converted the action of fire into grateful warmth, and diverted it from turning into a destructive conflagration; we have transformed certain chemical elements into a humane, soothing anaesthetic, and we, also, have, shameful to say, utilized other natural elements and cunningly and cold-heartedly converted them into deadly and devastating vapors today threatening, with the menace of potential war, millions of living men, women and children. Man has done this. And it is a fair question to ask, whether Nature, workshop of the mysteries of creation as she is, hurler of the thunderbolt and the twisting tornado, is to be feared as are those men to be feared who consciously and deliberately in the name of an abandoned, rejected and false patriotism, hideous in their ferocity and cruelty, today forge the implements which, should war come again, will break the heart of mankind?

**Nature Yields to
Science Certain
Aspects of Her
Sovereignty**

To resume. The purpose of this apparent diversion from the subject is to provide

the basis upon which to certify to two outstanding verities. First, that man can adapt the blind, unintelligent forces of nature to purposes apparently contrary to their normal uses, as, for instance, sending his body under and beneath the sea in a submarine containing oxygen, which defeats the natural law that has for ages barred the body of man from the ocean depths; or imprisoning within a storage battery or confining to wires, the rampant force of electricity whose nature, undisturbed, is to be elusive, free, cosmic and unrestrained. In a word,—man possessed of a power unknown to Nature, superior to Nature and transcending Nature even as the mind transcends the mere instinct,—bends the natural forces to his own ends.

**A New and
Greater Conquest
Now Required**

And, second, that while we cannot change or re-create the inherent properties of the natural elements, such as converting a basic element into another element, we can,—to a degree not yet wholly understood and determined as to its scope,—formulate and prepare the conditions in a particular device, or, (and this is the all important issue), *within our (man's) own organism*, both individually and racially, which will attract the beneficent, kindly, life-giving forces of nature, rather than those containing the elements of destruction. And this is but the first step. For behind these beneficent and kindly forces, the Sun of Truth which is the Word of God pours forth a love and a knowledge compared to which the greatest light of Nature is but a guttering candle. It is these divine powers that are our ultimate goal.

A point of receptivity for these reposes in the breast of man. But the fortifications of Nature must first be stormed.

The Equilibrium of Health and the Law of Decomposition It may, here, be objected that we are confusing the disease itself with the process or law of decomposition, or attributing to every disease two major causations. That the disease sets up its own pathology and no force enters from without in the sense of an all embracing law. Furthermore, that all diseases are self-communicatory and do not, and cannot, per se, constitute an affinity which attracts anything whatsoever.

We submit, however, that the equilibrium of the elements within an organism is the point from which all deviations from the normal must depart. As we conceive this abstruse problem, and take as the most perfect example, the body of man, it is plain, for example, that if, in such a body, the prime elements of organic iron, calcium or manganese, or any of these, are either in excess of the normal or abnormally diminished in volume, in the blood stream, a departure from the health equilibrium is thereby instanced which sooner or later must produce a disordered functioning. This is the first step toward what we call disease. The resistant factors within the body do their utmost to combat and neutralize the poisons that are automatically created by the disturbance, but if the conditions setting it in motion are not drastically changed, through a dietary and regime adapted to the need, and then only in case the organic functions are not too greatly

impaired, the disorder is progressive and death intervenes. Because of this basic law of life and health, 'Abdu'l-Bahá, in an illuminating and profound Tablet at one time stated that when materia medica had advanced on scientific lines sufficiently to become competent to analyze a drop of blood, to the extent of disclosing the presence and ratio of every essential element there present, each to each, medical science would at that moment have within its hands the key to health. Once knowing the degree of the departure or deviation from the normal of the elements requisite to health, and comparing this with the known proportions which each element should occupy in the blood flowing through a healthy body, the restoration of health was to be found in the assimilation of those organic aliments necessary to restore the equilibrium, or, conversely, in the reduction of intake of those aliments which had been found to be in excess in the blood of the patient.

There remains to be proved the part played by the natural disintegrating force at the focal point of the disease we have instanced. This force ever seeks to break down and destroy any composed organism. It is antithetical to that which draws together and composes the essential particles that, as units, we know as living beings. It is separative, disorganizing and ever tends to resolve the combination of elements back into their original, unrelated, and independent status. Thus, the decomposition of water releases the molecules of hydrogen and oxygen, hitherto held together by the sanction of composition,—into their original loneliness. The affinity that

drew them together as moisture, is shattered. Similarly, the more complex organisms, such as the animal, in the transformation of death yield up their elements which had been conjoined during the life of the animal. The moving force in this process is this natural law of change and death. Other demonstrations exist of which lack of space prevents the details, but the essential process has become clear.

**The Forces of
Decomposition
Within Our
Economic Life
are Powerless,
Unless Man
Opens the Door
to Their Visitation**

But, in all this, the application of our thesis is primarily that a departure from the equilibrium of health and composition must exist before the destructive element can assert its power and accelerate the progress of the disease through the inflow of the separative impulse. Without this departure, the organism is immune. Secondly, that an intelligent organism, as is man, may, through this knowledge, and the power of self-analysis, become cognizant of three things: (1) The existence of a diseased state within his collective or racial body, in its economic relationships; (2) His recognition of a power which he innately possesses to change voluntarily, and in accordance with these basic, universal laws, the disorder within himself for which he, alone, is responsible; and (3) By thus applying the eternal axiom "Physician, heal thyself", employing those economic remedies that are the true "aliments" for the restoration of economic equilibrium, he will rout the enemy of his wellbeing by depriving it of the nutrition it must have for the accomplishment of its fell purpose. The situation calls

for a racial adaptation of the story of Hercules and the earth-giant Antaeus. The giant's strength became atrophied and impotent when deprived of the vitalizing forces of his earth mother. May humanity shake off the tentacles of this strangling power by summoning its God-given resolution, drinking deep of the Cup of Knowledge which God has extended to this storm-tossed planet in this New Day, and with the divine weapon of heart and soul destroy forever the selfish and egotistic veils that have made him lose hope in successfully changing what he calls "human nature", which is in reality but a base surrender to the natural law that holds him in its grip. The being who has succeeded in harnessing the fire and the lightnings of Nature, will not fall short in subduing the more interior and subtle natural force that has so long tyrannized over the use and distribution of the vital necessities of his life, such as food and drink, shelter and comfort. He, man, will not, must not fail in this greatest of all conquests even though, to thus finally assert his divinely bestowed spiritual sovereignty over the power of Nature, he must pay the full price, by sacrificing and yielding up the doubtful guerdon of living unto himself alone. The New Age calls him to this greater happiness; the law of unity, deposited by the Ancient of Days in every infinitely small and infinitely great created being, calls him to establish now his own unity; to put aside the playthings of the past and lay hold of the strong rope that God has revealed in this dawn of human maturity; to place himself under a law greater than Nature, a law emanating from Him who created Nature

and all her works through His Wisdom and Power. Why should mankind, possessing attributes and powers directly derived from Divinity Itself, and never possessed by Nature, the intelligence and will to conquer Nature's cosmic forces, be content to subject himself any longer to her domination over his most precious material relationships? The instillation of love for his fellow-men, the assertion of his divinely given will are invincible forces, that no merely natural power can withstand. The Way is open. Shall we walk therein, or continue to wander in the gloomy morasses of self-delusion?

The Thesis Our thesis, then, is—that since humanity, through its noble and gifted inventors and scientific discoveries, has proved its God given right to invade the darksome cavern which is Nature's fastness and stronghold, bringing forth therefrom, bound and captive the titanic forces which he, mankind, has proceeded to adapt to his material service upon the earth,—it is certain, that through a spiritual power he even now possesses, he will apply this same process, on a higher plane, to release and free millions of his own race, made in the temple and image of Almighty God, and still held fast within the claws of nature, from the economic shackles that, today, deprive them of inherent and innate rights, withhold from their out-reached hands the little comforts they crave, confine them to factory, office building and mine unnecessarily long hours, and deny them that vital interest in the great businesses they have assisted to upbuild, to which, under the law

of God, they are entitled. To remedy these diseases that, in this century, have brought low the industrial and commercial structure over well nigh the whole earth, is the task and duty of every soul informed of the divinely spiritual basis upon which the economic relationships rest; of every far-seeing business man who has realized even a trace of the organic unity of mankind; and of every labor leader whose vision is big enough to see beyond the ranks of his own group and to identify their true interests with those of every other basic element of the industrial fabric.

The reason for this is because "the fundamentals of the entire economic condition are divine in nature and are associated with the world of the heart and spirit."¹ Without knowledge of the principles contemplated in this preceding quotation, no improvement in the economic state can be realized.

Nature is powerless to confer upon men the knowledge of how to achieve this new economic freedom. Nay, rather, the mind and heart of mankind, derived from a Source that is supernatural, even from God, possess those keys that will unlock the treasuries of knowledge that have been prepared against this very use in this New Age. But let not man suppose he can, in this, underestimate the power of Nature which has for so long defeated and enslaved him. He must watch her (in her interior workings within his social and economic life) even as the cat watches the mouse, or, more accurately, the mouse watches the cat. Up to now, the cat has toyed with the mouse almost as it willed, in the great economic kitchen of

¹Abdu'l-Baha, in "Promulgation of Universal Peace", Vol. II, p. 233.

humanity. Man, unwittingly or urged on by greed, has left wide open the door through which the similitude of Nature delights to stalk. This door is no other than human covetousness, ignorance, strife and discord, the cutting off, by violent and harsh means, of the essential relationship that exists within the Kingdom of Man and between its component parts (individual men). This essential relationship is that which, in the Divine Mind, has made of humanity, *as a whole*, an organism of sacred and highest destiny. Put in another way, every human being, white or colored, it matters not, is a cell within this vast organism and entitled by divine right to the cooperation and reciprocal aid of every other cell, without exception or possibility of error; even as he in turn contributes of his full strength and function to the welfare of the whole. Who is so blind, after consideration of this strictly accurate and dynamically scientific fact, as to deny its truth?

We have previously demonstrated the unanswerable truth that the human body is the archetype of all organisms. Can the aggregate of human beings, fortified as they are by the possession of mind and soul, *be less organically one* than is a single cell of this great collective racial entity?

Applying these sacred and basic truths, and emphasizing again the deadly accuracy of that spiritual science that informs man of the divine reality of his own essential oneness, we would now apply it as the sole and inevitable formula for the healing of our economic life. Wise men of all nations will grasp this formula, even as the sore athirst

seizes the cup of cool water. From countless sources, today, men of vision are recorded in expressions that prove their awakening to the penetrating power of this irrefutable, universal axiom. Even as "My people perish for lack of knowledge", equally it may be said—"My people are revived and made whole by accepting and applying the advices of Him who is the Knower, the Generous."

In this demonstration, full recognition must be given to the fact that the law of decomposition in its long sway over the psychology and egoistic consciousness of mankind, is not so easily overpowered as are some of nature's lesser children, such as chemical elements, fire and electricity. This is because that death-dealing law, in its purely human phase, is associated with the ultimate destinies. There are strict limits to which mankind can guide its operations; although even in its more terrifying aspects it is, in reality, as are all natural laws, the symbol of Divine Providence, and the pathway to His Nearness and Good Pleasure.

Man's Supreme Affliction Since the decompositional phenomena invariably and solely appear, as has been mentioned in detail, within an organism which has, consciously or ignorantly, allowed its original functions to become disordered, we must, in fairness, admit that these reappearing economic upheavals, this present state of suffering and threatened starvation in which millions of human beings today find themselves, comprise unerring evidence that the economic life of humanity has become the prey of the destructive, obdurate, negative

power of nature, the sinister element of its duality. What can humanity do to stem this tide, which engulfs not only our industrial life, but is also the prime cause of every war that history records? Must the race perish for lack of knowledge?

The answer is plain. The causes contributing to the disease that has sapped our industrial strength must be resolutely uncovered and the remedy administered. Without attempting to enumerate every pathological lesion in our economic system, it will suffice to point out some of the major elements that, at present, operate to attract the destructive forces which have assailed the world.

Let us begin with the greatest constructive remedy, in a general sense,—following this with an enumeration of the existing maladjustments that are opposed to economic health:

Fellowship and Unity The inculcation of love and of unity between all men is a mighty restoring agency for all these ills. This must be realized. It is, in reality, the essence of the divine elixir, which has been prescribed by the Divine Physician of this Age. The oneness of mankind, our essential brotherhood, is the hope and promise of everyone of the great, universal Teachers and Prophets. This century marks the dawn and the practical expression of this great truth in the life of humanity. This is the reality of man. Every strife and discord in our common life together arises from the conflict of personalities. But the realities of the souls are in accord. The leaders of the business world must investigate this resplendent reality, and apply this

unity in the business life of the world. On this point, 'Abdu'l-Bahá says—"Science cannot cure the illness of the body politic. Science cannot create unity and fellowship in human hearts. Neither can patriotism or racial prejudice effect a remedy. It can be accomplished solely through the Divine bounties and the spiritual bestowals which have descended from God in this Day for that very purpose." Arayed against this truly divine elixir for social and economic health, are these traditional, ingrained and sadly disordered states of present day civilization, centering largely in the business and political fields.

The Principle of Trusteeship 1. Failure to recognize and apply the trust relationship essentially existing between the poor and rich, the fortunate and the unfortunate. Since in every trust, there must be a trustee, a trust fund, and a beneficiary, no room is left under this arrangement for further continuance of the laissez faire policy by which man contemplates his fellow man as a creature apart, admitting no responsibility towards him. Pauperism, wretchedness and misery cannot exist in the same world with this trust principle, which is based upon the right of every member of the human family to the necessities of life, provided he, in turn, contributes his part as a worker in the world. This basic remedy will, further on, be elaborated, as will certain of the other headings of this section.

The Tithe 2. Almost entire ignorance of the divine and basic law governing the tithe or income tax.

Organic Relation-ship Between Labor and Capital 3. The barrier which has been built up between labor and capital, employee and employer. This is, in effect, a lack of unity and understanding among the leaders of both classes of their real organic relationship.

Taxation 4. A system of taxation which ignores the true principle upon which contributions to the state or government should be based.

Strikes and Profit-Sharing 5. Strikes and lock-outs in industry are a symptom, merely, of the faulty relations of worker and employer. The bargaining power of the great trades unions is based upon the collective influence of multitudes of workers whose only protection against injustice has been conceived to lie in the creation of a class bound together by a community of interest. But this community of interest is wrongly placed. It should be with the employer whose success and profit depends upon the worker's faithfulness and efficiency. Classes are an indication of separation in the business organism, and this has attracted the destructive forces of which strikes and labor troubles are but an inevitable result. The conflicting elements, therefore, must be bound together in unity through a common interest. This interest is attained through true profit-sharing which contemplates a type of partnership or ownership in the business, on the part of the worker. This means, rightly worked out, a new and hitherto unknown peace will come to the industrial ranks, which

no outside force can break. Besides this, the principle of wages sufficient to assure the workmen of an adequate support should be supplemented by the adoption of a method of pensions to be accorded to faithful workers who have become feeble and helpless. The purpose in all this is to confer a sense of security upon the worker who comprises the vast majority of all men. This is brotherhood illumined by the light of justice. Wages, alone, fall short of justice to the man or woman whose hands, skilled or unskilled have become calloused and hardened by countless hours and successive years of faithful service to his or her employer, firm or corporation.

The Class Theory in Industry, an Organic Disease Without this toil, the wheels of industry c a n n o t turn; without this daily grind of human tissues and energies, no profits will appear. These workers are a component and essential part of the business organism with which they have allied themselves and are entitled to their part in its ownership. Only a blind and unsound reasoning can justify the continuance of the class theory, in industry. To do so is to descend to the level of inorganic life, the lowest mineral state. No,—man, and his economic relationships with his fellow man, is organic, inter-related, cohered. The lowly functions of the nails, hair and skin in the human body are essentials to bodily health and efficiency. The finer organs of the brain and heart, the eye and the ear all contribute instant succor and unflinching cooperation to those lowlier parts, which, in turn, protect and round out the perfec-

tion of the whole. No neglect appears in a true organism for any of its parts. The welfare of each is the vital concern of all. And, conversely, the affliction or impairment of any is a menace to the health of the whole body. It takes but little acumen to apply this example of a universal solvent of industrial harmony to the present confused, uncoordinated industrial picture.

The Upliftment and Security of Agriculture 6. At the present time, the economic status of the farmer has suffered owing, in part, to overproduction in a world wide sense, and the lessened demand which characterizes the present impoverishment of the general population. Agriculture is of first importance in the modern state. Plans of a cooperative nature must be applied to strengthen and fortify the producer through the application of the new principles of trust relationship, mutual aid and taxation, to the agricultural communities. Encouragement and assistance must be extended to the large mass of our urban floating populations, now economically insecure, to return to the land, where many of the necessities of life may be provided through scientific farming. The present unbalanced artificial and highly abnormal life of the cities is, at best, a symptom of immoderation, and has built up false standards of living for millions who are thereby deprived of the blessings of that normal existence which is synonymous with a country life. Moderation, without which the truly balanced life is impossible, is a vital feature of the civilization now dawning upon humanity.

Labor Saving Machinery Should Be in Part an Asset of Labor 7. The failure of employers, generally, to grant the workers any part of the savings in the cost of operation of a business effected by the enormous increase in the use of labor saving machinery, and, its corollary, the retention of schedules of working-hours which are a survival of conditions existing before the advent of the machine age.

Injustice to Workers No Longer Young 8. Servile and selfish submission of the business world to the unchecked operation of the natural law of the survival of the fittest which is cruelly and unwittingly applied to the elimination from industry of workers who have passed a certain age, regardless of their ability or physical fitness.

Provision for Work—Its Spiritual and Real Significance 9. The present faulty system of provision for work, due, in part, to the maladjustment now existing between the urban and the agricultural occupations. In this New Age, arts, sciences and all crafts are considered as worship, when undertaken in the right spirit. The basis for this is that all effort and exertion put forth by man from the fullness of his heart is worship, if prompted by the highest motives and the will to do service to humanity. Since all men are commanded to work and engage themselves in some one occupation, the avenues of permanent occupation must be opened through suitable enactments and provisions. Bahá'u'lláh tells us—“We have made this—your occupation—identical with the worship of God, the True

One." This will release into the fields of production and wealth vast numbers of persons at present occupying, economically speaking, a purely parasitic status.

The Tariff 10. Brief mention has been made of the tariff barriers that separate the nations. This subject is of baffling complexity unless the touchstone presented in this thesis is courageously, unflinchingly and universally applied. Granted that every tariff, other than nominal, constitutes a barrier between the nations who are, from this point of view, interdependent cells or functions of the grand organic body of the race, it is clear that such unnatural and purely provincial enactments must, inevitably, set up a pathology quite outside and contrary to the fundamental and divine proposition that humanity is essentially one family. The reprisals visited by other countries upon an inordinately high tariff made into law by a particular country, the resentments that are set up, and, more practically speaking, the boomerang-like effect upon the particular country in the impairment of its foreign trade as a consequence of the inability of foreign nations to pay their commodity debts in goods because of the high premiums exacted by the tariff impositions, is an evidence of this truth. This fact is well known, and is a material contribution to the present international economic catastrophe. There is a growing realization of this which the rapid rapproche of nations together, in recent years, has engendered. The old order justified itself in its tariff policy because it was founded upon the conception of nations as independent entities,

supremely sufficient unto themselves. Other nations were foreign, untrustworthy, or, at best, precariously inimical to the fatherland. Racially they were of a different order, according to this view, ever hatching sinister designs against the fatherland, and in some strange way less human than ourselves. The strange and unknown is ever synonymous in the human mind with fear and distrust. But the new world order instituted by Bahá'u'l-láh knows neither strangeness nor foreignness. Under its dynamic impulse, nations are being drawn together, while in the process the scales of superstition and fear fall from the eyes of the different peoples, as the snow-flake melts and vanishes under the warm sun. This is because of the universal action of the Sun of Truth whose powerful rays are penetrating the densest veils.

The liquidation of the tariff question will necessarily be a gradual process; paralleling the attainment of homogenesis by the nations. The strongest bulwark of the tariff is its appeal for the preservation of the standards of living in a country fortunate enough to enable its people to utilize a larger degree of comforts and luxuries than is possessed by less favored nations. Only as the sharing of benefits is applied, only as the consciousness of the organic oneness of the whole race is implanted, only to the degree that the entire body of mankind becomes sensitized to the needs of its weaker members, will the appeal of the argument for the sustenance of a specialized and strictly localized standard of living lose its force. But since this fundamental spiritual precept is an es-

sential element of the new world order, that transforming power is certain, in the coming days, to eliminate every outworn element, even as the mighty surges of ocean cast upon the shore every impurity.

The Unconscionable Levies of War 11. The demands and exactions of national governments for military and naval expenditures, which consume the major part of all governmental income, based upon both direct and indirect taxation of the people, and are a moving cause of tariff walls between countries, enacted for the purpose of revenue production for the payment of these crushing and unhallowed obligations.

A Universal Language 12. The reinforcement of industry in the international relations by concentration, without further delay, upon the selection of a universal language, through which improved communication and understanding with foreign business houses and industries will result, is an important remedy to the existing confusion and misunderstandings witnessed in international business dealings.

The Need of an Aqua Fortis Let us now elaborate, somewhat, certain of these major headings that are of special importance in the readjustment aimed at. It must not be supposed that a deep-seated disease, which has baffled the best economic specialists by its stubborn and frequently violent symptoms, a disease that is so chronic that those whom it has made ill have, indeed, confused its manifestations with those of normality, can be cured with mere bread and water or sugar pills.

Nay, the patient, in this case, is so near dissolution that a strong and bitter remedy must be administered, an aqua fortis, as it were, and the reactions may be, at first, convulsive, and akin to the agonies of resuscitation.

The reader will have already noted those of the above headings that constitute the point of adjustment, or moderation, between the crystallized theories of extreme capitalism and its polar opposite, socialism. This balance, in the midst of unbalance, is one of the greatest contributions in economic thought to be unfolded by Bahá'u'lláh. Fundamentally stated by Bahá'u'lláh, its teaching was extended and applied practically by 'Abdu'l-Bahá. Many, perhaps most, of 'Abdu'l-Bahá's most profound discourses on the economic phase of life, were declared on American and Canadian platforms, and in western pulpits.

Capitalism and Socialism The sternest and most unrelenting objection to the adoption of the maxims of socialism has been and is its supposed assault upon the right to hold private property, and its feared interference with the vested right of individual initiative. In western countries this threat to an ancient inheritance of individual rights has produced a determined resistance that has successfully curbed any noteworthy political advance of the socialist state. No socialist political party, even in the brief days of power it may have attained in a few instances, has applied to the government of the state the full impact of socialism. This is because of this inherent, somewhat unaccountable urge within the

human breast, which instinctively opposes any undue limitation of its alleged right to self-expression and self-advancement. Russia alone has succeeded, through the terrorism of revolution and regicide, in implanting a new theory of government, pseudo-socialistic in its nature, but only by the institution of a new ruling class deriving its power from a minority of the population. But the differentiation of class is not, per se, a basic doctrine of true socialism, which contemplates, rather, an average levelling of all society, and the ultimate elimination of economic class distinctions.

The Prime Defect of Capitalism

The Bahá'í Economic Plan supplies the remedy for two major defects in the capitalistic and socialistic conceptions. As stated above, it is the moderating force that ever seeks the equilibrium of the two extremities or opposing polarities. The defect of capitalism has been its unwillingness to apply the doctrine of human unity in its relationship with the working class; its failure to recognize its interdependence, which calls for sharing and cooperation, with the other integral elements of the business organism. Regardless of the increase of profits in favorable times, notwithstanding the lowering of the cost of operation and production through the wholesale discharge of workers occasioned by new labor-saving machinery, the capitalistic idea has, in the main, been to absorb for itself, its owners and stockholders, every dollar of net profit. The true theory, however, is that the benefits derived from new inventions be distributed, in a reasonable and just way, to those directly af-

ected, in this case both employer and employee. Every invention adapted to industry is, in reality, clothed with a public interest in which the worker has a share. Both justice and equity require that the employer, alone, be not permitted to absorb 100% of the benefits. Independent of the profit-sharing plan, elsewhere treated, this blow to labor may be at least in part redressed by new and diminished schedules of working hours, thus making unnecessary the discharge of workers, while at the same time preserving wage schedules so far as possible. Such action would have an intensely stabilizing effect. Very recently, one of the largest industrial corporations in America has announced its intention to place its workers on a six hour basis, while simultaneously increasing its working forces to correspond with the new conditions.

The Fundamental Defect of Socialism

The inherent defect in the socialistic philosophy, on the other hand, is its philosophical inability to recognize the innate and created differences in human capacity and attainment. Any departure from the conception of humanity as an organism, merely confuses the issue. The organic relationships are synonymous with the differences in capacities; and each proves the existence of the other. This being true, no dead level can be successfully brought about in human society. The function of the heart can never be imposed upon the function of the liver, or the finger nails. To attempt this is only to repeat the dubious experiment of Lyncurgus, King of Sparta, who divided all the property of the king-

dom equally, and assigned to each man his place. After Lycurgus left the kingdom, believing it to be permanently established in accordance with his plan, these innate differences of capacity among his former subjects speedily reasserted themselves, and the old order was reestablished.

Reciprocal and Organic Cooperation Essential to Human Happiness

The problem, therefore, is to build, in accordance with the new order of this century, the true reciprocal cooperation between all the human cells of this vast organism, in closest mutual service. This is the true law of being; this is the condition basically essential to the happiness and welfare of humanity. Under such a condition, there will be no extreme poverty, no man without the necessities of life. Nor will it be possible for a wealthy man, possessed of means far beyond his needs, to live in happiness side by side with one who is starving and wretched. The trust principle as applied to the economic world is inclusive of the rights of all; it is not only protective of the rights of private property and initiative, but at the same time destroys pauperism and insures the necessities of life, as a right rather than a dole, to every willing worker and to every unfortunate one who without fault on his part is the victim of economic disaster. This truly divine law is the point of reconciliation between the contending forces of capitalism and socialism. It destroys fear and will draw men together in the solution of their common problems. It is the solvent of the present incongruous economic chemistry that has arrayed its ele-

ments against each other in fear and distrust, leaving itself wide open to the influx of the destructive forces.

The Ingredients of the Divine Remedy Let us turn at this point to the utterances of Bahá'u'lláh and of 'Abdu'l-Bahá, and see of what the remedy of the Divine Physician is composed. We are painfully aware of the disease, and the only question is whether we have suffered enough to awaken us to acceptance of a real remedy, rather than to continue to imbibe mere nostrums and sedatives.

We have hitherto refrained from excessive quotation from these Words of Life and Guidance, realizing that this matter must be capable of expression in its practical applications, by a simple layman who may be assumed to represent, to some degree at least, the viewpoint of students of this world wide problem. But any inspiration we have received is due to the power and justice of these Words about to be quoted:

In the Hidden Words, Bahá'u'lláh says:

“O ye rich ones upon the earth! The poor in your midst are My Trust. Therefore guard My Trust and be not intent only on your own case.”

“O Children of Dust! Tell the rich of the midnight sighing of the poor, less heedlessness may lead them (the rich) into the path of destruction; and deprive them of the tree of wealth. To give and to be generous are attributes of Mine; well is it with him that adorneth himself with My Virtues.”

“O son of Man! Bestow My wealth upon My poor, that in

heaven thou mayest draw from stores of unfading splendor and treasures of imperishable glory."

"O Son of Spirit! Vaunt not thyself over the poor, for I lead him on his way and behold thee in thy evil plight and confound thee forevermore."

"O Son of Man! Thou dost wish for gold, and I desire thy freedom therefrom. Thou thinkest thyself rich in its possession, and I recognize thy wealth in thy sanctity therefrom. By My Life! This is My Knowledge, and that is thy fancy; how can My Way accord with thine?"

"O Son of Being! If poverty overtake thee, be not sad; for in time, the Lord of wealth shall visit thee. Fear not abasement, for glory shall one day rest upon thee."

"O Son of Man! Should prosperity befall thee, rejoice not; and should abasement come upon thee, grieve not; for both shall pass away and be no more."

"O Quintessence of Passion! Put away all covetousness and seek contentment; for the covetous hath ever been deprived, and the contented hath ever been loved and praised."

"O My servants! Ye are the trees of My garden, ye must give forth goodly and wondrous fruits, that ye, yourselves, and others, may profit therefrom. Thus it is incumbent upon every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding! For results depend upon means, and the Grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be fit for the fire."

"O My servant! The best of men are they that earn a livelihood by

their calling, and spend upon themselves and upon their kindred, for the love of God, the Lord of all the Worlds."

"O Oppressors on Earth! Withdraw your hands from tyranny, for I have pledged Myself not to forgive any man's injustice. This is My covenant which I have irrevocably decreed in the preserved tablet and sealed it with My seal of glory."

"O Children of Negligence! Set not your affection on mortal sovereignty and rejoice not therein. Ye are even as the unwary bird that with full confidence warbleth upon the bough; till of a sudden the fowler Death throws it upon the dust, and the melody, the form and the colour are gone leaving not a trace. Wherefore take heed, O bondslaves of desire!"

Bahà'u'llàh from *Bahà'i Scriptures* p. 82—The Twelfth Glad Tidings: "It is incumbent upon everyone of you to engage in some one occupation, such as arts, trades and the like. We have made this—your occupation—identical with the worship of God, the True One. Reflect, O people, upon the Mercy of God and upon His Favors, then thank Him at dawn and at dusk."

Bahá'u'lláh "*Hidden Words*"—
"O Children of Men! Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance, it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment

may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory."

'Abdu'l-Bahá, Tablet to the Hague—"Through the Ideal Power he (man) should be emancipated and free from the captivity of the *world of nature*—as the struggle for existence is one of the exigencies of the world of nature. This matter of the struggle for existence is the *fountain-head of all calamities* and is *the supreme affliction.*" (Italics ours.)

'Abdu'l-Bahá, "Promulgation of Universal Peace, p. 139.—"Religion is the outer expression of the divine reality. Therefore, it must be living, vitalized, moving and progressive. If it be without motion and non-progressive, it is without the divine life; it is dead. The divine institutes are continuously active and evolutionary; therefore the revelation of them must be progressive and continuous. All things are subject to reformation. This is a century of life and renewal. Sciences and arts, industry and invention have been reformed. Law and ethics have been reconstituted and reorganized. The world of thought has been regenerated. Sciences of former ages and philosophies of the past are useless today. Present exigencies demand new methods of solution; world problems are without precedent. Old ideas and modes of thought are fast becoming obsolete. Ancient laws and archaic ethical systems will not meet the requirements of modern conditions, for this is clearly the century of a new life, the century of the revelation of the reality, and, therefore, the greatest of all

centuries."

'Abdu'l-Bahá "Promulgation of Universal Peace", p. 128.—"The essence of the matter is that divine justice will become manifest in human conditions and affairs and all mankind will find comfort and enjoyment in life. It is not meant that all will be equal, for inequality in degree and capacity is a property of nature. Necessarily there will be rich people and also those who will be in want of their livelihood, but in the aggregate community there will be equalization and readjustment of values and interests. In the future there will be no very rich nor extremely poor. There will be an equilibrium of interests, and a condition will be established which will make both rich and poor comfortable and content. This will be an eternal and blessed outcome of the glorious twentieth century which will be realized universally. The significance of it is that the glad-tidings of great joy revealed in the promises of the holy books will be fulfilled. Await ye this consummation."

"If wealth was a necessity, Christ would have wished it for Himself. He lived a simple life, and one of the titles of Baha'u'lláh was "the poor one". In Persian His title was "darvish", and that means one who has not a slave. All the Prophets of God were poor. His Holiness Moses was a mere shepherd. This will show you that in the estimation of God poverty is greater than the accumulation of wealth—that the poor are more acceptable than the lazy rich. A rich man who spends his wealth for the poor is praiseworthy."—*'Abdu'l-Bahá.*

From *"The Promulgation of Universal Peace"* — p. p. 211-212.

“What could be better before God than thinking of the poor? For the poor are beloved by our heavenly father. When His Holiness Christ came upon earth those who believed in Him and followed Him were the poor and lowly, showing the poor were near to God. When a rich man believes and follows the Manifestation of God, it is a proof that his wealth is not an obstacle and does not prevent him from attaining the pathway of salvation. After he has been tested and tried, it will be seen whether his possessions are a hindrance in his religious life. But the poor are especially beloved of God. Their lives are full of difficulties, their trials continual, their hopes are in God alone. Therefore, you must assist the poor as much as possible, even by sacrifice of yourself. No deed of man is greater before God than helping the poor. Spiritual conditions are not dependent upon the possession of worldly treasures or the absence of them. When physically destitute, spiritual thoughts are more likely. Poverty is stimulus towards God. Each one of you must have great consideration for the poor and render them assistance. Organize in an effort to help them and prevent increase of poverty. The greatest means for prevention is that whereby the laws of the community will be so framed and enacted that it will not be possible for a few to be millionaires and many destitute.”

Chapter on “*True Wealth*” in “*Answered Questions*”, p. 89. “It is clear that the honor and exaltation of man must be something more than material riches; material comforts are only a branch, but the root of exaltation of man is the good attributes and virtues which are the

adornments of his reality. These are the divine appearances, the heavenly bounties, the sublime emotions, the love and knowledge of God; universal wisdom, intellectual perception, scientific discoveries, justice, equity, truthfulness, benevolence, natural courage, and innate fortitude; the respect for rights and the keeping of agreements and covenants; rectitude in all circumstances; serving the truth under all conditions; the sacrifice of one’s life for the good of all people; kindness and esteem for all nations; obedience to the teachings of God; service in the Divine Kingdom; the guidance of the people, and the education of the nations and races. This is the prosperity of the human world! This is the exaltation of man in the world! This is eternal life and heavenly honor! These virtues do not appear from the reality of man except through the power of God and the divine teachings, for they need supernatural power for their manifestation. It may be that in the world of nature a trace of these perfections may appear; but they are not established and lasting; they are like the rays of the sun upon the wall. As the compassionate God has placed such a wonderful crown upon the head of man, man should strive that its brilliant jewels may become visible in the world.”

‘*Abdu’l-Bahá, Bahá’i Scriptures*, p. 445—“The disease which afflicts the body politic is a lack of love and absence of altruism. In the hearts of men no real love is found, and the condition is such that unless their susceptibilities are quickened by some power so that unity, love and accord develops within them, there can be no healing, no relief

among mankind. Love and unity are the needs of the body politic today. Without these no progress nor prosperity can be attained. Therefore, the friends of God must adhere to that Power which will create this love and unity in the hearts of the sons of men."

"This is an exigency of the times, and the divine remedy has been provided. The spiritual Teachings of the Religion of God alone can create this love, unity and accord in human hearts. Therefore, hold to these heavenly agencies which God has provided so that through the love of God this soul-tie may be established, this heart-attachment realized, the light of the reality of unity be reflected from you throughout the universe."

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

From The Promulgation of Universal Peace, p. 128—"Among the results of the manifestation of spiritual forces will be that the human world will adapt itself to a new social form, the justice of God will become manifest throughout human affairs and human equality will be universally established. The poor will receive a great bestowal and the rich attain eternal happiness. For although at the present time the rich enjoy the greatest luxury and comfort, they are nevertheless deprived of eternal happiness; for eternal happiness is contingent upon giving and the poor are everywhere in the state of abject need.

Through the manifestation of God's great equity the poor of the world will be rewarded and assisted fully and there will be a readjustment in the economic conditions of mankind so that in the future there will not be the abnormally rich nor the abject poor. The rich will enjoy the privilege of this new economic condition as well as the poor, for owing to certain provision and restriction they will not be able to accumulate so much as to be burdened by its management, while the poor will be relieved from the stress of want and misery. The rich will enjoy his palace and the poor will have his comfortable cottage."

From Star of the West, Address of 'Abdu'l-Bahá in Montreal, Canada in 1912, Vol. 13, No. 9, p. 227—

"The mystery of this phenomenon (that man cannot live to himself alone) the cause thereof is this, that mankind has been created from one single origin, has branched off from one family. Thus in reality all mankind represents one family, God has not created any difference. He has created all as one that thus this family might live in perfect happiness and well-being."

"Regarding reciprocity and cooperation: each member of the body politic should live in the utmost comfort and welfare because each individual member of humanity is a member of the body politic and if one member of the members be in distress or be afflicted with some disease all the other members must necessarily suffer. For example, a member of the human organism is the eye.

The Sympathetic Nervous System of the Body of Mankind

If the eye should be affected that affliction would affect the whole nervous sys-

tem. Hence, if a member of the body politic becomes afflicted, in reality from the standpoint of sympathetic connection, all will share that affliction since this (one afflicted) is a member of the group of members, a part of the whole. Is it possible for one member or part to be in distress and the other members be at ease? It is impossible! Hence God has desired that in the body politic of humanity each one shall enjoy perfect welfare and comfort."

A Disordered Household "Although the body politic is one family yet because of lack of harmonious relations some members are comfortable and some in direst misery, some members are satisfied and some are hungry, some members are clothed in most costly garments and some families are in need of food and shelter. Why? Because this family lacks the necessary reciprocity and symmetry. This household is not well arranged. This household is not living under a perfect law. All the laws which are legislated do not ensure happiness. They do not provide comfort. Therefore, a law must be given to this family by means of which all the members of this family will enjoy equal well-being and happiness."

"Is it possible for one member of a family to be subjected to the utmost misery and to abject poverty and for the rest of the family to be comfortable? It is impossible unless those members of the family be senseless, atrophied, inhospitable, unkind. Then they would say "Though these members do belong to our family—let them alone. Let us look after ourselves. Let them die. So long as I am comfortable,

I am honored, I am happy—this my brother—let him die. If he be in misery let him remain in misery, so long as I am comfortable. If he is hungry let him remain so; I am satisfied. If he is without clothes, so long as I am clothed, let him remain as he is. If he is shelterless, homeless, so long as I have a home, let him remain in the wilderness."

"Such utter indifference in the human family is due to lack of control, to lack of a working of the law, to lack of kindness in its midst. If kindness had been shown to the members of this family surely all the members thereof would have enjoyed comfort and happiness."

"God is not partial and is no respecter of persons. He has made provision for all. The harvest comes forth for everyone. The rain showers upon everybody and the heat of the sun is destined to warm everyone. Therefore, there should be for all humanity the utmost happiness, the utmost comfort, the utmost well-being."

"But if conditions are such that some are happy and comfortable and some in misery; some are accumulating exorbitant wealth and others are in dire want—under such a system it is impossible for man to be happy and impossible for him to win the good pleasure of God. God is kind to all. The good pleasure of God consists in the welfare of all the individual members of mankind."

The Infinite Design of Universal Brotherhood "The purport is this, that we are all inhabiting one globe of earth. In reality we are one family and each one of us is a member of this family. We must all be in the greatest happiness and

comfort under a just rule and regulation which is according to the good pleasure of God, thus causing us to be happy, for this life is fleeting."

The Selfish Man Lower Than the Animal "The man who thinks only of himself and is thoughtless of others is undoubtedly inferior to the animal because the animal is not possessed of the reasoning faculty. The animal is excused; but in man there is reason, the faculty of justice, the faculty of mercifulness. Possessing all these faculties he must not leave them unused. He who is so hard-hearted as to think only of his own comfort, such a one will not be called a man."

"We ask God to endow human souls with justice so that they may be fair, and may strive to provide for the comfort of all, that each member of humanity may pass his life in the utmost comfort and welfare. Then this material world will become the very paradise of the Kingdom, this elemental earth will be in a heavenly state and all the servants of God will live in the utmost joy, happiness and gladness. We must all strive and concentrate all our thoughts in order that such happiness may accrue to the world of humanity."

From "*Light of the World*," p. 45—"The solution begins with the village, and when the village is reconstructed, then the cities will be also. The idea is this, that in each village will be erected a storehouse. In the Language of Religion it is called the House of Finance. That is a universal storehouse which is commenced in the village. Its administration is through a committee of the wise ones of the community,

and with the approval of that committee all the affairs are directed."

The Storehouse and the Trust Fund. Its Receipts and Expenditures "First, whatever contributions are necessary, they obtain from the bank at interest. For instance, they borrow from the bank at three per cent and loan to the public at four per cent. Any farmer who is in need of implements, they supply and give him all his necessities. When the crop is harvested, it will be the first income of the storehouse. The first revenue is this. But this revenue is not equally distributed. For instance, a person may have a crop of one thousand kilos and this is only sufficient for his wants and living. From him nothing will be taken because he needs it all. If something is taken from him, he will remain hungry. But again, there may be one whose needs require one thousand kilos and his income is two thousand kilos. From him one-tenth is taken. Again, one needs two thousand kilos, but his income is ten thousand kilos. From him two-tenths will be taken. He needs two thousand kilos. If two thousand are taken from him he still has six thousand remaining."

"One has fifty thousand kilos, from him one-third is taken. One may have ten thousand kilos expenses, but has one hundred thousand kilos income. One half is taken. The greater the income, the greater is the ratio of taxation."

Second: "It is also the same with the cattle. They take proportionately the revenue from the cattle. For example, if a man has two cows necessary for his wants, nothing is taken from him. The more he has, the more is taken from him.

This is the second revenue.”

“The third revenue of the storehouse comes from one who dies without heirs.”

“The fourth revenue comes from mines. If a mine is found upon the land of a person, one-third of it belongs to him and the remainder to the storehouse.”

“The fifth revenue is hidden treasure. If a person finds a hidden treasure in the earth he takes half of it, and the other half goes to the storehouse.”

“The sixth revenue. If it (treasure) is found on the way, also half of it belongs to the storehouse.”

“The seventh revenue is voluntary contributions to the storehouse. Of their own free will and with utmost willingness, the people will give.”

“These are the seven revenues, but there are seven fixed expenditures.”

“The first expenditure: The storehouse ought to give one-tenth to the Government, to the public treasury for the public expense.”

“The second expenditure is for the poor. The poor who are in need, those who are exempt, not those who are idle. For instance, if a person’s crop is burned or he has a loss in his business, and for this reason has become poor, these poor people are to be taken care of.”

“Third, the infirm, who come to want and cannot work.”

“Fourth, the orphans. To them also help must be given.”

“Fifth: The schools. The schools must be organized for the education of the children.”

“Sixth: For the deaf and blind.”

“Seventh: Public health. What-

ever is necessary for the public health must be arranged. Swamps should be filled in, water should be brought in; whatever is necessary for the public health.”

“If there is something left over (after these expenditures), it should be given to the Great House of Justice. And thus there will be no want in the village. The people will not remain hungry, they will not remain naked. All will be in the utmost welfare and comfort.”

From The Wisdom of ‘Abdu’l-Bahà, pp. 140-143.—“One of the most important principles of the Teaching of Bahá’u’lláh is:

The right of every human being to the daily Bread whereby they exist, of the Equalization of the Means of Livelihood.”

“The arrangements of the circumstances of people must be such that poverty shall disappear, that everyone, as far as possible, according to his rank and position, shall share in comfort and well-being.”

“A financier with a colossal wealth should not exist whilst near him is a poor man in dire necessity. When we see poverty allowed to reach the condition of starvation, it is a sure sign that somewhere we shall find tyranny. Men must bestir themselves in this matter, and no longer delay in altering conditions which bring misery or grinding poverty to a very large number of people. The rich must give of their abundance, they must soften their hearts and cultivate a compassionate intelligence, taking thought for those sad ones who are suffering from lack of the very necessities of life.”

The Promulgation of Universal Peace, pp. 211, 212.—“Bahá’u’lláh has revealed principles and laws

which will accomplish the adjustment of varying human capacities. He has said that whatsoever is possible of accomplishment in human government will be effected through these principles. When the laws he has instituted are carried out there will be no millionaires possible in the community and likewise no extremely poor. This will be effected and regulated by adjusting the different degrees of human capacity. The fundamental basis of the community is agriculture, tillage of the soil. All must be producers."

The Principle of Tax Exemption *Bahá'í Scriptures*, pp. 341-342 — "But

here is the real solution. The rich should be merciful to the poor, but with their free-will, not with force. Should it be with force it would be useless. It should be according to law and not by violence, so that through a general law every one might know his duty. For example, a rich person has a large income and a poor person a small income. To put it in a more explicit way: a rich person has ten thousand kilos of products, and a poor person has ten kilos. Now is it fair to tax them equally? Nay, rather the poor person in this case must be exempt from taxes. If the poor person gives one-tenth of his income and the rich person one-tenth of his income, it will be unjust. Thus in this way a law should be made that the poor person who has only ten kilos and needs them all for his necessary food, be exempt from paying taxes. But if the rich person, who has ten thousand kilos pays one-tenth or two-tenths taxes on his products, it will not be a hardship to him. For example, if he gives two thousand kilos, he will

still have eight thousand kilos. If a person has fifty thousand kilos, even though he gives ten thousand kilos he will still have forty thousand kilos. Therefore, laws must be made in this way. These laws must do away with the present system of wages and earnings. If today the owners of factories increase the wages of their employees, after a month or a year, they will again cry and strike and ask for more increase. This work has no end."

The Farm Community "For example, the farmers plant near a village. They get products from their cultivation. They take one-tenth from the rich and the poor according to their income. A general store may be built in that village for all the incomes and products to be brought therein. Then it will be considered who is rich and who is poor. The farmers whose incomes are sufficient only for their food and expenses must be free from paying taxes. All products and incomes gathered and collected must be put in the general store. If there is a helpless one in that village his daily needs must be given to him. On the other hand a rich person who needs only fifty kilos of products and still has five hundred kilos, after all his expenses are paid, should be taxed two-tenths and at the end of the year whatever remains in the store should be distributed for the general expenses."

Protection for Every Class *'Abdu'l-Bahá, Star of the West, Vol. 22, No.*

1—One of the Bahá'í principles "suggests a plan whereby all the individual members of society may enjoy the utmost comfort and welfare. The degrees of

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

'Abdu'l-Bahá from Address in New York City, Dec. 2, 1912—"No religious books of the past Prophets speak of the economic question, while the economic problem has been thoroughly solved in the teachings of Bahá'u'lláh."

'Abdu'l-Bahá, Philadelphia, June 9, 1912—"Among the teachings of Bahá'u'lláh are principles which concern the readjustment of livelihood, that is to say, certain regulations are revealed which insure the welfare and well being of all humanity. Just as the rich man enjoys his rest and his pleasures surrounded by luxuries, the poor man must likewise have a home, be provided with sustenance, and not be in want. In order that all human kind may be at ease, the readjustment of the economical situation is necessary and of utmost importance; until this is effected happiness is impossible."

Voluntary Service by the Wealthy the True Equality *'Abdu'l-Bahá, Tablet to O. Schwartz, Stuttgart, Germany, Feb. 1920—*

"In the Divine Teachings equality is brought about through a ready willingness to share. It is commanded as regards wealth that the

rich among the people, and the aristocrats should, by their own free will and for the sake of their happiness, concern themselves with the care of the poor. This equality is the result of the lofty characteristics and noble attributes of mankind."

'Abdu'l-Bahá, Star of the West, Vol. 3, No. 2—"Among the most important principles of the Teachings of Bahá'u'lláh is the equalization of the means of existence. There are in the world at present numerous cases of men who are either too poor or too rich. While some live in palaces, others have nowhere to lay their head; some have many courses to their meals, while others scarcely have enough bread to keep them alive. This state of affairs is wrong and must be remedied."

Equality in Capacity Impossible "The remedy, however, cannot consist in the bringing to pass of equality, absolute equality among men; this would be impossible. There is needed some organization which will bring about an order in this disorder. Equality is a mere dream and absolutely impracticable. If equality existed the whole order of the world would be destroyed. In mankind there is always a difference in degree. Since creation men have never been the same. Some have superior intelligence, others are more ordinary and some are devoid of intellect. How can there ever exist equality between those who are clever and those who are not? Humanity is like an army. An army must have a general, captains and soldiers, each with their appointed duties; it cannot consist of generals, only, or captains or soldiers only—there must be degrees in the organization."

The Tyranny of Starvation "Some are too rich, some are too poor, some have millions and some have nothing. As organization is necessary to control this state of affairs, it is necessary to limit riches or it is necessary to limit poverty. Either extreme is wrong. There should be a medium state. If it is right for a capitalist to possess a great fortune, then it is also just that a workman should have the means of existence. If poverty is allowed to reach a condition of starvation, it proves that there is tyranny. Men must see that this does not happen in any case. There must be special laws. The rich must give of their plenty. If they have more than they need, they must think of those who are in want."

"The government of a country should make laws which conform to the Divine Law. The Law of God exacts that there should be neither excessive wealth nor excessive poverty."

Excessive Wealth and Excessive Poverty Alike Forbidden '*Abdul-Bahá, Star of the West, Vol. 3, No. 6*—There is need of an equalization so that all may have an apportionment in the comforts of life. For example, the wealthy man, whose table is adorned with all kinds of delicacies, must allow the poor to have at least his necessities. It is not right that one should have all the delicacies and all foods on his table when another is in want of the necessities of life. The rich must be merciful to the poor and out of their own willing hearts should they uplift them, they should not be forced. There must be a readjustment and legislation which shall equalize conditions until hu-

mankind may have composure and rest with utmost ease."

'*Abdu'l-Bahá from the Tablet "To Guide the Guides"*—"O people of wealth and riches! If you see a poor man suffering from any calamity, do not run away from him, but sit with him and ask him about the things heaped upon him from the seas of determination and predestination."

Legislation Essential '*Abdul-Bahá "Pro-mulgation of Universal Peace", Vol. 2, p. 233*—"The Bahá'í Cause covers all economic and social questions under the heading and ruling of its laws. The essence of the Bahá'í spirit is that in order to establish a better social and economic condition, there must be allegiance to the laws and principles of government. Under the laws which are to govern the world, the socialists may justly demand human rights but without resort to force and violence. The governments will enact these laws, establishing just legislation and economic policies in order that all humanity may enjoy a full measure of welfare and privilege; but this will always be according to legal protection and procedure. Without legislative administration, rights and demands fail and the welfare of the commonwealth cannot be realized. Today the method of demand is the strike and resort to force which is manifestly wrong and destructive of human foundations. Rightful privilege and demand must be set forth in laws and regulations."

The Cementing of the Hearts Through Love "While thousands are considering these questions, we have

more essential purposes. The fundamentals of the whole economic condition are divine in nature and are associated with the world of the heart and spirit. This is fully explained in the Bahá'í teaching, and without knowledge of its principles no improvement in the economic state can be realized. The Bahá'ís will bring about this improvement and betterment but not through sedition and appeal to physical force; not through warfare, but welfare. Hearts must be so cemented together, love must become so dominant that the rich shall most willingly extend assistance to the poor and take steps to establish those economic adjustments permanently. If it is accomplished in this way, it will be most praiseworthy because then it will be for the sake of God and in the pathway of His service. For example, it will be as if the rich inhabitants of a city should say 'It is neither just nor lawful that we should possess great wealth while there is abject poverty in this community,' and then willingly give their wealth to the poor, retaining only as much as will enable them to live comfortably."

Bahá'u'lláh, Bahá'í Scriptures, p. 92. "Man should know his own self, and understand those things which lead to loftiness or to abasement, to shame or to honor, to affluence or to poverty. After man has realized his own being, and become mature, then (material) means are required. If wealth is acquired through a craft or profession, it is approvable and praiseworthy for men of wisdom, especially for those who arise to train the world and beautify the souls of the nations. These are the cup bearers of the Kawther of Knowledge, and the

guides of the ideal path. They direct the people of the whole world to the right path, and instruct them in that which is conducive to the elevation and progress of being."

Wages and a Share of the Profits to Employees *'Abdu'l-Bahá "Some Answered Questions"*, p. 313—"For instance, the manufacturers and the industrials heap up a treasure each day, and the poor artisans do not gain their daily sustenance: that is the height of iniquity, and no just man can accept it. Therefore, laws and regulations should be established which would permit the workmen to receive from the factory owner their wages and a share in the fourth or the fifth part of the profits, according to the wants of the factory: or in some other way the body of the workmen and the manufacturers should share equitably the profits and advantages. Indeed, the direction and administration of affairs come from the owner of the factory, and the work and labour, from the body of the workmen. In other words, the workmen should receive wages which assure them an adequate support, and when they cease work, becoming feeble and helpless, they should receive from the owner of the factory a sufficient pension. The wages should be high enough to satisfy the workmen with the amount they receive, so that they may be able to put a little aside for days of want and helplessness."

"Good God! is it possible that, seeing one of his fellow-creatures starving, destitute of everything, a man can rest and live comfortably in his luxurious mansion? He who meets another in the greatest misery, can he enjoy his fortune? That

is why, in the Religion of God, it is prescribed and established that wealthy men each year give over a certain portion of their fortune for the maintenance of the poor and unfortunate. That is the foundation of the Religion of God, and the most essential of the Commandments."

"As now man is not forced nor obliged by the Government, if by the natural tendency of his good heart, with the greatest spirituality, he goes to this expense for the poor, this will be a thing very much praised, approved and pleasing. Such is the meaning of the good works in the Divine Books and Tablets."

An International Assembly Should Concur in a Wise and Moderate Law for the Protection of Both Employers and Employees

Bahá'í Scriptures, p. 669—"Now I want to tell you about the law of God. According to the Divine law, employees should not

be paid merely by wages. Nay, rather they should be partners in every work. The question of socialization is very difficult. It will not be solved by strikes for wages. All the governments of the world must be united, and organize an assembly, the members of which shall be elected from the parliaments and the noble ones of the nations. These must plan with wisdom and power, so that neither the capitalists suffer enormous losses, nor the laborers become needy. In the utmost moderation they should make the law, then announce to the public that the rights of the working people are to be effectively preserved; also the rights of the capitalists are to be protected. When such a general law is adopted, by the will of

both sides, should a strike occur, all the governments of the world should collectively resist it. Otherwise the work will lead to much destruction, especially in Europe. Terrible things will take place."

How to Procure Sincerity and Efficiency Among the Workers "One of the causes of a universal European war will be this question. The owners of properties, mines and factories, should share their incomes with their employees, and give a fairly certain percentage of their profits to their working-men, in order that the employees should receive, besides their wages, some of the general income of the factory, so that each employee may strive with his soul in the work."

"No more trusts will remain in the future. The question of the trusts will be wiped away entirely. Also, every factory that has ten thousand shares, will give two thousand of these ten thousand to its employees, and will write them in their names so that they may have them, and the rest will belong to the capitalists. Then at the end of the month, or year, whatever they may earn, after the expenses and wages are paid, according to the number of shares, should be divided among both. In reality, so far great injustice has befallen the common people. Laws must be made because it is impossible for laborers to be satisfied with the present system. They will strike every month and every year. Finally, the capitalists will lose. In the ancient times a strike occurred among the Turkish soldiers. They said to the Government: 'Our wages are very small and they should be increased.' The Govern-

ment was forced to give them their demands. Shortly afterwards they struck again. Finally all the incomes went to the pockets of the soldiers, to the extent that they killed the king, saying: 'Why didst thou not increase the income so that we might have received more?' "

The Message of Love, Peace and Unity for Our Social and Economic Life

The above quotations are but a few of those that might be adduced from the writings and discourses of Bahá'u'lláh and 'Abdu'l-Bahá, if space permitted, directly applicable to this intimate study of human relationships. We have, however, had to rest content with these basic extracts from a source whose every utterance is a call to humanity's inmost reality; a message of love, peace, and unity for the race; a universal diagnosis and prescription. The true physician penetrates the veil of symptoms into the field of causation. Likewise, when he finds the body overcome with a complication of diseases, he is not concerned with one disordered function only, but seeks the remote cause that has also affected or infected the other organs. The dawn of its maturity has come upon the race. The playthings and crass ignorance of childhood days have been set aside. The newly understood unity of science and religion calls for the adaptation of scientific principles to our economic life. These principles, being essentially divine, cannot conflict with the fundamental religious foundation which is the *love* of God and of mankind, (which Christ defined as both "the law and the prophets"), and the *knowledge* of God, the eternal search for which is the revealer of

science and heavenly mysteries. It is the lack of this love, and ignorance of this knowledge that the Wise Physician has declared to be the primary cause of man's present turmoil and ravaging illness.

A New Economic Axiom

The introduction of the trust principle, *i. e.*, that the poor are a divine trust, possessing certain rights as contrasted with mere charity, establishes a new economic axiom: That every human being, who is willing to work, is entitled, as of right, to the necessities of life. Since the Creator has made sufficient provision for all, and has deposited in the earth the elements essential to the production of food and shelter, it is no longer allowable that any man should starve or be without the means of existence. Man, generically speaking, is a beneficiary of the bountiful trust confided to nature by the Lord of men. More than this, he is, in the sight of God, a beneficiary of the soul impulses of his fellow-men. If a beneficiary, he is entitled to a share in the proceeds of this trust endowment. In his turn, he must contribute to the general enrichment through his labor, art or calling, and be not found wanting in this.

War Expenditures Doomed by the New World Order

The governments and communities must make work available when ordinary means fail. Relieved of the enormous burden of war expenditures, which will surely come to pass, the internal adjustments of a people will be subjected to a far deeper scrutiny than has yet been possible, and the surplus wealth of governments and general cooperative contributions

alike devoted to the constructive up-building of the New Order.

A New Emphasis Upon the Evolvement of Individual Destinies

Poor houses, and pauperism, would be erased from the picture. The millions of underfed and under developed, now deprived of normal development both of body and soul, will find transformation through attaining to their destined place in the organic life. The innate qualities of growing children will be lovingly and carefully studied by a new type of teacher, so that the God-given talents may be early ascertained, and the divers capacities encouraged and led to their special goal of service. New knowledge and new scientific means of determining the innate capacity of a soul will be uncovered. Poor bankers will no longer be made out of good mechanics; and boys and girls who love the soil and the sweet tang of country air will not, for lack of this knowledge, find themselves in a clerical position. The inner realities of human beings will tend to a greater revelation for the abundance they attract.

The Right to the Necessities of Life

The second important change in our social structure is the principle of mutual assistance. This has already been referred to as the right to necessities. A farmer whose crop is ruined by forces beyond his control, a widow with young children, a cripple unable to work, a worker ill and without means, an orphan lacking kind relatives, an unemployed though willing and self-respecting worker or artisan, all these and a hundred other types of misfortune that are daily en-

countered, are protected under this plan from the loss of self-respect, or from sinking into criminality, or from the humiliation of poor-relief and the cognomen of pauper. These possess a right to share in the abundance of their common mother, earth. God does not withhold from such His rain and sunshine. The children of men must not withhold from their neighbors and brothers of the race, these rights which the Mercy of God bestows, nor classify them as outcasts. Under this system, a man can, with head up and eyes unashamed, reveal to his village House of Justice his needs, his woes, his hopes, and be conscious that, in so doing, he is but receiving what is due him as a child of God. His need is usually but temporary and let it not be supposed that the vast majority of mankind fall short in self-respect. He offers to work, and work is given, but his crushing temporary burden of debt and anxiety has been lifted, and he breathes a prayer of thanksgiving for this evidence of Divine Providence among his fellow men. A year hence he may be contributing to the funds of the common storehouse. The new consciousness that will be builded through experiences like these, will enrich humanity—for the bars of individual and isolated selfishness have been rent asunder; the sharp claws of nature have been clipped.

A new Principle of Taxation

Two sweeping changes appear. One is limitation upon the taxing power; and, by the same token, an expansion of that power. In the first case, the power of the community or government to tax would come into being only when the income of

the citizen exceeds his actual necessary expenses. Up to that point, he is exempt, since to tax him would be an act of tyranny, in that it would automatically deprive him of at least a portion of his necessities, thus defeating the essential purpose. This is a new principle in taxation.

The expansion of the tax power, however, as it would apply to the incomes in the higher levels, is not a new principle, at least in certain western countries. The graduated income tax has become almost a tradition. The tithe, moreover, has a most ancient inheritance, even to the days of Melchizedek, King of Salem, to whom the patriarch and prophet Abraham rendered the tithe. Originally the rights of God,—the tithe, through this new and merciful command, becomes the means of succor to the unfortunate, as well as the salvation of the state.

When we speak of the tithe or income tax under the Bahá'í plan the meaning is an inclusive one. In most countries today where the income tax is in effect, enormous holdings of tax exempt securities are in the hands of the people and no revenue is derived from the holders in respect to the actual income from these intangibles. This is inconsistent with the just application of the spiritual and universal principle involved in the income tax as set forth in the Bahá'í writings. Not only tax exempt securities but a vast quantity of other intangible personal property, upon which taxes should rightly be paid at present, escape these levies. In one great commonwealth or state of America, the Tax Commissioner estimated that while the State was receiving taxes on approximately three billion dollars worth of real estate, there was at least nine billion more

of intangibles escaping or exempted from taxation. This was before the income tax was enacted. What proportion of the taxable property of this particular state still escapes taxation under the income tax statute is not accurately known, but there can be no question that it is very large. It follows that a system of income taxation imposed under the high spiritual standards which have been stated as flowing from the Bahá'í plan, would greatly benefit the community, would equalize and perhaps minimize the rate or percentage of taxation now necessary under the partial application of the law, and would, above all, spread the tax into those areas hitherto untouched, whose responsibilities have had to be assumed by the middle classes of wage earners, professionals and businessmen. The fact that since the inauguration of income taxes, the volume of tax exempt securities has grown to an enormous extent, lends added emphasis to the need of the introduction of an impartial and universal system under which all income producing property be disclosed and assessed. Applying such a principle, the right of states or nations to issue tax exempt intangibles must be subjected to the closest scrutiny. The principles of interdependence and cooperation cannot admit of any indirect evasion which results in laying upon any class or level of income a burden greater than justice permits.

In this plan, however, emphasis is laid upon the preservation of the right of individual initiative, capacity, and private ownership. Whatever expansion the taxing power achieves, it will always fall short, substantially short of confiscation. An abundant residue is retained by the wealthy man who has generously contributed to the welfare of the commonwealth, and his initiative

is never deprived of its reward. Nevertheless, through his recognition of his innate relationship with the living organism of his community, he has furnished that co-operation and reciprocal help that the organic life requires for its health and well-being. For example, the brain demands and receives the largest volume of blood, in the entire circulation of the body. For this, it renders the most vital and commanding service. Similarly, those in the high places of the tower of humanity, must reciprocate.

Capitalists and Socialists Meet at the Balanced Point of Moderation And, here, I believe, we will hear the "well done" of the socialist. Capital, so long entrenched, will, under this plan, step into its true place in the economic organism. It will have taken a long step toward the middle position, the path of moderation. Socialism, which is essentially a justified protest against the hardships of the present economic system, likewise, will advance toward that greatly to be desired equilibrium—and the two contending theories of social and industrial life find union in their common sacrifices. The principle of individual ownership and initiative, the degrees of capacity and service have been maintained, and on the other hand, the recognition of a common humanity, organic cooperation, and the rights of all men, have been subserved and instituted. Meditate upon this divinely practical and practically divine plan, ye who are at present full of fear of the future, and ye who have become almost disheartened and discouraged over the intractable abyss that has separated you from your brothers!

Adopt this plan and invite the warming life-giving forces of composition, health and happiness, for this is one picture of human unity and mutuality.

The Dole In the face of this system, the dole loses its appeal and fades away to nothingness. The plan, through which a nation, or state virtually chloroforms its unemployed into quiescence by opening its treasury to weekly unearned stipends, is both faulty and dangerous. It is only another symptom of social disorder. Ignoring the law of work and self-respect, the dole is an artificial political remedy with reactionary final results. Outside the law of compensation for services rendered, it cannot be regarded as a permanent or effective means of solving this all embracing problem. The principle involved differs widely from that herein set forth, which affirms the sacredness and essentiality of work, and provision for work. Although seemingly parallel to the Bahá'í plan, in providing means from the public treasury to those in need or unfortunate, the parallelism fades because the basis upon which aid is given is, in the one case, based upon charity, and in the other, upon right. Moreover, the dole deals mainly with unemployment, while this plan covers the entire field of misfortune. The dole is the extended hand of the state to its unemployed, needy ones, but it does not confer employment. The hand of labor is nerveless, for lack of available work. No service appears, to balance the payment. More basically, the need and excuse for the dole is brought about by the existence of the very disorders in our

general economic life, which are alone responsible for these terrific fluctuations in the demand and supply of labor, these recurring industrial depressions whose cure depends upon the administration of all the ingredients of the divine prescription, not one only. While the dole is a gesture along the line of least resistance, to quiet a threatened revolutionary impulse on the part of the hungry and destitute, it is admittedly ineffective in any permanent sense. That prosperity which in current parlance is always "just around the corner", if too long delayed, will come too late to preserve the financial integrity of a state weakened and emasculated by the employment of a purely artificial device as a substitute for employment. We readily admit that in the present state of the economic consciousness, some such method was inevitable. We are not criticizing those who invented the dole. No other avenue was at hand. We are, however, criticizing the hit or miss system which made it necessary. The new consciousness of man's real organic life, which sees the material and spiritual civilizations indissolubly joined, which rejects and denies the right of purely material interests to dominate, any longer, the destinies of mankind, will insist upon the establishment of the balance. Material and selfish interests have deprived this organic body of its soul, notwithstanding that the body without the soul is as a lamp lacking both oil and light. To join these once more together is as 'Abdu'l-Bahá expressed it—"light upon light". The day of overweening material dominion is swiftly passing. Love and brotherhood will at-

tract and establish the spiritual elements of civilization side by side with our material necessities.

The Challenging Statistics of Depression In the industrial depression of 1920-21, the wages of workers in the United States were cut approximately 23%, but dividends decreased but 3%, while at the same time interest paid on investments increased \$71,000,000. In this current depression, 1930-31, the aggregate wages paid in 1930 diminished to the extent of \$9,600,000,000, while during the same period, astonishing to relate, interest payments and dividends rose from the 1929 figures of \$7,500,000,000, to a total of \$8,000,000,000. This is stated on the authority of a recent article in *Collier's*, by Mr. Owen P. White. These figures, if accurate, disclose the protection which employers in industry accord themselves in troublous times, and illustrate the fact that the worker, discharged or on half time, pays the real price of the depression, and is, in effect, its principal victim. It is fair to assume, as well, that the use of labor saving machinery, without regard to the just interests of labor, has played a substantial part in this inequality of distribution of the earnings of industry. No more concrete example of the doctrine of living "unto oneself" need be adduced than these amazing statistics. This is the direct application of the theory of separation, and the denial of organic reciprocity.

Unemployment Reserves Now, in paying out these huge sums to stockholders and investors during depressed periods, it must be assumed that industry at least to some

extent, drew upon corporate reserves accumulated in more prosperous years. The author of the article referred to, cites several illuminating facts on this subject, and applies the existence of such reserve funds directly to the subject of unemployment reserve insurance. 'Abdu'l-Bahá, in one of His discourses on the matter of profit-sharing, says that other means of alleviating the lack of work should also be employed. In good business years, this unemployment reserve plan has built up, in several major instances in America, a solvent fund which, in the present crisis, has operated to keep the unemployed workers from these factories from the bread lines. Three per cent of the payroll was set aside in this fund by the employers, one and one-half per cent by the employees, during the favorable years, and from this, during the existing depression, thirty per cent of full time wages was paid each entitled worker. Were this system allowed to operate during a reasonably long term of favorable years, it would undoubtedly accumulate, through investment and interest, to a point enabling an even larger percentage of normal earnings to be paid in the time of need. But as Mr. White points out, this thirty per cent has preserved the self-respect of these workers, and is the best argument against the dole, or even the charitable community chest.

Another large and well-known corporation, which put this system in operation in 1915, found the accumulation, in 1930, warranted a payment to its unemployed workers, with dependents, of eighty per cent of their normal wage, and sixty per cent to those without

dependents. Numerous other examples are cited, in which large, fore-sighted corporations have installed this beneficent plan. These reserve funds must always remain solvent, and in case of unduly protracted periods of unemployment, the depletion of the fund would terminate its benefits until it again became solvent. This constructive and humane plan is an example of what unemployment insurance can accomplish. Stabilization in industry is an attainable goal once the minds and hearts of employers are opened to the influx of the spirit of the age. Every such measure will surely attract the divine confirmation.

The Love of God In one of His Tablets (Epistle to the Son of the Wolf, p. 22) Bahá'u'lláh says—
 "The most important quality, in the education of man, is the love of God; blessed are they who possess it."

And on the same page and on p. 23—"Verily, I declare that the love of God is in itself a manifest protection, and a solid fortress for all the peoples of the earth. It is their supreme safeguard." . . . "While religion is weakly supported, ignorance, presumption and temerity thrive; verily, I assert that whatsoever is withheld from it becomes profit to the irresponsible, and the final result is anarchy." . . . "Uphold religion, for it will organize the world and diffuse harmony among the creatures."

These statements of reality penetrate to the innermost heart of our problem. In this sense, "religion" is used as identical with the divine foundations revealed by the Prophets in all ages, as contrasted

with the religious systems later established by human agencies. "Religions (religious systems) are many, but Religion is one" is a divine utterance furnishing the key.

Deeds Show the Station of the Man There is but one way a man can show his love for God, and that is the degree of his service to his fellow-men. As it is written—"Deeds show the station of the man", for all are partners in mere words. It is the practical application of this truth in the field of industry and within the social structure of humanity that will rout the decompositional process just now so firmly fastened upon us all. A deepening consciousness of man as the most sacred of all created organisms, and the destruction of the superstitious, imaginary, false belief that he is individually independent and inorganic, is essential. Herein, the educators of mankind must play a leading part. While true consciousness is the light of heart and soul, the education of the mind is a pathway thereto. The new education will guide and illumine this path, and will be a powerful aid to this end in the very near future.

Fear, One of Nature's Most Satanic Forces, Is Powerless Before Love and Faith The eradication of fear, which holds the most of humanity in a grip more relentless than death, itself, and is, alas, only too well

founded, in view of the unrestrained and selfish disregard of the rights of men by those who at present control the means of livelihood,—can be accomplished only by the adoption of the balanced principle of moderation we have endeavored to set forth. By the eradication of

fear, Bahá'u'lláh says—"the very nature of man will be changed". Fear, an inheritance of the animal world, is, like darkness, a manifestation of the sinister, negative power of Nature. When hope and happiness arise side by side with it, it vanishes, even as darkness is found to be non-existent when the light shines. The economic gloom of today nourishes and vitalizes fear to the nth power. What is this fear that blights the countenances of millions of men with its livid and ghastly infection? It is the fear of pauperized old age; of closed doors of opportunity while the wolf crouches upon the doorstep of the workman's cottage; of the widow with little ones wending her way disconsolately to the office of the Poor Relief; of the unemployed worker turned away again and again from the door of factory and shop; of the wounded and maimed returned from the wars; of the hard-toiling farmer whose crops Nature has blighted in a single night, or upon whose fields swarms of insects have descended, raised up perchance by this very disorder that flourishes in our social structure; of the cripple who looks forward only to a lifetime of dependency; of the fifty year old worker denied the right to give of his strength and experience; yes, of the business man oppressed with anxieties as his books reveal the red ink entries of deficit.

Because of this fear, because of impending bankruptcies and the fancied loss of financial standing, how many suicides are recorded as the iron wheels of industry turn day by day? Visualize, if you may, the faces of countless thousands of the children of men, by which I mean

men and women, endowed as are all humanity with heart, soul and mind, white and drawn, in whose lineaments the cruel knife of fear and anxiety has carved deep and ineradicable furrows. The juggernaut of a feverish and unrestrained industrial machine has turned these children of an all loving Father into unrecognizable shadows of their true humanity. The claws of Nature have sunk deep into their vitals, numbing the finer forces, preventing the achievement of the divine destinies they might have attained. In truth, have we surrendered to the natural law of the survival of the fittest, the "supreme affliction". Indifference worse than hate itself, the shame of Cain flaunting itself in the face of the Divine Command to keep and cherish his brother, selfish greed that seizes the results of toil,—are these not the insignia of man's degradation, of the terrible forces of decomposition hovering ever nearer to the scene of final dissolution? These agonies and this truly satanic condition are not of God, for they are blind, unintelligent, unloving, while He is the Seer, the Knower, the Loving. His Love has poured forth in this New Time, His favor to the poor and oppressed is evident. In the sight of God, man has no justification for longer living unto himself alone. Nor can he find excuse in pleading "human nature" in this light. For this disorder is not of human origin. Rather is it of a world lower than the animal. This is because man has been endowed with a power to know the Divine, while the animal does not possess that power. Man is responsible, the animal is not responsible since it has no means of knowing God.

Humanity Bows Before a Usurping Sovereignty Indeed, Nature herself, is "unin-

formed of God, the Almighty." By surrendering, therefore, to the natural law, humanity has accepted the sovereignty of a blind and unintelligent force. Reflect, then, upon this word from the Hidden Words of Bahá'u'lláh (from the Arabic, No. 13)—

"O Son of Spirit! I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I moulded thee, *how dost thou busy thyself with another?* Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting." (Italics ours.)

This moving appeal is directed to the slumbering spiritual consciousness of humanity, to that capacity within with which the world of nature has no part, to the human reality itself, a reality that transcends Nature and is destined to achieve sovereignty over her, even as today she has been permitted to usurp sovereignty over a being superior to her both intrinsically and innately. Ignorance of this supreme fact has humbled and retarded the race. But the hour has arrived when this tyranny is to be conquered. Happy are they who awakened to the divine gifts of nobility, spiritual wealth, knowledge, and love that have been deposited within them, and gird up their loins to enlist in the army that is gathering to carry the last and strongest redoubt in Nature's dark citadel.

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BAHIYYIH KHANUM*

Thou wert a gleaming chalice
In our darkened night.
Thou wert a flowing river
For our soul's delight.
Thou wert a haven for our Guardian's heart
When it lay bleeding neath a weight of woe.
The worlds of love are but a counterpart
Of all the love which from Thy heart must flow.
The past, the present and the future days
Reverberate with thy immeasurable praise.
This humble homage which we offer thee
Can add no lustre to thy shining tree,
Thou symbol of eternal sanctity.

Philip Amalfi Marangella

Baha'i Summer Colony
Green Acre, Eliot, Maine
July 23, 1932

*Daughter of Baha'u'llah and sister of 'Abdu'l-Baha who passed away suddenly in Haifa, Palestine. Memorial services were held for her in all Baha'i Assemblies throughout the world. The story of her beautiful life of service and sacrifice will appear in the September number of this magazine.

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“Consider the human world. See how nations have come and gone. They have been of all minds and purposes. Some were mere captives of self and desire, engulfed in the passions of the lower nature. They attained to wealth, to the comforts of life, to fame. And what was the final outcome? Utter evanescence and oblivion. Reflect upon this. Look upon it with the eye of admonition. No trace of them remains, no fruit, no result, no benefit; they have gone utterly, complete effacement.”

—‘*Abdu'l-Bahá.*

“BE NOT troubled in poverty,” said Bahá'u'lláh, “nor confident in riches, for poverty is followed by riches and riches are followed by poverty, but to be poor in all save God is a wondrous gift.”

How much needed is such a vision in these days of economic loss and despair!

The life of an individual and the life of a nation are both subject to the law of rhythm. Nothing is enduring. Continuous prosperity is no more guaranteed to the individual than continuous sunshine is to the fields and flowers. Above all, we need to realize that nothing can bulwark us against misfortune, not even a large bank account.

There is nothing more fallacious in giving one a sense of protection against the universe than the accumulation of property. So much security, so much ease of living does this bring the individual that there seems no need of considering any other power in the universe. The limitless wealth that flows from capital, more than can be consumed in personal needs, seems a fortress as stalwart as the Rock of Gibraltar.

Yet in recent times we have seen such financial fortresses crumble into ruins before the attack of new

economic forces as unexpected as they were irresistible in their destructive violence. Where now is the proud power of these fortunes?

It is at such time that one feels the need of turning to a higher Power. It is then that one realizes that ‘God is All-possessing;’ that all existence flows through His hands; that nothing is owned by us, nothing is guaranteed to us, nothing can be grasped and seized and permanently held by us. That is the first great lesson to be learned from the colossal economic distress which is today pervading the world.

ANOTHER MORE brightening thought to which we may turn from the melting away of wealth into airy nothingness is the realization that *true wealth lies not in income or accumulated property, but in the ability of the individual to express himself creatively.* Those who have courage, willpower, initiative, trained ability, and power of accommodating themselves to circumstance, carry with them their fortune. All that has availed them to succeed in the past still resides with them. Their capacity to wrest a living from the universe is undiminished. With the application of ingenuity to

circumstance, some way can be found of getting out of every difficulty.

BUT PERHAPS the most important lesson of all to be learned in this economic depression is the lesson of frugality.

We Americans have been living in such a consciousness of prosperity for years that we have formed very extravagant habits. To be seen to practice economy and frugality has seemed a demeaning evidence of lack of success. Fine clothes, new accoutrements of the home, lavish expenditure for showy standards of living,—these were what everyone was seeking to demonstrate. Extravagance was the rule of the day. Many were living beyond their income and straining every nerve to earn sufficient to meet their obligations. And it even was made to appear that lavish expenditure was the road to universal prosperity.

What a remarkable transformation has now taken place in our consciousness! Just the opposite state of mind now exists. People refrain from buying anything unless they are in absolute need of it. They wear their old clothes, use their old automobile, they content themselves with existing equipment, they practice economy in every way possible. And because everybody is doing it, no one feels ashamed. Thus frugality, which was a disgrace at the heyday of our prosperity, now appears a virtue and is being practiced through necessity by every class in every section of the country.

What is the essential virtue of frugality? It is this, that it tends to counteract the incessant and un-

satisfiable striving for the accumulation of material things and enjoyments. Once the individual starts on the road of accumulation of wealth and property, there is no end to the strain and effort. This striving to enrich oneself and to better one's standard of living has a certain definite advantage in the way of progress, both of the individual and of society. On the other hand, when carried to excess as of late in America, it has one deep-seated fault which is the greatest weakness in the structure of our civilization. That fault is the continuous fever of unnatural and excessive effort. There is a limit to the strength of every individual; but greed for prosperity knows no limits and puts a pressure upon the individual which tends to force him beyond his powers.

THERE IS only one thing that can put a stop to this eternal and agonizing striving—that is the contentment and economy of the simple life.

The psychology of contentment, of simplicity, of the moderation of desire, lies at the heart of every great religion. "Content thyself with but little of this world's goods. Verily economy is a great treasure," says 'Abdu'l-Bahá. And again, "Economy is the foundation of human prosperity. The spendthrift is always in trouble. Prodigality on the part of any person is an unpardonable sin. The fewer the habits, the better for the man. It is a divine virtue to be satisfied with very few things. . . . How complex is the life of the present age and how much more complex we are making it daily! The needs of humanity seem never to come to an

end. The more men accumulate the more they want." "Contentment is real wealth. Contentment is the creator of happiness. When one is contented he does not care either for riches or poverty. He lives above the influence of them and is indifferent to them."

INDUSTRIALISM, as it developed in America was certainly moving far away from this idea of simplicity and economy. Not only were Americans urged and induced by clever advertising to buy new inventions for their comfort or pleasure, but manufacturers conceived the idea of frequent changes of style and color in order to induce the consuming public to replace articles long before they were worn out. In that way new clothes, cameras, fountain pens, automobiles, and what not, could be made to appeal to those who already possessed articles in these lines in perfect condition with years of use still in them. If this sort of thing was to go on, what would be its limits? Plainly there are no definite limits to this mad race for extravagant novelty.

The fault in this economic system is two-fold: first, of destroying the simplicity and contentment of daily life; and secondly, of forcing the wage earner, the income producer, to work beyond his powers for the satisfaction of his own wants and those of his family. Hence the break-neck speed of modern economic life; the strain, the nervous breakdowns, the premature deaths; the hectic quality of life; the unnatural and unwholesome amusements sought by diseased souls strained beyond endurance and incapable of refreshing themselves by

means of normal relaxation and recreation.

The life of the Orient, meanwhile, has been the very antithesis of western industrialism. Oriental civilization has had the deep-seated fault of stagnation, as bad in one extreme as America is in the other; but her virtues are simplicity, contentment, frugality, and an easy-going tempo in the daily life which enables the individual to enjoy living even in the midst of his work. I have personally witnessed this and admired it in the Oriental life—the way in which the Oriental lives above his work, is master of it rather than being mastered by it.

THERE ARE two different uses that can be made of machinery, with its vast saving of production-time and its manifold extension of manpower. Either this new economy in time and energy can be applied to the benefit of the worker in the way of reducing the hours and strain of his daily labor, or it can be applied to the benefit of the manufacturer in the way of producing more goods. The latter is what has taken place. True, the hours of labor have been curtailed somewhat, but the tempo has been increased to such an extent that in many industries today, especially along lines of mass-production, the workman is absolutely exhausted at the end of the day's work. Even seven or eight hours of work at such a pace has been enough to strain the nervous system and to sap the vitality.

Under such a system an immense amount of goods is created which the workman as consumer is persuaded to buy. His desires are whetted; and as his wages are high he buys many things, some of which

he needs, and some of which he does not need. Thus we have become economic slaves with no time to lift the head, to gaze at beauty of landscape, to enjoy the things God gives us freely; no wholesomeness left in us for the realization of life as a daily blessing.

NOW DESTINY is leading us to another type of living which enforces leisure—time to think and reflect, time to see the meaning of life. We are learning new habits. We find how easily we can do without things we have always wanted, how contented we can be with simplicity of living provided all about us are obliged to live under that same law of frugality.

This economic adversity has struck the West just in time, it would seem, to save the East from the infection of modern industrial fever. What a pity it would have been had Asia too succumbed to the mad chase for material goods, abandoning its age-old wisdom and serenity of living! But now the East has the laugh on us. "Where is your vaunted prosperity?" it can

say. "To what has your industrialism led? Your super-human efforts, your exhausting toil, your stress of life, your mad rush in subway and elevated trains,—where have they got you to? With all your wonderful machinery and speedy methods of production and transportation, you have now neither happiness nor wealth."

The secret of the ideal civilization is the coalescing of these two diverse points of view, Occidental progressiveness and Oriental tranquility. America today is much more ready to accept the simple and serene life of the East than ever before in its history. We are having a practical course in the philosophy of living, a course which Destiny has introduced by means of the present chaos and distress.

There is one department of life where we can always enrich ourselves, and where outward misfortune is a cause of greater inward activity,—that is on the plane of thought and spirit. Herein the East can be our guide, with its eternal truths that lead to wisdom and serenity.

"The honor and exaltation of man must be something more than material riches; material comforts are only a branch, but the root of the exaltation of man is the good attributes and virtues which are the adornments of his reality . . . Heavenly teachings applicable to the advancement in human conditions have been revealed in this merciful age—the divine remedy for all human ailment . . . Shall we pursue the phantom of a mortal happiness which does not exist or turn toward the Tree of Life and the joys of its eternal fruits? . . . Let us pray to God that the breath of the Holy Spirit may again give hope and refreshment to the people, awakening in them a desire to do the Will of God."

—'Abdu'l-Bahá

NABIL'S UNIQUE NARRATIVE

BERTHA HYDE KIRKPATRICK

In the article which follows the author has set forth some of her impressions of Nabil's most sacred and thrilling history of the Dawn of the Bahá'í Faith now in book form under the title "The Dawn-Breakers." This unique story of martyrdom, persecution, extreme devotion and sublime faith surpasses anything in all the history of divine religions. The story is of such supreme importance that many have been invited by the Editors to record their impressions in articles which will appear from month to month.

I AM preparing you for the advent of a mighty Day." These words are among those addressed by the Báb to the *Letters of the Living** when He sent them out as "witnesses of the Dawn of the Promised Day of God." In *The Dawn-Breakers* we have the history of the first nine years of that "advent of a mighty Day"—the record of the deeds of the "witnesses of the Dawn of the promised Day of God." A wonderful record it is of those chosen heralds of a New Day who, faithful to the commands of the Báb, "with steadfast feet and sanctified hearts", scattered throughout the length and breadth of Persia to "raise the call that the Gate to the Promised One has been opened, that His proof is irrefutable, and that His testimony is complete." No obstacles were great enough to lessen the determination or dull the ardor of those souls enthralled and enkindled by the love of God.

Nabil's Narrative has long been an authority for the early history of the Bahá'í Movement but until recently has been accessible only to those who read Persian. Now Shoghi Effendi has rendered the first part into English under the title, *The Dawn-Breakers*. The importance of this work can hardly be overestimated and will be better

understood by the world at large as time goes on.

The introduction takes us so directly into the spirit of the book and the purpose of the author that it seems fitting to quote the first page:

"The Bahá'í Movement is now well known throughout the world, and the time has come when Nabil's unique narrative of its beginnings in darkest Persia will interest many readers. The record which he sets down with such devoted care is in many respects extraordinary. It has its thrilling passages, and the splendour of the central theme gives to the chronicle not only great historical value but high moral power. Its lights are strong: and this effect is more intense because they seem like a sunburst at midnight. The tale is one of struggle and martyrdom; its poignant scenes, its tragic incidents are many. Corruption, fanaticism, and cruelty gather against the cause of reformation to destroy it, and the present volume closes at the point where the riot of hate seems to have accomplished its purpose and to have driven into exile or put to death every man, woman and child in Persia who dared to profess a leaning towards the teachings of the Báb.

"Nabil, himself a participant in some of the scenes which he recites,

*First disciples of the Bab.

took up his lonely pen to recite the truth about men and women so mercilessly persecuted and a movement so grievously traduced. He writes with ease, and when his emotions are strongly stirred his style becomes vigorous and trenchant. He does not present with any system the claims and teachings of Bahá'u'lláh and His Forerunner. His purpose is the simple one of rehearsing the beginnings of the Bahá'í Revelation and of preserving the remembrance of the deeds of its early champions. He relates a series of incidents, punctiliously quoting his authority for almost every item of information. His work in consequence, if less artistic and philosophic, gains in value as a literal account of what he knew or could from credible witnesses discover about the early history of the Cause."

In order to furnish a proper background for the reading of this history much of the introduction is taken up with giving a "lifelike and vivid if unlovely picture of the Augean conditions which the Báb had to confront when He inaugurated the Movement in the middle of the nineteenth century. "For", as Shoghi Effendi further says, "it is not easy to follow the narrative in its details, or to appreciate how stupendous was the task undertaken by Bahá'u'lláh and His Forerunner, without some knowledge of the condition of church and state in Persia and of the customs and mental outlook of the people and their masters." The chief authority of the translator for a picture of these conditions is Lord Curzon, from whose scholarly work, "Persia and the Persian Question," extensive excerpts are

made. Ample footnotes throughout the text from other western authorities serve to corroborate Nabil's statements or render sidelights on them.

The Báb,—“The saintly, heroic figure of the Báb, a leader so mild and serene, yet eager, resolute, and dominant”—is, of course the central personality in the narrative. One must read the pages in order to have anything like an adequate idea of His character, His determination so indomitable that no persecution could swerve Him from His chosen course; His loving kindness, so gentle and winsome that again and again His guards and keepers, chosen for their hard and unyielding characters, became His humble worshippers, His willing servants. The little glimpses of His family life, the loving relations with His friends touch us and we feel grateful for the few weeks of quietness and peace which He spent in the home of His maternal uncle prior to His going forth to face the years of persecution and His manifest destiny. Can anyone doubt, as he follows the events of those fateful six years and comprehends the undying steadfastness with which He inspired His followers, that this kingly yet submissive young man Whose foes became His friends and to Whose commands even His enemies conformed was indeed the “true One from God?”

One by one the *Letters of the Living* attained their hearts' desire in the meeting of the Báb. The meeting of Quddus, the Last Letter, is thus told by Nabil:

“One night, in the course of His conversation with Mulla Husayn, the Báb spoke these words: ‘Seventeen Letters have thus far enlisted under the standard of the Faith of God. There remains one more to complete the number. These *Letters of*

the Living shall arise to proclaim My Cause and to establish My Faith. Tomorrow night the remaining Letter will arrive and will complete the number of My chosen disciples'.

“The next day, in the evening hour, as the Báb, followed by Mulla Husayn, was returning to His home, there appeared a youth dishevelled and travel-stained. He approached Mulla Husayn, embraced him, and asked him whether he had attained his goal. Mulla Husayn tried at first to calm his agitation and advised him to rest for the moment, promising that he would subsequently enlighten him. That youth, however, refused to heed his advice. Fixing his gaze upon the Báb, he said to Mulla Husayn: ‘Why seek you to hide Him from me? I can recognize Him by His gait. I confidently testify that none besides Him, whether in the East or in the West, can claim to be the Truth. None other can manifest the power and majesty that radiate from His holy person’. Mulla Husayn marvelled at his words. He pleaded to be excused, however, and induced him to restrain his feelings until such time as he would be able to acquaint him with the truth. Leaving him, he hastened to join the Báb, and informed Him of his conversation with that youth. ‘Marvel not,’ observed the Báb, ‘at his strange behaviour. We have in the world of the spirit been communing with that youth. We know him already. We indeed awaited his coming. Go to him and summon him forthwith to Our presence.’ ”

At the time of his meeting with the Báb, Quddus was twenty-two

years old. So severed he became and so inspired that one of his followers believed him to be the Promised One. Five years later, after the capture of the fort at Shaykh Tabarsi he joyously surrendered his life.

Quddus is but one of the hundreds of the *Dawn-Breakers*, many, many of them youths, who gladly, yes, eagerly, offered their lives as witnesses of the New Day which the Báb ushered in. Their untold sufferings and their terrible persecutions can but strike horror and sadness to our hearts. Yet, even while we read of their afflictions, their joy becomes contagious, their triumphs more real than their sufferings, and their absolute assurance of the reality of the Dawn of this long foretold Day becomes a tremendous incentive to be partners in their work.

“Who knows”, writes Shoghi Effendi as he closes the epilogue of this book, “but that triumphs unsurpassed in splendour, are not in store for the mass of Bahá'u'lláh's toiling followers? Surely, we stand too near the colossal edifice His hand has reared to be able, at the present stage of the evolution of His Revelation, to claim to be able even to conceive the full measure of its promised glory. Its past history, stained by the blood of countless martyrs, may well inspire us with the thought that, whatever may yet befall the Cause, however numerous the reverses it will inevitably suffer, its onward march can never be stayed, and that it will continue to advance until the very last promise, enshrined within the words of Bahá'u'lláh, shall have been completely redeemed.”

RELIGION AND SOCIAL PROGRESS

KEITH RANSOM-KEHLER

This is the third and concluding number in the series of articles written for publication in both The Bahá'í Magazine and the Tokyo Nichi Nichi. The first and second installments were published in the May and June numbers respectively.

Racial
Prejudice

HAVING suggested a basis for religious and nationalistic harmony there still remains a very lively source of misunderstanding and conflict in the racial prejudices that separate mankind. Fortunately the youth of the world is not yet inured to the blindness and folly of racial antagonism. Exchange professors and students, enormously increased travel, the radical conclusions of anthropologists and biologists concerning the basic likeness of the races, increasing recognition of the danger to world peace in racial conflicts, as well as the ordinary common sense view that any race that has survived the incalculable vicissitudes of history has valuable power and assets that make it worthy of respect: these and other considerations have formed a strong bond of racial amity around the world.

To trace the infiltrations and modifications of the races through migration and admixture is merely another means of telling the story of human progress. The Ainus and Pigmy are illustrations of pure races. Ethnology gives no example of any race that has attained to high superiority without a fecundating contact with those different from itself.

As we know human beings increase in geometrical ratio: we have two parents, four grandparents, eight great-grandparents, six-

teen great-great-grandparents, etc. At this rate, a rudimentary knowledge of arithmetic acquaints us with the fact that by the end of twenty generations, or about seven hundred years, every man has 1,937,152 ancestors; adding another three hundred years, or ten more generations, the total comes to 1,743,643,248 ancestors in one thousand years. Just one generation more, the thirty-first, brings our ancestry to 3,487,286,496 and as there have never been as many people as that on the globe at any time all our hysteria about pure and superior races is not only, in the words of Professor Best, "pure myth, but pure bunk."

That mankind is one great family is common to all religious beliefs. "God made of one blood all men to dwell upon the face of the earth." "Have we not all one Father? Hath not one God created us?" If this view be pressed and humanity be so regarded, we must admit that the more evolved and advanced the organism the more differentiated the organs. Each organ is specialized for its own peculiar function, which cannot be performed by any other organ. The most important contribution to the body is the high degree of distinction in its parts; and so with the great organism of humanity: each race, each nationality has its own peculiar part and function in the development of mankind; due to its differences, no other

can fill that place, no other can perform that service.

The growing interdependence of mankind, his increasing enlightenment, his ever-widening acquaintance with other peoples and races, as well as the social security of a better understanding, are once more reviving the old religious sanctions of universal brotherhood and increasing human sentiments of goodwill and sympathy.

The special gift deposited in each of the so-called races (for ethnology has not accepted the idea of a basic difference) is of enormous value and advantage to the welfare and advancement of the organism of humanity; therefore racial differences should never be discredited, but enthusiastically fostered and developed. The recognition of those superiorities possessed by each of the races constitutes a basis whereon racial enmity may be annulled; for the conquest of prejudice is fundamental to any lasting solution of human problems.

**Economics
and the
Baha'i
Solution**

The day has passed when one must speak with bated breath of the existing economic structure as a sacrosanct institution derived from God.

The educated youth of every land are studying economics and freely discussing the fallacies, inadequacies and failures of the present system. In this world-wide depression capital and labor alike are suffering from the deficiencies of our economic practice.

The spectacle of 355,000,000,000 bushels of excess wheat in the world with millions of people undernourished and starving; virgin products and raw materials going to waste

while the nations suffer from unemployment; low wages prohibiting distribution and consumption, upon which economic welfare depends; these and many other pressing problems are challenging the attention of statesmen, economists, manufacturers, laborers, farmers, everywhere.

Whatever the world's political status we are obliged to recognize that it is an economic unit; no nation today can solve its economic problem independently.

With the establishment of an International House of Justice along the lines previously suggested, these pressing economic problems could be solved for the whole world. There could be, for example, an international control of the food supply, a stabilized international currency, equitable distribution and administration in matters too far-reaching for local control.

Since the earth is the basis of wealth, and food the necessity for human welfare any solution of the economic problem would start with the farmer. If he were permitted to pay his taxes either in money or in kind the produce could be distributed by the community authorities to those points where it was most needed thereby bringing the best price. For this purpose a common storehouse would be required, such for example, as the Canadian farmers used in their Wheat Pool. A competent secretary to control this storehouse would levy a graduated tax, those producing the most paying perhaps, a fifth, while those producing little would be tax-exempt. Those producing less than their requirements would be assisted from the common store to the extent of their legitimate needs.

There should be several sources of income locally: taxes on animals, wealth without inheritors, a portion of the mines, and so forth; while the common treasury would have to pay from its revenue running expenses, such as public safety, hygiene and the like; its national tax, support of an orphanage, a hospital, the poor relief already mentioned and education. Thus this most fundamental of all public services would be removed from politics and expediency.

Economists say that the world is suffering from under-consumption of both men and materials. If every man labored there would be no drudgery. If all men worked consumption would be universal and leisure a common benefaction. In a well ordered world there would be no idle rich and no idle poor.

The yawning gulf between capital and labor cannot be spanned through wages: the time will never come when the laborer will be satisfied with his hire. The abolition of wages and the substitution of profit-sharing would obviate this fundamental source of disagreement. Then if each workman became a stockholder in the business for which he worked he would give to it his utmost loyalty and effort. Such a plan would not work satisfactorily unless it were universally adopted.

With every man working and every man owner in a business everyone would then become both a capitalist and a laborer: the wide divergence existing between them would by this method be bridged.

Under international direction, strong laws could be made to protect the capitalist from heavy losses and the laborer from want. A

form of will redistributing wealth with every generation would safeguard society from the concentration of capital in the hands of the few.

With such a plan as given in this and the preceding article the sabotage that the nations of the world are now practicing on the economic machine would cease.

Bahá'í History and Teachings The program for social advancement and world betterment outlined in previous articles constitute part of the plan of Bahá'u'lláh, Founder of the Bahá'í Cause, for the solution of human problems.

Born near Tihrán, Persia in 1817, a descendant of the ancient royal dynasty, He passed from this world a titular prisoner in the penal colony of 'Akká, Palestine, in 1892. He spent forty years in exile and in prison for promulgating universal peace and human brotherhood.

In addition to the religious, racial, political and economical reconciliation already briefly described in this series, He has laid down as principles essential to human advancement: the independent search for truth, whereby we will free ourselves from ancient dogmas, inhibitions and superstitions in our investigation of reality; accord between religion, science, reason, and the abandonment of belief contrary to established proof; universal education; a universal auxiliary language; the equality between men and women; and, fundamental to all advancement, the conquest of prejudice.

It is important to note that all of the great principles laid down by Bahá'u'lláh were enunciated between 1844 and 1866, long in ad-

vance of their general acceptance. Today many of them seem commonplace, but when we recall that they were set forth in central Asia, from sixty to eighty years ago, we realize how challenging they were.

How are we to account for the fact that Bahá'u'lláh formulated His program long in advance of its acceptance if not on the basis of an innate knowledge, power and influence on His part? Everything that He suggested is today, two generations later, being agitated as necessary to advancement and security. But when He called for peace in 1869 a disarmament conference would have been an impossibility. Peace was certainly not a new idea; it had been in the world for centuries; however its general pursuit did not start until long after Bahá'u'lláh had incorporated it into His plan, together with the Court of International Arbitration, which was first founded thirty years later at the Hague.

When Bahá'u'lláh called for universal education the rulers of the world prided themselves in keeping their subjects in ignorance; but today education is the ideal of every civilized government.

In Persia in 1844 the Báb, Who foretold the coming of Bahá'u'lláh, announced the era of the equality between men and women: its fulfillment since that time has been phenomenal.

When Bahá'u'lláh spoke of reason and science as supporting true religion Darwin and Huxley were being denounced as destroyers of faith. Today Eddington, Pupin, Milliken and other great scientists declare materialism much too fantastic for science.

It is unnecessary to continue this form of argument for it is self-evident that the whole Bahá'i program was formulated by Bahá'u'lláh long in advance of its agitation or adoption in the world.

Obedience to Government 'Abdu'l-Bahá, son of Bahá'u'lláh, and Co-founder of the Bahá'i Movement, says to His followers: "It is incumbent upon you to be submissive to all monarchs who are just and to show your fidelity to every righteous king. Serve ye the sovereigns of the world with utmost truth and loyalty. Show your obedience unto them and be their well-wishers, without their leave and permission do not meddle with political affairs; well is it with them that act accordingly."

The sane and noble plan given by Bahá'u'lláh to emancipate us from our present difficulties is a plan that would have to be voluntarily and peacefully embraced, in order to establish its glorious results.

The Bahá'i Movement, numbering many millions of followers throughout the world, has for its immediate objective the fostering of love and good-will among mankind. Representatives of every religion, every race, every nationality, every social class, every degree of humanity from the lowest unto the highest are daily swelling our numbers and enhancing the prestige of peace and of brotherhood in the world.

Hereditary animosities, age-old enmities, apparently insurmountable barriers are being abrogated and forgotten under the compelling influence of these mighty teachings of Bahá'u'lláh. To Bahá'is, this

practice of world friendship, is not a mere wistful idea; it is the common basis of everyday life.

The world is full of societies and movements, some working for peace, some for the advancement of women, some for the solution of the economic problems, some for education, some for a universal language, some for racial amity, some for brotherhood and understanding: but the Bahá'í Cause is the only one that combines all of these objectives under the guidance of Bahá'u'lláh Who first compiled the all-inclusive program from which each in turn, has sprung.

The following words of Bahá'u'lláh are recorded by Prof. E. G. Browne of Cambridge University who visited Him in 'Akká in 1889:

“We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer up of strife and sedition worthy of bondage and banishment . . . that all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled. . . . So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the ‘Most Great Peace’ shall come. . . . These strifes and this bloodshed and discord must cease and all men be as one kindred and one family. . . . Let not a man glory in this that he loves his country; let him rather glory in this, that he loves his kind.”

A PRAYER

O God of glorious eternity,
 Grant me the strength to bear
 Thy message of love
 To all who pass my door.
 Let me chant Thy sacred song.
 Let me voice the dawn of a new day,
 The dawn of brotherhood and love that is to be.
 O endow me with the power to banish the woes
 Of darkness and the spiritual blindness
 From the sad eyes of my fellow mortals.

—John Marlowe

MENTAL HEALTH AND THE NEW WORLD ORDER

GENEVIEVE L. COY, PH.D.

In the first installment of this very helpful series, published in the June number, the author defined briefly and clearly a mentally well person and what constitutes mental health, also detailing certain attitudes which must be avoided by one seeking a fully integrated personality. In this second installment she continues her suggestions and statements along lines of positive effort in this direction. The concluding number will appear in the September issue.

THE first disintegrating factor previously defined is fear, and the second is the attitude of seeing oneself as the most important person in one's environment. Both of these disintegrating attitudes can be avoided by a wise training in the first four or five years of life.

3. One of the most insidious causes of mental illness is the one which psychologists describe as the "feeling of inferiority". This is due primarily to a consciousness of a gap between one's judgment of one's own abilities, on the one hand, and one's ideals, on the other. The individual sees so much that needs to be done, so much that he *would* do, and yet feels himself utterly inadequate for the task. This experience comes most often to the fine and intelligent person. Instead of whole-heartedly doing the best he can, he spends part of his time and energy in worrying because he cannot do more. Because this person is usually sincere and intelligent, he can often be helped to overcome this feeling. Let us say to him, "learn to judge your abilities objectively. What things can you really do well, as judged by what you have actually accomplished? Are you perhaps trying to do something for which you are not naturally fitted? Realize your own limi-

tations frankly and willingly. We cannot all be musicians, or artists, or financiers. Only one man in a thousand is a genius in any one field of endeavor. But you do have some ability with which you can serve the world, and in which you can develop happy efficiency. Find the thing you can do best and then use that ability to the full. All that you have a right to expect of yourself is that you shall do your best. It is also important to realize that many other people feel as distrustful of themselves as you do. Find such people, try to help them, appreciate their work,—and so in helping them, forget your own feelings of inferiority. If you spend much of your effort in worrying about how far you fall short of your ideals, you will waste your energy, and one bit in the great pattern of the world's life will be missing or will be incomplete. Use all your sincerity and intelligence to discover what that bit is to be, and then whole-heartedly set yourself to do it."

4. There is a fourth factor in mental health which overlaps somewhat on the two preceding. This is the presence of a *sense of humor*. The lack of this often comes from failing to see life in a true perspective. The man who feels that all

his world revolves about himself seldom has a true sense of humor. He may laugh at a joke, as long as he is not the cause of it, but he is too self-centered to laugh at himself. Without the ability to laugh at oneself there can be no complete mental health. Perhaps some people are born with a predisposition toward that happy balance of knowing when to take life very seriously and when to take it lightly. Perhaps training and experience in early childhood are the most important factors in developing this kind of perspective on life and on oneself. It is certain that even in the over-serious adult a sense of humor can be developed. It is not an easy thing to do, and it implies a change of attitude toward oneself. Humor is contagious, and the man who desires to cultivate a true sense of it should associate himself with those who already possess it. If he is not an utterly self-centered person, he will soon find the wise laughter of his friends suddenly bursting forth upon his own lips. A "good laugh" is one of the best ways of releasing physical and emotional tension, and to know how and when to indulge in it is a sign of true wisdom.

When the Bahá'ís were first imprisoned in 'Akká, under conditions where even decent food and water were lacking, Bahiyyih Khanum, the daughter of Bahá'u'lláh, laughed so much that her father sent word to her, "You must not laugh so much. If the guards hear you they will think you are mad, to laugh under such conditions." Yet who can doubt the fundamental sanity of one who saw the need of humor in such difficult circumstances?

5. *Failure to face reality* is a fifth cause of division in the personality. One of the clearest examples of this is to be found in the "dreamer", the person who plans wonderful things, but never seriously tries to accomplish them. We all have acquaintances whose conversation is full of grandiloquent promises of the things they are "going to do", but how seldom do they take the necessary first steps in the attaining of their desires! Others sit in seclusion, dreaming of a new world in which ideal conditions shall prevail for all mankind, but say, "It is hopeless to do anything now. See all the corruption in the world! *Why* was I born in such a wretched age?" They fail to realize that the man who really desires a new world will set himself to understand the causes of present evils, and will then *go to work* at some point where it seems possible to begin to remake life in the pattern of his ideal.

In this matter, as in others we have mentioned, much can be done for the building of mental health by the proper training of young children. Even very little boys and girls can be allowed to plan how part of their day is to be spent. When the plan has been made by the child and has been accepted by him, then the adult who is guiding him should kindly and firmly insist that the plan be carried to completion. As he grows older, he can plan more and more of his own activities, and become increasingly responsible for completion of the "work" he has set himself. In the best of modern education for young children the importance of the development of such habits is understood and utilized. In a group of

five-year-olds, the teacher may say to a child, at the end of the morning, "What was it you planned to do today? You were going to paint a picture of a boat? May I see your picture? You didn't do it? But that was what *you* planned to do. And here we always finish our plans. I think you must stay here and finish your work, while the other children go to the assembly." A child who has thus been taught that activity *must* follow planning runs much less danger of becoming an adult "dreamer" than does the boy who is allowed to go aimlessly from one amusement to another.

Another type of failure to face reality is found in the man who has developed a fairly comfortable routine of working and of recreation, and who is perfectly contented if no one disturbs his pattern of living. The world about him may go through cataclysmic changes, but he sees only the familiar limits of his daily runway. He is the one

who says with deep feeling, "The old ways are good enough for me." He is sodden in routine, and the changing realities of great world movements are, at most, merely an annoying murmur at his horizon's rim. Arthur Christopher Benson has said, "The base, the impure desire is only the imperfect desire; if it is satisfied, it reveals its imperfections, and the soul knows that *not there can it rest.*" The person who is sunk in routine, desires only to rest in it, and he has lost the urge to growth, which is the necessary condition of life.

The man who desires mental health must face the realities of life, —those within his own nature, and those in the outside world. Having thus frankly taken stock of conditions as they are, he must find his own part in the world's work, and give all his energy and ability to building his bit in the ideal structure of the world tomorrow.

(To be continued)

"The Revelation of Bahá'u'lláh contains all the great laws and principles of social government. The basis of God's perfect laws is love for humanity and help for human needs. If all people followed this Revelation the masses would be immeasurably uplifted and the Cause of God glorified. This development of humanity will be gradual, not sudden. It will surely come to pass: it is impossible to swim against the current of Niagara. Teaching the Truth is like building bridges by which humanity may cross over the current which threatens."

—'Abdu'l-Bahá




Some of the several hundred Bahá'ís in attendance at the Annual Feast in commemoration of the visit of 'Abdu'l-Bahá to West Englewood, N. J. in 1912. (See opposite page).

THE SOUVENIR OF 'ABDU'L-BAHA

ALLAH K. KHAN

"Consort with all the people of the world with love and fragrance. Fellowship is the cause of unity, and unity is the source of order in the world."

—Bahá'u'lláh.

N Saturday, June 29th, 1912, Abdu'l-Bahá, while touring the United States on behalf of world peace, expressed a desire to be host to the believers of the New York metropolitan area. The friends suggested West Englewood, N. J., where there was already a small group of Bahá'ís who could accommodate the large number which were expected. All day people kept arriving from the neighboring towns to share in the great feast at which 'Abdu'l-Bahá would be host. After the material feast, He gave a wonderful talk in which He said, "The efficacy of such meetings as these is permanent throughout the ages. This assembly has a name and significance which will last forever. Hundreds of thousands of meetings shall be held to commemorate this occasion, and the very words I speak to you today shall be repeated in them for ages to come." *

Every year since then, on the last Saturday in June, and in fulfillment of the implied command of 'Abdu'l-Bahá, the friends have gathered in increasing numbers on the beautiful grounds surrounding Evergreen Cabin to commemorate that wonderful visit. This day has become the great day for West Englewood, not only for the Bahá'ís, but for the whole town. Everyone, it seems, has caught the spirit that is manifested there. Everyone who comes is impressed with the variety of

people present. One local paper reporting the event said, "Bergen County has never had such a cosmopolitan crowd gathered together for the spread of peace and brotherhood."

This year the occasion was truly magnificent—unique, both numerically and from the point of view of the variety of people that were present. Over four hundred people and a dozen nationalities were represented—American, Canadians, Africans, Chinese, Koreans, Syrians, Armenians and Persians, Germans, French, Italians, Russians and other European nationalities, as well as all the different faiths—Buddhist, Jewish, Muhammadan, every denomination of Christianity, and the Bahá'í faith which accepts the truth in all religions. All were interested in one ideal,—peace and brotherhood; all imbued with the Spirit of the New Age, listening intently to the speakers on the afternoon and evening programs.

THE PROGRAM itself was of a high order. Mr. Horace Holley, Secretary of the Bahá'í National Spiritual Assembly was the first to speak. He showed the fallacy of the antagonistic economic theories now prevalent, and pointed out the need of love for one another as the sole solvent for this terrible disease of the body politic caused by human greed and selfishness.

*Promulgation of Universal Peace, p. 209.

Mrs. Marie B. Moore, a teacher in the Ethical Culture Society School in New York, read the talk of 'Abdu'l-Bahá given in West Englewood in 1912, in which He called us to unity and helpfulness toward one another:

"You must become of one heart, one spirit and one susceptibility. May you become as the waves of one sea, stars of the same heaven, fruits adorning the same tree, roses of one garden; in order that through you the oneness of humanity may establish its temple in the world of mankind, for you are the ones who are called to uplift the cause of unity among the nations of the earth You must be exceedingly kind and loving toward each other, willing to forfeit life in the pathway of another's happiness. You must be ready to sacrifice your possessions in another's behalf. The rich among you must show compassion toward the poor, and the well-to-do must look after those in distress."*

Although not on the program, Mr. H. K. Tong, the manager of a syndicate of Chinese newspapers, some of which are in English, was asked to say a few words. He told of his contacts with the Bahá'ís in China, Europe and America, and said that the teachings of Bahá'u-lláh would help to bring order in China and establish her again as the peace-loving nation that she has always been.

Mr. Mountfort Mills, who happened to be present and who had just returned from Europe where he had been busy meeting world delegates at the Disarmament Conference, and presenting to them the Bahá'í ideals of peace, upon hearing Mr. Tong, recalled the statement of 'Abdul-Bahá about China which was made to him in Central Park, New York City in 1912. He had been walking with one of the Persian friends, a few feet behind 'Abdul-Bahá Who wanted to be

alone. Suddenly 'Abdul-Bahá stopped, turned around and told Mr. Mills that if the Chinese did not receive the Message of Bahá'u-lláh, they would become the greatest military power on earth. Then He left them without another word and continued His solitary walk. Mr. Mills said that he did not realize the significance of that statement until now, when the words spoken by Mr. Tong, in combination with the recent developments in China, revealed in full the prophetic force behind that utterance; and he expressed the hope that China would be awakened to the reality of her mission in the world.

Dr. Genevieve Coy of Columbia University, who for a short time was in charge of the Tarbiat School in Tihrán, Persia, was the last speaker of the afternoon. She spoke on the ever present desire of man to search for *reality*, through nature, science, philosophy—and above all, through the Prophets of God.

After the afternoon meeting the people gathered informally for two hours to get really acquainted, some to greet old friends, some to welcome new ones, some to answer the questions of new seekers as to the basis of Bahá'í Teaching that is capable of creating true love and harmony among such varied groups.

THIS SOUVENIR was a day of surprises. An unexpected pleasure was the arrival of Mrs. Fred Schopflocher of Montreal, Canada, who had a short time ago returned from a world tour in the interest of the Bahá'í Cause. She showed some pictures which she had taken of

*Promulgation of Universal Peace, pp. 209 and 210

the holy places of the world to the interest and delight of the great number who remained for the evening meeting. There were pictures of people, both young and old, in India and Burma, Malay and China, who are followers of the universal teachings of Bahá'u'lláh. The pictures of the holy shrines of Christianity and Islam and of the Bahá'i Faith, especially the Shrines of the Báb, Bahá'u'lláh and 'Abdul-Bahá were of interest. She showed the prison where the Founders of the Bahá'i Faith spent most of their lives, from which Bahá'u'lláh wrote those famous Epistles to the kings and rulers of the earth in 1868, when He summoned all mankind to follow Him as the Guide to the Most Great Peace.

THE CULMINATION of this great day was reached when Mr. Hooper Harris of New York City gave the Message of Bahá'u'lláh. He compared briefly but with great vigor the origin of Christianity with that of the Bahá'i Faith, and showed

how this Cause is putting into operation the laws which Christ brought into the world nineteen hundred years ago.

In every respect the Souvenir this year was a great success. The weather was almost perfect. The audibility of the speakers had never been better, because, as a result of the foresight of the West Englewood Bahá'i Assembly, a series of amplifiers had been placed in convenient places so that all could hear every word distinctly. The surrounding grounds were as always beautiful, and the music rendered by true artists inspiring. The people went away full of joy and thankfulness that Bahá'u'lláh had left a group here in West Englewood as well as in hundreds of other cities throughout the world, who are earnestly working for peace—peace between races, peace between nations, peace between classes, and peace between religions—in other words, peace in the hearts of the people of the world.

“That the Cause associated with the name of Bahá'u'lláh feeds itself upon those hidden springs of celestial strength which no force of human personality, whatever its glamour, can replace; that its reliance is solely upon that mystic Source with which no worldly advantage, be it wealth, fame, or learning can compare; that it propagates itself by ways mysterious and utterly at variance with the standards accepted by the generality of mankind, will, if not already apparent, become increasingly manifest as it forges ahead towards fresh conquests in its struggle for the spiritual regeneration of mankind.”

—Shoghi Effendi

WHY DO I ESPOUSE THE BAHÁ'Í CAUSE?

CHIKAO FUJISAWA

Address given at the Bahá'í celebration of May 23rd, in Tokyo. Mr. Fujisawa was for three years a member of the Secretariat of the League of Nations in Geneva. Returning to Japan he held the Chair of International Politics in the Kyushu Imperial University for six years.

HERE is no denying that in recent decades, means of communication and transportation have unprecedentedly multiplied and thereby shortened the world distance, so much so that all nations have become increasingly interdependent; their ever tightening bonds of trade and industry, of finance and economics, of agriculture and education have brought us home to an insight that the oneness of the world is a hardly disputable fact, in so far as the material aspects of our civilization is concerned.

Nevertheless, on the other hand, we are witnessing humanity hopelessly in the grip of moral bewilderment, political chaos and class antagonism, which threaten to undermine the very foundations of our civilization. In the face of these actualities, an easy-going popular belief that the realization of economic, financial and technical solidarity of the nations would *ipso facto* give rise to a golden epoch of permanent peace and sincere cooperation among mankind has suffered a miserable shipwreck and proved a naive illusion. The world war and the post-bellum international complications specifically bear witness to this blunt realism of our day. Indeed, in attempting to combat the social maladies, a variety of ingenious remedies have been proposed such as socialism, communism, bolshevism and fascism, but

they have after all fallen far short of the final solution of the problem concerned. It is a sad story that Soviet Russia, ever boasting of eradicating the evils attendant upon capitalism, has achieved hitherto nothing else than the restoration of a slavery regime, and will, in case of her glaring triumph, plunge humanity for ever into the abyss of despair and horror.

IN A WORD, the unifying tendency of our modern material civilization could not automatically call into existence the spiritual and moral unity of mankind. This is a great lesson fought with far-reaching consequences and which we should take to heart very seriously.

How then is this outwardly somewhat paradoxical phenomenon to be accounted for? As for me, I am persuaded after a prolonged meditation that this exceedingly deplorable state of things is primarily due to the ostensible neglect on the part of the leaders of the world of a thorough-going philosophical study of the inner structure of human beings. Mainly, thanks to the sacred scriptures bequeathed by ancient oriental sages, I have come to apprehend that our human consciousness is generally obscured and bemired with the rust of obstinate bias, as well as of shallow preconceptions, in such a manner that the ultimate truth of the universe re-

mains unfortunately shrouded from us. Hence it is only in erasing, so to speak, all this mental rust by means of a deep introspection and strenuous spiritual training that we may attain to the primordial stage of pure consciousness, wherein the light of the Sun of Truth is revealed as on the spotless surface of a mirror.

Consequently, the spiritual process in question is, as it were, a *regress* towards the inmost recess of our hearts, intrinsically opposite to the popular conception of *progress* which implies no more nor less than a mere precipitating advance, not accompanied by any retrospective act of our soul. This is the principal reason why the wonderful progress achieved in the realm of natural science and material technics has had no direct bearing upon the solution of the philosophical problem of subduing, what we may call *ego centrism* whose lamentable rampancy has hindered us so far from bringing about the unity of mankind on a firm moral and religious basis.

FROM WHAT precedes, it becomes now evident that the matter of great urgency for us all is reconstitution of the absolute authority of one single religion to be worshiped by all mankind, irrespective of the diversity of nationalities, races, languages and traditions, because religion is the very key wherewith to disclose the otherwise hidden sanctuary of our genuine heart, through which only we can have communion with God, the Originator of the universe.

Just as the Sun, the image of God the Almighty lavishes upon all creatures and things so benignantly its

ever fostering radiance and helps them to the consummation of their respective natures, so will we human beings in whose purified hearts the omnipresent God comes to dwell, never fail to behave with deep love and overflowing sympathy towards one another since God will infallibly convince us that we are all the offspring of one common stock. From this unshakable belief there will gradually emerge the grand idea of the spiritual unity of mankind.

However, why have the existent religions ceased to play the supreme role of leading us back to the stern presence of God? It appears to me that there are two causes answerable for this visible decline of religions: one is sectarianism which is adverse to the inner nature of religion itself: and the other is the anachronistic narrow-mindedness of religious leaders. For many a century the great religious communities,—Christian, Buddhist, Muhammadan, Hindu and others have not only existed indifferently side by side, but also they have been in constant hostility and strife one against the other. Besides, what has rendered the situation worse is that each of them have become split up into a large number of sects, which are often bitterly opposed to one another. It goes without saying that this phenomenon has considerably discredited the past religions and deprived them of their original spiritual force. Secondly, religious teachers have shown an exceedingly bigoted and narrow-minded attitude towards the achievements of modern sciences and often betray a hardly justifiable disposition in blindly condemning those who wish to refute candidly such a

fantastic story as the passage from the Bible according to which the world was made in six days by the hand of a personal God. It is obvious that true religion will never come into conflict with science, for the plane of the religious world is situated much higher than that of the scientific world. I believe personally that science is not merely reconcilable with religion, but also it should serve as the most powerful means of carrying into effect the religious ideal on earth.

WE HAVE waited long for the advent of a new all-embracing religion which would be able to fittingly meet the requirements of the times, and this ardent desire was at last fulfilled in the person of Bahá'u'lláh, a great modern Prophet Who appeared in Persia sounding His mighty trumpet call to afflicted humanity.

Perusal of numerous Tablets left for us by Bahá'u'lláh has impressed me so strongly with the unusual profundity of His thought and His penetrating wisdom that I could not but feel irresistibly attracted towards His noble Cause.

Bahá'u'lláh's sublime mission was to recover the unity of all mankind through God. He said among other things that of the Tree of Knowledge the All-glorious fruit is this exalted word: "Of one Tree are ye the fruits and of one bough the leaves." "Let not a man glory in this that he loves his country, but let him rather glory in this that he loves his kind." He conveyed the following message with regard to the future of mankind: "All nations should become as one in faith and all men as brothers; the bonds

of affection and unity between the sons of men should be strengthened, diversity of religion should cease and the differences of race be annulled . . . these strifes and this bloodshed and discord must cease and all men be as one kindred and one family."

As a means of promoting religious unity He advocated above all the utmost charity and tolerance as being conducive to overcoming egocentrism of all shades and he earnestly called upon His followers to consort with the people of all religions with joy and gladness. His magnanimity is undoubtedly unique as shown by any great Prophet and is in sharp contrast to the stubborn narrow-mindedness with which other existent religions are generally marked.

In connection with the desirability of stimulating a close cooperation between the Occident and Orient, 'Abdu'l-Bahá refers to the value of modern scientific civilization as follows: "In these days the East is in need of material progress and the West is in need of a spiritual ideal. It would be well for the West to turn to the East for illumination and to give in exchange its scientific knowledge. There must be this interchange of gifts. The East and the West must unite to give to each other what is lacking. This union will bring about true civilization where the spiritual is expressed and carried out in the material."

Thus, the spiritual unity of mankind must first of all be guaranteed and then contemporary material civilization, instead of continuing, as at present, to weigh heavily upon us, will turn out to be the most efficacious device to translate into real-

ity the divine will of the Absolute.

Another distinct feature of the Bahá'í Religion is the absence of any professional priesthood: all Bahá'ís are exhorted to share, whatever their occupation, in the work of teaching the ultimate truth of the universe, according to their opportunities and abilities. We can directly turn to the Divine Manifestations of the Infinite which will unfailingly reveal Itself in the

deepest region of our consciousness. When we all address ourselves un-animously to one Center, then there can be neither moral confusion nor superficial sophistication, and the nearer we all draw to the rallying force of the one Absolute God, the nearer do we draw to each other.

Thus, there is no wonder that the Bahá'í Movement is bound to sweep the most enlightened strata of society in every country.

THE CRIME PROBLEM

WILLARD P. HATCH

*"If the community would endeavor to educate the masses, day by day knowledge and sciences would increase, the understanding would be broadened, the sensibilities developed, customs would become good and morals normal; in one word, in all these classes of perfections there would be progress, and there would be fewer crimes. . . . Therefore the communities must think of preventing crimes. . . ."**

IN the Bahá'í Revelation three things are proved that are fundamental needs in the solution of any problem involving human conduct: these three things are—(a) the existence of a conscious and immanent God; (b) the immortality of the human spirit; (c) the fact that guidance from God, modern and complete, awaits the awakening consciousness of the people.

This article does not seek to prove any of these statements,—that proof is available for anyone who wishes to find it.

Assuming, therefore, as a basic fact that there is one God for all humanity—an all-conscious, omnipotent power, immanent and actively interested in His creation; the Provider for all, the Lover of all; and, assuming the additional basic fact that the human spirit is immortal, the opening question of this paper is as follows:

If the individual members of the human family had the certain knowledge implanted in them from early childhood that eventually they must appear before an all-knowing and just God for judgment, would, or would not, such a fact make a change for the better in human conduct?

The answer is self-evident—it would.

No sane human being would care to do evil if at all times conscious that his or her every act and thought is known and recorded before God and that, sooner or later, he or she would have to reap the consequences of each act.

Also it is clear that a sane and normal understanding can only be based upon a Faith that is founded on reason and conscious knowledge capable of logical proof. Perfect wisdom is perfect sanity and perfect wisdom must be that which

* 'Abdu'l-Baha in "Some Answered Questions, p. 311.

comes from an errorless and all-wise God—as it is written:

“The source of all learning is the knowledge of God, exalted be His Glory, and this cannot be attained save through the knowledge of His Divine Manifestation.”*

Young character is plastic character. Every baby is born innocent, this has been clearly proved. Evil comes after birth, from neglected or wrong training, bad companions, wrong environment. Let the training be good, the companionship proper, the environment right and good results will follow. Habits good or bad, once established are difficult to change.

The present attitude towards crime is to wait until the criminal has committed the crime—then to make use of an expensive equipment to detect, to try, to judge, and to incarcerate the convicted criminal. This incarceration plunges the individual amongst a group of other individuals of like character but of various criminal predilections, where each shares with each his especial branch of criminal knowledge.

In a well-written article in the Los Angeles Examiner for June 12th, 1932, Prof. Francis Sayre, director of the Harvard Institute of Criminal Law, says:

“1 . . . ‘criminal prevention work’ should start from childhood . . .”

“2 . . . we should make the foundation of our penal system rehabilitation. . . .”

Prof. Sayre advocates further a more scientific system of detection and a modernizing, tightening, and speeding up of criminal law procedure but ends his article with this statement: “But the greatest advance of all can be made by attack-

ing crime at its source, through moral instruction of all school children. . . .”

Undoubtedly penal laws of some effective type will be necessary for many years to come, but surely it is possible to conceive of a civilization such as is pointed out in the Bahá'í teachings in which, because of early training in the fear and love of God, a consciousness could be created in which the commission of an evil act would cause remorse to such a degree in the individual as to root out any possibility of its repetition.

Such a consciousness as that mentioned in the preceding paragraph has already been established almost universally in regard to cannibalism.

When asked to explain the difference between material civilization and divine civilization ‘Abdu'l-Bahá replied:

“As to the difference between the natural civilization which is in the present day in force, and the Divine civilization which shall be of the results of the House of Justice. The material civilization prevents and safeguards people from committing evil deeds, through the force of the laws of retaliation and correction. Thus you see how prohibitory laws and rules of correction are constantly in circulation and yet by no means any (adequate) law of retribution is to be found; and in all the cities of Europe and America spacious prison buildings have been founded and established for correcting the criminals.

“But the Divine civilization will so train mankind that no soul will commit crimes except rare individuals, which exception is of no importance whatsoever. Consequent-

*Baha'u'llah in Words of Wisdom.

ly, there is much difference between preventing people from evil actions and crimes through correction and retaliation or through violent punishment, and so training them, enlightening them and spiritualizing them that they will shun crimes and evil deeds without any fear (however) of punishment, prevention or retaliation. Nay they will consider crimes themselves as the greatest punishment and mightiest retaliation, will be attracted to the virtues of the human world and devotedly spend their lives in that which is conducive to the enlightenment of mankind and in spreading qualities acceptable to the Threshold of the Almighty.

“Consequently, consider what a difference and distinction there is between the material civilization and the Divine civilization! The natural civilization prevents men from doing harm and wrong through force and punishment and thus withholds them from committing crimes. But the Divine civilization so trains men that the human individuals avoid sins without having any fear from punishment (material), and the very sin itself becomes unto them as the severest punishment. And they will engage in acquiring human virtues, gaining that by which mankind will be uplifted and that which will enlighten the human world with the utmost zeal and fervor.”*

In a God-fearing and God-loving humanity all crime could be made as obsolete as cannibalism, beginning with the great crime of wholesale murder, arson and robbery called war, down to the slightest infringement of the moral code. But in order to be completely effective

the beginning must be made with the plastic years of childhood and kept up until, just as the physical child gradually learns to walk, so the moral and spiritual child may also learn to maintain a character equilibrium amidst the temptations of daily life.

His Holiness Bahá'u'lláh says in His great “Tablet of the World”:

“In our laws and principles a chapter has been devoted to the Law of Retaliation (for homicide, etc.) which is the cause of the protection and preservation of people; but the peoples dread of that law withholds them only outwardly from committing base and unseemly deeds. But that which prevents and guards men both outwardly and inwardly (from base deeds) is the Fear of God.”

“The Fear of God is the real Guardian and the ideal protector. Men must adhere and hold fast unto that which is conducive to this great gift.”

The above is particularly true in the work of the Juvenile Courts of the land—such teaching is the only really effective agent, and those who do not employ such a method are losing their most certain means of obtaining results.

In the Juvenile Court work, as practiced in the United States, the thought is to remove the erring youth coming under its jurisdiction from contact with older criminals, which was formerly their lot when incarcerated with them. Also to establish a friendly but firm probationary period in which every effort is to be made to re-shape lives just beginning to divert from rightful standards of conduct.

The youth of the twentieth century are independent by inclination and, to an extent, this is a sign of progress—but the youth who come before the courts of the land are expressing that independence, in ways that are harmful to themselves, their families and their associates.

*Baha'i Magazine, Vol. 2, No. 3, p. 3.

In their revolt from a family control that is ignorant and unjust in many cases, this type of youth has leaped the traces into conduct completely unsocial, only too often citing cases in which family life has set them a bad example. They evidence by deeds little respect for law and order, often have a contempt for those who uphold it. However, it is true that the plastic youth who come to court will nearly always listen to a mention of an allknowing God, if it is done in the right way. It is as a rule, not hard to train them into the knowledge that nothing can be concealed from God and that, sooner or later 'What a man sows he must reap'. They can be made to realize that God is not a tyrant, laying down arbitrary laws merely because He is all-powerful, but that He is their loving Creator and that His laws are meant for their own good, their health and their happiness. They can, in this way be protected from vice and crime and social diseases. They can be taught the Fear and the Love of God—the one God of all mankind, and the results will often astonish the beholder in the transformations for good that seem almost miraculous.

However, even here the time to begin is before the children do things that would bring them into any court. The time to begin is in the schools of the world. Throughout all schools an undenominational spiritual training can readily be taught side by side with material education. If the reason that this is not done in the United States in a definite and direct manner should

be a creedal fear that some denomination other than one's own will inject denominational propaganda objectionable in nature, or should the opposition of scientists to having superstitions taught in the name of religion be the trouble—then, in either case, all can alike rejoice. Such rejoicing can be because the fundamental moral laws, the proof of the existence of God, and proof of the immortality of the soul, are found in the Bahá'í Teachings in a manner in perfect agreement with science and without the slightest sectarian or denominational limitation. These truths can be taught without the slightest fear of anyone's religion being hurt, for the Bahá'í Cause loves the people of all religions and is not seeking to belittle or subvert anyone's religion, but explains, clarifies and fulfills all true religion, with prejudice towards none.

As 'Abdu'l-Bahá points out, Truth is one and is not subject to multiplicity, and all mankind is from the same God, the devil not having made anybody.

What parents, worthy of the name, but would want to see their children come to honour in the world and achieve a worthy station in the sight of God, and this is true no matter what religion they profess. Then surely, in an intelligent nation, some basis of unity can be reached, some foundation laid down upon which all could work together in love for the laudable aim of giving all children a material and spiritual education, the latter to protect them from temptation to do evil and to adorn them with the Divine virtues which are the real cause of human ennoblement.

WHAT NEXT?

A SEMINAR ON HUMAN RELATIONS

GLADYS AOKI

Many Bahá'is attended a recent Conference of Catholics, Jews and Protestants gathered for the purpose of discussing religious liberty and mutual understanding. The Conference was held in International House near the University of California in Berkeley. The author of this article, a well known Bahá'i, was appointed because a Bahá'i, to prepare a report of Round Table No. 1, the subject for discussion being "The Cause and Cure of Religious Prejudice." The report she prepared was so excellent from the standpoint of the three groups represented, that each and every one felt that she must be a member of their particular faith, indicating the universal attitude in which the report was made.

INTERNATIONAL House, on the edge of the University of California campus, offered a perfect setting for the Seminar of Human Relations held in Berkeley a few months ago. Within its paneled walls, a continuous seminar of human relations is being held, and Asiatic, Negro and Caucasian meet together in easy friendliness.

Into this free atmosphere entered Catholics, Protestants and Jews, and talked together. As they talked, each became aware, to a higher degree than before, of the existence of other groups than his own and of the beauty and reverence and dignity inherent in other creeds.

A group of believers from the Bahá'i Assemblies which encircle San Francisco Bay were interested observers of this sincere attempt to mitigate ancient prejudices. They were thrilled as, one after another, Protestant, Catholic and Jew brought out the thought that those things which we hold in common are the fundamental things. We all believe in the capacity of the human soul to develop religiously. This is our common end. The things which divide us are trivial in comparison with those which unite.

As the Bahá'is joined in the discussion the protagonists of the various groups turned to them as though assured of their sympathetic understanding and finally it was a Bahá'i who was chosen by Mr. Clinchy, the national secretary of the organization, to present the report of Round Table No. 1, before the Seminar as a whole.

GROUP No. 1 was organized for the purpose of discussing the Cause and Cure of Religious Prejudice. When does a difference of opinion become a prejudice? It is a prejudice when it becomes intolerant of the opinions of others; when it is emotional and not founded on reason. Prejudice is characterized by a lack of openmindedness, willingness to gain new truths. We were reminded that Lippman urges us to hold our opinions tentatively, lest they become prejudices.

We decided the chief causes of religious prejudice to be symptoms of the closed mind having their origin in differences of behavior and belief and their manifestation in lack of trust. They are fed by ignorance, by misinformation, which is worse than ignorance, and by

partial or incomplete information. These seminars originate in a conviction, more and more widely held, that the fundamental truth of all religion is one and that true information about the beliefs of others will break down prejudice.

When we had finished the preliminary work, which included a tabulation of those prejudices most commonly held against Jew, Catholic and Protestant, Mr. Clinchy asked Rabbi Weinstein to act as discussion leader for the Jews and explain some of the points urged against them.

Dr. Weinstein dwelt particularly on the "In-Group," "Out-Group" psychology. For many generations, the Jews have been an "Out-Group." Prejudice against them is largely traditional and the explanations which are advanced are, for the most part, rationalizations. The prejudice originated in a period when the religion of the Jew differed from that held by the "In-Group" and in those days a difference in religious views was excellent ground for prejudice. When the religious bonds relaxed, their economic methods were advanced in way of rationalizations; now racial explanations are being offered.

They are an alien people, there is something which marks them off as different. What of it? Why should such a difference be resented? In the days of the Ghetto, the Jew was the inhabitant of a city within a city. At night the gates were barred and none might issue forth. The only escape was the escape of the mind. In those dark days, they learned every subtlety of mental exercise. No wonder the Jew is a disturbing element: quick-witted, penetrating, keen in argument, he is quick to

puncture with his wit the happy platitudes of slower people. Their mental subtlety and alertness, their rich vitality and zest for living, these very things which set them apart are their rich contribution to human society.

FATHER O'CONNELL was the eloquent spokesman of the Roman Catholics. He interpreted the attitude of the Church on Prohibition, the observance of the Sabbath, the worship of images, birth control and purgatory. His explanations were clear, brief and to the point, but to review them all would take too long. One example should be sufficient. Some of the Protestant ministers present asked Father O'Connell why the Catholic Church prohibited her priests from joining with them in conducting services, consecrating buildings, etc. The answer was succinct. The Church regards herself as the one vehicle ordained by Christ for the preservation and transmission of His teaching. All of those who have departed from her fold she regards as heretics and she is a stern and unrelenting mistress. Her ministers may not associate themselves with heretics. She knows no compromise on this point but she does recognize a difference between the Body and the Soul of the Church. The Body consists of all those who openly acknowledge her doctrine but those who, all over the world everywhere, are leading Godly lives according to their lights, these constitute *her soul*.

DR. GEO. T. TOLSON of the Pacific School of Religion in Berkeley spoke for the Protestants. He mentioned the Dayton Case as an

instance of behavior in the Protestant Group that was rather bewildering. When asked to explain the contradictory interpretations of the Scriptures, he replied; "I can't explain it except by saying that the Protestants have perfect religious freedom."

Protestantism stands for freedom; for the right of the individual to approach his God directly without the intervention of priest or ceremony. It believes that revelation is never ending and that even today God speaks to the individual soul and that this inner voice is man's truest and highest guide. That salvation comes to a soul when it is released from all dependence on formulas and dogmas. "We are not saved until we are released from literalism of all kinds which binds us to past ages. Religion is a living and developing thing."

DURING THE discussion it had been suggested that instead of the three columns, Jew, Catholic and Protestant, there should be two, Jew and Christian. An analysis of the attitudes of the three groups seems to show a different alignment. The position of Jew and Catholic is the position of the supporter of the law. For the Jew it is typified by the Torah, for the Catholic by the Church. They represent that great division of humanity which believes that the individual accepting a divine teaching offers up as his first sacrifice the right to individual question and protest. The Prophet reveals the law of God and this law which comes down to us imbedded in the traditions of the past must be implicitly obeyed.

The entire Protestant position on the other hand is based on the in-

herent right of the individual to question and protest. The Protestant however will make the point that what is questioned or protested against is not the law of God but the tradition in which it has been imbedded. Have those human agencies responsible for its transmission been correct in their understanding and interpretation of the divine revelation.

In the face of such an apparently irreconcilable difference we can only remember that unity does not imply identity and that it is only "after the clash of conflicting opinions that the shining spark of Truth flashes forth." The contribution which is of our own particular group is not the only contribution which is valuable. We should learn to appreciate, to savor and to enjoy those things which distinguish us from one another.

We may through intercourse such as this Seminar offered come to the time when the word Jew will evoke a picture of the ideal Jew; who, inspired by a divine madness became a witness for God in an indifferent world. When the word Catholic will bring to our minds the image of a Newman or a St. Francis or a St. Theresa. When the thought of Protestant will be the thought of one who stands for the integrity of the human soul: one, who freeing himself from all human attachments, turns his face toward the Source of Light and solves divine problems by the light of divine illumination.

We may even reach the point where in the most ignoble Jew, the most immoral Catholic, or the most moral Protestant we shall be conscious only of the spark of divinity, and honor and love him for that

spark and for the reason that he too is the child of our Father and our brother in humanity.

BEFORE THE Round Table disbanded someone objected that we had not done anything about the removal of prejudice. Thereupon Dr. Tully C. Knoles rose to the occasion and made a motion that we abolish prejudice.

Feeling that the conference should have some positive result to report to the main body, Mr. Clinchy appointed a committee to consider the next step. This committee was composed of the three spokesmen for the three groups: Rabbi Weinstein, Father O'Connell, and Dr. Tolson, and they reported their recommendations to the Seminar on Tuesday. They were formulated under ten headings entitled, "What Next?" The establishment of these ten points will destroy prejudice.

1. Exact information secured from various sources including depositions written and oral from people devoted to the religion under suspicion.

2. The cultivation so far as is possible of an historical perspective which will relieve uninformed people of fear dating back to enormities practiced in ages past.

3. Intimate friendships and social minglings with members of religious groups toward which one is in danger of forming prejudices.

4. As far as is permissible, attendance with open and enquiring mind on the public services of other faiths.

5. A study of a great number of things in common in the ethical and religious values of Judaism, Catholicism and Protestantism.

6. The cessation of practices that irritate. (Proselytizing and defamation.)

7. The recognition of the shame and scandal of religious dividedness in a world already too much divided.

8. Recognition of the necessity that these three religions stand together and work together to stem the rising tide of secularism which is menacing all idealism.

9. The spread of inter-religious Fellowship.

10. Inter-Religious seminars where all dislikes, differences, prejudices, are being freely acknowledged and discussed in loving consultation.

THE REVELATION of our times is the inter-relatedness of all mankind. Leaders are seeing this in economic and political relations, religious leaders must recognize this idea.

Those things which we hold in common are fundamental things. We all believe in God. We formulate our attitude toward man in the Golden Rule and attempt to express it in some form of social service. We all agree that ethical training is important to that development. These are our common ends. The individual should be left free to choose his avenue of approach.

If prejudice is to be destroyed, the appeal must be to the heart as well as to the head. The power of such meetings as these to destroy prejudice lies not only in the arguments advanced, the resolutions passed, or the programs mapped out, but also in the spiritual emotions which are engendered.

This Seminar of Human Relations held in Berkeley was a rich experience. Jew and Catholic and Protestant spoke eloquently for their faiths and those who listened were lifted to a higher spiritual level than they had known before. They were welded into a unity which transcended all outer differences. At heart they were one.

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THE CALL OF BAHÁ'U'LLÁH

BET there be no misgivings as to the animating purpose of the world-wide Law of Bahá'u'lláh. Far from aiming at the subversion of the existing foundations of society, it seeks to broaden its basis, to remould its institutions in a manner consonant with the needs of an ever-changing world. It can conflict with no legitimate allegiances, nor can it undermine essential loyalties. Its purpose is neither to stifle the flame of a sane and intelligent patriotism in men's hearts, nor to abolish the system of national autonomy so essential if the evils of excessive centralization are to be avoided. It does not ignore, nor does it attempt to suppress, the diversity of ethnical origins, of climate, of history, of language and tradition, of thought and habit, that differentiate the peoples and nations of the world. It calls for a wider loyalty, for a larger aspiration than any that has animated the human race. It insists upon the subordination of national impulses and interests to the imperative claims of a unified world. It repudiates excessive centralization on one hand, and disclaims all attempts at uniformity on the other.

* * * *

The call of Bahá'u'lláh is primarily directed against all forms of provincialism, all insularities and prejudices. If long-cherished ideals and time-honored institutions, if certain social assumptions and religious formulae have ceased to promote the welfare of the generality of mankind, if they no longer minister to the needs of a continually evolving humanity, let them be swept away and relegated to the limbo of obsolescent and forgotten doctrines. Why should these, in a world subject to the immutable law of change and decay, be exempt from the deterioration that must needs overtake every human institution? For legal standards, political and economic theories are solely designed to safeguard the interests of humanity as a whole, and not humanity to be crucified for the preservation of the integrity of any particular law or doctrine."

—*Shoghi Effendi.*

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“So long as the requirements of the natural world play paramount part among the children of men, success and prosperity are impossible If he comes under the shadow of the True Educator and is rightly trained, he becomes the essence of essences, the light of lights, the spirit of spirits; he becomes the center of the divine appearances, the source of spiritual qualities, the rising place of heavenly lights, and the receptacle of divine inspirations.”

—‘*Abdu'l-Bahá.*

MANY ARE skeptical regarding the establishment of universal peace; of an effective league of nations; of perfect harmony between capital and labor. They base their skepticism on general grounds of human nature. “War will always be,” they say, “as long as human nature remains what it is.”

Unquestionably true, but human nature can be changed. In fact, human nature is being changed every century, and has been changed gradually throughout all centuries and milleniums of recorded history. Indeed as we believe from natural evidences of evolution, human nature has gradually, during great unrecorded stages of the past, made enormous changes from the time when man knew not how to use his hands to grasp and project weapons; knew not the use of fire, nor any other of the even elemental inventions and discoveries which started him on the path of civilization.

Man has risen constantly from lower to higher planes of living; from animal grossness and brutality to a more sensitive refinement of feeling and thought. There is no reason to suppose that this pro-

gress is going to stop miraculously, and that human nature is now going to remain static for all time.

Yes, human nature is changing, and will doubtless continue to change. But there needs to be an immense and spiritual force exerted if human nature is to change with sufficient speed and directness to overcome the imminent danger of cataclysm which the world today faces.

Religion has always been the chief motivation of progress toward more humanitarian institutions. If one investigates the sources of the great reform movements of the nineteenth century—the movement for free public education, the movement for the abolition of slavery, the movement for more humane treatment of the criminals and insane—one will find that the source of all these movements was deep religious conviction, a desire for service strong enough to cause the sacrifice of self for the good of society.

Religion possesses the power of changing human nature and has illustrated the ability in an infinite number of ways. Human nature can be changed, and we trust hu-

man nature will be changed in directions that will ultimately assure universal peace and a universal civilization founded upon the brotherhood of man.

Bahá'u'lláh, over fifty years ago, enunciated certain great principles for organized living upon this planet which, if carried out, would revolutionize human affairs and bring about a much more perfect society. But this ideal organization of human society depends for its achievement upon the perfecting and spiritualizing of human nature. Noble institutions cannot be firmly established in an ignoble humanity, nor can ideal patterns for human living become effective in a society that is without ideals.

A righteous people and an equitable civilization. You cannot have one without the other.

The primary aim of the Bahá'í movement, therefore, is the perfecting of human character. It seeks to elevate and ennoble man's motives and deeds. And it has within it a mysterious power which effects marvelous transformations in human nature, enabling man to characterize himself with spiritual attributes.

THE ULTIMATE universal aim of the Bahá'í movement—that of establishing a more perfect civilization upon our planet, uniting mankind under its unifying and progressive force—this ideal appeals with tremendous power to all whose spiritual conscience has been awakened. Those who accept the new world order of Bahá'u'lláh desire to devote themselves heart and soul to the carrying out of

these noble institutions. Thus Bahá'is, the world over—of various races, creeds, cultural backgrounds, personal convictions and tastes—are working with absolute unity and concord for bringing to pass the world state of Bahá'u'lláh.

Because they accept this new world order of Bahá'u'lláh as a revelation of Truth for today, Bahá'is do not discuss or quibble regarding the principles which He has established. The human tendency to pick ideas to pieces, to advocate changes, to digress—in fact, all that egoistic tendency in man which projects him into argumentativeness, separativeness, aggressive individualism—all this is either eliminated or effectively subordinated in the Bahá'í movement by the reverence and loyalty of its adherents toward Bahá'u'lláh and His Revelation.

BUT IN REALITY, there is nothing in the teachings of Bahá'u'lláh that can reasonably cause questioning or disagreement. The principles enunciated by Him are so lofty, so simple and clear in their outline, so evidently adapted to the crying needs of humanity today, that they win the acceptance of even the most critical minds. In fact, the nobility of these ideals, the loftiness of the cultural edifices which Bahá'u'lláh projects, has been the cause of attracting to the Bahá'í movement many people who had been deniers of revealed religion, yet finding themselves powerfully attracted to the teachings of Bahá'u'lláh have gradually come to accept His cause as definite revelation.

Did not this same thing take

place in the early centuries of Christianity? How many a Roman citizen—cultural, intellectual, man of the world, skeptical as to religion became attracted to the faith of the Nazarene because of the power of its human institutions, because of its strong evidence of a reforming, vitalizing force in the lives of its adherents.

And so today, the Bahá'í movement is marvelously attracting the allegiance of men and women who have a humanitarian vision for the world, whether or not they are in the state of giving immediate allegiance to claims of Revelation. Later this allegiance comes, through witnessing evidences of a perfected life as manifested in Bahá'is through the all compelling attractiveness of the world program as enunciated by Bahá'u'lláh, and through the convincing spiritual power that is perceived to underlie all of Bahá'u'lláh's deeds and utterances.

BAHA'U'LLAH fulfilled one of the primary requirements of a Prophet—that is, absolute severance from the world, renunciation of wealth and position, and in His case even of liberty. How else can spiritual teachings be convincing? Should they come from the mouth of one who lives at ease in the midst of wealth and luxury, surrounded by all the good things of the world, people might well question the sincerity of purpose, therefore the measure of truth, in such utterances.

Religion makes a universal appeal because it proceeds from a source as universal as life itself. And we find in Bahá'u'lláh a uni-

versality covering every plane of existence. Born to a noble family, of high official position and considerable wealth, in line for a high governmental career, Bahá'u'lláh sacrificed all when He set forth to promulgate His spiritual truths.

“Bahá'u'lláh was a prisoner twenty-five years. During all this time He was subjected to the indignities and revilement of the people. He was persecuted, mocked and put in chains. In Persia His properties were pillaged and His possessions confiscated. First, banishment from Persia to Baghdad; then to Constantinople; then to Adrianople; finally from Roumelia to the prison fortress of 'Akká.

“During His lifetime He was intensely active. His energy was unlimited. Scarcely one night was passed in restful sleep. He bore these ordeals, suffered these calamities and difficulties in order that a manifestation of selflessness and service might become apparent in the world of humanity; that the 'Most Great Peace' should become a reality; that human souls might appear as the angels of heaven; that heavenly miracles would be wrought among men; that human faith should be strengthened and perfected; that the precious, priceless bestowal of God—the human mind—might be developed to its fullest capacity in the temple of the body; and man become the reflection and likeness of God, even so it hath been revealed in the Bible 'We shall create man in our own image.'

“Briefly: Bahá'u'lláh bore all these ordeals and calamities in order that our hearts might become enkindled and radiant, our spirits

be glorified, our faults become virtues, our ignorance transformed into knowledge; in order that we might attain the real fruits of humanity and acquire heavenly graces; although pilgrims upon earth we should travel the road of the heavenly kingdom; although needy and poor we might receive the treasures of life eternal. For this has He borne these difficulties and sorrows.”*

How FAR removed is the Bahá'í ideal for spiritual development of the individual from a narrow religious bigotry or an ecclesiastical pattern for mere personal salvation! It is Society that the Bahá'ís

*Addresses of 'Abdu'l-Bahá, p. 25.

seek to save. They dedicate their lives to service. They strive to spiritualize their natures, not so much for the sake of eternal blessedness as for the sake of doing the job that is vitally needed on earth today—the huge task of transforming human institutions into more noble patterns.

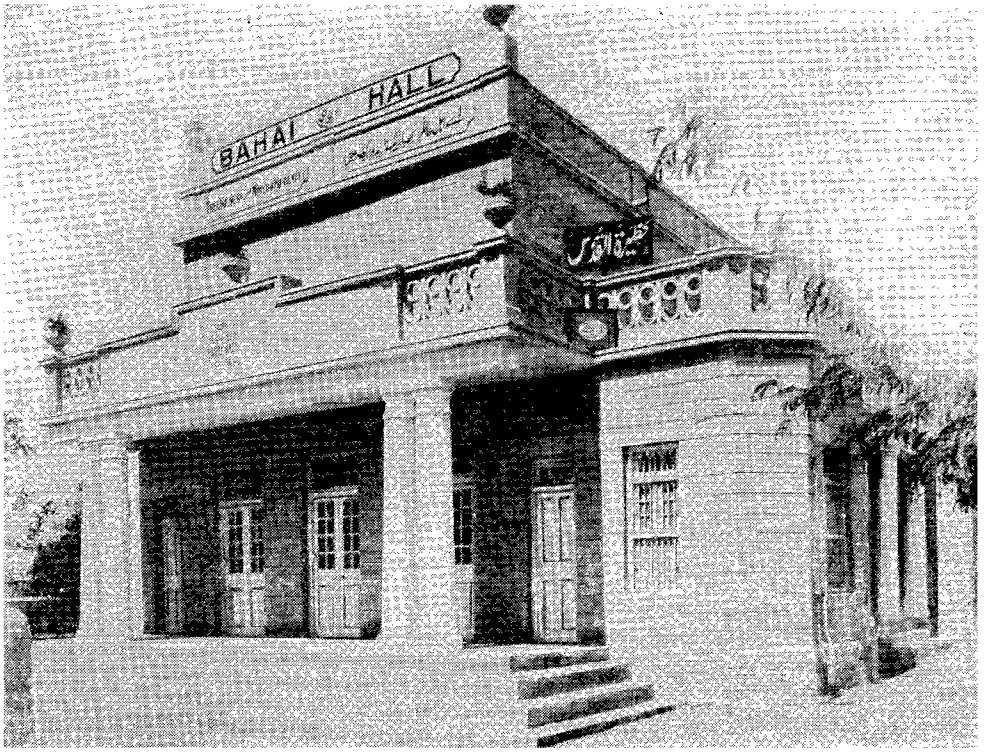
This ideal appeals powerfully to lofty souls. Here is something which stirs all that is generous and noble in human nature and calls forth these hidden energies in the depths of our being which can be realized only by the power of lofty ideals and which, strengthened by divine force, can become powerfully effective in the building of nobler institutions.

THE FIRST BAHÁ'Í HALL IN INDIA

THROUGH the thoughtfulness of Mr. Isfandiari Bakhtiari we are able to reproduce a picture of the new Bahá'í Hall recently completed at Karachi, India, and give a brief account of its dedication held March twenty-first, the Bahá'í New Year's Day. This Hazirat-ul-Quds, as it is called, stands in a charming garden where “in response to the invitation of the Bahá'í friends of Karachi a representative group gathered at six P. M.” A prayer chanted in Persian opened the dedication service and was followed by a reading from the writings of 'Abdu'l-Bahá by the mayor of Karachi “who is taking a keen interest in the Bahá'í Movement.” Mrs. Keith Ransom-Kehler, one of the revered international Bahá'í teachers from the

United States gave the principle address. Then the company proceeded to the main entrance of the Hall, Mrs. Ransom-Kehler chanted a prayer, removed the bouquet of flowers which was fastened to the door-knob and turning the key said, “To the glory of God, and the brotherhood of man I declare this building open for public worship, calling upon Bahá'u'lláh richly to bless all those who enter.” So saying, she entered the building followed by the large group of friends.

After inspecting the Hall and expressing appreciation the guests returned to the tea tables in the garden where delicious refreshments were served. “Then a vote of thanks was given to the Karachi Spiritual Assembly, to the Hazirat-ul-Quds Committee, to the Bahá'í



Community, to His Honor, the Mayor of Karachi, and to the visitor from distant shores who proved by her presence the cementing and unifying power of the Bahá'í Faith. With the chanting of another prayer this happy service was terminated."

Bahá'ís all over the world share with the Karachi friends the joy and satisfaction in the completion of this Hall, and Western Bahá'ís will be particularly happy to learn that a distinguished Bahá'í teacher and lecturer from the United States had the great privilege of participating in this historic event.

Indeed, we may truly say, "What hath God wrought?" Very wonderful spiritual history is continually in the making, demonstrating the efficacy of the Bahá'í Teachings in which many statements similar to

the following are to be found:

"The souls who followed Bahá'u'lláh from every nation have become as one family, living in agreement and accord, willing to sacrifice life for each other. The Muhammadan will give his life for the Christian, the Christian for the Jew, and all of them for the Zoroastrian. They live together in love, fellowship and unity. . . . If you should attend a meeting in the East you could not distinguish between Christian and Mussulman; you would not know which was Jew, Zoroastrian or Buddhist, so completely have they become fraternized and their religious differences been leveled. . . . What God-inspired progress! Ere long you shall witness that the rays of the Sun of Bahá'u'lláh have illumined the Orient and the Occident."

CRIERS OF THE DAWN

DORIS MCKAY

*This heart-appealing story, as set forth by the gifted author of this article, is based on "Nabíl's Narrative" which has been recently published under the title, "The Dawn-Breakers". This book, translated by Shoghi Effendí, constitutes an authentic history of the early days of the Bahá'í Cause.**

OUR forefathers, held close, like the infants they were, to the heart of Nature, heard the rhythmic beating of that heart in cycles great and small. The span of time between flaming dawns and starry nights, between the cold of winter and the heat of summer, between florid birth and pallid death and the yearly rise and fall and rigidity of rivers, proclaimed to untutored ears: *I go but I come again.* Night went; day went; youth and age went; summer and winter went, and something returned always to take the place of that which had gone.

We, who are born to the edifice built by time, see the great Days and Nights of those people who are borne along with the great periods of time called Ages. For those too, nights come, days follow, winters come and springs follow, death comes and Resurrection follows.

There was such a night in Persia. It had been hundreds of years in duration, a night of darkened minds, of dreams of atavistic strivings for supremacy, of delusion and distorted fancy. For in the middle of the last century the great land of Persia, once a powerful and illustrious nation, was in a state of moral and religious decadence. Here were despotism, injustice, cruelty, complacency and conceit, formalism, fanaticism, inefficiency, stagnation—behind all there was

the dread of those who fear to fall from high places. The church was Islám; the state was Islám. These throttled each other with the stranglehold of fear. Over the confusion was spread a splendid, ostentatious mantle of crimson spun with gold. Here were winter, night and death.



HE "who causeth the mornings to break forth" had decreed a dawn for that night. For over a quarter of a century a light had been burning in the soul of Shaykh Ahmad-i-Ahsá'i, causing it to twinkle in the darkness like the Morning Star it was. From his island home beyond the Persian Gulf, Shaykh Ahmad's heart had been wrung with anguish because he saw Islám broken with sects, its holy name degraded with strife and corruption. Then had dawned the conviction that he, by reason of the illumination which had been conferred upon him, had a sublime calling; he must leave home and kindred and call to the followers of Muhammad to prepare the way for Him Who alone could awaken the people from their troubled slumbers. He had left all behind him and journeying through the cities of Iráq had won honor and renown—had become known as a great religious light. At last he entered into Persia the possessor of a

*Bahá'í Publishing Committee, P. O. Box 348, Grand Central Station, New York City.

secret. He made allusions to this secret knowledge but guarded its full import until the *time* when the veils might be finally removed. What he felt was the intimation of *Dawn* and a yearning took possession of his entire being which impelled him in the direction of the city of Shíráz. In this city, where his heart had found its abiding place, he said to the people: "Among you there will be a number who will live to behold the Glory of a Day which the Prophets of old have yearned to witness."

In Yazd, which city Shaykh Ahmad next visited, Siyyid Kázim came, a young man of twenty-two, noted for his learning, his piety, his humility, drawn thither by a dream. How joyfully Shaykh Ahmad greeted him who was to share his *mission*. He left his disciples with the young man, first in Yazd, at a later time in Karbilá, where he said in parting, ". . . verily I say the *hour* is drawing nigh, the *hour* I have besought God to spare me from witnessing, for the earthquake of the last hour will be tremendous." Shaykh Ahmad died at the age of eighty-three while Siyyid Kázim, his chosen successor, awaited the appearance of a *Youth* around Whose advent his very life revolved.



IT WAS dawn and Shaykh Hasan-i-Zunvzí, disciple of Siyyid Kázim, found himself walking with his master through the streets of Karbilá. The Siyyid explained the reason for his early summons: "A highly esteemed and distinguished Person has arrived. I feel it incumbent on us both to visit Him."

At the door of a house a *Youth* was waiting for them. Upon His head was the green turban of a descendant of Muhammad. Hasan saw Him embrace Siyyid Kázim, saw his erudite master speechless and bowed before the loving-kindness of the *Youth* Who so greeted him. They entered an upper chamber of the house, fragrant with choice perfume and bedecked with flowers. Their Host gave them to drink from a silver cup while quoting these words from the Qur'án: "*A drink of a pure beverage shall their Lord give them.*" These were His only words. Soon after Hasan was again upon the street marveling at the strange meeting which he had witnessed.

Three days later Hasan saw the *Youth* seat Himself in the midst of the disciples of Siyyid Kázim. He sat near the threshold and listened to the discourse. The sunshine fell in a little pool in His lap. When the Siyyid beheld Him he fell silent until a disciple begged him to resume his unfinished lesson. Siyyid Kázim answered, "What more can I say? Lo the Truth is more manifest than the ray of light that has fallen in that lap."

"Why is it", persisted the importunate one, "that you neither reveal His name nor identify His person?"

Again, Hasan watched the *Youth* at the Shrine of the Imám Husayn, ere His departure for Shíráz. He saw Him wrapt in His devotions, tears pouring from His eyes, angelic words of adoration pouring from His lips. He saw the pilgrims turn and gaze at Him and unseal the fountains of their tears. He felt his own heart captured and

afame with the contagion of that ardor. He was not to forget the haunting and unearthly beauty of that unknown Youth of Shíráz.



IN THE LAND of Persia the stillness and the darkness deepened. A few felt the stirring of a celestial breeze; a few were listening intently, their eyes strained toward the horizon. One of these was Mullá Husayn, disciple of a departed master, for Siyyid Kázim had passed from this life. With the approach of Dawn the Morning Star had waned. In January of the year 1844 (the "year 60" of Muhammadan tradition,) Mullá Husayn returned to Karbilá from a mission on which Siyyid Kázim had sent him. He was a dynamic figure of faith among the bereaved and bewildered disciples of that great leader. Siyyid Kázim had frequently in the days past alluded to the "secret" and the "mystery" of which Shaykh Ahmad had spoken, and to the *time* when it should be made manifest. Ere his parting he admonished them: "Scatter far and wide, and detach yourselves from all earthly things, and humbly and prayerfully beseech your Lord to sustain and guide you. *Never relax in your determination to seek Him Who is concealed behind the veils of glory.* Persevere till the time when He, who is your true Guide and Master, will graciously aid you and enable you to recognize Him" Mullá Husayn recalled them to the spirit and the letter of these instructions. He exhorted them to a quest like that for the Grail, the success of which, was incumbent upon prayer, renunciation, purity.

Leaving behind him this appeal, Mullá Husayn proceeded on his journey, but not before, as a preface to his holy adventure, he had fortified himself with forty days of retirement, fasting and vigil. When his spiritual preparations were complete, he and his two intimate companions rode out in the direction of Bushir, on the Persian Gulf. Here, for the first time did the traveler feel an inner *registration* of approaching nearness to his Beloved for Whose meeting he yearned. As if drawn by a spiritual magnet he hastened to Shíráz. As Shaykh Ahmad, years before, had been called away from the cities of Iráq to this Persian city, so now did Mullá Husayn respond to that same appealing force. At length the three companions stood before the gate of the city. There Mullá Husayn tarried for a while, sending his brother and nephew into the city ahead of him.

Deep in thought he walked beside the city wall. From above the wall tall cypress trees cast shadows on the sand. He saw the pools of the shadows transfused with purple and blue. Irradiated dust glinted in the slanting rays of the late afternoon sun. Then was Mullá Husayn, traveler in the Path of God, aroused from his reverie by the sudden appearance of a radiant Youth Who came to him through the gold and the purple, with welcoming words and a tender embrace. Not understanding but compliant to the will of this Youth, Mullá Husayn went with Him to His home, becoming more and more astonished at the beauty, grace and authority of his unknown Host. Intuitions and feelings deep in the

consciousness of Mullá Husayn began to unfurl their signals. "Might not my visit to this house," he asked himself, "enable me to draw nearer to the *Object* of my quest? Might it not hasten the termination of a period of intense longing, of strenuous search, of increasing anxiety, which such a quest involves?" A premonition of joy thrilled him.

Later Mullá Husayn was to look back upon a night of wonder and of awe. He was to behold the Hand of the Almighty as a shaper of Destiny; he was to feel himself caught up in that destiny. That night interpreters of prophecy were on the hilltops waiting—in the morning they laid away their ascension robes thinking He had not come. Only one man's ears heard the sounding of that Trump. That man was Mullá Husayn who, all unwittingly, had kept his appointment with the Beloved of the Worlds.

With what passion he had prayed in the Youth's presence: "I have striven with all my soul, O my God, and until now have failed to find Thy promised Messenger. I testify that Thy word faileth not, and that Thy promise is sure."

For Mullá Husayn's comprehension was temporarily to desert Him after the manner of a universe of doubters, who, when they behold One who cries, "Lo! I am He", stray off into byways bewildered by the splendor of the Light. He related to his Host the conditions of his quest, and heard these words, too, too marvelous to accept: "*Behold all these signs are manifest in Me!*" Trembling at his temerity, he sought proofs with

his intellect—remembered the plan he had with which to test the Promised One. Suddenly he found himself in the midst of a rain of melodious words. He saw and heard Revelation! Words, pouring from the lips of that *radiant Countenance*; words, streaming with incredible rapidity from the *racing pen*. Features, limbs, movements, intonations, proclaimed, beyond all doubts and arguments, Himself to be that Word. The Divine Reality, abstract, impersonal, hidden behind a hundred thousand barriers of light, had again taken residence in a human temple.

THE NIGHT was in our reckoning the twenty-third of May, 1844. It was two hours and eleven minutes after sunset. "This night," He declared, "this very hour, will in the days to come, be celebrated as one of the greatest and most significant of all festivals. Render thanks to God for having graciously assisted you to attain to your hearts desire, and for having quaffed from the sealed wine of His utterance . . ."

In an attempt to describe his experience, Mullá Husayn was later to say, "All the delights, all the ineffable glories, which the Almighty has recorded in His Book as the priceless possessions of the people of Paradise—these I seemed to be experiencing that night." On the third hour after sunset, food was brought to him which seemed to him like "the fruits of Paradise". Throughout the rest of the night, he was in a timeless world, as he listened in ecstasy to the peerless utterance that poured in

an unstinted flood of jewels, of music, of light. He was aroused only when the *muadhhdhin* sounded the call for morning prayer.

Before Mullá Husayn took his tremulous departure these words were addressed to him: "O thou who art the first to believe in Me! Verily I say, I am the Báb, the Gate of God, and thou art the Babu'l-Báb, the gate of that Gate." As he left that door, which symbolized the Door which had been opened "to

all in the heavens and in the earth" gladness and strength animated his limbs, exultation expanded his bosom. He has said, "I seemed to be the Voice of Gabriel personified, calling unto all mankind: 'Awake, for, lo! the morning Light has broken. Arise, for His Cause is made manifest. The portal of His Grace is open wide; enter therein, O peoples of the world! For He who is your promised One is come!'"

THE SUCCESSIVE MANIFESTATIONS

ANNIE B. ROMER

SPLIT an atom and you will find a universe", said Bahá'u'lláh, Prophet of the new age, writing nearly three-quarters of a century ago and anticipating by nearly that time the discoveries of science in the field of atomic physics.

The Bahá'í teachings—always in line with science, in fact blazing the way for the savants of science to follow—state clearly that the physical development of man has been evolutionary.

This teaching, it may be said, is not out of harmony with that of any of the revealed religions. God is the Creator. He createth in whatsoever way He willeth, and if He has chosen to bring man up through the evolutionary stages, as has been the case with the animal, He is none the less the creative impulse and the method of the creation is of secondary importance.

The important thing is to find in

God the origin, the beginning, of all things, the source of all creation, the essence of existence, the Father of all, the inspirer of all true religions, the guidance of creation and its highest known product, mankind, down through the ages.

As the physical development of mankind has been evolutionary, so has his spiritual development.

Back in the darkness of primeval man's existence his vision must necessarily have been limited by his physical surroundings. He saw as far as his physical eye could see, and no further. Within him, however, as God had purposed, were the potentialities of a larger vision; of higher things. These had not yet been revealed to him. And in his primitive state it was not possible for him to perceive much of spiritual things.

It was God's great purpose, however, for him to develop, and the method of that development is for the first time in the world's spirit-

ual history made clear by the revelations of the Teacher for this enlightened age, Bahá'u'lláh, the most recent of the series of Manifestations through whom the Essence of Creation has spoken to His creatures.

OUT of the murk of prehistoric antiquity, then, we are shown by this revelation, when man's physical and mental development had progressed sufficiently for him to begin to learn his lesson, came at length the first gleam of light for the soul which was his real animating and moving force.

Man's spiritual eye at this stage must have been exceedingly dim. It could not bear too strong a light. But light it must have, in God's scheme for man's spiritual development.

And light, in fact, it did receive, but a reflected light, not the direct, overpowering beam from the Sun of Existence, which must have blinded it. In His wise providence the Creator provided a medium through which such Truth as man was fitted to receive might be imparted to the struggling creature which was to grow into the mentally developed and spiritually matured product which we can but feel is the state of mankind today, imperfect though it still is in so many ways.

From the Sun of Existence, then, was thrown off an orb, which gave to mankind his first inkling of the higher life that he was capable of living and destined to live. Through what personality this light was projected we shall never know. Its identity has been lost in the mists

of antiquity. And it is not particularly important that we should know.

Without doubt, however, this first reflected Source of light was followed by others, as man developed in spiritual consciousness and became fitted to receive more and more of the divine revelation.

There may have been scores, there may have been hundreds, of these prehistoric teachers, these inspirational spotlights which flooded the humanity of their day with so much of the dynamic force of the Divine essence as it was successively fitted, from age to age, to receive.

WE COME, at last, to the time when man's development had progressed far enough for him to begin to have traditions—to transmit, at least by word of mouth, the impressions, the occurrences, of his generation, his age, down to his successors. And finally, in the recorded words of the earliest times known to history, we strike a name.

The name is that of Adam, for so long the traditional father of the human race, but perhaps, in the light of what we now know, simply the earliest of God's Manifestations of spiritual force to have been known by a *name* that has lived.

The Voice of God had spoken down through the ages, the light of the Eternal had been shed through who knows what mediums. But with the dawn of history, even though imperfectly recorded and so often savoring of mere tradition, that Voice began to speak, that light began to be imparted, through mediums whose identities

have happily been preserved to us in the Holy Books which many lands and many peoples have produced.

To the Hebrew Scriptures we owe the debt of preserving for us those wonderful *names* which to Jew and Christian, are a source of light and inspiration—the names of Abraham, of Moses—who can but be considered true Manifestations of the Creative Essence.

God was speaking to His creatures; teaching them the way of life here; leading them on to an appreciation of what their soul life really meant; guiding them, step by step, degree by degree, to comprehension of the cosmic scheme of existence and knowledge of the life hereafter.

And, contrary to what some of us were taught, at least inferentially and sometimes very positively in our earlier religious training, the Voice of the Creator thrust itself out in the direction of not merely one race or one people. The light from the Sun of Existence shone not alone upon Palestine, but upon India, upon China, upon Persia, upon all parts, indeed, of the then known and inhabited world.

Increasing knowledge of history, in fact, is showing that gleams of religious light must have been shed even in those parts of the globe which were unknown to the chroniclers of events in the habitable world of the East. God is no picker and chooser. He is the Father of all His beings and not neglectful of the development of any of His creatures.

WHAT IS veiling such multitudes from the truth as revealed by Bahá'u'lláh today is their persistence in clinging to the "single manifestation" idea—the idea of an exclusive revelation, a revelation through one channel alone, and the tenacious holding to the belief that the Voice of the Creator stopped making itself heard two thousand years ago.

The Voice has always been the Voice of God, ringing down the ages through His successive Manifestations. He rose to supreme power in the teachings of Jesus, in Whom the virtues and attributes of the Deity were reflected in perfection.

But as God had not begun speaking through Jesus—Jesus the man, the earth-dwelling individual and not the spirit which was manifested in Him, which is ever the same—so the Divine revelation did not stop with the completion by Jesus of His mission here.

Man has heard that Divine Voice calling all down through the course of his development—through Abraham, through Moses, to the people of Israel, in Persia through Zoroaster, in China through Lao Tse and his disciple Confucius; in India through the words of the ancient mystics and through Buddha; again in Palestine and throughout the world through Jesus; in Arabia through Muhammad, and now again from Persia, but with a universal message for mankind, the Gospel of the New Day and the fulfillment of all the prophecies, through Bahá'u'lláh.

WHITE ROSES OF PERSIA

MARTHA L. ROOT

This is the second installment in the series relating the story of the martyrdom of Vargha, the Persian Bahá'í. In the first part, published in the June number, the author gave a summary of Vargha's family history including copies of the Tablets (letters) of Bahá'u'lláh addressed to them.

THE great visit in 'Akká came to an end and the little group started for Tabriz. On the way they went by Mazraeh, near 'Akká to visit the grave of Ali Muhammad Vargha's father; for years before his father, Haji Mulla Mehdi, with the latter's two sons, one of whom was Ali, had started to visit Bahá'u'lláh in the great Prison in 'Akká. They had walked the long distance from Persia, but the journey was too hard and Haji Mehdi had died here in Mazraeh so near to his heart's destination, 'Akká, which place he never reached. The others had gone on to see Bahá'u'lláh. So the reader will see that Ali Muhammad Vargha had had the great bounty to visit Bahá'u'lláh when he himself was still a boy. It is no wonder then that he had come again and brought his little sons. They prayed at the grave of Mr. Vargha's father, and they remembered with thankfulness that Bahá'u'lláh Himself had come several times to that tomb in Mazraeh to pray for their beloved relative.

When they were home again in Tabriz matters did not go quite smoothly. Ali Muhammad's wife's mother was very much against the Bahá'í Cause. She instigated one of their servants, brought up in the home from childhood, to kill her son-in-law. Secretly, however, the servant was a Bahá'í, so he went and told his master to leave the house, because if he stayed the mother-in-law would certainly get

some one else to put her son-in-law to death. So Ali Muhammad Vargha left home and went to stay with a Bahá'í believer. His mother-in-law went to the Mulla and asked him to give an order that her son-in-law might be killed because he was a Bahá'í. The Mulla replied, "He has not confessed to me that he is a believer, I cannot condemn him. If you can prove to me that he is a Bahá'í, I could issue a death verdict against him."

So the grandmother took little Ruh'u'lláh with her to see this Mulla. Ruh'u'lláh used to speak to everybody and he was a celebrated little teacher. His grandmother told him she was taking him to the home of a friend of his father and that their host was a Bahá'í. So when the child went in he held out his little hand and said: "Alláh-u'Abhá!" The Mulla was astonished at such a salutation, but the grandmother made a sign to him not to say anything. She asked Ruh'u'lláh to pray some of his Bahá'í prayers which his father had taught him. The child at once prayed the daily prayer and then he prayed a long one, one of the most deep and beautiful prayers ever revealed by Bahá'u'lláh. After the little boy had finished the Mulla said: "Those prayers are wonderful, no father should be put to death who has trained a child like this one!" and he refused to issue a verdict for the death of Ali Muhammad Vargha.

Ruhu'lláh's grandmother on his father's side of the house was very different. Her husband had had a Bahá'í teacher come to speak with her (which he did without seeing her, for she sat behind a curtain to receive her lessons). When she heard about the Bahá'í Cause and that a Prophet had appeared she said, "We are not waiting for a Prophet; I have studied all the Books, and we are waiting for a Manifestion of God." The teacher had used the word "Prophet" so as not to startle her, but to try to tell her gradually that the great *World Teacher* was here, but she was an apt pupil and more ready than he thought to receive the Truth. She at once became a believer.

ONE DAY in Tabriz, a group of distinguished Bahá'ís were speaking together about who would be the successor of Bahá'u'lláh. Ali Muhammad Vargha said it would be 'Abdu'l-Bahá. Another said it would be the secretary and a third held the opinion that it would be Muhammad Ali, another son. Ali Muhammad Vargha said; "Bahá'u'lláh has stated that if there is anything which we do not understand we should write to Him," so he sent a petition asking this question. Bahá'u'lláh at once wrote back saying that it would be 'Abdu'l-Bahá. Azizollah Vargha has this tablet.

Then Ali Muhammad Vargha wrote a second letter to Bahá'u'lláh asking that not only he but that one of his sons might be a martyr in the path of 'Abdu'l-Bahá, the Greatest Branch. Bahá'u'lláh replied to this petition and accepted their sacrifice, which means that they could become

martyrs. The family moved about from place to place because he was a Bahá'í teacher and traveled throughout Persia.

Once, when the times were very dangerous a lovely Bahá'í woman near Tihrán took Azizollah and Ruhu'lláh into her own home to try to protect them. This was when the Vargha family was living in Tihrán. The husband of the Bahá'í, who was not a believer, though he was a celebrated lawyer and a great statesman, objected to having the children in the house. He said: "You cannot do this, we too, shall be killed."

His wife replied: "Let me ask you something. If a man has been a butcher for forty years and in a dark night some one gives him a dog to kill instead of a lamb, do you think he would make a mistake and kill the dog instead of the lamb?" Her husband said, "No." Then she answered: "Be assured you will not be murdered instead of a Bahá'í". She kept the children for several weeks and during that time nothing happened to any of them.

Ali Muhammad Vargha took his two children, Azizollah Vargha, who was thirteen years old, and Ruhu'l-láh Vargha who was eleven, and went again to 'Akká in 1895 to visit 'Abdu'l-Bahá. (Bahá'u'lláh had passed on in 1892.) Valiollah Vargha the youngest child was left at home. There were many happy incidents during the days spent with 'Abdu'l-Bahá, but I wish to relate one which though not quite so pleasant at the moment, reveals 'Abdu'l-Bahá's great character, the quickness of a father to obey and the wisdom of little Ruhu'lláh.

A large group of Bahá'í children

were playing together when one little boy uttered a naughty word; Ruhu'lláh quickly slapped him on the mouth saying he deserved punishment. This child who had said the word was the son of a great martyr and since he had come to 'Akká he had been very favored by the Holy Family and all the believers. The other children marched in a body with this little boy to tell Ruhu'lláh's father and to complain about this matter. Ruhu'lláh, when he saw them going, ran into the court and up the prison stairs, through the open door into 'Abdu'l-Bahá's room and sat down close beside Him. 'Abdu'l-Bahá was by the window writing Tablets. As soon as Ali Muhammad Vargha heard the children's story he started out to find his son. Going into the court, he saw Ruhu'lláh sitting beside 'Abdu'l-Bahá upstairs near the window. He motioned him to come down. Ruhu'lláh was vigorously nodding "no", and 'Abdu'l-Bahá attracted by this motion said, "Why are you nodding out the window?" Then Ruhu'lláh related the whole story of how he had slapped the little boy on the mouth and said he knew if he went down to the court his father was going to punish him. 'Abdu'l-Bahá called the father to come upstairs and said very sternly: "No one must say anything to Ruhu'lláh about this matter!" Usually 'Abdu'l-Bahá was very careful that children must obey their parents, but He repeated it a second time: "No one must say anything to Ruhu'lláh about this matter!" From that time on Ali Muhammad was very respectful to his little son Ruhu'lláh and he

never again reproved him for anything. He was a good father and Ruhu'lláh was a good son; he never consciously did wrong.

'Abdu'l-Bahá during this visit gave Ruhu'lláh the title "Mobaleq"—which means "a teacher of religion", a Bahá'i teacher. When the family returned to Persia they went to live in Zanján which is situated in the northern province of Azarbaiján. The father, Ali Muhammad Vargha, wrote to 'Abdu'l-Bahá from Zanján and Ruhu'lláh who was continuing diligently his study of Persian writing, sent two lines of copy for 'Abdu'l-Bahá to see what progress he had made. When the answer came to the father's letter, there was a Tablet enclosed for Ruhu'lláh who at that time was eleven years old. The Tablet was in 'Abdu'l-Bahá's own handwriting and was as follows:

"He is the Most Glorious!"

"O thou who art nearer to the sucking age! The impression of the musk-like writing of that sign of the Love of God (Ruhu'lláh) was seen. Verily, in a short time thou hast improved greatly, and seeing this great progress is the cause of my joy and happiness. Certainly thou must try thy utmost that thy writing may become better day by day and in the world of writing it may become the glory and the bounty of the Supreme Pen!

"Always I must hear from thee, and thou must describe and explain about those whom thou dost teach (spiritually). Upon thee be Bahá! Signed: E. E."*

When Ali Muhammad Vargha read this Tablet, with great reverence and solemnity he knelt with forehead to the floor and said: "This is the son who will give his life as promised by Bahá'u'lláh, because a pen of wood could not have such an effect,—the effect of the Supreme Pen would be the mighty pen of martyrdom."

(To be continued)

*This E. E. meant 'Abdu'l-Bahá Abbas.

MENTAL HEALTH AND THE NEW WORLD ORDER

GENEVIEVE L. COY, PH.D.

In the first and second installments of this very helpful series, published in the June and August numbers respectively, the author defined briefly and clearly what constitutes mental health, detailing certain attitudes which must be avoided by one seeking a fully integrated personality, and giving suggestions along lines of positive effort in this direction. The article which follows concludes this significant treatise.

THE two greatest positive factors in producing mental health as means for combating negative factors, have been already implied in the preceding installments, and will now be described in full.

1. The first of these is to be found in the individual's *life work*. To find the kind of work to which a man can give his best self wholeheartedly is the surest foundation of an integrated personality. William Burnham has written a book called "The Normal Mind", which is a clear and fine presentation of the point of view of mental hygiene. The essence of this book of several hundred pages is in the author's presentation of the value of a man's work. The essential conditions for happy living, writes Burnham, are three, "a task, a plan, freedom. 1. Perhaps all will agree that the first essential is a suitable task. 2. The second essential is a plan. A mere task without a plan is likely to be mere movement, unco-ordinated activity. A plan makes the action purposeful activity. If a child makes his own plan, that develops interest and initiative. 3. This suggests the third essential, freedom—freedom to take a task or leave it, freedom to form one's own plan." (p. 212) "The most important preventive of mental disorder is a suitable task; and the greatest thing for an indi-

vidual, the ordinary man, or man of talent, or even the genius, is some great task worth while as a life work." (p. 226)

It is obvious that the educator has a great responsibility in helping young people find the life work in which each can best use his abilities. An intelligent and scientific effort in this direction has only just begun. The time when the majority of people can realize their best selves in their work lies in the future, for we have not yet squarely faced the social need of a new type of civilization in which it shall be possible for each person to do work he loves to do. Until such a new world order comes into being, we shall still be confronted with thousands of partially disintegrated personalities,—ineffectual and unhappy men who may have a task, but no freedom to plan.

If an individual, through force of circumstances, is unable to find work to which he can give himself, his only safeguard lies in his use of his leisure time. Under present conditions, the value of a *creative avocation* cannot be overestimated. Not long ago I was talking with an intelligent Negro who said that he was a truck-driver; then he added, "I sing in a choir in Harlem." It was evident that he had found in his singing an outlet for desires and abilities which his day's work

could not have satisfied. The value of creative leisure activity is not limited to the person who is doing work which does not interest him. Many people who are happy and effective in their daily work yet feel that many of their abilities are unused. A wise use of leisure will contribute to the growth of any personality. By "wise use" it is implied that the person spends his free time in some activity in which he makes constructive and whole-hearted use of abilities not employed in his daily work. A gifted doctor spends some of his leisure in wood-carving. An intelligent teacher, who has spent a busy day with little children, enjoys going into her kitchen at night and cooking an appetizing dinner for some friends. A clever seamstress spends some of her free time in raising Persian kittens. A great organist gives several hours a week to work with a club of boys in a church club-room. Who can doubt but that each of these people is finding mental health in these leisure activities as well as in his work?

2. THE SECOND positive essential for mental health is that the individual shall have a conscious ideal of a social and spiritual life for society. In fact, without this he is handicapped in choosing his life work; for this work, in order to be truly integrating, must be such that in it he realizes, not his most animal qualities, but his best and most human self. But he cannot choose his "best" unless he has accepted some ideal goal for mankind. The purposes by which he is to guide

his life, he may describe as his philosophy or his religion. In order really to serve as an aid in the integrating of his personality his goals must be consciously and fully accepted as true for him; they must not be taken over uncritically from his parents or friends. They must be *so much himself* that they become the most dynamic guiding force in his life. The greater value of religion as against philosophy, for this purpose, lies in the fact that true religion commands the allegiance not only of the mind, but also of the heart.

IN THE BAHÁ'Í way of life all the essentials for mental health are found. In accepting the Bahá'í faith, each has realized that in it he has discovered a movement in which his own desires and abilities can be most completely unified. He has found the outline of a pattern of living which he recognizes as answering to his deepest needs. He is compelled neither by fear, nor by desire for profit or position. He is a Bahá'í because in the new world order of Bahá'u'lláh he finds himself most completely "at home".

Bahá'ís have "a task, a plan, freedom". They have the task of building a new spiritual civilization, on the ruins of material civilization. They have a plan of spiritual organization, through which this task can be accomplished. Within the great task are enough small "jobs" for every single individual. There is work for every sincere person. Each has freedom to choose his own task in helping forward the great plan. For each there is

work in which he can most fully use his abilities. He knows himself part of a spiritual unity so great that he can give no place in his nature to disintegrating fears and self-centeredness.

How great the task to which Bahá'is the world over have pledged themselves may best be realized in the following words of Shoghi Effendi, "A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labor definitely recognized; in which the clamor of religious fanaticism and strife will have been forever stilled; in which the flame of racial animosity will have been finally extinguished; in which a single code of international law—the product of the considered

judgment of the world's federated representatives—shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship—such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age."

The true Bahá'í attains mental health,—a fully integrated personality—as he becomes an active, efficient happy part of the great spiritual harmony of life, as he becomes increasingly at one with the Divine Unity.

A MEMORANDUM ON WORLD PEACE

WALLACE R. FARRINGTON

President of The Pan-Pacific Union

"GENERALLY SPEAKING, we know that world peace will arrive when people of all nations can see and understand how utterly stupid is any other policy, how narrow and foolish are methods and programs that line us up to believe that one people, one nation, contain all the ability, all the intelligence, all the power in the world and that theirs is the God-given privilege and duty to swing the world into line or lick the world into line and kill off any that do not do as they are told.

"World peace today as I see it is theory. To bring it into general and universal practice calls for more intensive application of reli-

gious faith than many have dared to imagine. It calls for more education than the most zealous educational bureaucrat has found possible. It requires more mental elasticity than has been shown, except in spasmodic spots. It demands more plain garden variety common sense than most of us honestly believe the human race is capable of exercising in our day and generation.

"EVERYONE AGREES that world peace is the goal to be attained. World peace challenges the best minds of the world because it is regarded as the achievement of the impossible.

"Telling people to be peaceful does not get us far. They forever ask whether there is anything in it for them. They must be shown, they must be convinced that peace will make life easier, happier, better.

"Religion is a medium for peace only as it accomplishes conversion. Some religions make bloodshed and destruction of the enemy the bright particular pathway to heaven. Faith without the right kind of works is like the man at the target range who could not hit the target. Asked what was the matter, he said, "I don't know. The bullets are leaving here all right."

"Someone has to convince the followers of some religions that the faiths of their fathers do not hit the mark.



"IT HAS BEEN discovered that trade is more successful when no attempt is made to get the best of anybody else, and it has been discovered that it is most successful when it utilizes all the resources of science so that it may bring the utmost possible benefits to everybody."

"Upon that discovery, there is something more than a hope for world peace. World peace has now become not only a practical possibility, but the logical outcome of successful business methods. True, there may be another world war before business generally will discover the principles upon which business success now depends; hence, work for world peace must principally consist of helping the world to grasp and to apply these truths."

"Mass production, in a word, includes the whole world through

serving the whole world. It does not and cannot leave anybody out of its benefits. It destroys antagonisms on the part of consumers by making prices as low as possible, and on the part of workers by making wages as high as possible, and it undermines the whole incentive to war by making world exchange as profitable to everybody as it can possibly be. It is destructive only of the fears and hatreds and traditions which keep human beings from cooperating.

"We need ideals and spiritual urge to inspire us to drive on, and to give us confidence in the future. Somewhere along the line, and better at the beginning of the line, it is necessary for us to visualize every individual as a substantial factor in this beautiful picture. Each one well fed, well clothed, well housed and generally comfortable, comfortable in mind and body. . . .

"We all know that faith without work is of little avail, so the salesmen for peace must be resourceful in economic plans and educational programs as well as skilled in drawing fine word pictures and dramatizing a world at work as against a world at war.

"The opportunity for peace in this economic field is tremendous and beckons the best minds to new struggles for glorious victories that must certainly lead to a closer approach to a permanent stabilized world peace.

"Here in Hawaii our particular mission is to expand the traditional influence of this world center, as one of the few places where various races and nationalities feel at home."

Excerpts from an Address.--*Pan-Pacific Bulletin*.

THE COMING WORLD ORDER

An Introductory Article to the Bahá'í Cause

KENNETH CHRISTIAN

The following concise and enthusiastic statement of the Bahá'í Cause was submitted as an English theme by the author who is a college freshman. It seems worthy of a place in these pages as a contribution of our youth.

CIVILIZATION today faces a paradox the like of which there is no record. The past one hundred years are marked by an avalanche of inventions, discoveries, and accomplishments. We ride in autos, fly thru the air, travel under water, pick out of the atmosphere a voice coming from a city thousands of miles away. Progress in all lines of human invention has brought us great comfort and the promise of a more varied existence.

But events of the last few years have also brought the realization that our progress is being rapidly offset by the disintegration of institutions heretofore fundamental to society. Our economic system, praised as the zenith of human achievement in business relationships, is crashing about our heads. Seldom has a human institution failed so miserably to protect its adherents. The evils of our social system are easily discernible. Political corruption is rampant while justice seems to have lapsed into senility.

On one hand we are advancing rapidly, on the other failing ignominiously. Our highly vaunted civilization is tottering. And why? Why this disintegration, this economic and social decay? Our Reason cannot help conditions, for it has no power over the emotions of men. Present day Religion can offer no

solution. In short, humanity is stumped.

It is *in* the face of this paradox that thoughtful men and women everywhere are making a serious study of those Teachings proclaimed over sixty years ago by Bahá'u'l-láh, prince of the Persian House of Nur. This great Sage, now recognized by increasing numbers of people throughout the five continents as the *World Teacher* for the present era, has presented to us the outline of a World Order which alone contains the answers to our present difficulties.

When the student first approaches the Bahá'í teachings, he is immediately impressed with their clarity, irrefutable logic, applicability, and completeness. The Bahá'í teachings constitute a written revelation. This fact is of tremendous importance because it eliminates the garbling of thought in hearsay repetition and also constitutes an unquestionable basis of authority.

The logic of the Bahá'í writings is startling. 'Abdu'l-Bahá has set up a standard of proof. Each matter should be tested four ways by these questions:—is it in conformity with reason, is it in accordance with scriptural proofs, is it acceptable to the senses, and, finally, is it agreeable to the promptings of the heart? Each of these in itself is liable to error. Therefore a thing is not true unless it stand all

four tests. This is the standard by which truth is to be ascertained.

There are twelve Bahá'í principles, namely, religion the cause of unity, the abandonment of all prejudice, the independent investigation of truth, the agreement of religion and science, the solution of the economic question, the establishment of an International House of Justice, equality between the sexes, universal peace, universal education, a universal auxiliary language, the oneness of mankind, the fundamental oneness of all religions. The last two principles—oneness of humanity and the fundamental oneness of all religions—are basic in the Bahá'í Cause.

There is a completeness in the Bahá'í teachings which makes the acceptance of Bahá'u'lláh's Plan for a World Order inevitable. Every phase of human activity is considered. While there is complete agreement with science, the Teachings are not cold-blooded and matter of fact. A vital, potent aliveness, coupled with deep spiritual insight, makes them a haven for all types and conditions of people.

AS ALL Movements of moment and value have small beginnings, so the Bahá'í Movement began quietly (as far as the world at large is concerned) in Persia in 1844 with the announcement by a brilliant Youth, called the Báb, that the advent of a new Manifestation of God was at hand. The Báb was publicly martyred; and in 1863, the year prophesied by Him, one of His followers, Bahá'u'lláh, announced Himself as the Promised Manifestation. These early years are marked by horrible persecution on the part of the Muhammadan clergy and the Persian

government. More than twenty thousand Bahá'ís were killed and tortured cruelly. Bahá'u'lláh was exiled to the penal colony at 'Akká in the Holy Land.


With the passing of Bahá'u'lláh, in 1892, 'Abdu'l-Bahá, His eldest son, was appointed the Center of the Covenant in His (Bahá'u'lláh's) will and Testament. According to this document 'Abdu'l-Bahá's Word is the same as Bahá'u'lláh's. In 1912 'Abdu'l-Bahá visited this country where He was well received by churches, social organizations, and progressive people.

'Abdu'l-Bahá passed to the supreme world in 1921 and in His Will appointed His grandson, Shoghi Effendi, as the Guardian of the Bahá'í Cause. It is the function of Shoghi Effendi to preserve the purity of the Teachings and to be a center of unity for their promulgation. Shoghi Effendi, since his appointment, has been inaugurating among the Bahá'ís of the world the Administration outlined by Bahá'u'lláh and 'Abdu'l-Bahá. This Administration, now functioning in world-wide scope, is the beginning of the future organization of human society.

'Abdu'l-Bahá has written, "Every great Cause in this world of existence findeth a visible expression through three means: first, intention; second, confirmation; third, action." This last is the crying need of the world today for the Bahá'í Teachings supplies the intention. The sheer divineness of it all is the motivating power that confirms those who are working for its consummation, and the days of action are at hand as the world comes nearer and nearer to complete acceptance of the World Order of Bahá'u'lláh.

PROGRESS IN PERSIA

Bahá'is particularly, will be interested in the facts and findings in the following brief digest compiled from letters and reports sent to us by Mr. A. Samimi, Mr. A. M. Nabili and Zidrullah Khadem, members of the "Unity of the East and West Bahá'í Committee" and of the Youth Association of Tíhrán, Persia.

OSE who are watching for visible fruits of the Bahá'í Movement can do no better than to look to Persia, the land of its birth. Persia has a civilization back of her, but for centuries she has been stagnant, living on her past achievements. All her power, learning and wealth have been in the hands of a few, the government an absolute monarchy influenced always and often controlled by the most corrupt and fanatical religionists. While many of her beautiful arts and skills have been preserved, until recently she has had no part in the progress or use of modern science. Of His native land 'Abdu'l-Bahá says:

"In former times Persia was verily the heart of the world and shone among the nations like a lighted taper. Her glory and prosperity broke from the horizon of humanity like the true dawn disseminating the light of knowledge and illumining the nations of the East and West. * * * The Persians being distinguished among the nations of the earth as people of conquerors, and justly admired for their civilization and learning, their country became the glorious centre of all the sciences and arts, the mine of culture and a fount of virtues. * * * How is it that this excellent country now, by reason of our sloth, vanity and indifference, from the lack of knowledge and organization, from the poverty of the zeal and ambition of her people, has suffered the rays of her prosperity to be darkened and well-nigh extinguished?"

If the reader wishes an accurate picture of the miserable and degenerate conditions in Persia at the time of the birth of the Bahá'í Movement in the middle of the last century let him peruse Shoghi Effendi's introduction to his recent translation of the *Dawn-Breakers*,

Nabil's Narrative of the early history of the Cause.

But now all things are changing, Persia has a constitution, the present ruler, His Imperial Majesty Reza Shah is liberal in his policies, roads are being built, schools are increasing, many of the youth are being educated in modern science in the schools and universities of Europe and America. The Bahá'is, who are estimated to make up an amazing part of Persia's population and who are all the time increasing, are no longer persecuted and can carry on their activities openly except possibly in certain remote and backward communities. In many cases we find Bahá'is highly respected and occupying high positions in the government and in other responsible places.

AN ACCOUNT recently received from Mr. A. M. Nabili gives us a closeup picture of what the Bahá'í youth are doing in Tíhrán and makes us realize how fast the Bahá'í Cause is growing there under the new liberalism and what it is meaning in the education of young people. In the freer atmosphere which His Majesty Reza Shah is allowing in Persia we are having an opportunity to see the rapid spread of the Bahá'í Teachings and the results of the new life which these teachings are pouring into the youth. Instead of the religious fanaticism of the old Persia we find religion becoming the basis for social progress, intel-



Managing Body of the Bahá'í Youth Association of Tihrán

lectual attainments, physical development and health, high moral standards—in fact of everything which makes for the well-rounded man.

The Bahá'í youth of Tihrán are organized in a club known as “The Association of Bahá'í Youth”. Mr. Nabili says:

“This is a sort of a club but you shall find it a very unique kind of club for it has as its object the training of the young men on the Bahá'í lines of organization and preventing their being influenced by the general moral weaknesses.”

A careful study of this report shows how varied and far reaching are the activities of this “Club” and how much is involved in preventing “moral weaknesses”. The club is open to all Bahá'í youth from eighteen to forty in age, irrespective of color, nationality and former religious belief. Those applying for membership are introduced by two young men already members. The organization and

administration is along Bahá'í lines. A Managing Body of nine has charge of all affairs of the association. This Managing Body is chosen by the Bahá'í Spiritual Assembly from nineteen who are elected annually by vote of all the members of the club.

The varied and far-reaching work of this very active organization is carried on by commissions of nine each appointed by the Managing Body. The name of some of these commissions will give an idea of the scope of the work of the association: The Library and reading Room Commission, The Education Commission, The Commission for Teaching the Cause, for Classes in Public Speaking, for Amateur Theatricals, the Sports Commission, the Social and Census Commissions. Other Commissions are Finance, Employment, Assistance, Commercial Institutions, Entertainment. This “Club” is in-

deed only a "sort of Club!" It would seem to be a whole school and welfare organization combined. A few quotations from Mr. Nabili's report will enable us to judge for ourselves whether Tíhrán Bahá'ís are alive to the needs of the age or not.

"Literature in the library is not limited to Bahá'í books but there are also other books by famous eastern and western writers on various subjects. The aims of this Commission are to get the youth acquainted with the Bahá'í literature, increase their general knowledge and do away with their need of applying to other sources for obtaining books and so save them from the possible danger of coming across useless or even harmful, but outwardly attractive, reading material."

The Education Commission organizes classes for teaching English and other languages, arts and craft, music, etc., publishes a bulletin (hung on the wall) every Bahá'í month (19 days) called "The Message of the Youth" in which is given news of activities of the Association and articles on the Cause and other useful general subjects. The latest activity of this Commission is the establishment of a class for teaching music on modern lines." This commission also arranges for dialogues on the lives of the Bahá'í martyrs and the great servants of the Cause. One of these was on the life of Varqá and his twelve year old son Ruhú'lláh*.

"A place has been appointed by the commission for Teaching the Cause, very centrally located, where once a week a teacher receives any seekers brought there by members of the association Among the general duties of the members is to bring at least one seeker of truth to this place in the year." Public conferences on the

various teachings of Bahá'u'lláh are arranged by this commission, leaflets and pamphlets printed and distributed.

One of the most valuable activities, Mr. Nabili says, is the training in public speaking. There are two classes. "A competition is arranged between the two classes every three months. On one such occasion when the subject was *Spiritual love as manifested in Bahá'ism*, "the hall was overcrowded and you could not judge the good results unless you had been present for they were so great that no words could express."

A "Social and Census Commission" keeps a record of the members and is on the lookout for new members. It sponsors social gatherings for promoting acquaintance and friendship among the members.

Social occasions are provided for both by the *Social Commission* and *Sports Commission*. "Picnics, outdoor and indoor games, gymnastics, walks, matches with other teams and everything that helps the body and mind development and is not, like boxing, apt to create a desire for supremacy by force or immoral means" are arranged for and encouraged.

IN A LETTER dated June 19th from Zidrullah Khadem, secretary of "The Unity of the East and West Committee" we learn about the new hall or Hazirat-ul-Quds and are impressed with the rapid growth of the Cause in Tíhrán. He says:

"As you may know we are, since the last six months occupied building a hall, the Hazirat-ul-Quds, surrounded by nineteen rooms for general gatherings and sittings of various committees. The basements are finished and construction of the

*The story of the life of Varqá and his son Ruhú'lláh is told by Miss Root in her article "White Roses of Persia", The Bahá'í Magazine, June, 1932, p. 71.

body of the buildings has risen about two yards. The hall not being finished yet we had to commemorate the Ridvan in the open air. Meetings were held on the first and second day comprising thousands of friends and others. These gatherings are of great importance to friends in Persia who in the past could not even meet in groups of fifty. It is a great occasion to watch the faces of all present illuminated with radiance of love, hope and affection. What a great contrast it makes with the past to see the non-believers coming to our Bahá'í meetings in large numbers. The Hazrat-ul-Quds is situated on one of the main streets outside the city and people seeing the friends proceeding in that direction some in public busses, some in taxis, others in private cars and still others in carriages, whisper to each other that Bahá'ís are celebrating a religious festival, and to see what is going on they, too, proceed thither. They are admitted into the Bahá'í meeting place with the spirit of that universal brotherhood which Bahá'u'lláh wants to be prevalent amongst all the children of Adam, and which they do not yet know is what they have been massacring us for."

WE CANNOT refrain from quoting further from this letter in regard to Bahá'í children who were gathered together on the ninth day of Ridvan:

"Joy felt by the friends knew no bounds when they heard small children recite some of their lessons while others, only big enough to be playing, discussed moral points, international questions and history of the Bahá'í Cause. The oldest of these students, about fourteen years of age, spoke for half an hour on the first law of the Book of Aqdas regarding knowledge of God through His Manifestations and how it should be accompanied by acting His commands else neither of the two is acceptable. The saying of Prophets of the past, reasserted in this Manifestation, that in this era the children seven years old are as wise as men of seventy of other times was indeed very evident on this occasion."

And again we quote this item of interest: "This Ridvan, for the first time, the Bahá'í Schools declared a two day's holiday, because it was a Bahá'í Feast, and got it and no questions were asked. We have every reason to feel encouraged. Our Bahá'í schools stand high with the Board of Educa-

tion and the Muhammadan Community. We have over one thousand and children in both schools."

WHAT IS the cause of the rapid development among Persian youth, this interest in education, this use of western methods, this desire for progress in every direction? All their communications to us show that they are endeavoring day and night to carry out the instructions of Bahá'u'lláh and 'Abdu'l-Bahá Who have shown us how to adapt the spiritual laws of God to the needs of this age. Letters from Shoghi Effendi and the words of friends returned from visits to Shoghi Effendi constantly add to their inspiration. Large meetings were recently held in Tihrán to hear the messages brought by Mr. Alai, recently returned (to Persia) from Haifa. "The Guardian wishes the friends in Persia," says Mr. Alai, "to show a new spirit of energy and steadfastness in the way of serving the Cause of Bahá'u'lláh.*** We have to prove to the world the truth and genuineness of the Bahá'í principles by deed and not by word only."

In this we see the beginning of the fulfillment of the words of 'Abdu'l-Bahá:

"Praise be to God! She (Persia) became the East of the Sun of Truth in this age. The Light of Eternity dawned, the Everlasting Glory unveiled her countenance and the Reality of Mercifulness became manifest. This is the prosperity of Persia. Undoubtedly she will progress day by day under the shade of the Blessed Tree until her illumination shall penetrate throughout the wide expanse of the earth."

EXPERIENCES IN THE AIR

The author of this article describing a dramatic episode in the air, is an inventor in the field of aeronautics. He has had a varied career. He is an Australian, but has lived in this country several years. He heard of the Bahá'í teachings soon after coming here, and became a follower of this universal religion. Written as a letter, this material seems worthy of publication.

ASSOCIATED with a pilot of a company that uses several airplanes in its selling operations, I have had some interesting experiences. A recent flight to Boston was specially thrilling. There was very low visibility going up, so that air fields reported no callers in two days. We landed in rain at the Boston Airport after enjoying the glorious landscape around Providence—such a harmony of color, like a rare Persian carpet.

Coming back a strong head wind delayed us so that we had to decide, in the air, whether to land at an emergency field at dusk or push on with night settled down long before we could reach the home airport.

The pilot put it up to me, and I replied that it was all right with me either way, just to see what he would do. He asked if I had a box of matches. I had. There is no light on the instrument board, so we continued to strike matches periodically to see the meters throughout the length of Long Island.

What an eerie atmosphere it is in a cockpit suspended between earth and sky when the sun has gone behind a bank of threatening clouds, after the day has really closed its doors and windows, and there is a brief suggestive period just before the lights become visible below! It seems ominous, significant, a period of decision which makes contact with established solid

forms slip away, and one's very life becomes dependent upon subtle invisible powers. The air feels suddenly—something more than just a little chillier, and the normal rhythmic tone of the motor sounds different—perhaps it is like the chromatic descent in Tosti's "Goodbye."

Then in the distance ahead a long row of street lamps flash on, giving a new horizon, and the spell is broken; the spirit is once more a prisoner of earth, but what a changed world!

We have been plunging forward at one hundred miles an hour all the time towards the crowded districts around New York; lights have flashed on quickly in all directions—jewels in the crown of night—and as far as the eye can see, it has become a fairyland, a dark world transformed by the genius of Edison. Now he has gone to the finer world of Light that casts no shadow. No wonder he is universally mourned, or rather revered.

What a view it is! Its cost must be a staggering figure, but worth whatever it is, and all should see it for its effect on the soul. Directly below the scene is more distinct and prosaic. Houses and streets are etched in flooding light. Electric sparks sputtering from car lines look like comets amongst the stars.

One thinks of the myriads of people in homes and theatres, unconscious of our flight through the

larger space above them; and it is significant that from the height there is a tendency to feel detachment from the mass of life below. It seems so generalized. Spawn in the sea; fungus in a forest; humanity in cities; it seems all about the same from a great altitude. A foot can kick aside the fungus in its path with no compunction whatever.

That signifies what will happen in a war from the air, with attackers psychologically warped in the direction of destruction.

I felt the necessity for the definite *act of will* in holding the realization of *the oneness of humanity* and the obligations it imposes. How clearly it became a fact that man can progress scientifically far beyond his capacity to use his knowledge for safe and sane continuity. Without acceptance of a Universal Magnet in the compass of his motives to hold his other faculties on their proper course he will surely be lost.

And yet the *wills must all be free*. There's the rub. They must come to a state of completely free awareness of the necessity for the Magnet, and voluntary acknowledgment of it for direction. There is no substitute for experience, and many can only learn by going through the torture chamber of their own making. But I am wandering.

I started to write about getting home in the dark. It is a thrill to see the revolving beacon of the airport in the distance while there is nothing immediately below but packed house roofs to land on. But I have never had even the slightest fear in the air. In the tightest

corner I am just keenly interested in how it will turn out.

We reached the field and started the usual left turn in to make a landing, and at that moment, the field light was turned out! These are circumstances in which piloting skill really begins to show itself, in what is done and how, on the spur of the moment. My friend throttled the motor and continued steadily in the gliding turn.

It is certainly a queer sensation settling down in black darkness at the speed of a train. I felt a most delightful tingling sensation of expectancy—of what—it did not matter at all. It was the nth degree of speculation on the unknown, keyed up by its concentration into a second of time. As soon as I knew the pilot's decision, I took the proper precautions, unlatched the door so that it could not be jammed, put on the belt, took the hold with my hands that would best protect my head, and quietly waited for the feel of the wheels on the ground if—

It touched and bounced. That gave the sense of touch on the control a basis for the necessary slight quick action. Another contact, and down went the tail for almost as good a landing as in broad daylight. The fellow in the hangar said he had been phoned by the boss to turn off the light as they did not expect any more in that night and he did not hear our motor. And that was all to that.

Up at five a. m. again for a take-off and over the mountains here.

THE BAHÁ'Í SUMMER SCHOOL AT LOUHELEN RANCH

ORCELLA REXFORD, B. SC.

"Bahá'w'lláh has drawn the circle of unity. He has made a design for the uniting of all people, and for the gathering of them all under the shelter of the tent of universal unity."—'Abdu'l-Bahá.

THE unexpected sometimes proves to be the most satisfying. So it was with our first visit to Louhelen Ranch, the Bahá'í Summer School near Flint, Michigan, at its second summer session. We had other plans, but at the eleventh hour a friend urged us to go, so like the pioneers of old, scarcely knowing whither we were bound we set out in our car, from Chicago, where I had been lecturing, to attend this gathering of Bahá'ís.

We were instructed to take the road out of Flint to Davison, and then to make inquiries. We were all eagerness as we got on the proper route for we felt that every turn of the road might reveal the object of our quest. There is something exhilarating in the thought of meeting with the Bahá'í friends and we scanned each farm carefully lest we pass by. As we came round a curve in the highway we espied the name Louhelen Ranch on the barn and were at the end of a most pleasant journey through the lovely state of Michigan.

We drove up a winding driveway past a large white farm house around a circular drive in the center of which was a nine-sided building which housed the water-pump, showers and other conveniences.

Our host and hostess, Mr. and Mrs. L. W. Eggleston, who are developing their farm into a Bahá'í

Summer School, gave us a warm welcome and assigned us to a room in one of the new cabins which had been erected at the rear of the house. Here we were most comfortable. Besides the four cabins there was a large two-story dormitory called Pullman Lodge, which took care of an unbelievable number of people, as well as the large farm house tent, and the log cabin down in the woods overlooking a miniature lake formed by the dam, —a delightful spot!

But even so the facilities of the ranch were taxed to their capacity, many coming who were not expected. However everything seemed elastic enough to stretch and let them all in. We marveled many times at the manner in which they were all housed and fed, knowing the great difficulties which had to be surmounted. Yet everything went along smoothly and easily as far as we could observe. All were deeply appreciative of the difficulties of taking care of such a crowd, and each I am sure resolved to help the situation out next time by making reservations in advance.

These friends had verily "come from the east and from the west, from the north and from the south" to study the reality of religion, to partake of spiritual food (the teachings of God), and to share this food with

others. There were representatives from California, and Maine, and one believer was there who had recently returned from a trip around the world. Several who had met in Florida last winter were reunited here again. Nearby states supplied their quota; and Wisconsin, Illinois, Ohio, Indiana, Pennsylvania, New York, Washington, D. C. and Canada were also represented. It was a veritable home coming.

Of all the groups the most inspiring was the youth group, for young people made up nearly half of those present. Young college students as well as younger children were there—thoughtful, serious—attacking present day problems with the scientific knowledge at their command. Yet the lighter side of life was not neglected, for there were swimming and dancing parties at nearby lakes, horseback riding, the hikes in the



A group of Bahá'í teachers at the Summer School. Left to right: Mr. Eggleston, Mrs. Eggleston, Miss Easterbrook, Mrs. Gift, Mr. Vail, Mrs. Kirkpatrick, Orcella Rexford, Mrs. Greenleaf.

It was not however just the casual coming together of people who enjoy each other or who want a pleasant vacation in the country, but an earnest gathering of those interested in the realities of life, pioneers in a great spiritual movement which is to usher in a new era of civilization. Here we saw the spirit of sacrifice exemplified, the stretching of lean purse strings, the giving-up of long planned vacations in order to study together the best methods by which to disseminate our knowledge of how to heal the ailments of a sick world.

Keenly alert, wholesome, radiant, these young people were ready to go home and start to "do something", to turn the tide of affairs toward universal peace, universal education and the elimination of prejudice from every walk of life.

THE FIRST day was occupied with the outline of the teaching program for the coming year, closing with a consultation of all regarding the most successful methods of teaching. During the week there were classes in effective speaking; for

the study of Nabil's Narrative, a marvelous book on the early days of the Bahá'í Cause; daily lectures on subjects of general interest which were open to the public; daily consultation periods; and in the evenings a camp-fire down in the woods where a small out-of-doors auditorium had been erected.

On the closing night of the conference the Youth presented us with an original play at last answering that old couplet of Burns, "O wad some Pow'r the giftie gie us to see oursels as Others see us". Each one of them "took off" one of the older ones present showing up some idiosyncracies. This furnished good-natured fun and hilarity for all who witnessed it.

The next day, Sunday, brought to a close a week of comradeship, in which we had drawn very close to one another. New friends had been discovered, our spirits were illumined and refreshed that we might go forth and apply our energies to solve the problems in which the world finds itself, the remedy for which has been supplied by Bahá'u'lláh Who has given us the solution to every one of these great problems and has promised us that when these are accepted and lived the "world will indeed become as a paradise and all men will live as brothers". We had just a little taste of what it might mean here at Louhelen Ranch, where the spirit of unity and harmony prevailed for a whole week and all appeared

with radiant, happy faces, expressing the peace and joy within their hearts.

MAY WE share with you some of the gleanings from a cherished notebook, kept throughout the conference:—

"In youth we find the acceptance of challenge. As long as youth is present at this gathering, we need not fear for the future of this Cause."

"Many think that Universal Peace is impractical, a chimera. Nothing can be regarded as unattainable. The day will come when its beauteous light will shine on all mankind."

"In Shoghi Effendi's *Goal of a New World Order* there is outlined a change in society such as the world has never seen."

"Out of suffering comes the love of service."

"Whatever our problems, we can turn to the writings of Bahá'u'lláh and 'Abdu'l-Bahá and find the answer."

"In every age we gain the higher consciousness by turning the mirror of our souls toward the divine Revelator and thus we gain illumination."

"Blessed is he who can recognize a Manifestation."

"The study of the Bahá'í writings is a short cut to education. The books are never dull, nor obscure, but are vital, life-giving, and create the mind anew."

Our readers will be glad to know that "Bahá'u'lláh and the New Era" by Dr. Dr. J. E. Esslemont, is now available in the Swedish language through the devotion of two faithful Bahá'í sisters: the translation was done by Mrs. Rudd-Palmgren, and the entire cost of printing this first edition was paid for by Mrs. Louise Erickson of Brooklyn, N. Y. whose generous and long devoted service to the Bahá'í Cause is well known. Price \$1.50, Bahá'í Publishing Committee, P. O. Box 348, Grand Central Station, New York City. The price in Sweden is five kronor.

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REBUILDING THE WORLD

HUMANITY, whether viewed in the light of man's individual conduct or in the existing relationships between organized communities and nations, has, alas, strayed too far and suffered too great a decline to be redeemed through the unaided efforts of the best among its recognized rulers and statesmen—however disinterested their motives, however concerted their action, however unsparing in their zeal and devotion to its cause. No scheme which the calculations of the highest statesmanship may yet devise; no doctrine which the most distinguished exponents of economic theory may hope to advance; no principle which the most ardent of moralists may strive to inculcate, can provide, in the last resort, adequate foundations upon which the future of a distracted world can be built.

No appeal for mutual tolerance which the wordly-wise might raise, however compelling and insistent, can calm its passions or help restore its vigor. Nor would any general scheme of mere organized international cooperation, in whatever sphere of human activity, however ingenious in conception, or extensive in scope, succeed in removing the root cause of the evil that has so rudely upset the equilibrium of present-day society. Not even, I venture to assert, would the very act of devising the machinery required for the political and economic unification of the world—a principle that has been increasingly advocated in recent times—provide in itself the antidote against the poison that is steadily undermining the vigor of organized peoples and nations.

What else, might we not confidently affirm, but the unre-served acceptance of the Divine Program enunciated, with such simplicity and force as far back as sixty years ago, by Bahá'u'lláh, embodying in its essentials God's divinely appointed scheme for the unification of mankind in this age, coupled with an indomitable conviction in the unfailing efficacy of each and all of its provisions, is eventually capable of withstanding the forces of internal disintegration which, if unchecked, must needs continue to eat into the vitals of a despairing society. It is towards this goal—the goal of a new World Order, Divine in origin, all-embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive."

—*Shoghi Effendi.*

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“That which was applicable to human needs during the early history of the race could neither meet nor satisfy the demands of this day and period of newness and consummation. Humanity has emerged from its former degrees of limitation and preliminary training. Man must now become imbued with new virtues and powers, new moralities, new capacities.”

—‘*Abdu'l-Bahá.*

“LIFE-CHANGING on a colossal scale,” says Hugh Redwood, editor of the London Journal, “is the only hope left for the world today.”

“Many people, I fear, today fail to realize the very critical period through which the world is passing,” warns Stanley Baldwin. “I confess that I am not sure, if a Wesley or a St. Francis arose today, that to found a body of preaching friars would not be the best thing they could do for the world.”

“Human wisdom has failed,” preaches Dr. Frank N. D. Buchman, leader of the Oxford Movement. “The modern world—disillusioned, chaotic, bewildered—demands a solution adequate to its disorder. The fundamental cause of all our troubles is personal selfishness and fear. Men must be changed if problems are to be solved. Leadership that is God-directed, this is our primary need.”

“Man is not yet spiritually ripe for the possession of the secret of atomic energy,” Sir Oliver Lodge declares. “Technically we are demi-gods, ethically still such barbarians that we would probably use the energy of the atom much as we used

the less terrible forces that almost destroyed civilization during the last war.”

WHATEVER be the causes of the present chaos into which the world has fallen, many are agreed that a spiritual rejuvenation of humanity is the first requisite for reformation and stabilization. There must come to humanity a deeper sense of brotherhood—individual, national, and racial. Man must realize emotionally, as he already does intellectually, the actual interdependence of all peoples. No nation today can live unto itself. We are bound together by indissoluble ties.

This planet, sociologically and economically speaking, is plainly an organic unity. The prosperity of all depends upon the prosperity of one, just as the prosperity of one depends upon the prosperity of all. One nation cannot thrive while all the rest are plunged in economic disaster. Our modern industrial and technical civilization requires free and universal interchange of raw materials and commodities. The whole world as well as any part of it depends for its prosperity not

only upon its ability to produce goods, but also upon its ability to sell goods. When any great nation is destroyed as a consumer of world-goods, the whole world suffers as well as that nation.

So it is within each country. The prosperity of the whole depends upon the prosperity of every part. Selfishness, aggressiveness, and exploitation on the part of one group not only does harm to other groups, but eventually returns like a boomerang to injure the offending group. The capitalist, taking more than his share of the profits of industry, finally harms himself by lessening the consuming power of the masses; and the masses, when usurping all power, deprive themselves of the leadership necessary for industrial organization and efficiency.

INTELLECTUALLY we realize these truths. But how ineffectual is that realization in the way of actually causing a change to occur in our economic and political institutions! These new ideals have not yet penetrated the emotional life of humanity deeply enough to motivate action. Self-seeking greed is still the strongest motive of conduct, and greed is ever shortsighted. A dollar held before the eye can shut out all the world.

When we realize how deep-seated and primitive is the acquisitive instinct in man—the tendency to greed—we can understand how this basic emotion naturally injects itself into the whole economic structure of life and how difficult it is of control. Yet until this baser, more primitive side of man's nature, is greatly moderated, there is danger that any economic reform, any at-

tempt at ameliorating the faults in our economic institutions, will meet with failure for no institution can rise above the character of the men and women who constitute it.

WHAT, THEN, can cause man to sublimate this animal instinct of greed; for not until this is done can noble, equitable, and beneficent institutions be established. Man's emotional nature must be changed, sublimated, exalted. A world composed of the man-of-the-street as he is today cannot organize itself ideally. Whatever is attempted will fall under the stress of greed and exploitation. The cure of today will last only until another fever spell returns. The only permanent cure is a change in the motives and conduct of the individual.

What can bring about this change? Can we appeal to man's group intelligence and cause him to progress simply by the warning: "If you do not change your nature, you may suffer in the future?"

No, merely putting the facts before people is not going to idealize their mode of action. A higher force than this is necessary to change the course of this huge mass of humanity, with its immense momentum. And such a force must needs be a spiritual force, something capable of penetrating the heart of man and transforming it.

We have seen this occur in past epochs. We know that religion is the most powerful emotion that can grip the heart of man. We know that it is capable of possessing man's whole being, subordinating other emotions to their proper place.

Under the power of religion man

becomes willing to forsake all personal aims, and dedicate himself to universal goals and ideals. Willing to dedicate not only his intelligence and strength, but even his life. That is what is needed today and many thoughtful people are seeing and saying just this.

IT IS EVIDENT that religion is the only force capable of welding together into an amicable working unity all the nations, races, creeds of the world.

“Human power is limited in its influence. It can unite two persons, or two tribes, or two communities, or at the utmost two nations. At the same time it confesses that this unity is temporal and may be abrogated by the whim of either of the high contracting parties.

“But the divine power unites na-

tions and peoples and cements them together in the bond of brotherhood and peace for ages and cycles. . . . There must needs be divine power for the accomplishment of this universal aim. . . . Save through this, ideal communication will not be made possible between the children of men. They may achieve a temporal union for a few years. Men may so compound the various ingredients as to be promiscuously mixed together. But there must needs be the solvent so that they may become perfectly blended and united. In the human world that solvent is the power of the Holy Spirit which will thoroughly mix and blend the different constituents and elements representing the various nationalities, religions and sects.”*

*Abdu'l-Baha, “The Divine Art of Living,” p. 154.

WHEN we review history from the beginning of human existence to the present age in which we live, it is evident all war and conflict, bloodshed and battle, every form of sedition has been due to some form of prejudice, whether religious, racial or national, to partisan bias and selfish prejudice of some sort . . . prejudice is a destroyer of the foundations of the world of humanity whereas religion was meant to be the cause of fellowship and agreement.

“Religion must be the cause of love. Religion must be the cause of justice, for the wisdom of the Manifestations of God is directed toward the establishing of the bond of a love which is indissoluble. The bonds which hold together the body-politic are not sufficient. . . . The real bond of integrity is religious in character, for religion indicates the oneness of the world of humanity. Religion serves the world of morality. Religion purifies the hearts. Religion impels men to achieve praiseworthy deeds. Religion becomes the cause of love in human hearts, for religion is a divine foundation, the foundation ever conducive to life. The teachings of God are the source of illumination to the people of the world. Religion is ever constructive not destructive.”

—‘Abdu'l-Bahá.

BAHIYYIH KHANUM--AN APPRECIATION

ELLA GOODALL COOPER

The author, a loyal Bahá'í for many years—one of the pioneers of the Bahá'í Cause in this country—has made visits to the Holy Land, (several times accompanied by her mother, Mrs. Helen S. Goodall) and is numbered among the very first American pilgrims to visit 'Abdu'l-Bahá. She has had advantages which enable her to draw a fine pen picture of the noble and saintly sister of 'Abdu'l-Bahá who was known as the Greatest Holy Leaf. This is a story which will be dear to the heart of every Bahá'í.

IT is now thirty-three years since that never-to-be-forgotten first pilgrimage to the *Most Great Prison*¹ was undertaken by a group of believers from the West and, while many details of the visit have faded into the background, there are certain events and personalities that remain clear and vivid in my memory, and which time seems powerless to efface. Next to meeting the Beloved Master Himself² was the privilege of meeting His glorious sister, Bahiyyih Khanum, known as the Greatest Holy Leaf. Her personality is indelibly imprinted upon my memory. Tall, slender and of noble bearing, her body gave the impression of perfect poise between energy and tranquility, between wiry endurance and inward composure, imparting to the beholder a sense of security, comfort and reliance, impossible to describe.

Her beautiful face was the feminine counterpart of 'Abdu'l-Bahá's the lines of suffering and privation softened by the patient sweetness of the mouth; the dominating brow, bespeaking intellect and will, lighted by the wonderful understanding eyes, in form like those of 'Abdu'l-Bahá, but deep blue rather than hazel. Watching their expressive changes—as one mo-

ment they darkened with sympathy or pain, the next moment sparkled with laughter and humor—only served to deepen the impression of her irresistible spiritual attraction.

THE LADIES of the blessed family eagerly explained to us the loftiness of her spiritual station, which we instantly felt but could not analyze. They told us that Bahá'u'lláh had written for her a precious Tablet (letter) in which He had stated that so great was her spiritual attainment that her prayers would always be accepted at the Throne of God, and that her supplications and interventions for others would never fail to be answered. Thus she was set apart as the purest and most saintly of women, and through her He glorified the position of woman in this New Day. All this was recognized by the maid-servants, whether wise or simple, high or low. It was touching to witness their humble homage, scarcely less than that accorded 'Abdu'l-Bahá Himself as, reverently touching her shoulder with lips and forehead, they would beg her to supplicate at the Holy Threshold in their behalf, the while their tears fell like rain.

Small wonder that such a strong

(¹) Refers to the Prison in Akká, Palestine where 'Abdu'l-Bahá and the members of His family were incarcerated for forty years.

(²) 'Abdu'l-Bahá.

yet gentle quality of authority made her naturally the head of the household group that circled about 'Abdu'l-Bahá. She presided over the room called *Ladies Room* which was the center for all family gatherings, and where the women visitors were entertained. From the hour of the early morning tea, at which 'Abdu'l-Bahá was often present, to the last good-night, whispered by some weary yet grateful traveler, *Khanum* (as she was affectionately called) was ever in demand. During the long day, which began before six in the morning and rarely ended before eleven or twelve at night, there were frequent spontaneous gatherings in this general room, and save for the brief midday siesta, this association with the women constituted the only variation in the monotony of their prison lives. The spiritual peace and joy pervading these simple meetings was a new and unbelievable experience to us—the Western pilgrims.

The chanting of the sacred tablets by the Persian ladies, at the request of the Greatest Holy Leaf (who had thus made them happy) the murmur of low voices as news, generally tragic, was imparted, the bubbling of the friendly samovar as tea was handed around by the young serving maids, and, above all, the impalpable yet vibrant atmosphere of love and service made these meetings attract all including the children,—Shoghi Effendi among them, who slipped in for a little while and knelt quietly to listen. Even the birds seemed to feel the friendly spirit for they flew freely in and out through the open

door leading to the court which was open to the sky.

THE GREATEST Holy Leaf was also custodian of the spiritual treasures of the family—(they had no material riches)—such as the sacred writings of Bahá'u'lláh and other revered relics belonging to Him and to some of the lamented martyrs. Under her care were the precious attar of rose, symbolizing the "fragrance of the Love of God," the favorite perfume of Bahá'u'lláh,—and the collection of gold rings, set with stones of carnelian carved with the Greatest Name, the devout handiwork of the poor Bahá'is of Persia, who sent them to Khanum to be given to the pilgrims or new believers, at her own discretion.

Her authority, so real yet so humble, was instinctively accepted by the family of the Master, who sought her wise and loving counsel upon every occasion. In this way all cooperated to save the time and strength of 'Abdu'l-Bahá Whose life must be given to the service of all mankind, as they well realized. Even the believers of other lands, having come to know of her power through the accounts of the early pilgrims, have been wont to write her of their problems and beg her prayers at the Holy Shrines. And although she neither spoke nor wrote English, yet her influence, subtle and beneficent, has penetrated even to the far West, bringing courage and assurance to many a distressed soul.

DURING a later pilgrimage to 'Akká, when I accompanied my mother, we were privileged to

view another aspect of the life of Bahiyyih Khanum. Having in mind the first picture of her purely spiritual activity, we found her life, like a finely-cut gem, had many facets, some of which we were yet to know. It happened that there were many Eastern pilgrims to be cared for and, consequently we had little opportunity of seeing Khanum, whose time was fully occupied with household tasks.

One day we caught a glimpse of her in the kitchen seated on a low stool, her firm, capable hands busy with a large lamb that had just been brought in from the market. Quickly dividing it, she directed which part was to be made into broth, which part served for the evening meal, which part kept for the morning, and which sent to those poor or incapacitated friends who were daily supplied from 'Abdu'l-Bahá's table. On the shelves were huge pans holding rice soaking in clean water to be ready for the delicious pilau (a famous Persian dish), and there were many other visible evidences of the hours of preparation necessary to provide for the material welfare of the visitors.

It was then we learned of her practical efficiency. The enormous amount of work attendant upon such entertaining with only the crudest and most primitive facilities, must be seen to be appreciated. We learned that she had organized the household affairs, and each one of the Master's daughters took her turn at directing them for a week — planning the meals and marketing, and seeing that all was cooked and served to the different groups twice each day. Without running water, with only charcoal

for fuel, with no gas or electricity for lighting, only oil,—the cleaning and filling of the lamps alone consumed a large amount of time and energy. I well remember seeing one day the array of lamps waiting to be filled and returned to their respective rooms. The tired little sigh with which one of the ladies was regarding them, told the story, and I thought how true it is that here in the East as well as in the West, "Woman's work is never done!"

Seeing this side of the character of the Greatest Holy Leaf, we recalled the answer made by 'Abdu'l-Bahá to one in this country who said to Him: "Please explain to me the story of *Martha and Mary*." He did not do this, but said: "It is My hope that you will revive the lights of both those revered women." In Bahiyyih Khanum we found this exquisite balance between the practical and spiritual teachings perfectly exemplified, and once more could be thankful for the privilege of becoming witness to the possibility of actually living the life of a true believer, fully and joyously, even in a Turkish prison, under the most trying and difficult conditions that could possibly be conceived.

When the dreaded moment came to say goodbye, the sorrow of parting from the beloved ladies was lessened only by the hope of a future visit. The last face I remember was that of the Greatest Holy Leaf, calm, gentle, radiant, her deep understanding eyes shedding the light of the Love of God upon us, that light which only glows brighter with the passing of the years.

EQUALITY OF MAN AND WOMAN

THE REALITIES of things have been revealed in this radiant century and that which is true must come to the surface. Among these realities is the principle of the equality of man and woman; equal rights and prerogatives in all things appertaining to humanity. His Holiness Bahá'u'lláh declared this reality over fifty years ago.* But while this principle of equality is true, it is likewise true that woman must prove her capacity and aptitude, must show forth the evidences of equality. She must become proficient in the arts and sciences and prove by her accomplishments that her abilities and powers have merely been latent. . . . Woman must especially devote her energies and abilities toward the industrial and agricultural sciences, seeking to assist mankind in that which is most needful. By this means she will demonstrate capability and insure recognition of equality in the social and economic equation. Undoubtedly God will confirm her in her efforts and endeavors, for in this century of radiance His Holiness Bahá'u'lláh has proclaimed the reality of the oneness of the world of humanity and announced that all nations, peoples and races are one. He has shown that although individuals may differ in development and capacity, they are essentially and intrinsically equal as human beings, just as the waves of the sea are innumerable and different but the reality of the sea is one. The plurality of humanity may be likened to the waves but the reality of humankind is like the sea itself. All the waves are of the same water; all are waves of one ocean.

“Therefore strive to show in the human world that women are most capable and efficient; that their hearts are more tender and susceptible than the hearts of men; that they are more philanthropic and responsive toward the needy and suffering; that they are inflexibly opposed to war and lovers of peace. Strive that the ideal of international peace may become realized through the efforts of womankind, for man is more inclined to war than woman, and a real evidence of woman's superiority will be her service and efficiency in the establishment of Universal Peace.”

—‘*Abdu'l-Bahá.*

*Now over seventy years ago.

THE SOCIAL EMPHASIS IN THE BAHA'I REVELATION

HUSSEIN RABBANI

The author of this enlightened article has been a student at the American University in Beirut. He presents his subject in two parts; herein he gives us a new and concrete view of the application of religion to the art of living. The second part will be published in the November issue of the magazine.

TO-DAY one of the most vital and challenging problems in the field of religious thought is the changing attitude of the people towards religion as a whole. Men have come to lose somewhat their traditional belief in the necessity of a religion and have abandoned their original faith in the efficacy of spiritual forces in bringing about a better social order. This tendency is particularly prominent among the younger generation who have found in the different religious organizations nothing but old dogmas and outworn creeds and have consequently turned their faces towards newer fields of human activity. The modern youth, indeed, has come to realize the difficulty of adjusting obsolete religious doctrines to the present conditions of a scientific and highly industrialized society. The revolt has been mainly directed against the different ecclesiastical organizations which, owing to their conservatism and their rigidity, have refused to meet the present needs and circumstances of the world. Instead of finding a practical remedy for the many ills that have afflicted mankind, these religious bodies have preferred to adhere to their traditional beliefs and have boldly rejected every attempt to

bring about a thorough reform. The same old conflict between traditionalism and modernism which has appeared so often in the course of history is now being repeated though on a much larger scale. Blind faith has not only been discarded but severely condemned. Metaphysical and theological speculations have proved their inadequacy to solve our social problems and the result has been a gradual shift of interest from the domain of theory to that of practice.

WE ARE to-day living in an age of pragmatism; pragmatism not only in the field of religion but also in all the other departments of life, in the political as well as in the industrial and the economic. Any institution, any plan or idea, which is unable to improve our social, political and religious conditions is of no worth. "You know the tree by the fruits it yields", is an old saying and is to-day a common dictum. No wonder then if religious skepticism has developed to such a degree. If our various religious bodies have lost their true significance, if they do no more administer to our vital needs but instead reduce their activities to mere ceremonial and administrative works, then let them either reform

and adapt themselves to the new circumstances of the age or be swept away and relegated to the limbo of obsolescent and forgotten doctrines.

The religion of an Aquinas or an Assisi can no more satisfy the needs of a modern man. What was considered during the Middle Ages as essential is to-day but of a mere secondary importance. For a mediaevalist, religion was essentially a matter of creeds and dogmas, of unquestioning obedience to authority. Religious life consisted in mortifications and abstinence from food and other worldly affairs. Asceticism was the ideal and celibacy the "sine qua non" of sanctity.

Not so with the modern idea of religion, at least from the Bahá'í point of view. For Bahá'u'lláh as well as 'Abdu'l-Bahá have both emphasized in their writings the social function of religion in our present age. In His well-known epistle addressed to Emperor Napoleon III, Bahá'u'lláh strongly reproves the monastic life. "O concourse of monks!" He says, "Seclude not yourselves in cells and cloisters; nay, abandon them at My bidding and engage in that which profiteth your souls and the souls of mankind." And again in another passage speaking about the Sufis He says: "Some of these souls (the Sufis) hold to that which causes indolence and solitude Man must show forth fruit. A fruitless man, in the words of His Holiness the Spirit (Christ), is like unto a fruitless tree, and a fruitless tree is fit only for the fire."

These two passages clearly indicate Bahá'u'lláh's idea as to what a modern religion should not be. It is not through seclusion and physical austerities that the individual can practice true religion, but every action of his daily life should be performed in such a way as to denote on his part a religious attitude of mind. Religion should not be a cause of sorrow and should not produce torpidity. Far from that, its real purpose is to invigorate the soul, to stimulate us to action, and inspire us to think in the right way and to act in the right direction.

"A solitary life and severe discipline" says Bahá'u'lláh, "do not meet God's approval. The possessors of perception and knowledge should look unto the means which are conducive to joy and fragrance. Such practices come forth and proceed from the loins of superstition and the womb of fancy, and are not worthy the people of knowledge . . . Deprive not yourself of that which is created for you."⁸

CONCEIVED as such, religion stands above petty dogmas and creeds and transcends all human limitations. It acquires a universal character by laying emphasis on the essential rather than on the accidental and the temporary. "Religion is a reality," said 'Abdu'l-Bahá, "and reality is one. The fundamentals of the religions of God are one in reality. There is no difference in the fundamentals. The difference is caused by the imitations which arise later, and inasmuch as imitations differ,

(1) J. E. Esslemont—"Bahá'u'lláh and the New Era"—p. 153.

(2) "Bahá'í Scriptures"—p. 147.

(3) Bahá'u'lláh—"Words of Paradise"—p. 56.

strife, discord and quarreling take place.”⁴

Furthermore, He says: “Religion confers upon man the life everlasting. Religion is a service to the world of morality. Religion guides humanity to the eternal happiness. Religion is the cause of everlasting honour in the world of man.”⁵

Bahá'u'lláh did not only reject monastic life for being fruitless but He equally condemned all sorts of self-mortification. Since religion should be a cause of joy and activity, and inasmuch as it seeks to improve the conditions of men in their earthly life, it should give them ample opportunities to develop as fully as possible their natural gifts. Hence, the futility of celibacy. For a mediaevalist who conceived of this world as the great scene of the “drama of salvation” and for whom this earthly life was but a prison, the enjoyments of life seemed to be unlawful. His sole preoccupation was how to save his soul from eternal damnation, how to kill and stifle his passions and his carnal desires in order to avoid the wrath of God. For him the world of body was of no importance whatever. What really mattered was his soul—therefore, the best life, according to him, should consist in the elimination of our earthly desires and not in their rational satisfaction.

Such a view of life is contrary to the Bahá'í ideal. For, Bahá'u'lláh wished His followers to avail themselves of all the opportunities which this earthly life affords. True happiness consists in devotion and self-sacrifice not in seclu-

sion and total disregard of our physical needs. It is in the world below that man should strive to realize the “Kingdom of Heaven”. And what is religion if not our attitude towards God as reflected in our attitude towards men? Our physical life has its own value which should not be underestimated. Therefore, it is useless for man to deprive himself of what he is rightfully entitled to enjoy. Celibacy should be discouraged and monogamy be universally practiced. All forms of austerities should be eliminated and life be made as pleasant as possible. Religious ceremonies and rituals, elaborate sacerdotal hierarchies have to be suppressed and religion must assume once more its original purity and its social function.

NOT ONLY so, the word prayer itself must needs be extended so as to include not only religious meditations but every kind of work which is performed in the spirit of service. Prayer, therefore, is not a mere recital of some words or formulae but also consists in right action and right thinking. In this connection Bahá'u'lláh's words are significant. “It is made incumbent on every one of you,” He says, “to engage in some one occupation, such as arts, trades, and the like. We have made this—your occupation — identical with the worship of God, the True One.”⁶

And ‘Abdu'l-Bahá commenting on these words in one of His Paris talks said the following: “In the Bahá'í Cause arts, sciences and all crafts are counted as worship. The man who makes a piece of note-

(4) “Bahá'í Scriptures”—p. 318.

(5) *Ibid*—p. 388.

(6) “Bahá'í Scriptures”—p. 143.

paper to the best of his ability, conscientiously concentrating all his forces on perfecting it, is giving praise to God. Briefly, all effort and exertion put forth by man from the fulness of his heart is worship, if it is prompted by the highest motives and the will to do service to humanity. This is worship: to serve mankind and to minister to the needs of the people. Service is prayer. A physician ministering to the sick, gently, tenderly, free from prejudice, and believing in the solidarity of the human race, is giving praise."¹

A concrete embodiment of the principle that faith and worship are not sufficient in themselves but should be supplemented by social service is to be found in the institution of the "Mashriqu'l-Adhkár" (the Dawning Place of the mention of God) which will combine the two main elements of which the

Bahá'í worship is composed, namely; spiritual meditation and social service. This dual feature of the Mashriqu'l-Adhkár makes of it one of the basic institutions of the Bahá'í commonwealth of the future.

Thus, Bahá'ism in fact, teaches us that, far from seeking to renounce this world and to withdraw into a spiritual domain where all material preoccupations are entirely suppressed, it is here below that we should develop, so as to attain to a higher spiritual condition. Our subsequent growth depends on the way we have profited by the time passed on this earth; and as on this material earth we are physical beings as well as spiritual ones, it is by the appropriate use of all our faculties that we shall accomplish the perfecting of our souls."²

(To be continued)

(1) 'Abdu'l-Bahá—"The Paris Talks", 2nd ed., p. 164.

(2) H. Dreyfus—"The Universal Religion: Bahá'ism"—p. 154.

"How long will humanity persist in its waywardness? How long will injustice continue? How long is chaos and confusion to reign amongst men? How long will discord agitate the face of society? The winds of despair are, alas, blowing from every direction, and the strife that divides and afflicts the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appears to be lamentably defective."

—Bahá'u'lláh.

AS WE SOW, SO SHALL WE REAP

WHEN the conduct of life man is actuated by two main motives—*the hope for reward*, and *the fear of punishment*. This hope and this fear must consequently be greatly taken into account by those in authority who have important posts under government. Their business in life it is to consult together for the framing of laws, and to provide for their just administration.

The tent of the order of the world is raised and established on the two pillars of *reward* and *retribution*.

In despotic governments carried on by men without divine faith, where no fear of spiritual retribution exists, the execution of the laws is tyrannical and unjust. There is no greater prevention of oppression than these two sentiments, hope and fear. They have both political and spiritual consequences. If administrators of the law would take into consideration the spiritual consequence of their decisions, and follow the guidance of religion, "They would be divine agents in the world of action, the representatives of God for those who are on earth, and they would defend, for the love of God, the interests of His servants as they would defend their own." If a governor realizes his responsibility, and fears to defy the divine law, his judgments will be just. Above all, if he believes that the consequences of his actions will follow him beyond his earthly life, and that "as he sows so must he reap," such a man will surely avoid injustice and tyranny.

Should an official, on the contrary, think that all responsibility for his actions must end with his earthly life, knowing and believing nothing of divine favors and a spiritual kingdom of joy, he will lack the incentive of just dealing and the inspiration to destroy oppression and unrighteousness.

When a ruler knows that his judgments will be weighed in a balance by the Divine Judge, and that, if he be not found wanting, he will come into the celestial kingdom and that the light of the heavenly bounty will shine upon him, then will he surely act with justice and equity. Behold how important it is that ministers of state should be enlightened by religion!

—'Abdu'l-Bahá.

THE WORLD COUNCIL OF YOUTH HELD IN PASADENA

NELLIE S. FRENCH

The author, a member of the Bahá'í National Spiritual Assembly, has contributed this article at the request of the editors. With her knowledge of events and her close association with the young people, she seemed eminently fitted to make a general statement about this very important conference as one not a member of the youth group but intensely interested in the success of these extremely worthy and noble endeavors.

IT was eminently fitting that so much excellence of brawn and such physical prowess as was assembled in Southern California for the celebration of the Tenth Olympiade should find its higher expression subsequent to the athletic contests, in a World Council of Youth for the consideration of intellectual and spiritual matters as well. Thus the World Council of Youth,* conceived in the mind of a brilliant young graduate of the California Institute of Technology, was born and developed remarkable proportions right here under our eyes, and while independent of the sponsorship of any particular educational institution, it was accorded the hospitality of the Institute of Technology where one of the lovely new buildings was placed at its disposal. Practically all of the closed sessions of the Council were held in the Humanities Building except on a few occasions when cordial hospitality was extended from various sources.

The age limit of eligibility to participation in the discussions was thirty years, and the only adults whose presence was welcomed were those especially invited to shed light upon some given subject, or to act as advisors. Two large public meetings were held however, one at the opening of the Council, when

the aims and plans were announced, and the second at the close of the ninth day, in order that the public might be made cognizant of what had transpired during the discussions. But altho these meetings were held behind closed doors one could but feel the vibrant forces set astir by the clean, honest, earnest discussions, in which these hundred and more delegates, young men and young women from thirty-four countries, representatives of many races, associated together in a real quest for the means of better international understanding. The public meetings were held in the new Civic Auditorium where fifteen hundred or more people attended, evidence sufficient of the interest and enthusiasm with which this new gesture was received.

The accompanying photograph, and the resume of proceedings which appears elsewhere, written by an accredited delegate** to the Conference, will amply justify the pride and gratification which the writer, as patroness, experienced in having lent a humble share to the success of this unique and significant event. It was a rare privilege merely to *meet* these splendid, intelligent young people, outstanding representatives of the celebrated universities of China and Japan, of Germany, India and Eng-

*Pasadena, California, August 16-27, 1932.

**See article by Marion Holley, p. 213.

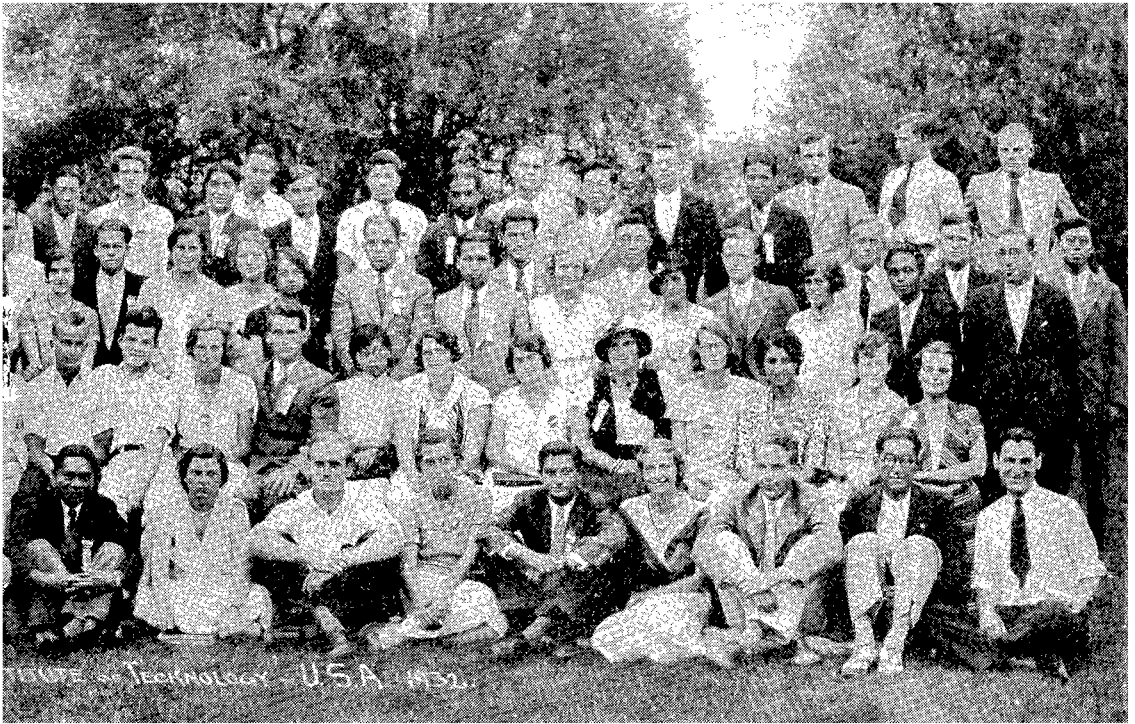


land, and of our own and other countries, all fine looking and some particularly attractive in their native costumes, and all, heart and soul, dedicated to the spirit of service to humanity.

When the Council came to an end, and the separation took place there stole over all a cloud of sorrow at the parting of the ways, for a bond of true friendship had been formed which had its roots down deep in the hearts of every participant. Every argument, every difference of opinion, every feeling of strangeness had given place to the most harmonious conclusions, the most respectful consideration, the most lasting friendship. A sameness of purpose had engendered a knowledge of the sameness of ideals and

established that incontrovertible proof of human oneness, regardless of color, race or creed.

And so we have seen the first World Council of Youth come and go, but not without lasting results, for we have also witnessed the organization of a permanent Council with definite plans for a next meeting to follow the Eleventh Olympiade in Berlin in 1936, and we have burnished up the star of hope until it shines radiantly in our minds with the promise of future glories yet untried, and future internationalism yet unknown; one not founded upon political or mercenary relationships, but upon the law of justice to all and the consciousness of universal love for God and man.



RELIGION AND THE WORLD COUNCIL OF YOUTH

MARION HOLLEY

The author, (a Bahá'í) chairman of the Commission on Religion and Philosophy of the World Council, gives herein a brief resume of the findings of this Commission—a wonderful picture of group thinking. Our readers of all ages will be interested in following this superb demonstration of advanced thinking of a group of young people so earnest, so sincere and so determined to find the common denominator in religion to apply mutually.

BAHÁ'IS must find a special interest and significance in the proceedings of the World Council of Youth. And particularly they may discover, in a study of its discussions, implications of a method susceptible of sensible development and wide application to the field of spiritual education.

The World Council, conceived in the mind of its chairman, Mr. Ray

Cromley, as a mental counterpart of the Olympic Games, held its first sessions in Pasadena, at the California Institute of Technology, August 16-26, 1932. Out of a total of one hundred and ten delegates, approximately sixty represented nations other than the United States. Among these delegates were numbered men who had worked with Gandhi; one who had

suffered imprisonment for pacifism; men outstanding in educational fields in China and Japan; leaders of the European and American Youth Movements; actual participants in the Olympic Games; countless others, renowned and obscure, but each one vibrant with purpose to discover those mutual ambitions and needs which might serve as bonds in a world whose physical proximity demands a spiritual mating.

In the words of its chairman: "Youth must learn to face things clearly, to find behind the confusion and the misunderstanding, wrongs to be righted and bridges of friendship and cooperation to be builded. Always, it seems, the standards of education and religion have conflicted with the standards of life—and Youth raised in an idealistic world is flung unprepared into a world of life, whose every purpose seems contrary to that former world. What then is Youth to do—reject the teaching of its training, or attempt to inculcate those teachings into life? But were this statement obvious—and it is not—there is yet the question of what education? What religion? What life?"

To answer one of these questions was the direct purpose of the Commission on Religion and Philosophy. To facilitate progress, discussions were divided among four sub-commissions, on *The Place of Religion in the Life of Today*, *Comparative Religion*, *Young People's Methods*, and *Missionaries*. These, after four days, gathered again to attack their problems together. The subject was vast, and time of necessity limited. Yet in

a few days, the horizon of religion, distant and vague to a modern mind, divided into questions of concrete and specific import, questions met squarely and shaped into some analysis of value. What is religion? What are its indispensable minimums? Is philosophy a sufficient ethical impulse? How are the arguments of a scientific naturalism to be met? Is religion chiefly humanitarianism? Will an atheistic order of society be sufficient for the needs of a future world? Is religion's present ineffectiveness due to religion, or to man? What relationships are discoverable between the various forms of religion? What must be the essentials of the religion of the modern? Is there any justification for missionary endeavor? What applications has religion to the fields of economics, politics, education?

Such were the problems attacked, and in a manner to develop that creative discussion which "represents a faith in the possibility of setting up thought-conditions by which people will find the right ways for themselves." The method is none other than that of group thinking, a process at first alien to a collection of individualistic egos, but an ideal much sought after by those who glimpse, in the amalgamation of diverse viewpoint, the possibility of a greater creation than may develop from the lonesome sterility of an isolated mind. Let us not impute a mysterious power or inspiration to rational method. Upon the foundation of share thinking, no structure will rise unproportionate to the dimensions of its base. The scope, pro-

fundity and quality of intellectual material inevitably shapes the result; and a well-stocked mind, tolerant and imaginative, may thus alter the whole course of group thought.

Here, indubitably, appears the Bahá'í opportunity. In the sessions of the Commission on Religion, it was often the privilege of Bahá'ís to indicate the more comprehensive attitude, to suggest explanations which, in their lucidity and reasonableness, appealed as obvious to delegates not yet informed of our modern Educator. But influence exerted in this manner must never be understood as the imposition of one opinion upon unwilling recipients, nor propaganda seizing unfair advantages. The laboratory of a creative discussion group is receptive only to those ideas which appeal.

THE CONSIDERATION of religion in a World Council must needs be general in its implications. It was our fortune to have among the participants a Hindu; a Buddhist; an atheist; white, colored and Chinese Christians, representing diverse Protestant sects and Catholics; a Theosophist; and three Bahá'ís—numbering thirty-four in all. The foremost problem, before any advance could occur, was to mark off religion from other phases of activity, characterize it, find its basic factors, if any, and judge these factors as to validity and usefulness in the modern world. Had the Commission, in other words, anything to apply to society, or was religion a chimera of the uneducated mind, at best an outworn mode of belief and behavior? Moreover, did these various delegates

find in their elementary faiths a common denominator to apply mutually? Or must they return to their home countries and circles, condemned to local endeavor? If so, the vision of international consultation and action found itself shattered.

This was not to define religion, however. The optimism of the first sessions dissolved into despair, as philosophy, humanism, atheism, naturalism, humanitarianism, institutionalism, insistently monopolized a discussion which had set itself to understand the nature of religion. These might be interesting subjects in themselves, but surely to consider them must only delay the course of that inquiry which pointed towards the place of religion in the world today. Let us grant that "philosophy is the rational approach to reality," an intellectual activity, whereas "religious experience involves the whole personality," working radical changes in man. Refute naturalism as an insufficient explanation of the origin of life, not to mention spiritual manifestations. Show the impotency of humanism to transmute character in the large, and in the face of grave discouragement and tests, to sustain an exalted social attitude, a vital and efficacious morale. Admit the lamentable ineffectiveness of present religious institutions, but face the dilemma that no social force may operate except through an institution. Consider all of these problems. But in the end a solution remained as remote as the day you began. You had not yet defined religion. Thus did the sessions appear at the close of three days.

BUT SUDDENLY, and with what astonishment, the group perceived in this chaotic mass of data and deliberation the outlines of a definitive form. Clarity of conception on the nature of religion, a clarity long since resigned to the land of unknowables, shaped itself in the minds of the exhausted delegates. And they realized to their delight that time spent in wrestling with these impinging ideas had served to mark them off from their object. Religion, elusive to the finish, had unwittingly been captured and bounded and set off, both from its opposites, and from related subjects. Although they had not yet settled upon what it was, they knew very well what it was not.

Now this is a very great triumph. The gravest difficulties that beset a believing man, the most bewildering arguments, silence him principally because he cannot disentangle from the opposing viewpoint those factors which do not apply to his case, those assumptions having no relevancy because they attack something he does not in reality support.

The members of the Religion Commission discovered that religion is usually under-estimated. Either it is judged as an institution, and an outworn one, or envisioned as a purely personal relationship with the motivating Power often named God. Neither conception is adequate or just. Consequently, neither conception can withstand the concentrated scrutiny of an antagonist. The very minimum definition, they decided, must include both phases. And indeed, what phenomenon of nature is there that does not require two things: the idea or impulse or

spirit, and the expression or form? Religion, therefore, according to this group, must be defined as "an attitude toward Divinity which is reflected in life."

WITH THIS to stand on, the burden grew considerably lighter. Two facts, puzzling in themselves, found meaning in reference to their decision. The sub-commission on Comparative Religion had reported that their study revealed a distinction in the teachings of religions. Each religion consisted of two phases, primary and secondary. The primary doctrines seemed comparable in every major faith. These include a belief in some sort of power controlling the universe, and a consequent attitude toward humanity, an attitude social, or brotherly, or loving. This sounded like the long-sought definition of the group. And in fact, it would seem natural that a minimum definition should apply to the teachings of all Prophets. If Muhammadanism and Buddhism and Christianity could be called alike religions, then one might expect a common core of similarities between them.

There were in addition the secondary teachings, and these appeared to vary, according to historical time, locale and culture. These shaped the institutions, and gave them a specific character. Moreover, they often grew into a nuisance. As one boy wrote: "Secondary teachings that find expression in form, theology and moral concepts differ widely, change with the times, are often corrupted, and have been the cause of religious prejudice and strife. They have

been the means of alienating religiously-inclined people and peoples from religion. They have fostered the strife between the liberated modern mind and religion." Institutional form, in other words, quite logically became outmoded, or found no justification when applied to an alien society. And form was too easily confused with the fundamental thing. Men forgot that the stream of religion might be turned into new banks, if occasion should warrant it. Here, indeed, was an explanation of our present situation. Dynamic life could not accord with static dogma.

"When man and his particular religion seem to come to the parting of the ways it need not necessarily imply that either one or both of them are inherently wrong within themselves. Quite possibly they did not keep pace down the avenue of time. At an impasse such as this, one or the other must change pace or direction, conform to the other, or go a separate way. The institution, divorced from man, cannot survive. Man, on the other hand, can survive and found new institutions."

Well then, what shall be the nature of these institutions? Five points characterized the description:

1. "The religion of the modern must satisfy the intellect.

2. "Religion must aid in and hasten the development of culture. Philosophy and art ought to be cultivated in connection with the modern's religion.

3. "The religion of the modern must strive determinedly for the abolition of all prejudices and rivalries between those of various religious beliefs, and for the abandonment of superstition.

4. "The religion of the new type must maintain and increase the humanitarian activities of the present, at the same time not neglecting the development of the spirit-

ual phases of man by a too-absorbing interest in the alleviation of suffering and pain in others.

5. "The religion of the modern should cultivate wholesome physical development and the recreational side of life.

"SUMMARY: The new form of religion which must come will touch all phases of man's life. The body must not suffer at the hands of the spirit, neither must the spirit occupy all the attention. The intellect must be satisfied, man must retain his sympathy for and interest in his fellows, he must develop his body, and especially must he attend to the needs of his spiritual nature."

THUS ENDED one aspect of the discussion. In a summary of this sort, more must be omitted than included. There has been no mention of that portion of the argument which introduced the judgment that religion is a basic human institution, the essence of culture, and that a decadent religion must of necessity herald a decadent society. Nor have these fundamental assertions been developed, in their application to economics, race problems, international politics, education. The compass of the paper does not permit it.

Bahá'is, however, must ask at least these questions. The Commission has stated that "intelligent spiritual leadership is the only thing which can reinstate the dynamic of religion." From whence do we procure this leadership? What persons may we look to? Is it reasonable to expect that men, heretofore dependent upon assistance, may at last lift themselves by their own bootstraps? Does any movement of humanity stir to life, crystallize and vigorously wheel into action, without a rallying point, without that impulsive Center Who alone is the nexus between unlimited Power and feeble but responsive instruments?

THE NATURE OF THE DIVINE MANIFESTATIONS

1. THIS EVOLVING WORLD

GLENN A. SHOOK

Professor of Physics, Wheaton College

In this, the first of three chapters treating the different phases of this interesting subject, the author directs particular attention to the slow evolutionary process of the concept of God from the earliest times, and shows how we have stressed what men thought about God rather than striving to gain a knowledge of God. Students of religion will find this series most informing.

IN SPEAKING of prayer 'Abdu'l-Bahá once said, "Effort should be made to make attachment to God." When asked how this attachment is to be made, he replied, "Knowledge is love. Study, listen to exhortations, think, try to understand the wisdom and greatness of God."

From the earliest times—the knowledge of which we obtain only by inference—down to the present, man has been profoundly effected by thinking about God.

The concept of God, like any other fundamental concept, was undoubtedly a matter of slow development. In the last analysis the only way in which man can know God is by experience. The individual knows by his own experience or that of some other person or that of the race. This knowledge cannot be like the knowledge of familiar objects around us, or the knowledge we gain by observation, experiment and inference. Naturally we put more stress upon what men have *thought about God* in the past than we do upon some means by which we may gain a *knowledge of God*. This puts a very heavy burden upon traditional be-

lief and the latter is not always equal to it.

The mere fact that men have believed in God in the past is not sufficient grounds for a vital faith today. For several hundred years men believed that the earth was the center of the universe but that belief was discounted when the Copernican theory was established. Again what men have thought of God in the past is of importance to us today because it is only by such study that we can know how man has developed religiously. The only way we can discover certain phases of the Divine Plan for this race, or the only way in which we can read any meaning into life, is to study man's development.

Before the modern historic method was applied to the history of religion it was customary to paint an ideal picture of our religious development, especially the development of our own religion, with the result that most of us are not prepared for any kind of critical study. Until quite recently it was practically impossible for a scholar to write an unbiased treatise upon comparative religion. White's *History between Theology and Science**

* *History of the Warfare of Science with Theology in Christendom*, by Andrew D. White.

is the story of a long conflict between scientific facts on the one hand and unwarranted tradition on the other. There is no doubt that many sincere religionists of that period honestly felt that the position of God in the universe would be impaired by the advance of science.

In all this we see the struggle of the race for truth but we must never suppose that we are out of the struggle. It is a very hopeful sign that today men from all walks of life are making a defense for God. The warfare today is against unscholarly and superficial thinking, the kind of thinking that overlooks the most obvious facts of man's development, namely his mental and spiritual experience.

This idea of an evolving, progressive concept of God has not received sufficient attention in the past. While we realize that early man's notion of God cannot compare with the exalted ideas of today nevertheless we do not like to feel that the world was entirely deprived of the great spiritual bounties. This is not error but only natural, however we must expand our ideas of the universe. Just as we permit a child's primitive ideas of God, realizing that there are mature people with more exalted concepts, so we must think of the earth as a part of the universe. Man has always existed so when this planet was in comparative darkness and ignorance, other worlds may have been enlightened.

On the other hand there is a kind of progressive belief, a product of the desire for truth, that does, in a real sense, create the object of the belief. Some men be-

lieved in the Ptolemaic theory after it was refuted. This kind of belief creates nothing, but there were others that believed in the Copernican theory long before it was fully demonstrated and their belief led to the truth. It is this kind of belief that has advanced the knowledge of God. A static dogmatic belief is never real although it may become an integral part of our religious life while a progressive dynamic belief is always real and consequently contributes something to the sum total of our knowledge.

In dealing with man's spiritual development we cannot confine ourselves to the historic method.

We fail to realize that there are laws in the universe, governing man's mental and spiritual growth, laws that we discover by drawing near to God and not by making God in our own image. Some of our modern philosophers amid the comforts of life may find difficulty in reconciling the omnipotence of God with His mercy but the great saints of all time have never been in such a dilemma. It is a singular fact that the truly great souls suffer the most and complain the least, but it is something more than this—it is a fact that must have its say in any religious discussion. The fact that we are in any sort of dilemma would indicate that we too are in the process of becoming.

In this connection the theory of evolution, which by the way is the only means we have for extending our knowledge in time, is of great assistance to us for it helps us to see the Divine Plan as it really is. We realize more and more that ideas, as well as things, have been,

are and ever shall be in a state of change. As long as we hold to the notion of spontaneous creation in any field of thought we are unable to make any real progress in that field. This has been confirmed by experience. To be sure when an evolving biological world first made its appearance it led directly to a mechanistic concept of life but we must remember that at the time of its inception the leading minds of the day were decidedly materialistic.

While we cannot adjust discoverable facts to fit a static philosophy we can adjust our philosophy to fit the facts. We have discovered, after a good many years of anxiety, that we can conceive of a God of an evolving world quite as readily as we can a God of a world of spontaneous creation. The only difficulty is that many traditional and philosophical ideas started with a static world, so that the moment we begin to push back into history to search out an idea like creation, we fear for the eminence of God. But if we fear to look backward we are also afraid to look forward, which is worse. In a sense this merely indicates that we have no real knowledge of God, for if we have ever been conscious of His presence no theory regarding His non-existence will disturb us; and if the heart has never known Him then no theory regarding Him may be of much assistance, but it may prepare the way.

The great Prophets realize this, so when they appear upon earth they first appeal to the heart. Thousands of people, inside and outside of Christendom, think of

God as a loving Father because of the life and words of Christ. Hundreds of pilgrims entered the presence of 'Abdu'l-Bahá with perplexing questions, only to find that they were relatively unimportant. They came away with something that no philosopher has ever been able to bestow, namely the love of God, dynamic and enduring.

Nevertheless Christ came into the world to reflect to us the attributes of God and we cannot think of Christ and His mission without this background of ideas concerning God. For thousands of years the world was being prepared for the Gospel of Christ and Christ prepared the world for the coming of Bahá'u-lláh.

It is this everchanging flux of ideas concerning God and the place of the Manifestations in the scheme of things that concern us here. In the long run progress always results. We would like to see things move along without breaks and setbacks but that is not so much an indication of our fine sense of orderliness as a confession of our ignorance of the laws of nature, of our own limitations, and the Divine Plan.

Every loyal adherent of an ancient religious system firmly believes that his religion and his religion alone has the power of expansion and that finally the other religions will come to realize this. Yet the difficulties of such a position are perfectly clear, for the atheist and agnostic are equally sure of their position. This shows how very difficult it is for man to see the world in its entirety.

(To be continued)

SIGNS OF THE NEW DAY

LOUIS G. GREGORY

"The oneness of the world of humanity shall be realized, accepted and established. When we reflect upon this blessed principle, it will become evident and manifest that it is the healing remedy for all human conditions. . . . In this century of radiance His Holiness Bahá'u'lláh has proclaimed the reality of the oneness of the world of humanity and announced that all nations, peoples and races are one."—'Abdu'l-Bahá.

THE little world known as Green Acre, summer colony of the Bahá'is in Maine, is not impressive by its size and numbers. Its eighty acres might be lost in the ample dimensions of so large a village as Eliot. Neither can it be counted a rival for the great resorts considering the numbers it attracts. It is rather the charm of beauty, idealism, thought, spirit, sociability, mysticism, that makes a deep impression upon its visitors and workers and hold a subtle sway from year to year.

THE ANNUAL conference for racial amity, one of the most virile and useful of Green Acre activities, was this past season more than ever before a laboratory for the study of reality in human relations. It was dignified in procedure; its six sessions seemed to touch more people and phases of life than ever before, while its enthusiasm and happiness left nothing to be desired.

It was providential to have as the opening speaker of the conference, Judge Edward H. Adams of Portsmouth, N. H., an honored citizen of the community. His theme was, "The Faith of Lincoln," and he proved himself one of the most eloquent speakers that ever graced a meeting. Modestly he disclaimed capacity to interpret Lincoln, saying that only the great can interpret

each other. But he had not gone far before he seemed to his hearers to belong to another age, living amid scenes which tested the heroic; to be one with that band of patriots and lovers of freedom who saw "*the Glory of the coming of the Lord*"; an associate and worker with our great martyr president, one of the most illustrious names of any clime or age. In poetic phrases pregnant with thought, the sublime faith of the great American liberator was eloquently set forth.

Mr. Samuel A. Allen, industrial secretary of the New York Urban League, was the next speaker; he is one of those who, as a student, heard 'Abdu'l-Bahá when He spoke at Howard University, Washington, D. C., twenty years ago. The subject of Mr. Allen's address was "Economics and Race Relations." From his vantage ground of service and observation, he showed how one of the most virulent results of prejudice is the way it affects people trying to earn a living, those prepared for service yet debarred by the accident of race. Social relations are much more easily established. But depression has greatly intensified the race problem. In New York City the Negro is denied admission to twenty-five unions. It sometimes happens that colored workers are laid off and whites substituted the very next day. Thou-

ands are being driven into the radical parties under such pressure. Education and property do not make people happy. Fellowship and love do. If employers are to be reached and softened it must be by the Bahá'í method. Simple justice is needed, not mercy. Bahá'ís should seek service on public welfare committees. A burning desire for right on the part of each can melt the cold world into oneness, he felt.

The chairman, Mr. Harlan Ober, in closing the session said that Lincoln was great because he had no separatist mind but thought in terms of the whole. His spiritual love gave him vision. Now someone was greatly needed who could give Lincoln's vision to the whole world. He then reviewed the teachings and great message of 'Abdu'l-Bahá and showed how they affect both economics and race relations and how all difficulties, "due to lack of love and altruism" must pass away in the light of the new teachings. Limited relief supplied by limited minds cannot solve such problems. But the divine love and wisdom from the Universal Physician will give relief. He exhorted patience to those who are victims of oppression.

MR. CARL CARTWRIGHT, a graduate of the University of Florida, a fine representative of the liberal youth, was presented as the principal speaker at the second session. He has discovered from his scientific studies that the so-called Nordic race is non-existent, to say nothing of its claim to dominate history. There is no scientific sanction for the belief that one race is superior to another. Under his subject,

"Negro Scientists Overcome Prejudice", he reviewed the life stories of two eminent Negro scientists, Dr. George W. Carver and Dr. Ernest E. Just. The bold research work and wonderful discoveries of these men have won them international fame and many honors. An amusing incident related was how the Lions Club, a business men's organization of Columbus, Ga., recently entertained Dr. Carver at luncheon. A local editor, irate at such sociability, denounced the occurrence. Thereupon the president of the club retorted that doubtless the editor's real grievance was that he had not been considered important enough to be included in the invitation! This is another illustration of the growing liberality of the South. The students of a white college in Mississippi invited Dr. Carver to address them. When the reactionary faculty heard of it, they forbade the Doctor to enter the campus. The students not to be outdone, hired a hall off the campus and gave their guest a great ovation when he appeared among them. What they felt was a great honor to the school had been turned into disgrace by the faculty, they declared. The speaker felt that the great abilities of these men and others like them would bring home to the world the certain knowledge of one humanity.

THE THIRD session was featured by two formal addresses, one by Mr. Philip A. Marangella on "Racial Amity and World Peace," and the other by Mrs. May Maxwell on the limitations existing in the minds of people of various races and nations, now happily disappearing before

the glorious Light of the Sun of Truth.

The informal conference brought to the fore a bevy of youth, some four or five young ladies and a Persian student, Foad Ashraf, all of whom showed fertility of thought and fluency of expression and indicated very clearly that the orthodox limitations and racial prejudices of the old order were to them non-existent and unthinkable. It will doubtless require the youth to set the world in order. How beautiful are they in their faith, courage and consciousness of power. We find, from the study of Nabil,* that both Táhirih and Mulla Husayn-i-Bushru'i closed their dazzling careers at thirty-six; the Glorious Báb at thirty; Quddus at twenty-seven; and that such characters as Zaynab, Váhid and Hujjat were all included in the category of youth. We hail the beginnings of our American youth as amity workers. May their ends be glorious!

THE SPIRITUAL meeting of Sunday morning had as chairman Mr. F. St. George Spendlove, who expressed the idea that human enlightenment must precede human relief. The ideal cannot be attained until first projected. Each race must draw upon the resources of all centers of culture. The problem of races suggested to Rev. Henry Benton Harris, the first speaker, the cross purposes of Jews and Samaritans in the time of Jesus when He spoke to the woman of Samaria. This woman became a new creature through the light of Christ. The same spirit of universality is voiced by Bahá'u'lláh and 'Abdu'l-Bahá Whose light has dawned and Who

are asking all mankind to see each other as servants of one God. Some, they exhort, are as children. They must not be hated because weak. All are created in His image and likeness. Such a movement as this is the world's greatest need. May it change mankind into what it should be. In conclusion he quoted 'Abdu'l-Bahá as saying that he is blessed who prefers his brother to himself.

Mr. Howard C. Ives opened his address with Words of Bahá'u'lláh:

“Verily the Words that have descended from the heaven of the Will of God are the source of unity and harmony for the world. Close your eyes to racial differences and welcome all with the light of oneness.”

Everything in existence, he declared, has a center, whether it be a star or a system. Perhaps there is a great central *Sun* around which the universe revolves. Even as an army gets direction, power and victory from its general, so ideal forces and light are now flowing from the Great Center which establishes the higher Unity. He then presented four aspects of unity, following the outline of 'Abdu'l-Bahá: the unity of mankind, the spiritual unity, the unity of the Holy Manifestations and the unity of the Divine Essence. Why should we still turn to man when we can turn to God? To accept and apply the decrees of the Manifestation of God is to attain the higher unity wherein nothing but reality exists.

THE WORKER'S meeting on Sunday afternoon called forth expressions from those who are doing something to relieve human ills. It was a heart to heart gathering. Influ-

*The Dawn-Breakers, Nabil's History of the Dawn of the Bahá'i Cause.

tial friends who had come to Green Acre for the first time, were encouraged to pour out their souls with perfect freedom. Others who were veterans in service likewise responded, sharing their rich experiences and extended studies. Harlem,* the metropolis of the Negro world, had impressive representatives of both races. Boston, sometimes referred to not as a city, but a state of mind, appeared to find its heart in this gathering. Self-examination, as well as study of the psychology of the prejudice of others, received due emphasis. The special object of this meeting was to brighten hopes and to tell ways of overcoming the various barriers to unity, that the ideal and real may be one.

Grateful acknowledgements must be made to the talented friends who contributed dramatic readings, vocal and instrumental selections at the various meetings, expressing amity in so pleasing a form.

THE LAST session was held in the People's Baptist Church in Portsmouth, N. H., the City by the Sea. The congregation and successive pastors of this colored church over the years have given fine cooperation to this work. Mrs. Ludmila Bechtold of Brooklyn, N. Y., was chairman, bringing to bear her intelligent interest and love of the work. The Hull House ** address of 'Abdu'l-Bahá was read as a fitting introduction.

Mr. Samuel A. Allen again spoke and gave a striking picture of the numerous ills which attack the racially varied population of Har-

lem, as well as other cities. He shed his searchlight upon prejudices in various forms, *intra* as well as *interracial*. One curious incident related was that of a school teacher, training her children in jumping, who through prejudice held the rule higher for her colored pupils, only succeeding thereby in making them better jumpers than the others; another was how in a certain place a teacher who had a Japanese boy take the place of George Washington in a play, lost her position because of it. A. A. Schomberg, colored curator of a ten thousand dollar collection of books about the Negro race, collected it because when a boy in Cuba and called upon to write an article about his race, he was unable to find books in the library bearing upon that subject. In closing his address Mr. Allen related the story of two parents who were greatly alarmed one day to come upon their infant son and to find that by some means he held in his hands a carving knife. Fearing to approach him lest he harm himself, the mother tactfully held out to him an orange, whereupon he at once let fall the knife and reached for the fruit. The speaker again expressed his love of Green Acre and the conviction that a sick and sore humanity would find relief only through the divine remedies.

Orcella Rexford, the last speaker of the conference, made a fitting climax in a word picture of the world of the future. The absence of extremes of wealth and poverty, locomotion by wings as well as planes, false doctrines removed that

*In New York City.

**Located in Chicago, Ill.

cause strife, ignoring of national boundaries that separate, all employed and all educated, everybody wishing to do right, all governed by universal law, all speaking the same tongue, all knowing and loving the same God, all acknowledging the Supreme Tribunal and living in amity with all mankind—these were some of the details of her wonder-

ful picture of the future under Bahá'u'lláh's divine civilization.

The speaker expressed the wish that each and all might stand in the smile of God. "A man who turns to God finds sunshine everywhere", says 'Abdu'l-Bahá.

So closed this amity conference, one of many that have been held. But the last always seems the best.

THE source of perfect unity and love in the world of existence is the bond and oneness of reality. When the divine and fundamental reality enters human hearts and lives, it conserves and protects all states and conditions of mankind, establishing that intrinsic oneness of the world of humanity which can only come into being through the efficacy of the Holy Spirit. For the Holy Spirit is like unto the life in the human body, which blends all differences of parts and members in unity and agreement. Consider how numerous are these parts and members, but the oneness of the animating spirit of life unites them all in perfect combination. It establishes such a unity in the bodily organism that if any part is subjected to injury or becomes diseased, all the other parts and functions sympathetically respond and suffer owing to the perfect oneness existing. Just as the human spirit of life is the cause of coordination among the various parts of the human organism, the Holy Spirit is the controlling cause of the unity and coordination of mankind. That is to say, the bond or oneness of humanity cannot be effectively established save through the power of the Holy Spirit, for the world of humanity is a composite body and the Holy Spirit is the animating principle of its life.

Therefore we must strive in order that the power of the Holy Spirit may become effective throughout the world of mankind, that it may confer a new quickening life upon the body-politic of the nations and peoples and that all may be guided to the protection and shelter of the Word of God.

—'Abdul'-Bahá.

WHITE ROSES OF PERSIA

MARTHA L. ROOT

This is the third part in the serial story of the martyrdom of Vargá and his little son Ruhú'lláh, early Persian Bahá'is. The preceding chapters gave a summary of the family history; copies of the Tablets (letters) of Bahá'u'lláh addressed to them; a brief account of the wonderful visit of the father and his two sons to 'Akká to see 'Abdu'l-Bahá; and a copy of 'Abdu'l-Bahá's Tablet to Ruhú'lláh. The story will be concluded in the November number.

Ruhú'lláh, a boy so timid that he would never even go alone into the garden in the evening, was always remarkably courageous when it came to doing anything for the Bahá'i Cause. He thought a great deal about becoming a martyr, and in this connection wrote the following poem which he sent to 'Abdu'l-Bahá. One can see in reading it, how the Teachings of Bahá'u'lláh train even a child into becoming a savant and a philosopher. No translation from the Persian can give the exquisite meter nor an adequate interpretation of the Persian metaphors alluding to literature and letters which the cultured people of Irán know so well. Here is his poem:

“In the Name of our Great Lord
El-Abhá!

O Cup-Bearer, fill the cup to the
brim

Make this Zion of my heart full of
fire with your Wine.

It is the time of receiving Bounties
and the day of help.

Face O friends of Bahá

Towards the world with the banners
of Guidance.

Any one rising to serve God,

The Lord of Mankind will help him,

The one who sacrifices his life in
the Covenant of God,

The Face of God will turn towards
him.

O Cup-Bearer, give a cup from Thy
Bounties

That I may be pure from sin,

Although my sins cannot be
counted,

Still I am hopeful through the
Favor of God.

Welcome, O Cup-Bearer of the An-
cient Gathering.

Let fall a drop to this earth (body)
through Thy Favor

Till through Generosity, this ray
may shine

And be worthy of sacrifice.

O God, when the time will come
that at Thy Door

I may give my life for the Love
of Thy Face

What a happy day it will be,

That in the square of love

I may give my life

In the path of the Beloved's Love!

What a happy moment it will be,

That I may say openly

The praise of King Bahá on the
cross!

O God, when shall come that time

That I may be severed from this
fated body,

Facing towards the eternal Rose-
Garden

Becoming verdant from the Boun-
ties of seeing God?

I am burning in the desert of pri-
vation

And inflamed from the sparks of
remoteness.

Take the veil from Thy Face
(‘Abdu'l-Bahá)

O King of the Worlds

In order that from the Light of
Thy Face

The heavens may become illumined.

O Prince of Covenant!
 O King of Covenant!
 From your fire the Paran of Covenant is on fire.
 O Thou, who hast named Thyself
 "Abdu'l-Bahá."
 (The Servant of Bahá)
 Through Thy Commands the banners of Guidance are uplifted.
 Thou art the Dawning-Place of the secrets of God;
 Thou art the spring of the rivers of God,
 Like the letter A thou hast stood to uplift the Cause of God
 O powerful King of Kings!
 But like the letter B, thou art humble in service near the door of the Shrine of Lord Bahá.
 O Thou who art the Greatest Branch of the Tree of the Cause,
 O Thou who art Branched from the Ancient Root,
 O Thou who art the Dawning-Place of the Inspiration of God,
 Through Thee the eyes of Abhá people are enlightened.

"Give a cup from the divine wine, that I who am sleeping may become conscious;
 Rend asunder the veils of doubt and superstitions,
 Soar to the zenith of the Seventh Heaven,
 Pass from this dark cage of earth and water
 Going to the pure spiritual Kingdom;
 Become free from this world full of torture and pain,
 Facing the spiritual Native Land,
 Inhaling from the Rose-Garden of the soul
 The fragrance of the Beloved;
 Returning like a wind from the Land of the Beloved,
 Blowing fragrant and life-giving breezes

Bearing sorrow-sweeping Glad-Tidings;
 Saying openly to the friends of the world
 It is the Day of the Covenant!
 Friends be on your guard,
 O lovers of the Face of the Beloved,
 Turn your souls toward the Land of the Beloved,
 O comrades, grasp the opportunity,
 Help and assist the Cause of God,
 Try, O friends, that there may be spread in the regions of the earth
 The Teachings of the Powerful God
 Until the sleeping creatures may become conscious,
 May lay aside superstitions and prejudices,
 Their eyes becoming enlightened with the Light of God;
 The thorn-gardens of their hearts becoming rose-gardens,
 Try, O friends, it is time for service.

Give a glance through Kindness to this yearning, sorrowing bird,
 Who, being far from Thee, is restless and inconsolable.
 Through being so distant from Thee, my heart is on fire,
 Being away from Thee has inflamed my whole being,
 Help, O King, of the Kingdom of hearts!
 Being far from Thee has put my heart into flames;
 I am burning, O King, from being so far from Thee.
 Here, in this desert of loneliness and longing,
 Liberate this bird from the trap of sorrowfulness
 O King of Bounty and Sovereign of Favor!
 Do not look unto my station and capacity
 But look unto Thy Favor, O Bountiful One!"

“It is imperative that we should renounce our own particular prejudices and superstitions if we earnestly desire to seek the Truth. Unless we make a distinction in our minds between dogma, superstition and prejudice on the one hand, and Truth on the other, we cannot succeed. When we are in earnest in our search for anything, we look for it everywhere. This principle we must carry out in our search for Truth.”

—‘*Abdu'l-Bahá.*

IN THESE days the notes of human unity and international amity are being strongly and widely struck in the utterances and writings of world leaders. The settlement just effected at Lausanne, though not in all respects as comprehensive as could be desired, should go far to accentuate and develop this most desirable sentiment among the nations. In essence, the common brotherhood of mankind is not only both explicit and implicit in Christianity but also in the other great religions of the world. More than eighty years ago this was elaborated and pointed out to reigning sovereigns of the time and to the world in general by a great Persian teacher whom his followers named Bahá'u'lláh (the glory of God), and has been reiterated all along by the successive guardians of the Bahá'í Cause.

“It is strange that this movement is so little known in Great Britain, though it is one of steadily increasing influence in other parts of the world. Is this because it is of Persian origin? What of that? Truth is truth, and wise leading is wise, from whatever source it may come. Was not our Lord a Jew and the great Christian religion of Judean origin?

“Anyhow, Bahá'ism is, we think,

destined to play a great and rich part in the advance and welfare of humanity in the years to come. It has many publications, one of the most lucid of which is by a Scotsman, the late Dr. J. E. Esslemont of Aberdeen; and it also publishes an excellent magazine which we have on several occasions appreciatively reviewed.

“The Bahá'í system shows how Christianity and all that is best in other religions can be practically and administratively applied. In this respect it is a Revelation fitted to the needs of the present age.

“Several issues of the *Bahá'í Magazine* are again before us, and the latest, that for this month, is a special number containing a treatise in the form of “A Study in Bahá'í Economics and Socialization.”* It would be well if our leaders in political and religious thought were thoroughly conversant with the principles and teaching here set forth. Yet we see little if any reference to the movement in any of our newspapers or magazines. Carefully and conscientiously read and studied, the Bahá'í writings and teachings will command universal respect.”—*John O'Groat Journal, Wick, Scotland, July 15, 1932.*

*Article by Alfred E. Lunt, *The Bahá'í Magazine*, July 1932.

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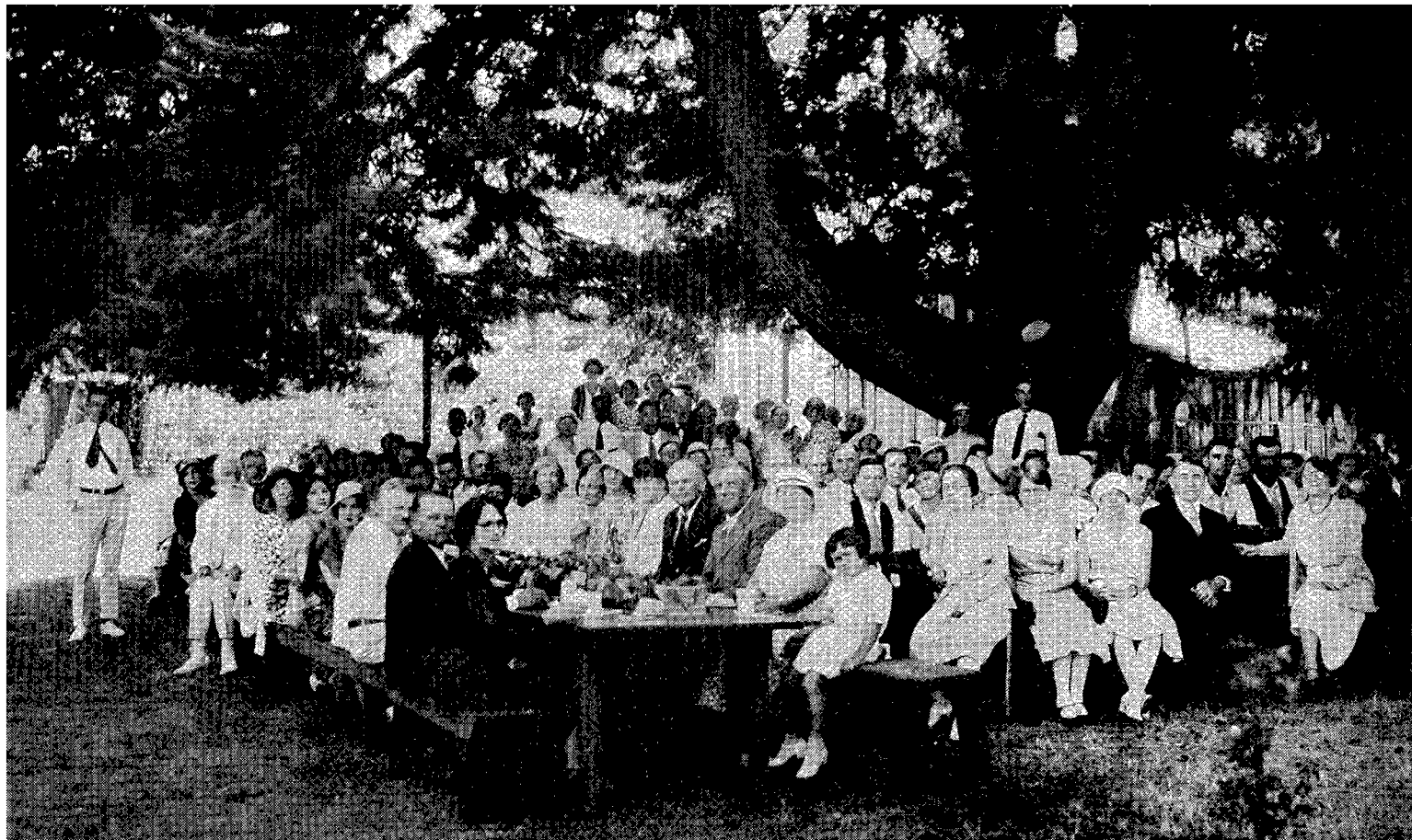
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Group taken at the Feast held as one of the social features of the Bahá'í Summer School, Geyserville, California, July 1932. (See page 244.)

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“The world will be filled with science, with the knowledge of the reality of the mysteries of beings, and with the knowledge of God. * * * I pray earnestly that the Light in this advanced age will so illumine the world that all may rally under the banner of unity and receive *spiritual education*. * * * The teachings of Bahá'u'lláh are the breaths of the Holy Spirit which create men anew.”—*Abdu'l-Bahá*.

IN THIS epoch of universal religious decline and moral decay the whole world is suffering from the effects of a spiritual chaos. But mature age suffers less than does youth at the portals of life; for it is here, at the beginning of life's experiences, that mistakes are most far-reaching and that wrong doing is most deeply tragic in its life-long results. Here, also, in this naturally turbulent period of life when the blood runs strong, when adventure and self-expression are the chief desires,—here more than at any other period is needed the calming influence and safe direction of religion.

But what do youth find to feed these crying needs? They find an adult world materialistic; lacking in the consciousness of God; and if practicing religion at all, practicing it mostly in a merely formal way. They find religious doctrines so full of theological superstitions, so at variance with the known truths of science as to give them little inclination toward the church. And education has still less to offer. For the college—with its questioning and skeptical attitude toward all

things and its scientific laboratory methods which accept as truth only what can be proved—tends to make agnostics of youth.

Today, therefore, we find the young people either totally materialistic, having no consideration for religion and spiritual matters; or else if feeling a tendency toward religious life, doubtful and skeptical concerning established religious dogmas of the day, searching everywhere but seldom finding a complete spiritual satisfaction.

THE RESULT of this irreligious life on the morals of the rising generation is cataclysmic. For youth, with its tendency to seek wide experience, its drive toward adventure, its quest for happiness, its thirst for gratification of the senses,—how can it guide itself safely through the many temptations which the world of matter offers the struggling soul?

Behavior has become to the youth of today merely a question of expediency. With pleasure and self-indulgence the chief motives of action, youth is prone to try all things in the hope of finding new pleasures,

new satisfactions of the moment. With the aid of modernistic schools of psychology, inhibitions are considered baneful and are thrown aside. Hedonistic self-expression, the search for pleasure and happiness at any cost, what else is there but this basic desire of our lower nature to influence the conduct of the youth of today?

Without the strong sanctions and authority of religion the ordinary precautionary maxims of age and experience count but little with youth. "Honesty is the best policy," we are told. But is that true? How many grafters are thriving, high in popular esteem? How many business men of shady principles are eminently successful in the world's eye and able to enjoy all those comforts and luxuries which youth aspires to? If materialistic success is to be given a higher claim than character upon our esteem, then youth is justified in wondering whether honesty after all is the best policy.

Again it is said, "Be good and you will be happy." But youth is willing to try other paths to happiness than those which lead to spiritual heights; and in its adventure into sensualism it finds that there are many pleasures from which it has been debarred by the code of ethics of the past. Why should these bars exist? Youth will have none of them. And adult warnings regarding future consequences are of little effect. For prognostications regarding the results of actions can be individually proved only by method of trial and error, and that is just what youth is endeavoring to do today.

Left without the guidance of religion, without those sure principles of action which the great spiritual teachers of humanity have taught us, the rising generation is embarking upon dangerous and catastrophic quests.

IN THE MIDST of such a world it is a most refreshing and hopeful sign to see a certain body of youth finding a moral earnestness, a deep spiritual conviction in the teachings of the Bahá'í Movement. The New World Order of Bahá'u'lláh, appealing profoundly to youth because of its humanitarian principles, also is convincing on its spiritual side because of its complete harmony of religion with science. Here is a reasonable faith—one not only consistent with man's highest intellectual development but offering to humanity solutions for its major problems such as even man's intellect today is unable to achieve.

Into this great world-wide movement the youth of many countries, of many races, of many hereditary religions are throwing themselves with deep sincerity and with earnest endeavor. Here youth are finding again a solid foundation for life activity, a sure guide to conduct and to expression. Here they find motives higher than those of mere expediency. The eternal quest of the soul for beauty, guidance and truth finds assurance in the spiritual principles laid down by the great teachers of humanity. Whenever a personal problem arises a solution is clear from the point of view of what is spiritually right, of what is consistent with the plain directions of the word of God.

Thus groups of young people in Persia, in Germany, in America, in China, in Japan, and in many other countries, are studying the revealed Word of Bahá'u'lláh and are endeavoring to fashion their lives according to its pattern. Out of this earnest spiritual endeavor grows a character as beautiful as it is natural and wholesome—a character of purity, of integrity, of kindly service, of earnest responsibility both toward the development of oneself and toward the advancement of humanity. Superb are these souls, nourished by the Word of God. In their hands human affairs can be safely en-

trusted. Wise and learned in the learning of this world, and in addition dowered with a rich spiritual grace which reflects in all their acts, they are the salt of the earth.

Of whatever nationality, race, or creed, these youths are bound together by the closest of spiritual ties into a universal brotherhood working whole heartedly for the peace and progress and prosperity of all humanity. Never before in the history of this planet has so lofty a goal definitely inspired the vision and absorbed the energies of Youth. May the numbers of such become legion, and their influence be felt as a rising power in the affairs of nations!

“There is a point on which the philosophers and the Prophets differ. The philosophers make education the test of knowledge, holding that any man who receives sufficient education can attain a state of perfection. That is to say man possesses the potentiality for every kind of progress, and education enables him to bring this into the court of objectivity.

“The Prophets say that something else is necessary. It is true that education transforms the desert into a rose garden, the virgin forest into an orchard, saplings into trees, and single flowers into double and treble flowers, but there is a fundamental difference in men. . . . While recognizing the influence of education, we must also become acquainted with the innate disposition.

“The Prophets are sent to educate this innate quality in humanity. They are like gardeners who sow the grain which afterward springs up in a thousand forms of advancement. The Prophets are therefore the first Educators of the world, the headmasters of the world. . . .

“Bahá'u'lláh has said two steps are necessary for human development: material and divine education. . . . Divine education is the sum total of all development. It is the safeguard of humanity.”

—‘Abdu'l-Bahá.

THE SOCIAL EMPHASIS IN THE BAHÁ'Í REVELATION

HUSSEIN RABBANI

In a previous article the author emphasized the new conditions which humanity faces in this age and the importance of the social function of religion. In this, the second part of his article, he carries the subject into the spiritual field and shows the power of the Bahá'í Movement to mould the social life of man into more perfect patterns.

AN OUTSTANDING feature of the Bahá'í Revelation, and one which adds greatly to its social significance, is the absence from its sacred writings of any elaborate system of theology. The Bahá'í writings are mainly devoted to the enunciation of some spiritual, social, economic and political principles which, taken together, constitute the main foundations upon which the Bahá'í Organization of the future will be gradually built up. The Bahá'í Faith, therefore, has no theological system in the sense that is commonly attached to this term. What is meant by this is that the Bahá'ís have been enjoined by the Founders of their Faith not to indulge, as the adherents of other religions have done in the past, in theological and metaphysical speculations about the essence of God or the nature of His attributes and other similar problems which by their very nature stand above human comprehension.

In this connection, Bahá'u'lláh has revealed the following: "Knowledge" He said "is like unto wings for the being (of man) and is like a ladder for ascending. To acquire knowledge is incumbent upon all, but of those sciences which may profit the people of the earth, and not such sciences as begin in mere words and end in mere words."¹

The Bahá'í view of religion, therefore, is that it neither consists solely in knowledge nor in leading the life of a hermit or of an anchorite. It transcends all selfish and individualistic limitations. It abolishes all priestly castes, suppresses mystery cults and purifies human life from all sorts of egotism and superstition. Service is the cornerstone of the Bahá'í Faith. "O Son of Man!" proclaims Bahá'u'lláh, "If thou regardest mercy, look not to that which benefits thyself; but hold to that which will benefit thy fellowmen. If thou regardest justice, choose thou for others that which thou chooseth for thyself."²

Thus, individualism is not condemned but the superiority of devotion, cooperation and self-sacrifice is duly emphasized. As a certain writer puts it, the Bahá'í teachings "Meet the egoistic longing for an independent individual *perfection* or *blessedness* by enunciating the sound psychological principle that, because all human beings are interdependent, fulfillment comes only to him who seeks satisfaction in mutual rather than selfish good."³

This should in no wise imply that the Bahá'í Cause underestimates the worth of the individual. Far from that, it merely emphasizes the fact that a man can best attain his

¹J. E. Esslemont—"Bahá'u'lláh and the New Era"—p. 136.

²Bahá'u'lláh—"Words of Paradise"—J. Esslemont—Ibid—p. 77.

³"The Bahá'í World"—Vol. III—p. 9.

true end by renouncing his purely selfish desires and wishes. If man is a 'social animal', if he is destined by nature to live in a group life he should look first to the interests of the *group* and only after that to his own needs. For without sacrifice and without at least a partial renunciation of our "egos" we would be unable to live in a world of peace and concord. Surely, in a world contracted and transformed into a single highly complex organism through the tremendous progress achieved in the realm of physical sciences and by the expansion of industry and commerce, individual solitary and selfish living is impossible, nay detrimental to the individual himself. The more society advances the more impelling becomes the necessity of cooperation and social control. We are today living in a world in which social and political interdependence necessitate on the part of the individual some sacrifice, some genuine realization that mutual aid and mutual abandonment of our own individualistic point of view is of the utmost necessity if life is to be made worth living. We should strive at all times to look to "wider horizons" and through self-abnegation and voluntary submissiveness to soar on a higher plane than that in which we are actually living.

THIS IS at least the Bahá'í view of social life. It attempts to reconcile the apparently conflicting principles of individualism and group consciousness. It does not disregard individual differences but emphasizes the necessity of their subordination to the collective inter-

est. It is at once a compromise between extreme individualism and the total annihilation of the self.

With such an emphasis on the social value of life what we have already remarked concerning asceticism, self-mortification and other forms of austerities seems but a logical conclusion. A purely individualistic religion, we said, is no longer compatible with the social conditions of our present world. Religion is no longer an exclusively individual concern. It is above all a social force. Its aim is to further the cause of brotherhood and goodwill and to bring people into a closer contact than before. It is no more a mere personal relationship between the individual and God but essentially a bond of cooperation among the children of mankind.

But the Bahá'ís believe that religion cannot yield its fruits unless it is organized and directed towards a definite goal. Without a social plan and without a common coordinating agency the principles and ideals of Bahá'u'lláh cannot be efficacious. "High aims and pure motives, however laudable in themselves, will surely not suffice if unsupported by measures that are practicable and methods that are sound. Wealth of sentiment, abundance of good-will and effort, will prove of little avail if we should fail to exercise discrimination and restraint and neglect to direct their flow along the most profitable channels. The unfettered freedom of the individual should be tempered with mutual consultation and sacrifice, and the spirit of initiative and enterprise should be reinforced by a deeper realization of the su-

preme necessity for concerted action and a fuller devotion to the common weal."¹

HENCE, THE necessity of some sort of organization. And by organization we should not mean an elaborate sacerdotal hierarchy, a set of rigid dogmas and creeds enforced by an irresponsible authoritative body. Conceived as such, organization stifles the true spirit of religion and becomes a substitute instead of a means. History abundantly proves that in the past such forms of ecclesiastical organizations have hindered true progress and have been causes of stagnation and death.

But the Bahá'í Faith which in no wise upholds the necessity of elaborate religious ceremonies, which possesses no clergy and discards all sorts of verbal traditions, creeds and dogmas, can but condemn every attempt at organizing religion on the same model as the former religious leaders have attempted to do. The Bahá'í religion recognizes the necessity of organization but considers it as a mere tool and not as an end. It further possesses very few institutions and these far from being rigid have been formulated in such a way as to provide for the inevitable changes of time and place.

"As the administrative work of the Cause steadily expands," remarks Shoghi Effendi in one of his general letters, "as its various branches grow in importance and number, it is absolutely necessary that we bear in mind this fundamental fact that all these administrative activities, however harmoniously

and efficiently conducted, are but means to an end, and should be regarded as direct instruments for the propagation of the Bahá'í Faith. Let us take heed lest in our great concern for the perfection of the administrative machinery of the Cause, we lose sight of the Divine purpose for which it has been created."²

And in another passage explaining the guiding principles of Bahá'í Administration, he says "Bahá'í Administration, should, I strongly feel, be made to serve a twofold purpose. On the one hand, it should aim at a steady and gradual expansion of the Movement along lines that are at once broad, sound and universal; and on the other it should insure the internal consolidation of the work already achieved. It should both provide the impulse whereby the dynamic forces latent in the Faith can unfold, crystalize, and shape the lives and conduct of men, and serve as a medium for the interchange of thought and the coordination of activities among the divers elements that constitute the Bahá'í community."²

What can all these words indicate if not the vital and active role which the Bahá'í Movement must needs play in the social and political regeneration of mankind? Not that it should mix itself entirely with social and political problems and thereby lose its specifically spiritual character and be reduced to a mere ethical philosophy. But, it should give people the necessary impetus, the firm conviction in the efficacy of God's power for the salvation of the world. It should act as an incen-

¹Shoghi Effendi—"Bahá'í Administration"—p. 78.

²Shoghi Effendi—"Bahá'í Administration"—p. 99.

²Shoghi Effendi—"Bahá'í Administration"—p. 93.

tive, as a driving force and not as a political party solely occupied with the material and physical interests of the people.

But assuredly all these social transformations cannot be realized unless the individuals strive on their part to improve their moral and spiritual conduct. For it is only through individual progress that we can hope to see the accomplishment of the progress of societies.

“Not by the force of numbers, not by the mere exposition of a set of new and noble principles, not by an organized campaign of teaching—no matter how worldwide and elaborate in its character—not even

¹Shoghi Effendi—“Bahá'í Administration”—p. 57.

by the staunchness of our faith or the exaltation of our enthusiasm, can we ultimately hope to vindicate in the eyes of a critical and skeptical age the supreme claim of the Abhá Revelation. One thing and only one thing will unfailingly and alone secure the undoubted triumph of this sacred Cause, namely, the extent to which our own inner life and private character mirror forth in their manifold aspects the splendor of those eternal principles proclaimed by Bahá'u'lláh.”²

In such a manner religion will be no more “divorced from man's social life but will rather guide it, stabilize it and protect it, although its own domain is not to be confused with social and political activities.”

“We have arrived . . . at a stage in human evolution when moral value—that which serves the good of humanity and not merely the interest of any one group—determines not alone the desirability but also the feasibility of every public policy and every social program.

That is why the present world crisis escapes every effort to bring it under the control of normal social agencies. When another international war seems imminent, we call the crisis “political” and effort is made to control it by political bodies. When the economic depression seems most acute, we call the crisis “economic” and seek to control it by economic bodies. It would be just as logical to call the crisis “religious” and base our hopes of recovery upon the influence of the churches. In reality, the crisis is at once political, economic and religious, but humanity possesses no responsible, authoritative agency capable of co-ordinating all the factors and arriving at a world plan which takes all factors into account.

These considerations reveal the vital importance of a new principle of action, a new attitude and a new quality of understanding such as the student of society encounters in the teachings of Bahá'u'lláh. Here one makes contact with a world view raised above local and partisan interests, and a spirit of faith in divine Providence so profound that it sustains the certitude that mankind will be guided through the most terrible storm of confusion and strife the world has ever faced.”

—Horace Holley.

EDUCATORS OF MATURING MAN

ORROL L. HARPER TURNER

*"The essential requirement and qualification of Prophethood is the training and guidance of the people. * * * The proofs establishing the validity of a Prophet, the proofs of His inspiration, are, after all, the very deeds of valor and greatness which He performs. If a Prophet has proved to be instrumental in the elevation of mankind, undoubtedly His Prophethood is valid."—'Abdu'l-Bahá.*

PERSISTENT, EVER more frequent, rings the question: "Who—are Bahá'u'lláh and 'Abdu'l-Bahá?"

Fifty years ago the mass mind would have replied: "More freak names."

Today, when foreign titles are sought after; when a "Ghandi" holds the front page; when wars and reparations have entangled nations; when a "World Court" and a "League of Nations" meet in periodic conclave; when the economic structure of the world trembles; when the peoples of the earth are drawn together in mutual suffering and need—

We pause. And consider.

Perchance, from out the mist of the yet-to-be-known may come a blessing.

Questing souls the world over are searching, constantly for—

A remedy.

The once impassable mountains of strangeness, division, prejudice for the unfamiliar, fear of the unknown and inexperienced — are crumbling before the eyes of necessity.

The whip of suffering has roused humanity from a sleep of ages. Man is sitting up, rubbing his eyes, peering through the bars of his fingers—with surprise!

Complacency, self-satisfaction, smug assurance, are lashed on the raw. Man is forced to listen, for

sounds that may bring—help.

The pot of human ignorance is stirred from the bottom. Defects of nature float to the top—waiting to be skimmed.

Starvation—has directed man's attention to his "inner parts."

Mistakes, frustrations, aborted efforts, apparent failure, have turned man loose in the "valley of search." The bewildered traveler looks with dismay at the banks of clay on either side—that must be climbed—if the vista beyond is to be glimpsed!

Hopes, plans, ambitions, have been backed up and promoted by—effort. Artists, architects, have "dreamed" their "castles" and struggled to produce them in outward form. Students have concentrated, worked, borrowed, to obtain an education. Physicians have prescribed, treated, operated, put forth utmost endeavor to establish health in their patients. Sincerity has strengthened effort, giving power to the toilers.

SUCCESS HAS BEEN ever in prospect and yet, we see on every hand: unappreciated pictures; empty houses; trained instructors without a school; people—starving, homeless, without work, minus salary; people—sick, disappointed, disillusioned, dead.

If: "Capacity increases — with sincerity and striving."

And: "Capacity attracts"—fulfillment of life.

Why: Is the world at loss? In chaos? At war? In despair?

Why: Is the night of man's ignorance so black?

Why: Are the steeps of attainment so difficult to scale?

Why: Is the bird of man's soul so helpless?

"Why?" Because man (in the mass) does not know his *real* "inner part." Is not conscious of an immortal self. Is not awake to eternal values.

Materially minded, he mixes his brew of mundane adventure: eats, drinks, sleeps, plays, works, in and for—a limited self.

Not until—vicissitudes, trials, tests, catastrophes, experience, drive man's effort beyond the "limited," beyond unconscious, automatic evolution; not until man awakens from the "sleep of ages," can he become conscious of—a spiritual Self.

Only a comparative few of earth's inhabitants have learned to free their souls from matter, have begun to spread the wings of spirit and soar to heights of illumined knowledge.

WRITERS LIKE THE noted educator, Stanwood Cobb, manifest an awakened spirit. In his book, "Discovering The Genius Within You," he says:

"The soul of man should be the master, not the slave, of the world-about-us. . . .

"Improvement of the Self will unfailingly bring an improvement of the environment. . . .

"Every heaven must be earned. . . .

"Can we not conceive that there may exist *somewhere* perfection, though the material universe as a transitory phenomenal concatenation of events is still in the making? . . .

"May it not be . . . that in the main the concepts of the idealists and of the pragmatists may both be true and capable of harmonious adjustment each to the other?"

"The universe is in the making—yes! We have both the opportunity and obligation of perfecting it. But the Plan is there, already existing as a potentiality and as a constructive force; and when we strive wisely we work in accordance with the blueprints of Destiny!"

In another book, "The Meaning of Life," Mr. Cobb asserts:

"I have come to the conclusion that *the sole purpose of life, so far as the individual is concerned, is growth through struggle. . . .*

"Movement is the sign of life. It is more than that. It is the *essence* of life. . . .

"Right effort applied wisely and persistently cannot fail to win out. A remarkable statement to this effect emanates from one whose own life exemplifies extraordinarily the power to achieve a world mission in the face of apparently overwhelming odds; for although a prisoner for forty years, he yet managed from prison walls to spread over the whole world his message of universal peace and goodwill.

"Man must be tireless in his efforts," says 'Abdu'l-Bahá in 'The Divine Art of Living.' 'Once his effort is directed in the proper channel if he does not succeed today he will succeed tomorrow. *Effort in itself* is one of the noblest traits of human character. Devotion to one's calling, effort in its speedy execution, simplicity of spirit and steadfastness through all the ups and downs, these are the hall-marks of success. A person characterized with those attributes will gather the fruits of his labors and will also win the happiness of the Kingdom."

In his chapter on "Intuitions and Inspirations," in "Discovering the Genius Within You," Mr. Cobb says:

"'Abdu'l-Bahá, Persian seer and interpreter of the world-wide Baha'i movement, explains how it is that the cosmic rays reach man, in the form of spiritual and creative guidance. The Divine Power of the universe—that Power which we call God—must remain incomprehensible and impenetrable to man. It can never be directly perceived. But its force reaches human beings, just as the force of the sun reaches the earth, by emanation and radiation. The Spirit which makes contact with the spirit of man is this radiant messenger which bridges the gap between unknowable divine Reality and man. Only if the mirror of man's heart is tarnished, dull and dusty is little reflection possible. That is why some individuals strongly reflect the crea-

tive force of the universe and others but weakly. "This spiritual force," says 'Abdu'l-Baha, 'is the energizing factor in the life of man.' By its means are manifested the various expressions of man's genius in the realm of art, of learning, of science and of achievement in general!"

In his chapter, "The Midas Touch," Mr. Cobb says:

"It was Bahá'u'lláh, the Persian prophet, who in speaking of the dignity of labor said: 'Work done in the spirit of service is equivalent to prayer.'

"When I visited Haifa to interview 'Abdu'l-Bahá, the successor to the leadership of the Bahá'í movement, I noticed among His followers a man with a white halo of hair and a very saintlike countenance. He attracted my attention. He seemed to me the most spiritual of the men in the Persian colony living with 'Abdu'l-Bahá. Upon inquiry, I learned that this man was quite illiterate, but had for years served Bahá'u'lláh lovingly and faithfully in the capacity of cook. His whole life had indeed been a proof that work done in the spirit of service is a spiritual exercise, refining both to man's personality and to his innermost soul."

THUS, from a soul "awake" to life's vital meaning, do we receive the beginnings of an answer to the question: "Who are Bahá'u'lláh and 'Abdu'l-Bahá?"

Mr. Cobb tells us that Bahá'u'lláh and 'Abdu'l-Bahá lived in Persia.

Bahá'u'lláh is the Founder of a "movement" for "universal peace and goodwill." A "Prophet" with a *message* to the world. A man "whose own life exemplified extraordinarily the power to achieve a world mission in the face of apparently overwhelming odds." A man who upholds the "dignity of labor." Calls "effort one of the noblest traits of human character." A "spirit of service," of "devotion to one's calling" — "equivalent to prayer." A man who proclaims the "spiritual force" of the universe—"the energizing factor in the life of man."

'Abdu'l-Bahá, "interpreter of the world-wide Bahá'í movement, lived forty years in prison."

Why was He in prison?

History tells us, He was the Son of Bahá'u'lláh. Was thrown into the penal colony of 'Akká (Acre) in Palestine along with His Father and a group of Bahá'u'lláh's adherents in the year eighteen hundred and sixty-eight.

Why was Bahá'u'lláh imprisoned?

Because His teachings were spiritual and far in advance of the day in which He lived. The mass mind steeped in the ignorance of materialism made Him a target for drastic persecution.

What did His teachings consist of?

That is a big question. Its answer involves the perusal of numerous volumes — unending study and thought.

Can you imagine a man, thrown into a vermin-infested dungeon, weighted down with heavy chains, surrounded by stench and filth, a man we had never met or even heard of—so *interested* in you and me, in the welfare of the entire human race—that He would spend hours of each day praying for us?

Can you imagine a man incarcerated for life, kept in close confinement for years, taking the trouble to send a message to the ruling heads of nations?

To beg help for Himself? No, indeed. To call the attention of the leaders of each country to the beginning of a new era in which universal peace would become a dominant note.

Do you know that as far back as

eighteen hundred and forty-four, the need for—universal peace—was proclaimed?

Realize if you can, that between the years eighteen hundred seventeen and eighteen hundred ninety-two, there lived on earth a Being—so concerned about your happiness and mine, about your progress and mine, about the well-being of all created people, that he was *glad*, for our sakes, to live and die in prison!

Are you aware that in nineteen hundred and eight, 'Abdu'l-Bahá was freed from the prison from which His Father had soared to other realms—sixteen years before?

During the latter part of the incarceration, Bahá'u'llah and family were given a house in the prison city. Have you heard that people—from all over the world—were permitted to visit that prison home?

From all accounts it must have been an inspiring scene even if one did not profit by the spiritual uplift. Americans, Europeans, Asiatics, Africans; Jews, Christians, Muhammadans, Buddhists; white skins, brown skins, yellow, red and black skins—sat around His table and mingled in friendly contact. People from everywhere, from all walks of life: scientists, scholars, physicians, lawyers, artists, educators, laborers, rich and poor—sought Him out.

I was not there. Bahá'u'lláh had come and gone before I was old enough to think. But I was privileged to meet and talk with 'Abdu'l-Bahá in nineteen hundred and twelve when He visited the United States.

The story of that almost unbelievable experience is too long for

this brief article. Suffice it to say, the effect of that contact is with me—*always*.

WHO was Bahá'u'lláh?

He was: A Manifestation of divine Love. A Friend to every created being. A heavenly Gardener for human-flowers. A spiritual Physician for the healing of world-woe. The divine Educator of maturing man. A Unifier of diversities. A Harmonizer of difference in opinion.

'Abdu'l-Bahá was the interpreter, the expounder of Bahá'u'lláh's teachings. His name ('Abdu'l-Bahá)—means "Servant of God." He desired no eulogy. He told us His highest glory was found in the station of servitude. 'Abdu'l-Bahá, the Servant of the servants of God.

Do I hear you calling for more information concerning the teachings of these illumined Messengers?

If we talked for a lifetime, we should but scratch the surface of their import. I shall, however, mention a few high points of interest.

1. They proclaim:

The fundamental—Oneness—of humanity; "Ye are all the leaves of one tree." The fundamental—Oneness—of phenomena; (microcosm and macrocosm). The fundamental—Oneness—of science and religion. The fundamental—Oneness—of all religions. One God. The fundamental—Oneness and continuity of prophetic Revelation.

2. They point out the benefits of:

Universal peace. Universal love (seeing the "good" in everyone). Universal cooperation. Universal arbitration. Universal understanding. Universal education. A uni-

versal language. Service to mankind.

3. They advocate:

Universal disarmament (simultaneous). A Universal Tribunal in which every nation in the world—large and small—shall have representation.

The changing of warships into merchant marine. An international police.

4. They offer a detailed Plan for:

Economic adjustment (with the poor and rich fully protected and provided for).

Taxation.

Support of schools of learning.

Adequate, assured compensation for trained instructors.

The care of the helpless, sick, aged and unfortunate.

5. They glorify the farming community as a nucleus for a world-wide material civilization.

6. They glorify the home as a nucleus for human civilization.

7. They glorify the evolving consciousness of man as a nucleus for a world-wide-spiritual-civilization.

8. They tell us a new race is in process of formation.

9. They tell us a universal civilization is passing through the pangs of birth.

Who was Bahá'u'lláh?

He was a pure Channel for the creative Word of God in our age. Again, we can say: "No man spake as this man."

The "breezes of the Infinite" wafted and His Pen was used to convey to mankind a Revelation, divine in origin, universal in scope, exact in detail.

What proof have we that Bahá'u'lláh's Message is Divine? The proof: of life, of prevision, of remedy.

His life was a full-blown Flower of Service planted in the earth-of-man; watered by the blood of more than twenty thousand martyrs; and sacrificed for the benefit of human kind.

Long before you and I had begun to think of universal peace, Bahá'u'lláh had proclaimed its need. Years before the world found itself at loss, strangled by the devastating effects of war and greed, Bahá'u'lláh had sent out a warning—suggesting specific means for prevention and remedy.

How can we be sure the Revelation of Bahá'u'lláh contains the "remedy" we need?

"By their fruits ye shall know them."

In "The New World Order," Shoghi Effendi, Guardian of the Bahá'í Cause, says:

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

STUDYING THE NEW WORLD ORDER

Bahá'í Summer School, Geyserville, California

MARION HOLLEY

The author, member of the Bahá'í Youth Group on the Pacific Coast and a recent graduate of Stanford University, gives us here a vivid picture of her observations as a student at the Summer School. The appeal of the Bahá'í Movement to Youth is happily described by her when she says, "Youth touched the environment there to new radiance of enthusiasm."

IN these days of increasing trial, when a renewed and supreme effort must be exerted by the followers of Bahá'u'lláh who would meet the intense struggle for existence and in addition complete the structure of their Temple in Wilmette, near Chicago, Illinois, when the labor of teaching grows with the opportunities and needs presented by this breakdown of a social system, when hearts have been strangely spiritually quieted by the passing of Bahiyyih Khanum¹—in such crucial times it is surely very fitting that a true omen of victory should appear, to hearten and strengthen their endeavors. From all parts of the United States comes news of success: a National Bahá'í Convention memorable for its spirit; enthusiastic days at Louhelen Ranch;² a vigorous conference for racial amity in Green Acre.³ And on the Pacific Coast Bahá'ís were privileged to experience a similar success.

The delegates to the Bahá'í Summer School at Geyserville, California, an institution of six years' standing, achieved at last that full sense of unity and fellowship towards which the whole movement of Bahá'í activity drives. With what simplicity one may state an accomplishment of this sort. But it is simplicity which belies the strug-

gle, minimizes the single-hearted concentration on an ideal, obscures the hopeful desires of a hundred people, and omits all mention of the intoxication of mind and heart which results to these participants, and indeed to all who rest their conviction upon the future of a new type of humanity, conducting their mutual affairs in a harmony quite alien to our present competitive society.

The whole nature of a Bahá'í Summer School is subtly expressive of the institutions of the coming age. Although its principle purpose is education; although the curriculum is arranged to meet the needs of developing teachers, thus including courses in the history, program and administration of the Bahá'í Cause, as well as instruction by competent teachers in the fields of economics, comparative religions, and social institutions; although a large proportion of the activity is purposely intellectual, as is the activity in any secular university; yet the operations of the mind are seasoned with a spiritual awareness which is no by-product, but a conscious object, and a tangible expression of the inter-relationship of all the fields of human endeavor.

For, strictly speaking, in a Bahá'í society there is no distinction between things secular and things re-

¹The sister of 'Abdu'l-Bahá. ²Bahá'í Summer School in Michigan. ³Bahá'í Summer Colony, Eliot, Me.

ligious. The abiding sense of the stable presence of a Creator Whose will is manifested to this world through the person of a Prophet, remains with Bahá'is to permeate and guide their lives, in whatever objective pursuits they are engaged. No longer does a core of faith draw around itself immobile dogmas and practices; a distinct institution denoted as religion is not possible. The faith, rather, goes out to engage in life, and the secular, being spiritualized, is raised to the level of a new order of action. "People think religion is confined to an edifice, to be worshipped at an altar. In reality it is an attitude toward divinity which is reflected through life."¹

Undoubtedly the sources of inspiration were stronger at Geyserville this summer than at any preceding time. From the opening Feast, spread under a great and ancient fir tree now grown symbolic to Western Bahá'is, direct contact was established with the energetic spirit of Shoghi Effendi, Guardian of the Bahá'í Cause. Returning pilgrims carried his influence; and his own messages to the School and to the American friends established his presence so firmly as to make him seem a real and potent participant. It was by his explicit desire that the program was altered to include a complete study of *The Dawnbreakers*.² And it was from this study that the significant power of the Geyserville School arose.

Who, in one hasty reading, could estimate the full weight of Nabil, or discover within his dignified and quiet pages those "hidden springs

of celestial strength" which so subtly exert their authority upon the minds of earnest students? Delight succeeds interest, and astonishment delight, as the characters of the early believers stir to life, move and act out their intense drama before a wondering imagination. The shock of their tragedy, at first stunning the reader, later invigorates him and impels him to a profound re-dedication of his energies to that Faith whose tremendous import has for a moment been visioned. Such a process, stimulating enough to an isolated student, gains an enormous impetus within a group, and at Geyserville engendered a corporate experience of exhilaration and unity never to be forgotten.

Parallel lectures, accompanying the study of Nabil, served to point out in other ways the unique position of the Bahá'í Cause. From a survey of the competitive and conflicting tendencies of the present order, the need for a renewal of religious and moral motives became all too evident. It was also effectively pointed out that the older sources of inspiration for such motives are so overlaid with static institutional expressions, with meaningless dogma and efflorescent organization, that man is not warranted in expecting from them the assistance he requires. Not even Christianity and Muhammadanism, most recent of the religions, have escaped the process of history, that process which unflinchingly crystallizes and vitiates.

A renewal of religion is therefore constantly required, and it was to

¹Abdu'l-Bahá, Bahá'í Year Book, Vol. 1, p. 59.

²Nabil's Narrative of the early history of the Bahá'í Cause.

fulfill this purpose that the Bahá'í Cause was promulgated. It is the spirit for this age; but although, like other earth-bound manifestations, it may be expected to grow inflexible in a proper time, this spirit differs from previous religions in one very vital aspect: namely, the World Order of Bahá'u'lláh. For the Bahá'í Faith is first among all the religions of man to bring its own form or Order, an Order which exerts an equally divine authority, and through which the power of the original impulse can be fitly and fully externalized.

It is with constant amazement that one recalls the variety and extent of Summer School activities. No arena of life goes unrepresented. While the mind grapples with concepts strange and often difficult, the soul pursues as tenaciously those elusive qualities with which it seeks to array itself. Yet Geyserville is not a solemn place when Bahá'ís assemble. Recreation—whether in the form of sports, or music, or dancing, or that informal discussion which settles down so happily under the shade of the Big Tree—is an integral part of the program. Nor are the practical phases neglected, for a school is as much a laboratory

as a study. Consequently, there are public meetings where teaching theories may be tested, and children's classes conducted by younger Bahá'ís. It is a source of pleasure that these activities are building themselves into the lives of the townspeople, who send their children to associate with ours, and often plan to share both meetings and entertainments.

Infinite are the memories of the summer, memories fragrant with the hospitality of our hosts, John and Louise Bosch, memories humorous and provocative and sobering. But how sterile must be a description of two such weeks, wherein a constant innovation of thought and feeling outdistanced, rendered forceless one's choicest words. Youth touched the environment there to new radiance of enthusiasm; profound mutuality of enterprise mingled individual restraint; fellowship generated cheerfulness; and the achievement sustained itself at times to the border of that condition wherein men find themselves "as one soul in different bodies." Geyserville, crown of long effort, presages that new day, when at last "the supreme virtues of man will glisten over the face of the earth."

"That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This verily is the truth, and all else naught but error."

—Bahá'u'lláh.



Photograph taken at the welcome meeting given by the Esperantists of Tomakomai, Hokkaido, Japan, to Miss Agnes B. Alexander, August 3, 1932. Front, row, from left, Mr. Tadashi Watanabe, the promoter of the meeting, and third from left the Mayor

THE above picture will be of special interest to our readers because it was at this meeting given by the Esperantists of Tomakomai that the Bahá'í Teachings were explained for the first time on the Island of Hokkaido. The meeting was arranged by Mr. Tadashi Watanabe of the Tomakomai Technical School and an enthusiastic Esperantist. Miss Alexander, distinguished Bahá'í teacher, also a fluent Esperantist, gave the Bahá'í Teachings in that language. On many other occasions on her tour of the Island, she spoke on the Bahá'í Teachings in Esperanto, Mr. Watanabe translating into Japanese. Her audiences were composed for the most part of professional men, teachers, druggists, etc., exceptional young men, outstanding thinkers, progressive, searching for truth with unprejudiced minds.

It was through the great principle

of Bahá'u'lláh—that of a Universal Language—that these introductions and opportunities were made possible. Mr. Watanabe whose untiring efforts paved the way for this service, heard of the Bahá'í Teachings in Seattle, and when he returned to Japan and the Island of Hokkaido he published many fine articles on the Bahá'í Cause.

Thus the leaven works because it is good leaven. The peoples and races of the world are being slowly but surely linked up into one community. The old barriers which kept different sections of the human race apart are disappearing. When Bahá'u'lláh appeared "in the fullness of time," He poured out the spirit on all humanity, through the power of His creative Word, which destroyed forever those solid walls of cast and creed and prejudice which were so characteristically divisive.

M. H.

WINGS OVER EUROPE

FLORENCE E. PINCHON

"The Hosts of the Kingdom of Abha are drawn up and filed in battle array on the plain of the Supreme Apex and are expecting that a band of volunteers will step upon the field of action, with the intention of service, so that they may assist that band and make it victorious and triumphant."

THE destinies of Europe hang tremblingly in a delicate balance. Mighty forces impelling towards co-operation or chaos, harmony or disruption are swaying this way and that in fateful combat. Beneath the hovering wings of the angels of Light and the watchful Hosts of the Supreme Concourse, the principalities and powers of Darkness marshal their unseen array. Every hour seems fraught with issues of world-wide importance.

Those aware of the operation of these conflicting forces, and who find themselves sensitised to changes taking place in their mental and spiritual environment, will be in a position to appreciate the significance of many fresh undercurrents in the spiritual life of Great Britain today.

Here, in her mighty capital, beneath all the gay social functions of the season, the frivolous and changeful fashions, the music, exhibitions and holiday affairs, the national waves of excitement that attend sweepstakes, sporting contests and our famous horseraces, a deeper note is sounding. It is something more than the result of financial anxiety, or mere humanitarianism—that natural kindness of the British nature towards the sick and suffering, whether in the human or animal world. It is typified by the fact that, for the first

time in our history, London churches are not only uniting in prayer for the distressed world, but are flinging wide their doors to the masses of city workers for daily intercession and meditation.

Muhammad declared that: "Prayer is a ladder by which everyone may ascend to heaven." And the natural instinct of even the most thoughtless of men is to turn, in the time of trouble and calamity, to some greater Power. As 'Abdul'-Bahá points out, so intimately is the universe interrelated in all its parts that even physical calamities, such as floods or earthquakes, are an indirect consequence of humanity's violation of God's laws. Yet are the sufferings involved not judgments of wrath, but have been designed, in His mercy, to exercise remedial and educative effects on the minds and in the hearts of men, and cause them to turn to Him.

The quickening of the Spirit is also manifest in an increasing effort towards closer union among the churches, both Established and Free, with a pronounced broadening and spiritualising of their message. While on the radio, in lecture hall, conference and summer school, professors, experts, and men and women prominent in widely different capacities analyse, with an unusual candour and sincerity, the problems that confront the world, and advocate the principles of a new internationalism.

Among the many recent anti-war demonstrations, the most impressive were those organized by the Women's Peace Crusade, and held simultaneously in Manchester, where it was led by that great internationalist Professor Gilbert Murray, and in Queen's Hall, London.

Here, in this famous centre of the music-loving world, assembled what Sir Philip Gibbs described as "a truly great and historic gathering." And not even the magic baton of England's most popular conductor could have evoked a warmer response or touched to deeper emotion the crowded audience, painfully aware as it was of the tremendous issues now at stake,—issues that involve the fate of Europe and ultimately of civilization itself.

In this beautiful hall, adorned with the ensigns of the nations and the green and white banners of peace, it was a moving sight to see such veteran pioneers for women's freedom and emancipation as the aged Mrs. Despard and Mrs. Pethick-Lawrence, and that noble band who through long years have laboured and suffered in order to create new and higher ideals in the minds of their fellow-countrymen. The fruit of their work appeared in that it was now possible for women of every class, creed and party to meet, on equal terms with men, in support of one common cause—the cause to which they have lately testified at Geneva by some two million signatures. Bright shade of Qurratu'l-Ayn did you rejoice in that hour?

AMONG THE many distinguished speakers was Viscount Cecil of

Chelwood, now grey and worn by many a noble battle, whose quiet but authoritative voice has through long years swayed with such wisdom the councils of the friends of universal peace. He reminded us that the tasks before Statesmen at Geneva were immensely complicated, with all the Government experts floundering in a slough of technicalities. Scarcely had their representatives begun to deal with the intricate maze of international affairs. Yet with soft words and vague aspirations the peoples could no longer be satisfied. They now demanded decisions, followed by deeds. Experts should not be allowed to decide policy; that was the function of Governments, fully sanctioned by their peoples. Earnestly he advocated the control of civil aviation which could in any way be adapted to military purposes, and the formation of an international air force by the League of Nations with sanctions to defend any country attacked. Only a sympathetic understanding of the difficulties existing between France and Germany, impartial justice, a sense of their profound responsibilities, and a determination to overcome all the obstacles that prevented the establishment of arbitration and complete international control, could save civilization. Profoundly grave were Lord Cecil's warnings. "There is a very sinister feature to all the disarmament conferences. I refer to the tremendous power wielded against all the proposals by armament firms." He instanced the opposition which was internationally organised and working very effectively by underground methods; the power of money over the

press, vested interests, and other reactionary forces which were fostering suspicion and increasing the sense of national insecurity.

To Bahá'í friends, many of whom were warmly supporting the meeting, the words of this wise Statesman came as an echo of the councils of Bahá'u'lláh. And as 'Abdu'l-Bahá once observed:

"God has set up no frontiers between France and Germany . . . selfish souls for the promotion of their own interest assigned boundaries and outlets and day by day attached more importance to these, until this led to intense enmity, bloodshed and rapacity . . . if this conception of patriotism remains limited within a certain circle, this will be the primary cause of the world's destruction."

DR. MAUD ROYDEN, the well-known woman preacher, the formation of whose Peace Army recently created so much interest, touched all hearts as she described the monster Fear, to whom the peoples were in bondage. Fear of loss in every shape and form, fear of poverty and unemployment actual or perspective, fear of sudden attack from the air by gas and poisoned chemicals, fear of other nations which was akin to a madness and drove humanity on towards the very things it feared. Significant words! A confirmation of the warning given by Bahá'u'lláh so long ago:

"O People of the Earth! Know verily a sudden ordeal is following ye, and a great eagle is pursuing ye."

The speaker emphasised the responsibility of just ordinary men and women—the little people. In the parable of the Ten Talents, it was the man who, having only one talent, would not bother to use it, that received severe condemnation.

To lighten the burdens of our neighbours, to contribute our mite of money or time or influence, to spread the spirit of co-operation and goodwill among classes and nations was the duty of everyone, however humble, and God would require it of us.

As 'Abdu'l-Bahá advised: "When a thought of war comes, oppose it by a stronger thought of peace. A thought of hatred must be destroyed by a more powerful thought of love."

SIR PHILIP GIBBS, with that gift for touching scenes of darkness and terror with spiritual beauty which made him famous as a war correspondent, recalled some of his experiences at the front. Had the world not even yet learnt its bitter lesson? Had the dolorous road to the Menin Gate been trodden by the flower of our Youth in vain? Above our beautiful green earth hovered again, today, the menacing wings of fire, destruction, chaos. Yet Youth, to whom the last war seemed only like some dim nightmare haunting the background of childish memory—continued heedless. Would they not strive to cultivate a sense of their responsibility, and answer the call to a nobler form of service in the cause of Peace? Coming from one whose writings evince such sympathy with the outlook of the younger generation, the warning and appeal created a deep impression.

Sir Norman Angell, author of "The Great Illusion" and other brilliant analytical works which have done so much to destroy the false glamour and expose the pitiful futility of war, spoke of the difficulties that workers for World

Peace have to encounter, alike from concealed foes or irrational friends. From those who unreasonably demand a sudden Utopia, and those who believe that Utopias are impossible. Let us meet such with clear thinking, patience and courage. Let us be willing to take any step so long as it is forward. Lethargy and indifference stood across the road to Security. The attempt to secure a nation's safety by each one trying to become stronger than its neighbor had failed. It had failed to give us security of daily bread, security from unemployment, from financial disaster, from the complete breakdown of our civilization. Prosperous trade, a stable money, a sound economic future for the British people could only be secured by international means. Any monetary system, for instance, would break down unless it was based on international agreement. But international agreement for any purpose whatever, was impossible so long as nations could not agree to combine for their defense. The first task of international cooperation was international cooperation for defense. Under the old system, the litigants armed themselves, and tried each to be his own judge; under the new, we were trying to stand behind the law against the isolated peace breaker. To the degree to which this process of transferring power from the litigant to the law went on, disarmament became workable, and power could perform its proper social function in an organised society.

The Resolution then adopted by the meeting urged the Conference at Geneva to abolish certain classes of warships, submarines, tanks, naval and military aircraft, the private manufacture and traffic in arms, and establish international control of aircraft that could be converted to offensive purposes.

A young airman, in neat blue uniform, then stepped forward, and receiving the packet amid enthusiastic applause, passed quickly out into the night. Imagination followed him, as he winged his lonely flight across the tender blue of the summer sky, bearing to the Councils of the Nations the hope and resolve of the women of these islands, that so should be brought a little nearer that Most Great Peace, for which longs a heavy-laden and agonised world.

A FEW DAYS later, the Bahá'ís held a public meeting of their own, which was addressed by that devoted servant of the Cause, Mrs. Mary Hanford Ford, who emphasised the spiritual solvents offered to the troubled world by God's great Messenger. Alike to statesmen in their perplexity, and to the suffering and bewildered peoples, the Plan and the Way had been made plain for all to see and strive to follow.

Thus slowly but surely the Light of a New Day is breaking through the storm-charged clouds, and spiritual energies are finding release through fresh channels, as those that are outworn crumble away.

THE NATURE OF THE DIVINE MANIFESTATIONS

2. SPIRITS AND GODS

GLENN A. SHOOK

Professor of Physics, Wheaton College

In the first chapter in this series, published in the October number, the author directed particular attention to the slow evolutionary process of the concept of God from the earliest times. Herein he stresses the nature of the Divine Manifestations. The third and concluding chapter will appear in the December number.

IF, even in our own day it is difficult for men to grasp the concept of the world as a whole, it is surely not surprising that among earlier mankind such an effort was not made. As man in early times found it impossible to explain every phenomenon in terms of his own physical activity, he was led to create a galaxy of more or less independent spirits to account for what he saw and experienced. Then, as his time and opportunity for thinking and clarifying and co-ordinating ideas increased, he simplified this system by introducing deities for some universal cause. For example, at first a multitude of spirits healed various diseases, or perhaps the same disease upon different days and occasions, but as man came to think of healing in a general sense, a deity was assigned to this concept of healing. The deity can now preside over all healing, and what is more important, as Hocking points out,¹ the deity has a continuous character and may support a definite relationship. The god is no longer attached to particular physical objects but he is still associated with the tangible.

With a deity ruling over recurring events real progress begins, for

now experience enters in and it is even possible to maintain a record of the god's deeds. Such records form a large part of the tradition of every religious people. Greek history is replete with the deeds of their gods, as Hebrew history is filled with the deeds of its God. The continuous character of a deity may even be studied, so to speak. The local prophet often reviews the tradition of his people, stressing points that have been overlooked or neglected, and adding to their knowledge of God or their gods as the case may be. When St. Paul was in Athens he made good use of the Greek propensity for gods in his famous speech on Mars Hill. In a few paragraphs he gives them an exalted picture of the *one true God*.

While some of the early ideas of their deities seem crude and materialistic to us, we should not overlook the fact that the most highly developed mystics of our day sometimes think and speak of the Divine Presence as a light, a vibration or an outpouring, although realizing at the same time that the Absolute can have none of these attributes. Perhaps even primitive man often thought and felt beyond the imagery of his religious institution.

¹Hocking—"The Meaning of God in Human Experience"

Again, if we are in a state of development we cannot think of the growth of the concept of God as a progress from error to truth. Our scientific experience of the last three hundred years has demonstrated that, as far as scientific knowledge goes, we have not passed from error to truth, but rather from one stage to a higher stage. The crude ideas of primitive man were true to him, but new experience down through the ages has extended and modified his concepts. There is a god of healing and a god of plant life, but we believe it is the same god. On the other hand we still believe in tribal gods until we unite all religions, and in a few hundred years, at most, the entire world will look upon this present plurality of religions as an error. In short, a plurality of gods is no more error than a plurality of religions, however complaisantly we may regard the latter.

WE ARE NOT concerned, however, wholly with what primitive man thought about God. We may pause to ask what was God's relation to man? Did the deity to whom primitive man prayed answer his prayers? Did he receive help and comfort in the time of his troubles? Undoubtedly God answered prayers then as He does today, namely according to our capacity. God cannot confer bounties upon people if they are not ready for them. An ignorant, undeveloped man has no cultural wants or desires. He does not ask for faith and knowledge of God, and he, therefore, cannot be endowed with those qualities.

Primitive man probably asked for such things as rain, sons, and victory in battle, and these he undoubtedly received according to the wisdom of God. Some of the principles of the Bahá'í Cause like the oneness of the world of humanity, independent investigation of truth, equality of men and women, would have been almost meaningless to the early Christian church even at its zenith.

But humanity as a whole did not evolve gradually, step by step. It is highly probable that every advance was made by some spiritual genius. Every real advance that has been made in art or music, for example, can be attributed to some individual rather than to the masses. Even the so-called folk songs are believed to be the creation of some musical genius and not that of a group of people of average musical ability. What we label good music today is that which has been created by masters and not the sum total of all the creations of mediocrity. Thus it is not unlikely that in prehistoric times some exceptional individual with greater insight than the average served to raise the general level of religious thought. This does not mean, however, that only the best was transmitted, or that the best was very near to what we might be pleased to call the truth. Hocking was undoubtedly right when he said¹; "It is a curious paradox that this most original and constant knowledge should be the most and longest subject to change, the most ancient subject of human experimentation, the most encumbered with rubbish and

¹Hocking—"The Meaning of God in Human Experience"

error. We understand in part the reason for these errors. We understand that it is not natural for man to reflect, becoming fully aware of that *with which* he is thinking. We understand that we have little or no native power of recognizing either self or God apart from mediators: so that in the conceptions we make of God there must always be an overburden and overinfluence of the *medium*, physical or personal, wherein God is thought."

From remote times, then, man has struggled with two ideas, God as pure spirit and God incarnate, or the One and the Absolute, on the one hand, and the moral and personal on the other. In speaking in this connection Hocking says¹; "After all, there is no other essential error in thinking of God than this: that God becomes an object among other objects, natural or psychical. And this is *not all error*. For not only do these over-materialized conceptions hold fast the genuine objectivity of God (which all-important character is usually weakened by attempts to think of God as pure spirit); but further, there is indispensable truth in the tendency to incarnate God in his works, and to think of him as there where his activity is and where his objects are. I would rather have a worshipper of a thousand idols than a worshipper of a subjective deity or an abstraction."

When we come to recorded history the ideas are more refined, but still in the process of development. We need not dwell upon this period as everyone is familiar with Old Testament history and it is replete

with examples of the changing viewpoint. As a passing example, contrast the God of Genesis, who cannot find Adam when he hides from Him, with the God of the Psalms, or again the God of the Proverbs with the God of the New Testament.

WHEN THE Universal Manifestation comes He floods the earth with light, and questions that perplexed the sages of all time are elucidated in a few words, that is, to the people of capacity. Thus with the coming of Christ the world was confronted with new questions. Christ gave a new interpretation of God and He also raised questions regarding Himself. Those nearest Him could not comprehend His station and they were not a little bothered by this fact. In one instance He raises the question Himself; "Whom do men say that I, the Son of man, am?" They answered that some said that he was John the Baptist, Elias, Jeremiah or one of the prophets. When He asked the disciples what they themselves thought, Peter answered, "Thou art the Christ, the Son of the living God." The Jews as a whole put the burden of proof upon Him as is clearly shown by their question: "How long dost thou make us to doubt? If thou be the Christ, tell us plainly." But He could not tell them plainly, for they were not seeking the truth. Eventually, however, a few did realize His station and they revolutionized the religions of Europe. Although His own people did not accept Him, nevertheless they were better prepared than most of the nations to promote

¹Hocking—"The Meaning of God in Human Experience"

His teachings. Merely as an historical character the progress He made in divine knowledge was so great that He must be classed as a spiritual genius. He is now recognized as peerless and unique.

What happened? Manifestly the world was ready for a great message and God sent this great light. To many devout followers of Christ this is the consummation of all religious history, and yet there is nothing in the words of Christ nor the prophets that would lead necessarily to this conclusion, and our experiences would indicate that a great spiritual leader is as necessary today as at any time in the past. Christ did not indicate that divine revelation had come to an end. Everything was not accomplished at this time. The world must go through greater agony and confusion in order to appreciate the value of prophetic religion. We are still worshippers of idols in the form of gold and philosophical abstractions.

Nevertheless this is the Divine Plan as we comprehend it. The race, as the individual, learns of its weakness through blunders. It grows and develops by striving and overcoming. Through the dark

ages the station of Christ was an enigma. Was He human or divine? The church apparently solved this fundamental problem by combining the cultural mysticism of the Hellenistic mystery-religions with prophetic or revealed religion resulting in the so-called "Christian God-mysticism". The morals and ethics of the church were derived from revealed religion, i. e., from the Old and New Testament, but their ideas of God and Christ were considerably modified, to say the least, by mediaeval mysticism.

The disastrous results of this experiment are obvious to any student of religious history. Heiler, in speaking of this period says,¹ "The static God with whom the mystic in his ecstasy becomes wholly one is outside time and space, without any vital relation to the world and history." And again: "Mysticism and religion of revelation are the two opposite tendencies of the higher piety which in history ever repel, yet ever attract each other."

The Religion of Bahá'u'lláh, however, is inclusive and needs no interpreter other than 'Abdu'l-Bahá who was appointed by the Divine Manifestation, Bahá'u'lláh.

¹Heiler "Prayer"

"When religion, shorn of its superstitions, traditions and unintelligent dogmas, shows its conformity with science, then there will be a great unifying, cleansing force in the world which will sweep before it all wars, disagreements, discords and struggles, and then will mankind be united in the power of the love of God."

—'Abdu'l-Bahá.

WHITE ROSES OF PERSIA

MARTHA L. ROOT

This is the fourth and concluding part in the serial story of the martyrdom of Ali Muhammad Varqá and his little son, Ruhú'lláh, early Persian Bahá'is. The preceding chapters gave a summary of the family history, copies of Tablets (letters) of Bahá'u'lláh addressed to them, a brief account of the wonderful pilgrimage of the father and his two sons to 'Akká to see 'Abdu'l-Bahá, and in the last number the poem which the little son, Ruhú'lláh, wrote in connection with his desire for martyrdom.



RHUHÚ'LLÁH: you are worth a thousand Násr-ed-Din Sháh's! Násr-ed-Din Sháh was the Sháhan-sháh (King of Kings) who ruled when the Báb was shot with a thousand bullets, when Bahá'u'lláh was exiled with His family; and he was the Ruler in Ruhú'lláh's day.

Persecutions quickly increased in violence in Zanján and Ali Muhammad Varqá was urged to bring his family and come to Tihrán to teach the Bahá'í Cause. He sent Azizollah, who was then fourteen years old, on ahead to stay with the grandfather, and he and Ruhú'lláh started one month later. They were arrested with other Bahá'is when they were about half-way to Tihrán and were taken back to Zanján with heavy chains about their necks and their feet in stocks. The governor of Zanján spoke with them and asked if they were Bahá'is. Ali Muhammad Varqá spoke first and said, "Yes." Little Ruhú'lláh when questioned said, "Yes, I am a Bahá'í." But one old man denied the faith saying "No, I am not a believer." The Governor in disgust struck him saying, "Everyone knows you call yourself a Bahá'í and now you deny it; but this little boy who is just at the beginning of his life and has so many hopes in the world, has had the courage to say he is a Bahá'í."

The Governor asked the Mullas to come and talk with these Bahá'is.

The Mullas said that they must be killed because their faith, their Teachings were against Islám. The Governor sent to ask the Prime Minister in Tihrán what should be done and the Prime Minister said to send the Bahá'í prisoners to the capital. So they were sent in their chains to Tihrán and a photograph was taken as soon as they arrived. It was the custom to take photographs of prisoners and send them to the state. The description was written on the picture. Ruhú'lláh's aba (coat) and kulah (cap) had been taken away from him and the ones that appear in the photograph were hastily borrowed from another prisoner and put on the child. They were much too large for him. They are not his own clothes at all. Now the family actually has the original photograph that was filed with the prison record. (In the revolution of 1908 when all the old archives and records were thrown out, a Bahá'í official saw this photograph and took it to Azizollah Varqá and the indictment, the crime, written is that they had become Bahá'is, Bábis). After arresting Ali Muhammad Varqá the policemen had gone to his home and carried off his beautiful painting of the Báb (and there is only one other in the world), taken many of his precious Tablets, plundered the family books, even the register that gave the dates of

their birth so that some of the family do not know when their birthdays are. They confiscated their property.

When all this had taken place and they were settled in the prison, Azizollah succeeded in getting permission to go and see his father and brother in the prison. "Ruhu'lláh, what do you need, what can I bring you?" asked Azizollah and the little brother said eagerly: "Please bring me a Book of Tablets and the Book of Prayers to read in the prison, for they took away all my books." The food was very bad in that prison and the child had very few clothes, but he did not ask for any material things.

One of the prisoners who is still living told Azizollah Varqá that one night in the dungeon when all the others were sleeping he saw Ali Muhammad Varqá lean over his little son, Ruhu'lláh, look at him so long and so lovingly, pray, and then he said: "O Bahá'u'lláh, I thank Thee that Thou hast accepted our sacrifice." This was not human love for his boy. It was divine love!

ALI MUHAMMAD VARQA WAS thirty-eight years old and his little son, Ruhu'lláh, was just beginning his twelfth year. They had been in the Tihrán prison just two months when one Friday, Násr-ed-Din Shán, Ruler of Persia, went out to Sháh Zadeh Abdu'l Azim, a village near Tihrán where there is one of the Muhammadan holy Shrines. He had ruled from 1844 until this Friday in 1896, when at the holy Shrine he was shot and killed by a Muslim revolutionary.

Everything that ever occurred in Persia at that time was blamed up-

on the Bahá'is. The Prime Minister knew that the murderer was a Muslim and said so. However, the Chief of the Court without consulting the Prime Minister commanded the executioner to come into one room of the dungeon with him and the Bahá'í prisoners to be brought into the long dark corridor leading to this room. There the men stood in a row waiting their turn to enter. First to go in was Ali Muhammad Varqá while his little son Ruhu'lláh stood in the open doorway as he was second. The Chief of the Court cursed Ali Mahammad Varqá, saying: "It is you Bahá'is who have murdered the Sháh!" The prisoners had had no news, they had not heard that the Sháh had been shot that day. Ali Muhammad Varqá answered him: "Bahá'is would never kill His Imperial Majesty the Sháhansháh." Angered by this, the Chief of the Court ordered the executioner to put Ali Muhammad's head into the stock and to cut his body to pieces. Ruhu'lláh witnessed the marvelous heroism of his great father as he suffered this horrible death. Then the Chief of the Court turned to the child who had stepped into the room to receive his own death, and said: "You must curse Bahá'u'lláh; if you do, you can go free and I will give you whatever you wish." Ruhu'lláh, looking into his eyes said solemnly: "I have seen Bahá'u'lláh! I could never curse Him! I will go with my father."

The Chief of the Court whispered to the executioner to strangle the boy well in order to frighten him, but not to kill him. This was done. They put the rope about his neck so tightly he swooned and it looked as

if he were dead, but after some time he slowly regained consciousness and the Chief of the Court again ordered him to curse Bahá'u'lláh, "No, I will never curse Him, I will go with my father," said this child and intuitively he threw himself on his knees and began to pray to God. The Chief of the Court was so unnerved and upset, that he shouted to the executioner to kill the child quickly and he himself ran out of the room past the other Bahá'í prisoners and out of the place to his own home. The executioner quickly cut Ruhu'lláh's throat and the supreme sacrifice of two of 'Abdu'l-Bahá's great heroes was over.

Many have been martyred in the Cause to establish the Bahá'í religion, but the eternal glory of Ali Muhammad Varqá and little Ruhu'lláh is, that they voluntarily offered to give their lives to help establish the Teachings of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. The other Bahá'ís in that corridor were never killed, they were set free. The Prime Minister was very angry with the Chief of the Court. He called him and demanded why he had done this hideous deed. The only answer was: "I thought perhaps Bahá'ís had killed the King and I wanted revenge!" The Prime Minister replied: "You knew the murderer was a Muslim!" That Chief of the Court still lives, a miserable, unhappy, trembling man when the Varqá name is mentioned. He still walks the streets of Tihrán.

THE STORY of the martyrdoms of Ali Muhammad Varqá and Ruhu'l-láh is absolutely true. It is told by the third prisoner in that line in the

corridor who was standing on the threshold just behind Ruhu'lláh and he was still residing in Zanján until his death two years ago.

Also, the Chief of the great Bachtari Tribe whose son today has an important place in the government, wishing to hear the truth about this atrocious crime, a few year ago invited that former Chief of the Court to dine in his home. His sons were present and a few other men relatives. They asked him to tell them the whole story about the killing of the Varqá father and son. There was a reason why they wished to hear because the host's own brother had become a Bahá'í years earlier through the teacher, Ali Muhammad Varqá. The former Chief of the Court did tell them everything and it was exactly as the third prisoner had related it. The Bachtari Chief and his relatives wept, and they were so angry they beat the former Chief of the Court and kicked him out into the street.

In the thirty-three years since the holy blood of these two martyrs was shed, a new white rose has begun to be cultivated in Persia, a rose whose perfume will be more heralded than all the attar of Irán, for this is the rose of "tolerance in religion". For more than a thousand years Persia had not known this rose.

I HAD LONGED to visit the graves of these two great martyrs, to bow my head in humblest, tenderest reverence where their dear hurt bodies are laid to rest. One day the opportunity came very unexpectedly. We were driving out to see the Bahá'í cemetery and friends said "There in the distance where you

see the trees and the garden is the mausoleum of Ali Muhammad Varqá and his son Ruhu'lláh; we are going to take you there after we visit the Bahá'í cemetery." I had expected to go there with the Varqá family, but in the busy days of speaking and writing there had never been a free hour, so it seemed good to go now and we went. In the days of the passing of these martyrs there was no Bahá'í cemetery and in fact their bodies were hid for a number of years. Then Azizollah Varqá and his younger brother Valiollah bought a little estate near Tihrán (about twenty minutes ride by motor car from the Yussef Abad Gate of the city.) It is inclosed by high walls and divided into two parts by another high wall. The first part is like a miniature farm or very large garden with little houses for the caretaker and his family. Each member of this peasant family was so clean, so sweet, so spiritual, one could but feel that they had been refined and ennobled by their cherished task of caring for the garden where such glorious saints are resting.

Going through the first garden into the second was like stepping into paradise. It was still winter, but the trees, the vines, the rose bushes showed plainly that in the spring and summer the place is a haven of shade and perfume. It was a typical Persian garden with a stately little lake and the birds were singing softly. The mausoleum is a beautiful nine-sided building approached with nine paths through the garden and within are nine sides and the whole is in pure white.

O, what a real peace in that place!

The sun poured through the windows as if it loved to come and dwell there! I knelt to pray and whispered first: "O Bahá'u'lláh Thou art here with them! It is the same kind of *peace* that I experienced in Bahjí at Thy Tomb! Thou hast never left them, living and dead Thou art with them always!" Truly it was a spiritual communion to pray in this holy spot!

Silently we passed out from that holy shrine, pressed the hands of the kind caretakers, and came back into the world of service in Tihrán.

IT IS LIVES like these of Ali Muhammad Varqá and little Ruhu'lláh that mirror forth the power and the beauty of the Bahá'í Teachings.

As the aftermath to this story, would you not like to hear of the two other sons, Azizollah and Valiollah? They are two of the most spiritual and efficient Bahá'ís of Tihrán. Azizollah went to Paris to help 'Abdu'l-Bahá when He journeyed to Europe, and Valiollah was called to be one of 'Abdu'l-Bahá's secretaries during the historic journey to the United States and Great Britain, in 1912. Friends in New York will remember that the night before 'Abdu'l-Bahá started to California, a great many friends had called to say good-bye. Valiollah Varqá was down in the drawing-room greeting them and serving tea to each one. 'Abdu'l-Bahá came down the stairs from His apartment into the drawingroom and called out: "Valiollah, come my soul, my dear!" He took his hand. Then He went over and sat down by the window and addressed the friends, saying: "Tonight I shall introduce

to you Mirza Valiollah Khan Varqá. He is my son, whatever he says it is true. Believe it." Then 'Abdul'Bahá told the story of the grandfather of Valiollah, the story of his father and little brother Ruhu'lláh ending with their martyrdom. When He had finished He went upstairs and below the silent

guests heard Him weeping.

So, darling little Ruhu'lláh, you and your good father were not only teaching the Bahá'í Cause in Persia, you are teaching it down the ages and in every continent. Every eye that reads of you, every ear that hears of you is urged forward to action!

THAT WHICH BENEFITS MANKIND

BERTHA HYDE KIRKPATRICK

THE announcement that a new institution of learning is to be opened in the United States in less than a year gives us a feeling of hope and assurance. In this time of abnormality when so many of our cherished institutions of education and religion are sorely curtailed and hampered for lack of funds we grasp eagerly at the piece of news that two of our citizens have set aside \$5,000,000 for the establishment of an Institute for Advanced Study.* For in *normal* times we were accustomed to hear, occasionally at least, of such gifts made for the purpose of "that which benefits mankind". So it gives us a feeling of hope and confidence to learn that a small group of scholars and philanthropists has a vision of the needs of the future and is building for them. This is constructive—a relief from the news of failures, losses and strikes.

Of the plans for this project we are told:

"The Institute will be unique among American institutions of higher education. It will concentrate its aim exclusively upon quality in the selection of teachers and students and in the nature of its work in scholarship and research. There will be no emphasis upon mere numbers, either in teachers or students or courses. It will consist of a small number of scholars, teachers, research workers and students, who will devote themselves to the really fundamental things under a regime of the most severe intellectual pattern.

"The Institute will consist of a series of schools, the first of which will be a School of Mathematics; the second, it is hoped, a School of Economics and History. It will be exclusively a post-graduate university. Students will be selected on the basis of their aptitude for the work rather than the possession of formal college degrees. It is expected, of course, that most of the students will enter with Ph.D. degrees or their equivalent, but the lack of a formal training will not bar any student who otherwise is qualified to work with the professors in the Institute."

IF ONE may judge from the limited information available this proposed institution would seem to be in harmony with the needs of the

*This fund was donated according to the New York Times in 1930 by Louis Bamberger and Mrs. Felix Fuld of Newark, New Jersey. Plans are being made to open the first department, the School of Mathematics, in October, 1933. Temporary quarters will be found in Fine Hall, at Princeton University, until permanent buildings—probably near Princeton—are ready. The Director is Dr. Abraham Flexner, well known as a leader in the educational world, and the first appointee is Dr. Albert Einstein whose name is inseparably connected with the Theory of Relativity. As Professor of Mathematics and Theoretical Physics he becomes head of the first school to be opened.

New Age at whose threshold we stand. Those who are familiar with the teachings of 'Abdu'l-Bahá know how consistently He urged us to prepare ourselves for the *new age* and how thoroughly cognizent He was of its needs. At a talk given at Leland Stanford University in 1912 He said:

"The greatest attainment in the world of humanity has ever been scientific in nature. It is the discovery of the realities of things. . . . The highest praise is due to men who devote their energies to science; and the noblest center is a center wherein the sciences and arts are taught and studied. Science ever tends to the illumination of the world of humanity."

The importance of the study of the higher sciences is further emphasized by the place Bahá'u'lláh gives institutions for such study in the Mashriqu'l-Adhkár, the worshipping place of the future. Grouped around the central edifice and an important part of the complete plan for the worship of God are humanitarian institutions for the relief of poverty, sickness and other suffering and "*a university for the study of higher sciences giving post-graduate courses*". Mankind must advance a little farther before we see scientific and research institutions visibly associated with houses of worship but we believe that in the hearts of those who are making possible this new place for research and study and of those who are organizing it there is the sincere spirit of worship in the service to humanity.

We find Bahá'u'lláh stipulating that the study of science should be of "such sciences as are profitable, which conduce to the elevation of mankind". When asked concerning the value of the study of pure mathematics and physics, the practical

value as we are in the habit of saying, Dr. Flexner said:

"An institution such as we are engaged in establishing need at no time ask of itself what of practical importance can be expected of this or that person, this or that subject, this or that investigation. The history of civilization proves abundantly that sound scientific work does not only gratify human curiosity but almost invariably leads to unexpected results.

"Concrete instances in support of this position could be cited from every realm of human thought and endeavor. . . . It is as true today as it was when Goethe closed his eyes in death, that what the world needs is more light—more light to illuminate what is obscure, more light to enable us to reorganize our intellectual and political and social lives. No one is wise enough to tell the source from which illumination will come, but the experience of the race will not in the future be different from what it has been in the past, and an institute which enables men of superior wisdom and capacity to indulge their curiosity and to promote understanding will in due course produce consequences of which neither they nor we now dream."

THERE ARE other features of this institution which give us assurance, which savor of a *new age*. The founders have laid down the principle that "in the appointments to the staff and faculty as well as in the admission of workers and students no account shall be taken, directly or indirectly, of race, religion or sex."

"We feel strongly", they added, "that the spirit characteristic of America at its noblest, above all the pursuit of higher learning, cannot admit of any conditions as to personnel other than those designed to promote the objects for which this institution is established and particularly with no regard whatever to accidents of race, creed or sex."

When we reflect upon the present plight of suffering humanity and realize the grave need for illumination upon its problems we would wish that all who enter this institute will "search untiringly for truth", and speedily give to the world "whatever harmonizes with the crying needs of the hour."

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THE BAHÁ'Í MAGAZINE

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WALK WITH HIM

E. LEIGH MUDGE



I saw a man of another race,
Foreign garb and an alien face,
And was turning away with a bitter frown
When an angel voice came whispering down.
“Walk with him,” I heard it say,
“Only a mile along his way”.
I walked with him to the highway’s end
And found that the alien was my friend.

I saw a man in a servant’s gear,
Walking alone, though crowds were near;
Then I walked with him as with the other
And found that the servant was my brother.

I walked with men of dusky faces,
Men from the distant Mongol races,
Men of varied political schools,
Divergent in faiths and forms and rules.
With a common fatherhood, all were brothers,
Yet each stood alien from the others.

Then I heard the voice of the Master say,
With the grieving tears of a distant day,
“How oft would I have gathered you,
But ye would not.” Oh, brothers true,
How can peace on earth be wrought
Till we learn the lesson the Master taught?

Yonder a stranger walks today;
Go with him a mile upon his way.

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“The *reality* of Jesus was the perfect meaning—the Christ-hood in Him—which in the Holy Books is symbolized as the Word. . . . The reality of Christ was the embodiment of divine virtues and attributes of God. For in Divinity there is no duality. All adjectives, nouns and pronouns in that court of sanctity are one, there is neither multiplicity nor division.”

—‘*Abdu'l-Bahá.*

CHRIST was born into a world filled with sin. All the evil of ancient Ninevah and Babylon, had been gradually seeping through into Syria; into all of Asia Minor; had corrupted the Greek civilization; and was now beginning to infect the hitherto sound and sturdy culture of the Roman people. The virtues of primitive peoples—simplicity of living, loyalty, hardiness and hospitality, religious devotion and faithful performance of ethical obligations in the name of religion—had given place to a spiritual apathy, to extreme sensualism, to an attitude of cynicism as regards the claim of any duty. Greed, envy, hatred, held terrible sway upon the hearts of men. The race was to the swift and cunning. Others fell by the way and lay there, as in the story of the good Samaritan, with little chance of help.

This was the world into which Christ came, bringing a message not new—because spiritual truth is pristine — but vitally renewing, resurrecting in the hearts of men the ancient truths of simplicity, of faith, of charity.

IT WAS not easy for Christ, with all His spiritual potency, to make saints out of His disciples. Peter, giving way to anger and violence

in the garden of Gethsemane, overcome with fear and disloyalty at the trial of Christ; John, Apostle of love, urging Christ to call down from heaven fiery battalions of angels to consume their enemies,—hardly could we recognize in these disciples the glorious devotees they were later to become when the leaven planted in them by their Teacher had had time to work and bring glorious results of character development. The episodes during the lifetime and mission of Christ form but an introduction to the colossal work of developing Christian living, of slowly forming Christian communities in the Mediterranean world.

All of the apostles, in striving to train these little groups of early Christians, emphasized the necessity of keeping one's self “unspotted from the world.” Particularly did they urge the importance of considering the body as the temple of the spirit, and of preserving its purity and integrity.

And what a need there was for some effective doctrine of purity! For Paganism was permeated with sexual depravity similar to that traditionally associated with the cities of Sodom and Gomorrah. Sexual laxity and indulgence was eating like a cancer into the core of

the vitality of the Mediterranean culture. It had ruined the Greeks and was now reaching into the very heart of the Roman world, vitiating its ancient moralities and starting a current of degeneracy which Pagan moralists were unable to prevent.

Now in the midst of all this evil there began to grow up little communities holding ideals dazzling in their beauty, chastity and spiritual love.

The ideals were there in shining glory. But it took several generations for even these Christian communities to manifest real purity of living. This they did achieve in time, by dint of utter segregation from the current of life of the Pagan world about them.

There was no possibility of reforming the Pagan world. Therefore the injunction of the apostles to their little flocks was to withdraw from the life of the world. The Christian communicants must begin to lead new lives wholly distinct from the Pagan life about them. They must be born not of the flesh but of the spirit. They must endeavor to live the Christ-life, relying for help in their pilgrim's progress upon prayer and a sense of unity with the Christos.

WHAT a marvelous appeal all this made to the innate spark of nobility in every man and woman! The poor, the down-trodden, the sensualist, the drunkard heard it and responded. Many in positions of social superiority, of wealth, of luxury, heard it and became attached.

Gradually complete little communities grew up, isolating them-

selves from the Pagan life about them. Communities well balanced; economically self-sufficing; representative of every strata of society, of various vocations, of various degrees of wealth.

Harmoniously and perfectly these early Christians learned to live together, in their common love for Christ and their earnest desire to follow in His steps.

HUMANITARIAN institutions began to blossom out in these communities as a direct expression of the Christian doctrine of the love of God and man. The early Christians put forth every endeavor to bring it about that their communal life satisfied the ideals of service and cooperation which their souls acknowledged as divine truth.

Committees were formed for the care of the sick and needy; committees to distribute food and necessities to the poor; institutions to care for the orphans and widows.

In these Christian circles no longer did the law of the jungle hold—that the race was to the swift and that the devil could take the hindmost. Now a livelihood was assured to every communicant. No one should suffer dire want while others possessed abundance. In the name of God the Father and of Christ the Son, all members of the living church were knit together in a brotherhood as efficacious in practice as it was glorious in concept.

AT FIRST these benevolent practices of the early Christians had to be carried on in secret because of the persecutions to which Christians were liable. But as the rigor

of these persecutions lessened and a general Pagan tolerance developed, we find the Christians manifesting their kind deeds in a more public way.

Soon their unique humanitarian works began to attract the attention of Roman moralists. "We must," they said, "emulate the benevolence of the Christians, if we would prevent this Sect from growing to the point of absorbing the whole Pagan world!"

These writers realized that the universal practice of love and service which characterized Christian communities was proving a very tempting attraction to Pagan peoples in whose midst these Christians existed; specially attractive to all who were in suffering or misfortune.

It was far easier for the Christians to practice moral living than for the Pagans, even those of the highest ideals. For the Christians had that greatest of aids to ethical living—the motivation of religion. They believed that they possessed, each one, an immortal soul; that this soul was their real self; that the proper development of the soul was the chief aim of life upon this planet; that all their deeds here built into character, into soul-structure and would bear fruit in one way or another in the future life. This pitiful handful of years which formed their destiny upon this planet was of infinitesimal value compared to the great stretch of eternity which lay before them. How childish, how foolish, how even tragic—to waste the rich spiritual opportunities of this life in riotous or selfish living, and thus

incur immense liabilities toward the future existence!

Therefore the Christians, prompted by the most efficacious moral motives which any one can have—the love of God and the desire to grow more perfect—endeavored to express righteousness in all their thoughts and deeds. *They knew that the greatest reward for doing right is to grow more and more near to God; and that the greatest punishment for doing evil is to grow more evil and more densely veiled from that Truth which the initiated know as Love.*

Compare this noble path of progress onward and upward forever with the doctrine which held the lives of the contemporaneous Pagans. "*Carpe diem!*" sang Horace, "Let us seize the day, spend it in profligacy, enjoy ourselves, make merry, for we know not what the morrow will bring!"

IN HOW similar a situation to the ancient Mediterranean world at the time of Christ is the paganistic world of today! A world without faith, without guidance, without moral standards. A despairing world, seeking in pleasures of the senses an anodyne to the drab sorrows of hopelessness.


And again, as in the days of Caesar, a Day Star rises on the horizon to flood the murky earth with penetrating rays of Warmth and Light. Again the Spirit of Truth spreads abroad the beneficent, purifying, invigorating Message of the Kingdom:

"O Son of the Supreme! To the eternal I call thee, yet thou dost seek that which perisheth. What hath made thee turn away from Our desire and seek thine own?"*

*Baha'u'llah—"Hidden Words."

THE MEANING OF CHRIST

A compilation from the revealed Words of 'Abdu'l-Bahá, the divinely appointed authoritative Interpreter of the teachings of Bahá'u'lláh.

HRIST'S birthday is a glorious day. . . . It is necessary that these anniversary celebrations be observed, else man in his negligence would forget all about his Creator. But we should seek to penetrate the dark veils of custom and imitation of ancestors, perchance we may discover the reality of the meaning.

The advent of Christ on this earth was a blessed day for it was the day on which the Sun of Reality dawned; the day on which all beings were revived. In the world's calendar, it was the beginning of a Heavenly Spring. . . . When He was on earth He was not thought much of notwithstanding they were awaiting His coming with great impatience. They thought that they would be His intimate friends. When He came they knew Him not; they persecuted Him and finally killed Him. (*Unity Triumphant*, p 111).



THE REALITY of Christ, that is to say the Word of God, is the cause of spiritual life. It is a "quicken- ing spirit," meaning that all the imperfections which come from the requirements of the physical life of man, are transformed into human perfections by the teachings and education of that spirit. Therefore Christ was a quickening spirit, and the cause of life in all mankind. The position of Christ was that of absolute perfection; He made His divine perfections shine like the sun upon all believing souls, and the

bounties of the light shone and radiated in the reality of men. . . . The Reality of Christ was a clear and polished mirror of the greatest purity and fineness, and the Sun of Reality, that is to say, the Essence of Oneness, with its infinite perfections and attributes, became visible in the mirror. . . . The Christ sacrificed Himself so that men might be freed from the imperfections of the physical nature, and might become possessed of the virtues of the spiritual nature. This spiritual nature, which came into existence through the bounty of the Divine Reality, is the reunion of all perfections, and appears through the breath of the Holy Spirit; it is the divine perfections, it is light, spirituality, guidance, exaltation, high aspiration, justice, love, grace, kindness to all, philanthropy, the essence of life. It is the reflection of the splendor of the Sun of Reality. . . . (*Answered Questions*, pp. 136-137).



CHRIST came saying, "I am born of the Holy Spirit." Though it is now easy for the Christians to believe this assertion, at that time it was very difficult. The text of the Gospel says, "Is not this the son of Joseph of Nazareth whom we know? How can He say, therefore, I came down from heaven?"

Briefly this man, who apparently and in the eyes of all, was lowly, arose with such great power that He abolished a religion that had lasted fifteen hundred years, at a

time when the slightest deviation from it exposed the offender to danger or to death. Moreover, in the days of Christ the morals of the whole world and the condition of the Israelites had become completely confused and corrupted, and Israel had fallen into a state of the utmost degradation, misery, and bondage. . . .

This young man, Christ, by the help of a *supernatural power*, abrogated the ancient Mosaic law, reformed the general morals, and once again laid the foundation of eternal glory for the Israelites. Moreover, He brought to humanity the glad tidings of universal peace, and spread abroad teachings which were not for Israel alone, but were for the general happiness of the whole human race.

Those who first strove to do away with Him were the Israelites and His own kindred. To all outward appearances they overcame Him, and brought Him into direct distress. At least they crowned Him with the crown of thorns and crucified Him. But Christ, while apparently in the deepest misery and affliction, proclaimed: "This Sun will be resplendent, this Light will shine, My grace will surround the world, and all My enemies will be brought low." And as He said, so it was; for all the kings of the earth have not been able to withstand Him. Nay, all their standards have been overthrown, whilst the banner of that Oppressed One has been raised to the zenith.

But this is opposed to all the rules of human reason. Then it becomes clear and evident that this Glorious Being was a true Educator of the world of humanity, and that

He was helped and confirmed by Divine Power. (*Answered Questions*, p. 20.)



WHEN His Holiness Christ appeared amongst the Jews, the first thing He did was to proclaim the validity of the Mosaic mission. He declared that the Torah, the Old Testament, was the Book of God. . . . The fame of Moses, through the Christian Movement, was spread broadcast . . . it was through the instrumentality of Christ, it was through the translation of the New Testament—the little volume of the Gospel—that the Old Testament, the Torah, was translated into six hundred languages and spread throughout the world at large. . . .

Likewise, with the superlative power and the efficacious Word of God He gathered together most of the nations of the East and the West. This was accomplished at a time when those nations were in the utmost of contention and strife. He ushered all of them into the overshadowing tent of the oneness of humanity. He so educated them that they united and agreed, even so that the Roman, the Greek, the Chaldean, the Assyrian and the Egyptian nations were perfectly blended, and the heavenly civilization was the result. (*Bahá'i Scriptures*, p. p. 394, 395.)



THOSE who looked at the material body of Christ, and saw Him enduring all the hardships and trials, marveled that He was the Messiah because He was in this lowly condition. As they were considering His physical being they failed to see the Light shining within it. But those

who looked to the spiritual and the real existence of the spirit in Christ, firmly believed in Him.

We must not look at the lantern but at the Light—the candle inside the lantern. (*Bahá'í Scriptures*, p 498.)



CHRIST SAID that nothing could ascend into heaven except that which came down from heaven. He also said, "I came from heaven and will return to heaven," and "The Son of Man is in heaven." He said this while still upon the earth and notwithstanding the fact that he had been born from Mary. There is no doubt Christ came from heaven and always was in heaven, but when He spoke He did not mean the literal sky. What then is meant by heaven? Science proves that there is no heaven or sky, but all is limitless space and one universe. In this limitless space the heavenly spheres revolve and have their orbits. But the "heaven" of Christ is that invisible world which is beyond the sight and comprehension of mere man. It is the spiritual condition. Therefore the "heaven" of Christ is the Will of God. The Sun of that heaven will never set. In it the moon and stars are always shining. It is the limitless Kingdom of God. It is sanctified from all place. Christ is always there. (*Ten Days in the Light of 'Akká*, p. 26.)



WHEN CHRIST appeared He manifested Himself at Jerusalem. He called men to the Kingdom of God, He invited them to eternal life, and He told them to acquire human perfections. The Light of Guidance was shed forth by that radiant Star,

and He at length gave His life for humanity. All through His blessed life He suffered oppression and hardship, and in spite of all this humanity was His enemy. They denied Him, scorned him, ill-treated Him, and cursed Him. He was not treated like a man—and yet in spite of all this He was the embodiment of pity, and of supreme goodness and love. He loved all humanity, but they treated Him as an enemy and were incapable of appreciating Him. They set no value on His words, and were not illumined by the flame of His love.

Later they realized who He was. That He was the sacred and Divine Light, and that His words held eternal life. His heart was full of love for all the world, His goodness was destined to reach each one—and as they began to realize these things they repented, but He had been crucified!

It was not until many years after His ascension that they knew Who He was, and at the time of His ascension He had only a very few disciples; only a comparatively small following believed His precepts and followed His laws. The ignorant said, "Who is this individual; He has only a few disciples?" But those who knew said, "He is the Sun who will shine in the East and in the West, He is the Manifestation Who shall give life to the world. What the first disciples had seen the world realized later. (*Wisdom Talks in Paris*, p. p. 114-115.)



THE HOLY, divine Manifestations did not reveal themselves for the purpose of founding a nation, sect or faction. They did not appear in

order that a certain number might acknowledge their Prophethood. They did not declare their heavenly mission and message in order to lay the foundation for a religious belief. Even His Holiness Christ did not become manifest that we should merely believe in Him as the Christ, follow Him and adore His mention. All these are limited in scope and requirement, whereas the Reality of Christ is an unlimited essence. The infinite and unlimited Reality cannot be bounded by any limitation. Nay, rather His Holiness Christ appeared in order to illumine the world of humanity, to render the earthly world celestial, to make the human kingdom a realm of angels, to unite the hearts, to enkindle the light of love in human souls, so that such souls might become independent, attaining complete unity and fellowship, turning to God, entering into the divine kingdom, receiving the bounties and bestowals of God and partaking of the manna from heaven. Through Christ they were intended to be baptized by the Holy Spirit, attain a new spirit and realize the life everlasting. All the holy precepts and the announcements of prophetic laws were for these various and heavenly purposes. (*Promulgation of Universal Peace*, Vol. 2, p. 438.)



THE CAUSE of Bahá'u'lláh is the same as the Cause of Christ. It is the same temple and the same foundation. Both of these are spiritual springtimes and seasons of the soul-refreshing awakening and the cause of the renovation of the life of man-

kind. The spring of this year is the same as the spring of last year. The origins and ends are the same. The sun of today is the sun of yesterday. In the coming of Christ, the divine teachings were given in accordance with the infancy of the human race. The teachings of Bahá'u'lláh have the same basic principles, but are according to the stage of the maturity of the world and the requirements of this illumined age. (*Tablets of 'Abdu'l-Bahá*, Vol. 3, p. 535.)



TRUTH is one and without division. The teachings of Jesus are in a concentrated form. Men do not agree to this day as to the meaning of many of His sayings. His teachings are as a flower in the bud. Today, the bud is unfolding into a flower. Bahá'u'lláh has expanded and fulfilled the teachings, and has applied them in detail to the whole world.

There is one God; mankind is one; the foundations of religion are one. Let us worship Him, and give praise for all His great Prophets and Messengers who have manifested His brightness and glory. (*Wisdom Talks in London*, p. 93.)



CHRIST was a heavenly physician. He brought spiritual health and healing into the world. Bahá'u'lláh is likewise a divine physician. He has revealed prescriptions for removing disease from the body politic and has remedied human conditions by spiritual power. (*Promulgation of Universal Peace*, Vol. 2, p. 244.)

LETTERS HOME

KEITH RANSOM-KEHLER

In her world travels in behalf of the Bahá'í Movement the author takes time to write to friends impressions derived from her varied experiences. These "Letters Home" we are glad to be able to present to the readers of the Bahá'í Magazine. The first installment appearing in the January 1932 number described the author's visit to Nikko and other places in Japan. In the April number she gave some of her impressions of China. Herein we find a description of her contacts with the Maoris of New Zealand.

LOST for centuries in the forgotten back-wash of nations, the Maoris of New Zealand furnish a remarkable ethnological study.

As you can well imagine I have no authority near me here in Persia, but if I remember correctly Griffith Taylor, Professor Dixon and others assert a close kinship between the Ainus of Japan and the Maoris, assigning to these primitive folk a Caucasian origin. This is a direct challenge to the Polynesian descent ordinarily ascribed to them. I remember Professor Thomas' having dealt with this subject but as it is now near twenty-five years since we sat under his inspiring tutelage I can't in the least recall his conclusions.

However, Griffith Taylor, with characteristic vigor and clarity, presents an exciting graph in which he shows that the oldest races have strayed furthest from the point of origin. The most primitive vehicles are those furthest from the great cities; those only recently discarded within a closer radius, while the newest modes of locomotion are in the city and its environs. In excavating, the oldest things would be found in the lowest strata, the later things nearer the surface. Basing his conclusion on this argument he says that the Ainus and Maoris have been flung to the periphery of the globe by gradual dis-

placement from the seat of their Caucasian origin through the development of newer races.

But my interest in the Maoris was neither formal nor ethnological. Here is a group, fast vanishing, that gives us a picture of life in a spacious, poetic aspect.

Clever and alert the Maori, to his great detriment, has quickly assumed the habits of our western civilization. Our customs and practices are totally unsuited to the requirements of races who, through cycles of unmolested effort, have developed their own proper and protective *mores*. As a result of abandoning by force of circumstances, his own mode of life, the Maori population of New Zealand has been decimated. These statistics are quite informal but some one told me that whereas they numbered over a million at the time of the British occupation there now remain some sixty-five thousand.

They must have been a nation of poets and artists for everything they touched, before they were corrupted by civilization, seems to bear the impress of beauty except Niki the mascot, and the totem figures.

In the War Memorial Museum (which graces and dominates the city of Auckland overlooking from an eminence its beautiful harbor), are preserved the finest examples

of early Maori artistry. A magnificent war canoe fashioned to carry near a hundred warriors was hollowed from a giant tree and spliced with infinite ingenuity to form its double prow. The indelible decoration of conventional design in black and white on the red background of the exterior showed a mastery of balance, scale and symmetry. It was far more akin to the Arabic than to the Greek, the two masters of pure design, and unlike any Polynesian art with which I am familiar.

Their ubiquitous wood-carvings are of a *genre* entirely different from their painting. Although they lack delicacy, and the figures are crude, literal and often ugly, there is an opulent vigor of detail about them that bespeaks a robust and dramatic taste. The houses, with their low-hanging eaves, had originally no windows and only one entrance door.

At Rotorua, the famous thermal region of New Zealand, there is a model "Pa" or village. It interested me far more than the natural wonders, which in spite of great exploitation on the part of New Zealanders seem decidedly feeble in comparison to Yellowstone Park, for example. But in the "Pa" I saw a faithful reproduction of the original environment of the Maori.

Around the village is a double stockade designed with deep strategy, to discomfit an attacking enemy; for inside the first stockade is a trench in which the spearmen concealed themselves, wounding the legs of the attackers and thus incapacitating them. The Priest and One Chief dominated the village life and occupied the best houses. A cache, on stilts

very like that used by our northern tribes of Indians, preserved the village food from marauding animals. Specially selected maidens prepared that of the priest and fed him by hand.

The Town Hall, as it were, the central meeting place, was a thing of joyous beauty in miniature: the broad roof-tree and beams were decorated with Arabesques in black, red and white, since the house is thatched with stout straw the low eaves were supported by red pillars ornately carved with the legends and traditions of the race. Much mother of pearl was used on the figures and the whole effect was that of the exotic, the remote and the wondrous. There was not one false note, not one detail that marred the sense of perfect harmony.

Many heroic and interesting tales are told of the Maoris by the British in their experience of subjugating them. They had a sense of justice and fairplay well illustrated by the fact that when their ammunition was exhausted the Chief sent word to the English Commander that hostilities must cease until they could supply themselves. They were astonished when their opponents refused, since they themselves never took advantage of a helpless enemy.

The native poi or dance is remarkably graceful. There is scarcely any movement of the body except a plastic pose, but the intricate coordination of the hands and arms in the manipulation of the poi-ball calls for magnificent skill. The Maoris are tall and muscularly built (another evidence in favor of their western origin), and execute the war dance, in-



Miss Rangi, a Rotorua guide in Maori costume.

tended to excite the valor of the fighters, with inexhaustible vitality and ease.

THROUGH the kindness of the Maori Society in Auckland I was given a letter of introduction to Chief Mita Taupopoki when I set out for Rotorua. By good fortune, on the evening of my arrival, I met Guide Rangi, a clever, gifted and beautiful Maori woman, with the accomplishments of both races. I spoke to her of my letter to the Chief and of my mission and told her that I would visit Wacka, the Maori village, upon my return from Wairacki.

Chief Taupopoki, as you can see from his photograph, is a handsome and impressive old gentleman. He received me with dignity and kindness, explaining that a previous

meeting had long been arranged for that evening, but that if I would come he would gather together as many as possible to hear my message. On my return after dinner, I was greeted by a delegation, conducted to the central meeting place, while the Chief sent a boy around with a huge bell to announce my arrival and summon the Arawa tribe. In ten minutes the hall was quite filled and the Chief arose to welcome and to introduce me.

After a few complimentary phrases he said, "To what great matter are we about to listen? A subject of such urgent importance that this stranger traveling over many seas and abandoning her native land has come to share with the Maoris, obscure and forgotten, her valuable news. We await impatiently the unfolding of her purpose."

Although I speak no Maori I could recognize it as an endearing and gracious language. Its expressions are poesy and its cadences a song. The Maoris are natural orators, the women as well as the men, and express themselves on public occasions with singular rhythm and felicity.

In giving the message I stressed the fact that the solidarity of mankind to which Bahá'u'lláh summons us does not mean the reduction of all human beings to a dead level of similarity; but rather the interdependent functioning of the various races and kindreds, each making its unique and indispensable contribution to the perfect expression of the body politic. In the Bahá'í social scheme the purpose is not to make Maoris something quite different from themselves, but to stimulate them and all other peo-

ples to attain their own highest development as a contribution to human advancement and welfare.

Then I spoke of how Bahá'u'lláh had already accomplished the purport of His message in uniting all the religions, races, nations and classes of the world, how ancient animosities and hereditary hatreds had been conquered and forgotten under the Banner of Divine Unity.

When I had finished there were a series of intelligent and important questions asked me. The Maoris are a very keen and apt race and the educated amongst them attain the highest culture. In this connection I think Mrs. Rewa Bennett, the first Maori woman to hold the office of magistrate; Mrs. Colwill and Mr. Paul, official Maori interpreter to the government.

When the questions had been answered the Chief asked a native Christian minister to thank me and then closed the meeting. "It is now evident", he said "why this great news must be spread far and wide. The cessation of hatred, the establishment of good will in the world—surely there is nothing greater than this. The Maoris heartily welcome the assurance that this One of Whom our messenger has spoken is already accomplishing this end."

On my return to Auckland I was honored by an invitation to a Maori banquet at Oraki. It was very impressive. Following the custom, the men came out to greet us but the women performed the welcoming poi. I was to witness the ancient method of cooking called *te hangi*. A trench is dug and into it are flung stones which have lain in a great fire; onto the stones is thrown the



Chief Mita Taupopoki who summoned the Arawa tribe of Maoris to hear the Bahá'i Message.

meat and around it are piled potatoes and other vegetables; a large basket of clams is placed at one side and at the other, fish wrapped in flax leaves. When all is ready, equally hot stones are placed on top of the food and a bucket of water dashed over the whole which is now covered with rough cloths, on which earth is immediately packed, closing in the hot steam.

In the mean time the women have been deftly weaving lovely baskets from flax leaves which will serve as dishes for the hot food.

Since the hangi cannot be disturbed for an hour we go into the hall to carry on the program. Mrs. Witaka, the spokesman of the village, arises to greet me.

"The Maoris rejoice that one from afar has come to share with them her knowledge of the great world. But you have come to a deserted home, where only a tale and a recollection can speak to you: the Maoris have departed! You must seek for them beyond." Her words were intensely solemn and impressive, and though I could not understand her, I saw that those who could were deeply moved. "The affairs of those far removed are echoed here amongst us, nor are we so remote that we can escape the cares that burden mankind. We would know if you bring comfort and peace to those who need this message. That you have honored us with your coming and displayed a generous kindness to us has warmed and rejoiced our hearts. Speak then that we may know the purpose that speeds you round the world. My greetings are finished."

When her speech had been translated I gave the Bahá'í message, Mr. Graham, a naturalized Maori, translating. Once more I spoke of how Bahá'u'lláh had united His followers and redeemed us from our prejudice and hardness of heart. Since the Maoris are nearly all Christian converts, I stressed the fact that the foundation of His message is identical with that of Jesus.

"To whatever degree the Maori tribes fought and contended, at least you were united in your religious belief: you all worshipped alike Rangí, the Mother of Heaven; but now your religion has divided you. You have taken over the quarrels and contentions of Christendom and in your sectarian loyalties are learning to hate and oppose each other. And this, too, in the name of Him Who said: 'By this shall men know that you are *My* disciples—that you love

one another,' a Maori can't say 'my basket', 'my food', 'my coat': you must say 'our basket', 'our food': but you are forced to say 'my religion' for you do not hold it in common—religion the one thing that was revealed to bring unity, joy and concord into our lives. Bahá'u'lláh has wiped away these differences and united us as children of the One Heavenly Father."

After a poetic speech of thanks on the part of Mrs. Witaka we went to open the hangí. The odor was delicious, and piling the food into the flax baskets and trays, we sat down to a delectable feast.

After an appropriate ceremony I took my leave, performing *te hangí* the pressing—not the rubbing—of noses with my gracious hostesses.

It is many a winter, my dear, since we tramped across the campus in the slush, to our class in "Social Origins"; but you were a haunting presence at these interesting and significant meetings. Here is a gifted, an ingenious and a socially-minded people dropping into desuetude. Nature has but one motto: "Adapt or perish." They were perfectly adapted to their natural surroundings. Will they be able to readapt to the requirements of an artificial life soon enough to preserve for us the evidence of their ancient and generous culture?

"THE GARDEN OF THE HEART"

TO A BAHÁ'Í

There is a garden in your heart
That is filled with blossoms rare.
How do I know, you ask of me?
Because I catch the fragrance there!

—Elizabeth Hackley.

NO MULTIPLICITY OF RACES

PREJUDICE of all kinds, whether religious, racial, patriotic or political are destructive of divine foundations in man. All the warfare and bloodshed in human history have been the outcome of prejudice. This earth is one home and nativity. God has created mankind with *equal endowment* and right to live upon the earth. . . . Racial prejudice or separation is unnatural and proceeds from human motive and ignorance. All are the children and servants of God. Why should we be separated by artificial and imaginary boundaries? . . . We are human and superior in intelligence. Is it befitting that lower creatures should manifest virtues which lack expression in man?"

* * * *

WHEN the man who is spiritually sagacious and possessed of insight views the world of humanity, he will observe that the Lights of the divine bounty are flooding all mankind just as the lights of the sun shed their splendor upon all existing things. All phenomena of material existence are revealed through the ray emanating from the sun. Without light nothing would be visible. Similarly all phenomena in the inner world of reality receive the bounties of God from the Source of divine bestowal. This human plane or kingdom is one creation and all souls are the signs and traces of the divine bounty. In this plane there are no exceptions; all have been recipients of their bestowals through the heavenly bounty. . . . All humanity are the children of God; they belong to the same family, to the same original race. There can be no multiplicity of races since all are the descendants of Adam. This signifies that racial assumption and distinction is nothing but superstition. . . . God did not make these divisions. These distinctions have had their origin in man himself. Therefore as they are against the plan and purpose of the reality they are false and imaginary."

* * * *

RACIAL and national prejudice which separate mankind into groups and branches, likewise have a false and unjustifiable foundation, for all men are the children of Adam and essentially of one family. There should be no racial alienation or national division among humankind . . . they have neither significance nor recognition in the estimation of God. . . . God has not divided this surface by boundaries and barriers to separate races and peoples. . . . By this division and separation into groups and branches of mankind, prejudice is engendered. . . . Therefore it has been decreed by God in this day that these prejudices and differences shall be laid aside."

—' *Abdu'l-Bahá.*

THE CALL WENT FORTH

DORIS MCKAY

Nabil's Narrative of the early history of the Bahá'í Cause published under the title "The Dawn-Breakers" and translated by Shophi Effendi, is of such supreme importance that articles have appeared from time to time reviewing portions of this sacred book. Mrs. McKay's first article on the subject appeared in the September number.*

IN the world that men call *real* importance is attached to the solid and the tangible. Ponderousness and resistance impress us with their durability until someday when we see how a sprouting seed has cracked a stone.

With all its fragility, the seed belongs to a higher kingdom than the stone. It has within itself the quality of growth. Its expanding cells must fulfill their destiny of accomplishment, so the persistent, tender, green thing triumphs over the venerable stone.

Every age has its fertile seeds which render acquiescent the soil from which the New shall grow. For instance, today we see the young shoots of the new internationalism conquering the old world order.

In Persia, at the time of the Declaration of the Báb, a spiritual reformation made an attack upon the ramparts of a long-established "Church-state". Those who were most aware of the decadent condition of a nation and a Faith that still claimed their loyalty, perceived that by the process of crystallization this institution had become, even as the mineral, incapable of aught but decomposition. Growth was not in it. This condition expressed itself through moral decay, fanatical adherence to tradition, political corruption. Against this legion of monsters were to be arrayed the celestial purity of pur-

pose, illumination, attractiveness and high courage of the Forces of Light. It was the battle of the eternal sun with the transient clouds, of good with evil.

In the records of the Bábí Movement we recognize among deafening discordant sounds, "the Voice in the Wilderness". We hear the Call and the answering voices of those who respond—voices which promise ere long to swell to a chorus, ringing throughout the world.

IN PERSIA the greatest event of the day is the *first*, for the sun rising on the horizon becomes for a moment an inverted cup; at this instant, according to Muhammadan tradition, the divine bounties are poured upon the world.

That hour had come and Ali-Muhammad (later known as the Báb) climbed to the roof of His merchant uncle's house in Bushir to apostrophize the rising orb. That His was not an ordinary orison the neighboring roofs could testify. With joy, tears and prayers He raised His arms in the direction of the divine symbol, imbued for Him, by reason of His inner knowledge, with a significance which brought daily ecstasy. He addressed His Vision, charging the golden atmosphere with syllables of adoration, the beauty of which made His devout Muhammadan neighbors remember the angel Gabriel.

*Bahá'í Publishing Committee, P. O. Box 348, Grand Central Station, New York City.

By day, this Youth was well known in the market-place. He was a courteous and soft-spoken dealer in grains, respected for His ability, in spite of His extreme youth, in handling His uncle's business. It was in the year '59 (1843) that the potential qualities innate in this pure spirit found their destiny in a dream. He thought He drank a few drops of the blood of the martyred Imám Husayn. This mystic *communion* made the fire which glowed within Him to burst into a flame. "When I awoke", He later said, "I felt that the spirit of God had permeated and taken possession of my soul. My heart was filled with the joy of His Divine presence and *the mysteries of His Revelation were unfolded before my eyes in all their glory.*"

It was not long after this experience that the Call became articulate upon the lips of this same Youth for His was the chalice designed to hold the celestial wine, the cup offered to a parched and thirsty world. Great events were shaping when, in the year '60, He made known His Mission to the disciple, Mullá Husayn. It was at Shiráz, on the memorable night of May 23rd, 1844, that He declared to that first apostle: "O thou who art the first to believe in Me! Verily I say I am the Báb, the Gate of God, and thou art the Bábu'l-Báb, the gate of that Gate. Eighteen souls must, in the beginning, spontaneously and of their own accord, accept Me and recognize the truth of My Revelation. Unwarned and uninvited, each of these must seek independently to find Me . . . Ere we depart we shall appoint unto each of the eighteen souls his special mission and shall send them forth to accomplish their task. We

shall instruct them to teach the Word of God and to quicken the souls of men."

It was as He said. A few weeks passed and His expected band of followers gathered in His presence. These persons, known as the Letters of the Living, had been disciples of the revered *t e a c h e r* Siyyid Kázim, who throughout his life had taught the advent of the Promised One. A company of them had followed Mullá Husayn from Karbilá to Shiráz, in which direction he had left them in pursuit of his divine Quest. When upon their arrival they read in his face signs that tranquility had taken the place of the agitation with which he had left them, they asked what could have appeased his longing for his concealed Beloved. Mullá Husayn begged them to retire to the seclusion of their cells in the Masjid-i-Ilkháni and to supplicate God for illumination. In this period of meditation and prayer their intuitive powers became so acute that each one attained to the desired knowledge and was guided, even as Mullá Husayn had been, to the recognition of the Báb. Now He had summoned them to Him to receive their instructions for the time had come for them to depart.

He, to whom they so reverently listened was a Youth of twenty-two, of medium height and pleasing appearance, wearing the green sash and turban of a descendant of Muhammad. Quddus, the youngest and last of His chosen disciples, had recognized Him instantly by the majesty of His gait. This power and grace spoke through His slightest gesture. His voice was a fountain of enchantment, melodious

accompaniment to words of divine grace. His manner was a blend of humility, great kindness and complete fearlessness. His eyes seemed to gaze upon the past, present and future as one scroll. They were wells of unfathomable wisdom; in their depths one might become submerged in that sublime and unparalleled passion, the love of God. Thus seemed the Báb to His Letters on the day of their setting forth.

Such words as these He then addressed to them:

"O My beloved friends! You are the bearers of the Name of God in this day. . . . You are the witnesses of the Dawn of the promised Day of God. You are the partakers of the mystic chalice of His Revelation. . . .

Beseech the Lord your God to grant that no earthly entanglements, no worldly affections, no ephemeral pursuits, can tarnish the purity, or embitter the sweetness of the grace that flows through you. . . .

I am preparing you for the advent of a mighty Day. Exert the utmost endeavour that, in the world to come, I who am now instructing you, may, before the mercy-seat of God, rejoice in your deeds and glory in your achievements. The secret of the Day that is to come is now concealed. Scatter throughout the length and breadth of this land, and, with steadfast feet and sanctified hearts, prepare the way for His coming. . . . Arise in His name, put your trust wholly in Him, and be assured of ultimate victory."

The significance of these words was well understood by those who of their own choice were prepared to embark upon this most dangerous enterprise. This miracle of a Youth Who had welded their souls together with the fire of Love, was the Manifestation of God, as, in another age, Muhammad and Christ had been. He had been chosen for the Authorship of Words which welled involuntarily from a Divine Source. He was the vehicle of the Supreme Intelligence. He was the angelic herald of *change*. His mission was to proclaim another event

still more marvelous, the near advent of another divine Appearance, Who would be the promised Messiah for all the religions of the world.

The apostles hastened into the arena of the Islamic world, each to his own province, to the cities of Najaf and Karbilá in Iráq, to Isfáhán, K á s h a n, Tihiran, to Khurásán. In each the call was raised, "*Awake, awake, for lo! the Gate of God is open, and the morning Light is shedding its radiance upon all mankind! The Promised One is made manifest; prepare the way for Him, O, people of the earth! Deprive not yourselves of its redeeming grace, nor close your eyes to its refulgent glory!*"

The Báb, accompanied by Quddus made religious pilgrimage to Mecca and Medina with the intention of formally stating His Mission in those strongholds of the Muhammadan Faith. At Mecca, confronting Mírzá Muhít, leader of the Shaykhi Community,* He spoke as follows: "Verily I declare none besides Me, in this day, either in the East or in the West, can claim to be the Gate that leads men to the knowledge of God." The historian says that "Mírzá Muhít, unable to withstand the sweeping Revelation proclaimed by the Báb, fled in terror from His face."

For wherever this Message was sounded it was as if a powerful searchlight had been turned upon the souls of all men; the moths hurled themselves into the dazzling light regardless of life itself, the beetles scuttled away in consternation. The Muhammadan world was expecting the appearance of the Báb but when brought face to face with the full import of His declaration and proofs, the thought be-

*Followers of Shaykh Admad and Siyyid Kazim.

came intolerable — even as the claims of Jesus had aroused the opposition of Jews. The religious leaders in whom the thought of self predominated tried with incredible cruelty to exterminate the growing Movement. But there were others who were spiritually awake who listened to the arguments attentively and accepted their good fortune with astonished joy.

What a drama on all the Persian stage! What moving scenes! What echoes of clamouring mobs, firing squads, cannons, chanting of prayers and cries to God! Mullá Sádiq, the venerable divine, listens to the lad Quddus; he pronounces the Báb's words from his pulpit and is scourged by a thousand lashes. A sifter of wheat runs through the bazaars of Isfáhán on his way to "sift" the souls of the people in the Persian cities; he cries: "Whomsoever I find ready to espouse the Cause I have embraced, I will ask to join me and hasten forthwith to the field of martyrdom." Táhirih, jewel of Persian women, rides hundreds of miles across Persia in a *howdak* and before the conference of Badasht repudiates Muhammadan tradition by tearing off her veil. Mullá Husayn raises the Black Standard (of Muhammadan prophecy) and marches across Persia while the ranks of his supporters lengthen; he and his companions are starved, attacked, bombarded, at the Fort of the Shrine of Shaykh Tabarsí; he dies in the arms of Quddus while a smile lingers on his lips. A dervish comes from India to see the Báb in prison, he starts back, alone and on foot to labor for the Cause in his native land. Seven famous men are executed at Tihrán eagerly seeking to precede each other in

this final test of their sincerity. Vahíd, the most learned man in Persia, leans out of an upstairs window in his house at Yazd, and exhorts his followers who even then are hemmed in by a furious mob led by a regiment. Sulaymán Khán dances and sings while candles burn in sockets cut in His flesh; he is on his way to his execution and the mob hurls epithets and stones. People stream in the direction of the Báb, to curse, to question, to adore. The Movement grows.

IT HAD taken the Báb two months of sea voyaging to reach the city of Mecca where He addressed an epistle to an inattentive Sherif in which He set forth His claims. It is now seven years later and the Sherif is questioning a pilgrim from Persia as to the Author of this manuscript, which at length had been read. What had been the circumstances attending that Call in the land of Persia?

"*A great commotion*" remarked the pilgrim, "*has indeed seized that land during the last few years. A Youth, a descendant of the Prophet and a merchant by profession, has claimed that His utterance was the voice of Divine inspiration. . . . A multitude of people, both high and low, civil and ecclesiastical, among the inhabitants of Persia, have rallied round His standard and have willingly sacrificed themselves in His path. That Youth has, during the past year . . . suffered martyrdom in Tabríz, in the province of Ádhir-báyján. They who persecuted Him sought by this means to extinguish the light which He kindled in that land. Since His martyrdom, however, His influence has pervaded all classes of people.*"

AWAKENED PERSIA

A RECENT letter written by Mr. A. H. Naimi, secretary of the Unity Committee of the East and the West of the Tíhrán Spiritual Assembly, contains much of interest to readers of this magazine since it shows what is taking place in the country which gave birth to the Founders of the Bahá'í Movement in the last century; the country which was capable of producing souls of such purity and fortitude as were necessary to understand and spread the Great Message and the country which at the same time could produce those misguided souls who inflicted such revolting tortures and such inhuman persecutions upon these pure ones as we shrink from recalling. Present developments in such a country are of significance.

In his opening paragraph Mr. Naimi says: "We certainly believe that the Bahá'í Cause will spread throughout the world and will shed its spiritual light into the darkest corners of human misery, but it is in human nature for one to rejoice over every new sign which indicates the realization of the triumph he is seeking.

"Fortunately such signs are not wanting. The message of Bahá'í love is spreading in the world with wide and sure steps. There is, no doubt, the indifference and disinterestedness of the mass of the people, in the East as in the West, toward all matters concerning religion; but there are armies of life and light,—persons endowed with pure souls who understand the glory and majesty of the divine message as soon

as they hear of it. . . . The Qur'án says that such persons are like pure and inflammable oil which ignites even if untouched by a flame. This class of pure souls abounds in the time of all Manifestations; the powers of the Spiritual Springtime bring the plant of their souls to such a state of maturity . . . that the buds open out by the merest breeze—nay by the merest nothing. They range between wonderful orbits of spiritual light, like St. Peter, Ali and Quddus . . . and ordinary believers who . . . obtain their admission into the divine fold by easy search or difficult groping."

In paying tribute to the intrepid few who established the Cause and made possible the present progress Mr. Naimi says: "But consider what these few did; with soul and body they lived for the divine cause. They forgot wife and children, life and wealth, and dashed headlong into the field of battle; showed such chivalrous fortitude and intrepid courage as brought tears of compassion from their direst enemies. They were the army of freedom, the veteran warriors of peace and human felicity who did their duty with purity of motive; who brought about the present comparative comfort for friends; who paved the way for the onward march of the divine message to continents and realms beyond their imaginations."

"As a result," he continues, "we see annual Bahá'í conventions holding meetings in various centers of the world; we witness the sixth Bahá'í All-Persia Annual Convention opening and continuing its ses-

sions with a serenity befitting the congress of a dominant nation in place of the secret and cautious meetings of the early friends in subterranean haunts under the continual peril of detection and persecution.

“We wish that every one of the believers could witness with his own eyes the manifest progress of the Cause in the light of this Sixth Annual Convention which held its twelve sessions from the second to the thirteenth Shahr-ul-Jamal 89 (April 29 to May 10th, 1932). Delegates from all parts of Persia took part in the proceedings with such a love of duty and devotion to the divine interests of the Cause that it touched the hardest in heart and the most stubborn in disposition.

“Resolutions adopted by this body of Bahá’is cover a vast range of human activities bearing on many phases of life, both material and spiritual. In educational matters, for example, the convention resolved that a kindergarten be created wherever there is a Bahá’i school; that the Bahá’i community in localities where there are no public schools should try to influence the local and central educational authorities with a view to the creation of such schools or in the event that such efforts fail to produce the desired effect and where local Bahá’i resources are far from being sufficient to provide for the opening of a school, however primitive and primary, the Bahá’is should send their children to the neighboring towns where there are public schools. In a country where unity of purpose and national associations or understandings are unknown or sneered at, the Conven-

tion requires that the Bahá’i Youth Association should open branches throughout the country and the plan is already partially carried out.

“The Convention expressed the wish that inter-marriage between friends of different original creeds should be encouraged and sponsored by the Spiritual Assemblies. Examples of inter-marriage between Israelites and Moslems and between Zoroastrians and Moslems exist nowhere in the country outside the Bahá’i religion.

“In a realm where some years ago the mere suspicion of attachment to the new religion would have entailed dire and cruel tortures and certain death for the suspected ones, the Convention required that Bahá’i dates should adorn all commercial, private and general correspondence; that friends should greet with *Alláh-u-Abhá* instead of the official Moslem greeting of *Salam-un-Aleikum*; that under no circumstances should Bahá’is conceal their faith; that they should register their names and those of their families as Bahá’is in the local census; that they should keep Bahá’i festivals in their commercial, scholastic, and office activities; that they should marry according to Bahá’i precepts to which official recognition has been given in some districts and that they should dispose of their legacies in accordance with the Bahá’i regulations concerning inheritance.

“In Persia where there are no sustained and continued efforts for the advancement of the women, the Convention suggests that Bahá’i adult women’s classes should be created everywhere; that instruction in various domestic and orna-

mental arts should be provided for the Bahá'í women; that Bahá'í women of culture should write treatises for the education of the women and contribute articles to the local press bearing on subjects of spiritual interest; and that Bahá'í Women Teaching classes should be opened in every center for the training of women teachers to spread the Cause.

“We dare not go into more details of the numerous subjects which were dealt with by the Convention as such an attempt would require a volume, but the fact is definitely established to us and to all impartial non-Bahá'is that the Cause has made a steady headway amidst destructive and opposing factors in Persia and in many other countries. It remains for us to sustain and intensify our efforts for some more years when we shall certainly have our reward in seeing the world awakening to the sense of its im-

mediate and imperative need for these teachings of Divine Guidance.”

SOME forty years ago ‘Abdu'l-Bahá, in a treatise, addressed these words to the Persian people; “You that were masters of the world and in the van of mankind—how is it that you have lost your ancient glory, that you have slept in the corner of obscurity? You who were once the fount of teaching and the spring of the progress of humanity—why have you now become so exhausted and degenerate and negligible? . . . Open the eyes of your judgment and discern what it is that you sorely need. Gird up the loins of resolution and enthusiasm, and strive for the means of education and advancement.”*

Surely Mr. Naimi's letter gives us evidence that our friends in Persia are now girding up the “loins of resolution and enthusiasm”.

—*Bertha Hyde Kirkpatrick.*

*“Mysterious Forces of Civilization,” p. 104.

WORLD FRIENDSHIP

MARGARET CAMPBELL

THE occasion of the tenth Olympiade at Los Angeles, California, offered to the Bahá'is of Southern California an unparalleled opportunity to arrange a meeting to celebrate world friendship. Leaders of several groups joined together in a concerted effort to promote better understanding between members of different nations. On the night of August Fourth, at the rooms of the Friday Morning Club, the power of the Bahá'í principles was proven in a never-to-be-forgotten commingling of clubs.

Mrs. Stuart W. French graciously presided at this International Friendship Meeting and introduced Mayor Porter, who welcomed the guests and friends at that time. According to Mayor Porter, the promotion of friendship through the housing together of thirty-eight nations gave rise to great satisfaction. Heretofore it has been considered impossible to bring into friendly living conditions the representatives of such varying manners and customs. While the world watched, Los Angeles became the garden in which blossomed such a flower as

the Olympic village. Have we not 'Abdu'l-Bahá's own promise that "Los Angeles is a good city?" In the light of that promise we are not surprised when the fragrance of fellowship, such as the world has never before witnessed, becomes a living fact.

DR. ADRIAN HARTOG, Consul of the Netherlands, with pardonable pride called attention to the fact that he represents a country so wise that it has wasted nothing on armed combat for more than a hundred years. While other countries are deep in the struggle with war debts, moratoriums and heavy death taxes, the Netherlands is using its funds for construction. Instead of paying for past mistakes, it is able to pay for the reclamation of its water front and many other improvements. Holland wastes no time criticising any other country for foolish expenditures, but she is busily engaged in setting an example for the new race to follow. The Bahá'í principle of equal opportunities of development and equal rights and privileges for both sexes was well exemplified by the representatives from Holland for they sent an equal number of young men and women to the Olympic Games.

OF TREMENDOUS import was the address of Ralph Lindstrom, Olympiade Committee representative. The spirit of peace hovered near while he spoke. His was a message of pride and gratitude for the perfect sportsmanship of the national contestants in the games. As seen through this man's eyes the various contestants were not more interested in carrying the day for their own countries than in advancing for all humanity a new record. Un-

doubtedly the highest note sounded in the symphony of the evening was struck by this visitor (Ralph Lindstrom) when he said that no nation could justly advance its own standards by painting its own virtues against a prepared background of the faults of other countries. Mr. Lindstrom expressed enthusiasm for international sportsmanship which he considered the most natural lubricant for the creaking joints of prejudice.

THE meeting closed after Mrs. French repeated 'Abdul'-Bahá's

Prayer for All Nations:

"O Thou kind Lord!

Thou hast created all humanity from the same parents,
Thou hast decreed that all shall belong to the same household.

In Thy Holy Presence all are Thy Servants;

And all mankind is sheltered beneath Thy Tabernacle.

Thy children are gathered at Thy Table of Bounty

And have become radiant through the light of Thy Providence.

"O God! Thou art kind to all.

Thou hast provided for all, dost shelter all, conferest life upon all.

Thou hast endowed each and all with talents and faculties,

And all are submerged in the Ocean of Thy Mercy.

"O Thou generous Lord! Unite all.

Let the religions agree and make all nations one;

So that they may see each other as one family

And the whole earth as one home.

May they all live together in perfect harmony.

"O God! Raise aloft the banner of the oneness of mankind.

O God! Establish the Most Great Peace.

O God! Weld our hearts into one heart.

"O Thou Kind Father, God!

Gladden our hearts through the fragrance of Thy Love.

Brighten our eyes through the light of Thy Guidance.

Delight our ears with the melody of Thy Word,

And shelter us all in the stronghold of Thy Providence.

"Thou are the Mighty and Powerful;

Thou art the Forgiving;

And Thou art the One Who overlookest the shortcomings of all mankind!"

THE NATURE OF THE DIVINE MANIFESTATIONS

3. THE TESTIMONY OF THE PROPHET

GLENN A. SHOOK

Professor of Physics, Wheaton College

In the first chapter published in the October number, the author stressed the slow evolutionary process of the concept of God from the earliest times. The second chapter in the November number treated of the nature of the Divine Manifestations. Herein is emphasized the importance of the Prophet as the way to God and the Medium through Whom the Light flows to the world. The fourth chapter, which will appear in the January number, will conclude the series.

WHEN the Prophet comes into the world He always differentiates, in no uncertain terms, between the scaffolding and the solid structure of religion and it is sometimes a surprise to religious doctors that the majority of their ideas are useless. But just as fitful spirits paved the way for deities of continuous character so our metaphysical notions may have been a necessary preliminary to the truth that has been given to us by the Manifestations for this day. Therefore many of our traditional ideas in religion and philosophy must give way to advanced ideas, ideas compatible with the maturity of this age. This is particularly true with the current concepts of the nature of the Divine Manifestations. Even the great mystics, who have preserved the reality of religion for us, have often gone astray upon such concepts as the Divine Essence. To quote Heiler¹: "The incomprehensible paradox that the small human 'I' has become an infinite 'I' the mystic can understand only as meaning that he himself has become God. As Plotinus says, the ecstatic 'has become God, nay, rather he is God.' Catherine of Genoa declares joyfully: 'My "I" is God, and I know no other "I" but this my God.' And Madam Guyon expresses herself in a similar fashion."

In the very nature of the case the

Prophet alone can assist us in tearing down the scaffolding which has helped construct the edifice but which is now not only useless but unsightly. We must there turn to the Prophet and let Him report what He has seen and experienced.

AT THE outset, the idea of a Manifestation of God coming to our planet in this day is so unique that the world at large cannot grasp it. To the majority of mankind religions are, in the last analysis, institutions of the past, and to this majority progress can only be made by walking reluctantly backwards. The popular belief today concerning Christ amounts to nothing more than this: He was and is an example of a perfect life and can therefore serve, regardless of theological controversy, as a model for our lives. But this vacuous belief is inadequate for our present needs. It is popular because it satisfies a flickering desire for something religious without interfering with our every-day pursuits.

It often happens that the more we study an ancient religion the more irrelevant does that religion become to our modern life unless we possess some spiritual quality. This is confirmed by experience both past and present. If we are spiritual, however, then our study will assist us in making a correct

¹ Heiler, Frederick, "Prayer" p. 141.

estimate of any religion. Hocking* gets at the root of the matter when he says, "The deeds of the mystics constitute the hard parts of history; the rest has its day and passes."

We are concerned here, however, with a world which is not primarily spiritual. Hence at the outset, we cannot expect the unspiritual philosophers to make many contributions to our knowledge of the nature of the Prophets; rather we must be prepared to reject many of *their* conclusions.

In dealing with every-day affairs we constantly fall back upon generalizations derived from experience. The good executive uses standardized decisions wherever he can to simplify his work and to avoid mental strain. When we discover a new principle, however, our generalizations may be of very little value to us; we must rely upon logic. It is no less true in the field of religion. When the great Prophet comes into the world He brings truths that we cannot grasp if we hold to the superstitions of our ancestors. Bahá'u'lláh not only warns us of the futility of falling back upon tradition but sets it forth as a principle. The "independent investigation of truth" and "the abandonment of all prejudices" are as necessary for the preservation of society today as the "Thou shalt nots" of the Pentateuch.

TRADITIONAL CONCEPTS OF GOD

Let us see then, in the light of the writings of Bahá'u'lláh and 'Abdu'l-Bahá how far our knowledge of God and the Manifestations

of God agrees with the truth.

When we say that God is just, we are not describing God for we cannot think of justice unless we think of some person. Therefore the word "justice" gives us no concept of His form or being. On the other hand we cannot think of God as unjust, therefore in the words of 'Abdu'l-Bahá,¹ "We affirm these names and attributes, not to prove the perfections of God but to deny that He is capable of imperfections." The difficulty here is not that God is just and something more which is beyond us, but rather that we do not know what the justice of God is, for if we did we would probably understand the essence of God. As 'Abdu'l-Bahá says,¹ "It is not that we comprehend His knowledge, His sight, His power and life, for it is beyond our comprehension; for the essential names and attributes of God are identical with His Essence, and His Essence is above all comprehension." If we could understand the reality of God we would then look beyond for what, I suppose, we might call the essence of essences and should we attain that we would still look beyond; which is just a complicated way of saying we never can understand the essence. We speak the truth when we say that God is just, He always has been just, and always will be just, but the statement does not imply that we comprehend God's justice.

Nevertheless, we are forced to admit that such a statement must convey something to the mind for we all feel that when we think of God's justice we have something very defi-

*Hocking "The Meaning of God in Human Experience."
¹ "Some Answered Questions" p. 170.

nite in mind but 'Abdu'l-Bahá makes it clear *that the qualities attributed to God can have meaning only when applied to the Manifestations of God*, otherwise we are thinking of God as a creature like ourselves which is pure imagination. He says,¹ "Accordingly all these attributes, names, praises, and eulogies apply to the places of Manifestation; and all that we imagine and suppose besides them is mere imagination, for we have no means of comprehending that which is invisible and inaccessible."

This is a very illuminating statement for it shows clearly that all philosophical speculations as to the nature of God are futile. In this instance then, we are not *justified* in making any inference regarding the justice of God. 'Abdu'l-Bahá says,² "Therefore reflect that different peoples of the world are revolving around imaginations, and are worshippers of idols of thoughts and conjectures. They are not aware of this; they consider their imaginations to be the Reality which is withdrawn from all comprehension, and purified from all descriptions. They regard themselves as the people of unity and the others as the worshippers of idols; but idols at least have a mineral existence, while the idols of thoughts and imaginations of man are but fancies; they have not even mineral existence." Again He says,³ "However far mind may progress, though it may reach to the final degree of comprehension, the limit of understanding, it beholds the divine sign and attributes in the world of creation, and not in the world of God."

THE SCIENTIFIC development of recent years may be of assistance to us here. Up to the end of the nineteenth century scientists were confident that we could reduce the physical world to mechanical models and that when a model could be built to represent a given phenomenon, the phenomenon was completely explained. In that period they sought for no reality beyond the mechanical explanation. To them, matter could be reduced to small particles like billard balls, and light was a wave disturbance in an ether, like a wave in an elastic solid, say, a rope. Today, however, we realize that the reality must lie beyond the models, beyond the mathematical equations. If we cannot comprehend the reality or essence of the physical world which is visible, it seems highly improbable that we will be able to throw much light upon the world of God.

It is interesting to recall, in this connection, a statement by Eddington³ just a few years ago. He says: "Penetrating as deeply as we can by the methods of physical investigation into the nature of a human being we reach only symbolic description. Far from attempting to dogmatize as to the nature of the reality thus symbolized, physics most strongly insists that its methods do not penetrate behind the symbolism."

When we turn back to early man, therefore, we see that his God must have been, in the very nature of the case, decidedly anthropomorphic. Even idols have their place in primitive religion and may be regarded with as much respect as philosophical abstractions.

¹ "Some Answered Questions" p. 176.

² "Some Answered Questions" p. 167.

³ Eddington, A. S., "Science and the Unseen World."

WHAT applies to justice applies to any other attribute like mercy or power. When we say that God is merciful we simply affirm that He cannot be unmerciful and be God, but that does not mean that we, His creation, understand His mercy. We may understand the mercy of man, a creature like ourselves, but the mercy of God may be something quite different from the mercy of man. We are merciful to our children and deprive them of that which is harmful but they may in some instances regard our mercy as punishment.

When the world is dark and deprived of the Divine Spirit, man sometimes raises this question, "If God is merciful how can He permit suffering?" This question has always bothered sincere people who are loving and kind. They would relieve the suffering of the world; how can a merciful God permit it? Is He not as kind as they to His creatures? The question implies that we understand the mercy of God, or what amounts to the same thing, that the mercy of God is identical with our mercy. This may seem a little difficult at first, but it is because we have never realized our limitations when it comes to speculations concerning the nature of Divinity. Again, as we pointed out earlier, all extant religions were born in a static world but we actually are living in an evolving world and it is certain that we will get more and more light as the world advances. It is also interesting to note, in this connection, that the great saints have always suffered and yet they never feel that suffering is incompatible with Divine mercy.

Let us consider another attribute. We may say that God is infinite or omnipotent but here again the statement does not carry with it the assumption that we comprehend the infinite or omnipotent character of God. To begin with we cannot form a definite picture of infinity in the physical world. If something increases without limit it exceeds all bounds. No matter how the mind strives to conceive of a great physical magnitude, infinity always lies beyond. This limitation certainly holds in the spiritual world.

'Abdu'l-Bahá¹ makes this clear when He says, "It is evident that the human understanding is a quality of the existence of man, and that man is a sign of God. How can the quality of the sign surround the creator of the sign? That is to say, how can the understanding, which is a quality of the existence of man, comprehend God. Therefore the Reality of the Divinity is hidden from all comprehension and concealed from the minds of all men."

We are now in a position to consider a modern philosophical dilemma. "How can God be merciful and omnipotent? He might permit suffering because His power is limited or He might have the power to eliminate suffering but not be merciful. How can He be both merciful and all powerful?" The question seems plausible, at first sight, but in the light of the great spiritual truths revealed to us in this day the statement is meaningless. If we cannot comprehend the omnipotence of God we cannot make any inference regarding it.

To affirm certain attributes of God is not therefore, identical with understanding these attributes when applied to God.

¹ "Some Answered Questions" p. 168.

The attributes apply to the Manifestations or Prophets of God. To quote 'Abdu'l-Bahá again, "Therefore all that the human reality knows, discovers and understands of the names, attributes and perfections of God, refer to these Holy Manifestations. There is no access to anything else: 'the way is closed and seeking is forbidden.'"

Many great philosophers have realized that the Creator of all things must be unknowable. Spencer makes this clear in his *First Principles*. He says: "By continually seeking to know and being continually thrown back with a deepened conviction of the impossibility of knowing, we keep alive the consciousness that it is alike our high-

est wisdom and our highest duty to regard that through which all things exist as the Unknowable."

Unfortunately, however, such men sometimes fail to realize that a knowledge of the attributes of God may be obtained through His Manifestations. In other words, we are not entirely devoid of any knowledge of God, or of the Unknowable, except as this knowledge refers to His Reality.

The approach to God then, is only through His Messengers. All our knowledge of God must come through the Manifestations. "The source of all learning is the knowledge of God, exalted by His glory, and this cannot be attained save through the knowledge of His divine Manifestation."

¹ "Some Answered Questions" p. 169.

² Bahá'u'llah, "Words of Wisdom."

ONLY YESTERDAY

SYLVIA PAINE

"*Only Yesterday*" by Frederick Lewis Allen. New York—Harper's—\$3.00. A brief review of a widely read book by a member of the Bahá'í Youth Group who is now a graduate student at one of our large universities.

IT is always a fascinating game to turn the clock back in our imagination a few years and note the changes in our lives and outlook since then. Lewis Allen in his recent book *Only Yesterday* does this very thing for us in an unusually comprehensive and readable manner. Merely as a review of facts this would be an extremely profitable and entertaining account, but Mr. Allen adds further interest by interpreting these events causally and showing the prevailing state of mind and general attitude of the people which underlay the facts. The book leaves us wonder-

ing if after all we are not more ready to accept the element of faith which we have so light-heartedly thrown to the winds in the past ten years. Our search for new and greater freedom in social, religious, and economic realms has led us to a revolt from pre-war morals and religious beliefs. But to our surprise we are left rather cold with no guarantee of economic security and in a life which, although new, is barren of certainty and meaning.

To PICTURE mentally what we have experienced let us glance

quickly at the picture Mr. Allen paints for us.

Immediately after the war came the period of the Red Scare in which any idea smacking of reform or progress was branded as radical and hence dangerously anti-American. It was a natural hangover of war time patriotism and extreme nationalism when everybody promoting every conceivable interest "wrapped themselves in Old Glory and the mantle of the founding Fathers and allied their opponents with Lenin."

Then followed the revolt in manners and morals when people, intoxicated with the spirit of "eat, drink and be merry for tomorrow we die" laughed Victorian restraints and taboos to scorn and sought new thrill and freedom in movies, sex confession magazines, violation of prohibition, and Freudianism.

The Coolidge era of prosperity was one of blatant advertising big business promoted by high pressure salesmanship and schemes for installment buying. This "prosperity spirit" spilled over into fields of education and religion. There was a boom in production of outlines of knowledge. It was the time when Bruce Barton sold Christianity to the public by showing its resemblance to business. "Jesus", he said, "picked up twelve men from the bottom ranks of business and forged them into an organization that conquered the world . . . nowhere is there such a startling example of executive success as the way in which that organization was brought together.

His parables were the most powerful advertisement of all time . . . He would be a national advertiser today."

The companion god to Big Business was Science. The heated debate over evolution took place. People were surrounded with new machines, read of new discoveries and delved into Einstein and Eddington's latest theory of the Universe. Dr. Fosdick is quoted:

"The men of faith might claim for their position ancient tradition, practical usefulness, and spiritual desirability, but one query could prick all such bubbles 'is it scientific?' When a prominent scientist comes out strongly for religion all the churches thank Heaven and take courage as though it were the highest possible compliment to God to have Eddington believe in Him."

If we are to find a new faith, it must be one which will best take account of the contributions of science and of the scientific outlook we have gained thereby.*

There was a restlessness about the whole spirit of the decade. For a time we went wild over Mah Jong, then Cue and crossword puzzles. Red Grange was the national hero one day, Lindbergh the next. But Mr. Allen points out that the really unique and pathetic thing about the spirit of new freedom and rebellion from religion, morals and ethics of pre-war days was the disillusionment which set in almost as soon as the rebellion. Nothing in the new philosophy of life was secure, its very purpose was scientifically undiscoverable and "in all this fog there was no solid thing on which

*Abdu'l-Bahá, Expounder of the Bahá'í Faith enunciated this principle of unity between science and religion: "There is no contradiction between true religion and science. When a religion is opposed to science it becomes mere superstition; that which is contrary to knowledge is ignorance . . . it is impossible for religion to be contrary to science even though some intellects are too weak or too immature to understand truth. . . . Put all your beliefs into harmony with science; there can be no opposition, for truth is one. When religion, shorn of its superstitions, traditions, and unintelligent dogmas, shows its conformity with science, then there will be a great unifying, cleansing force in the world which will sweep before it all wars, disagreements, discords and struggles and then will mankind be united in the power of the love of God."

a man could lay hold and say 'this is real' ”.

And so with Al Capone and alcohol, racketeering and gang warfare, the stock market boom and succeeding crash, the tempestuous post-war decade ended.

Of the future Mr. Allen hesitates to predict. He points out clearly that with the end of the prosperity era Americans find themselves living in an altered world which calls for "new adjustments, new ideas, new habits of thought and a new order of values. The psychological as well as economic climate is changing."

AS WE ARE finding that a faith is indispensable, even in the present changing world, may we not discover that progress and change are as possible in the religious as in economic and social realms? 'Abdu'l-Bahá in a talk given in

America in 1912 at the Unitarian conference in Boston said:

"Religion is the outer expression of the divine reality. Therefore it must be living, vitalized, moving and progressive. The divine institutes are continuously active and evolutionary; therefore the revelation of them must be progressive and continuous. All things are subject to re-formation . . . It is evident that no vital results are now forthcoming from the customs, institutions, and standpoints of the past . . . This is the century of Universal Peace and the reality of the divine kingdom."

May it not be possible to find, in a faith which recognizes reason, science and the fundamental unity of all religions a stimulus to put new meaning into the new life toward which we are evolving, a force which may carry us to the highest stage in the evolution of society which we yet have known?

WORLD THOUGHT AND PROGRESS

INTERDEPENDENCE and technical socialization are responsible for marvels of industrial achievement, yet business administration has inherited the creed that business is primarily for financial profit, and that he who acquires most profits is most enviable. That attitude has been restrained and modified by prevailing decency of men in business, yet an acknowledged philosophy has a way of working itself out in practice.

"The theory of business primarily for profit constantly mars or thwarts creative effort. In recent years financial manipulation by

some industrial leaders for private gain has largely destroyed the confidence in industrial leadership on which business rests. To a large degree our present economic plight is the fruit of business for the greatest possible profit. The idea of "profits first," by discrediting our industrial order, may destroy the present spontaneous and vital interdependence of industry, and bring upon us arbitrary political socialization.

"Watching workmen pour out of an automobile plant, or observing the range of ideas and interests at a convention of executives, one won-

ders that from frail human nature and limited background there can emerge such a miracle of skill as the modern automobile. Yet to the designers even that seems crude as compared with possibilities.

"Things men can make are so fine, yet social aims and conduct are so crude! Are men of a high order of intelligence in dealing with things, but of a low order in dealing with men? I believe not. Interest in social relations and responsibilities as intense as now exists for industrial supremacy would change human relations in industry as greatly as it has changed productive methods. The average man can better understand what is fair and fine in human relations than he can understand mechanical complexities. If desire for leadership could be centered on improving human relations, near miracles could be achieved in that field.

"A cure can come only by the dominance of other incentives than 'profits first'. This is an ethical issue."—*Excerpts from a series of articles on Ethics by Arthur E. Morgan, President of Antioch College, Antioch Notes.*

THE ORIENT is in a period of transition; it is at the doorway and entrance of a new economic and industrial life and expansion that staggers human thought to effectively grasp. The commerce of the world is shifting to the Pacific, the home of two-thirds of the population of the globe. Despairing today perhaps, yet even now, the peoples of the Pacific must begin to prepare for a period of prosperity such as the world may never have dreamed of. Misunderstanding among the

peoples of the Pacific may retard their great destiny, but cannot prevent it. It is inevitable."—*Japan Times and Mail, Tokyo.*

"HAWAII offers to the world something unique. The Islands are a vast human laboratory, and in the years just ahead the eyes of thoughtful men and women the world over will be focussed on what will be working out here. The new internationalism is upon us. Soon it will be impossible to divide the world into water-tight compartments, whose insulation is a selfish nationalism. To be water-tight in that sense is not to be war-tight, and the future will concern itself more and more with the fusion of races.

"The most interesting phenomenon in Hawaii, to my mind, is this racial fusion. The Islands, as part of the United States represent a crucible within a melting-pot. In the crucible you find in process of fusion, races generally regarded as antagonistic. Closer and more prolonged studies than are possible to a passing publicist are necessary to evaluate what is happening and to predict the ultimate results. Direct political consequences today may blind observers to the promises of tomorrow, but Hawaii should attract the greatest ethnologists in the world to watch and measure the progress that is being made in the greatest racial experiment the world has known. Truly East meets West in these Islands, warring philosophies have had to make a truce under the American flag, and have had leisure in that enforced peace to study each other and endeavor to find a common ground, a lowest common denominator. Hawaii will,

perhaps, one day furnish a tremendous object lesson to the world."—*Frank A. Russell, special Commissioner "Melbourne Herald."* From an article in the *Honolulu Advertiser*.

"CHINA is the oldest living country but today it is also one of the youngest republics. It occupies an important place in the world not only because of the extent of its territory and the density of its population, but also because of its tremendous undeveloped natural resources. Once her resources are developed and made available for the use of mankind, China will undoubtedly move forward to a place of power among the modern nations.

"No matter in what direction one may turn in China, he will see that Old China is passing and New China arriving. The young republic is now in transition from the agricultural to the industrial stage. Modern education is opening the eyes of the Chinese people to the advantage of new machinery and scientific research in the industrial development of the country. As a result of this, both men and women everywhere have awakened to a national consciousness and their attention is being directed to the development of the

unlimited wealth of the nation.

"Today changes are many and rapid in China. Keen observers of Chinese affairs are witnessing the rapid displacement of the old order of things by the new. For the first time in Chinese history laws are enacted that bestow upon women equal rights in matters of property and inheritance. Laws recognize no marriage contracts except those consummated by the young folk and permit women to sue for divorce. Chinese women have come out of their homes and are now active in practically every walk of public life.

"There are now more than two hundred Chinese women holding important offices in the service of the national government at Nanking. Women clerks, secretaries and typists are to be seen in Canton as well as in Peiping. It is a pertinent indication that our women folks are awake politically and otherwise. And for this, they should be congratulated and encouraged. For the first time in the history of China, men and women are working hand in hand, in the upbuilding of a new political life in China. The hand that rocks the cradle will help guide the destiny of the Chinese Republic."—*King-Chau Mui, Consul of China, Honolulu Advertiser.*

"If you desire to love God, love thy fellowmen. In them you can see the image and likeness of God. If you are eager to serve God, serve mankind. Renounce the self in the Self of God. When the aerial mariner steers his airship skyward, little by little the inharmony and incongruity of the world of matter are lost, and before his astonished vision he sees widespread the wonderful panorama of God's creation. Likewise when the student of the path of Reality has attained to the loftiest summit of divine love, he will not look upon the ugliness and misery of mankind; he will not observe any differences; he will not see any racial and patriotic differences; but he will look upon humanity with the glorified vision of a seer and a prophet. Let us all strive that we may attain to this highest pinnacle of ideal and spiritual life."

—'Abdu'l-Bahá.

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THE BAHÁ'Í MAGAZINE

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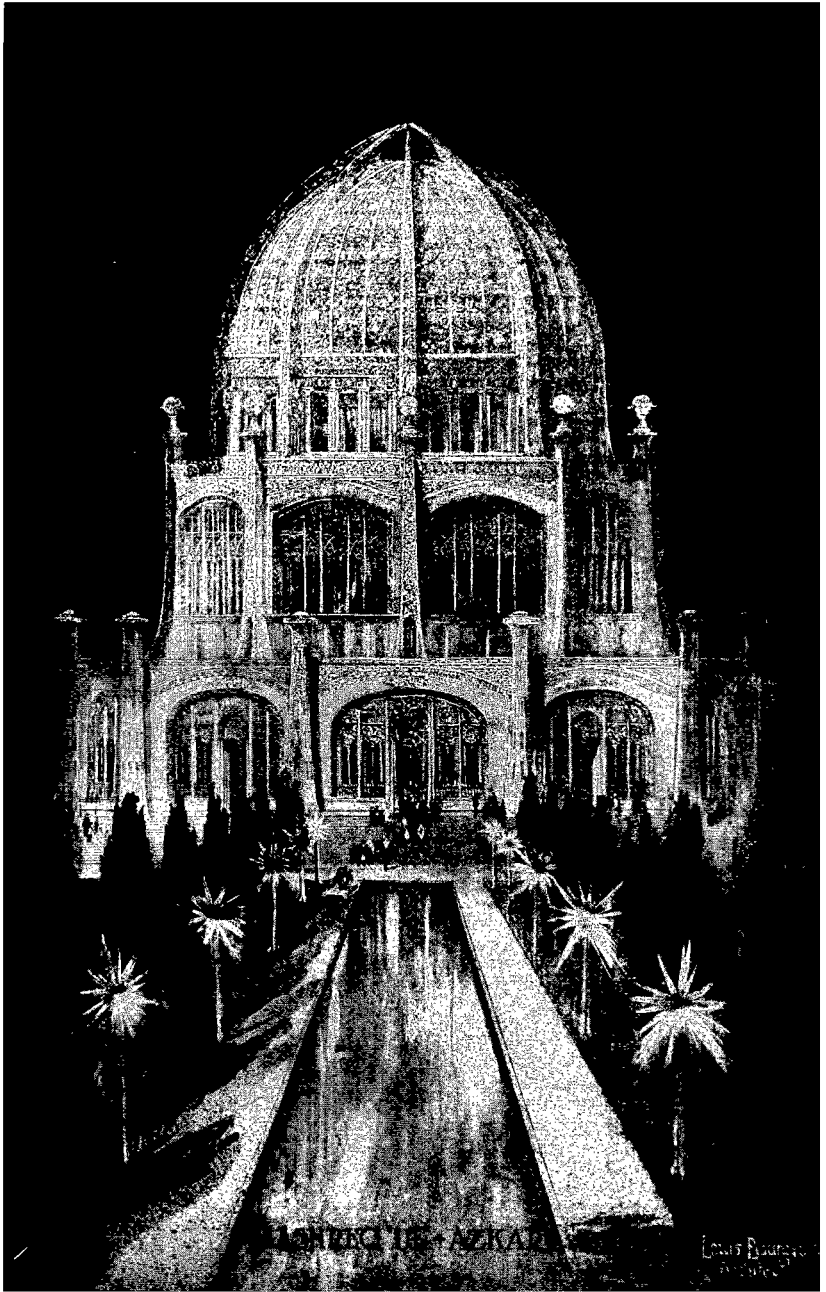
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The Bahá'í Temple being erected in Wilmette (suburb of Chicago), Illinois. Contributions are voluntarily sent to the Temple Fund by Bahá'ís in almost every country of the world (see page 320).

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No. 10

“It is towards this goal—the goal of a new World Order, Divine in origin, all-embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive.”

—*Shoghi Effendi.*

RELIGION, if it is to hold the allegiance of the people today, must not only show a deep concern for the economic problems which confront humanity, but must even be able to demonstrate a remedy and engage in the actual effort of directing the achievement of new and more ideal economic principles. Those who say that religion should not meddle in such affairs are mistaken.

It is not the function of religion merely to bind up the wounds of the fallen. True religion is a creative force, guiding humanity into new and better modes of living. It is only in its decadence that religion abrogates such responsibilities. Plainly, religion cannot compete with other directive forces in the life of today unless it makes use of its prerogative to aid in the construction of a better civilization.

Those who follow the progress of inventions in the field of automatic machinery prophesy that within three years there will be in this country, unless a new economic organization takes place, many more millions unemployed. What machinery is able to do today is little short of the miraculous. It has been estimated that four hundred men working with the most modern type of brick-making machin-

ery, could make all the bricks needed in this country. In ancient days of hand manufacture, it took five and one-half days to make one pair of shoes; today the shoe industry in this country alone, with its modern machinery equipment, has the capacity of making nine hundred millions shoes per year. A century ago in this country one man produced twenty-five tons of pig-iron a year; today our modern blast furnace technology has made it possible for one man to produce four thousand tons per annum. One modern steel-rolling mill operates without a single human being on the floor.

The technological development of the last twelve years has made almost as striking a revolution in industrial processes as the original industrial revolution of the 18th century which first substituted power machinery for hand labor. From the beginning of the industrial revolution up to the present, power machinery has multiplied the output of the first human machinery nine million times; *but by far the greater part of this increase of machinery power over hand power has come within the last thirty years.*

A similar change has been taking place on the farm. Machinery

and modern scientific organization have reduced greatly the number of men necessary to employ in agriculture while at the same time multiplying tremendously the amount of crops. A hundred years ago it took six million men to harvest the grain crop of America. Today the same amount of grain could be harvested—with the use of modern machinery—by six thousand men.

THE AMAZING thing about the present depression is the fact that it is based not upon scarcity of food and manufactured goods but upon an over-production in these fields. That is to say, the very wealth of food and goods which machinery has enabled man to produce has proved an economic curse under our present economic organization.

Yet if we analyze the situation we shall perceive that the chief cause of the economic plight of humanity today could be made the means of the greatest permanent prosperity and material happiness which the world has ever known. With such an abundance of food products and of goods it is clearly only a just distribution of the products of machine-labor which is needed in order to assure to every individual the utmost comfort and security.

Let us conceive an analogous imaginary situation: A hundred men are by some accident wrecked on an uninhabited island of equable climate and of considerable natural resources. Some important mechanical equipment and material are salvaged in Robinson Crusoe fashion. These men, organizing some sort of a government, start to

work to prepare shelters for themselves. At the same time they take steps to assure themselves a constant supply of food when the stores brought with them are exhausted. At first it takes all the labor of the group to get shelters built and to secure food, but a time comes when not all of the labor is needed for these purposes. Ingenious channels for the energy of the group are then found, for making life not only secure but pleasing. The power of the tides is harnessed and made to contribute to manufacture.

Can it be conceived that if the whole effort of the group is devoted to ameliorating life upon this desert island, the majority would become wretched and deprived? No! Clearly, the more human ingenuity and energy was applied to the life of this group, the more secure and comfortable and happy would be both their corporate and individual life. There is only one possibility of the contrary happening. If the organization of this group should result in an exploitive control by a few members, then and then only could it happen that labor plus machinery might fail to bring comfort and security to all. For greed can destroy all that human ingenuity builds up.

Applying this fable to the life of today, we may see that in reality the only thing that can disturb economic prosperity is greed. Greed can always create obstacles to human welfare. It can obstruct the ideal expression of economic forces. It is not the invention of machinery which is bringing trouble upon the human race, but the economic organization of humanity.

UNDER an ideal economic organization machinery can be nothing but a means to universal comfort, security and happiness. It will create new sources of pleasure and culture at the same time that it increases the amount of leisure for the individual.

One can conceive, as indeed many industrialists are already doing, that the day will come when every workman will own his own plot of land on which he will raise vegetables and flowers, devoting many of his leisure hours happily to the enhancement of his domestic life. With radio, with magazines and books, he will have almost limitless means for increasing his knowledge and improving his culture.

BUT WHAT part does religion have to play in this economic evolution of humanity? *Religion is, in fact, the only means by which the ideal world economic organization can be brought about.* Since self-seeking motives, greed and exploitation have been the cause of the present cataclysm, it is plain that no ideal economic system can be established except by the subordination of the self-seeking emotions to the altruistic emotion.

One of the chief functions of religion is to ennoble the spiritual nature of the individual man and make him potential material with which to build up ideal institutions. Religion has, however, another function equally as important—that of pointing out, thru implication or explication, the actual type of institution which should regulate the life of humanity. Unless such institutions should appear with the backing of Divine Author-

ity, how could they be accepted and established universally, as is necessary today?

IN THE NEW WORLD ORDER of Bahá'u'lláh we have the perfect pattern of the new economic organization of humanity, both national and international. We have here an industrial system which by justly sharing the profits of industry between capital and labor abolishes dangerous conflict and also guarantees to the workman a buying power which enables him to consume the goods created, thus assuring normal constant circulation in the economic body of the nation. Internationally, the World Order of Bahá'u'lláh, by abolishing racial prejudice, warfare and tariff barriers—produces a free and healthy flow of raw material and goods between the countries of the world. These and other principles of the New World Order of Bahá'u'lláh, when put into effect, will not only heal the present ills of humanity but will be preventive of any such debacles in the future.

Can the year 1933, then, be considered too early to attempt wholeheartedly the spiritual awakening of humanity? Drab and dreary as is the outlook, materialistic and self-seeking as are the vast majority of people under every flag, can it be said that there is any better time than the immediate present for launching a reform?

May this year see the turning of the tide, not only toward prosperity but also toward the growth of a vast spiritual consciousness in humanity, a willingness to follow implicitly and unselfishly the guidance of God!

THE BAHÁ'Í VIEW OF AUTHORITY AND ORGANIZATION

HUSSEIN RABBANI

The author, a graduate student in one of the large universities in the East, has an exceedingly illumined concept of what the Bahá'í Teachings are and how they work out in actual practice toward establishing a better social order. Readers of the magazine will remember his two important articles under the title, "The Social Emphasis in the Bahá'í Movement," published in the October and November 1932 issues of this magazine. Those who have not read them would do well to do so as they form somewhat of an introductory background to the following contribution which defines the attitude of Bahá'ís toward organization and administration. The second and concluding part of this article will be published in the February number.

TO a student familiar with the social teachings of Bahá'u'lláh and 'Abdu'l-Bahá it will be but evident that the problem of authority stands at the very foundations of the Bahá'í social program. Both of these teachers have, as a matter of fact, laid emphasis on the necessity of a coordinating power or agency capable of directing men's efforts in the right path. They have found the world in a state of chaos and it was their primary aim, therefore, to set up a society in which people could lead a life of peace and prosperity.¹ The environment in which they were destined to live was one of moral and political corruption. The rulers and sovereigns under whose rule they carried out their mission were most tyrannical and unjust. Whether in Persia or in Turkey their experiences with the public officials were of the greatest bitterness. Instead of order and tranquility they witnessed social and political confusion. Instead of just and able rulers they saw tyrants and despots. They themselves were twice persecuted; once at the orders of the Shah of Persia and another

time at the instigation of the Sultan of Turkey. Indeed, their very existence was under continual threat and they rarely found a moment of happy tranquility in which they could freely engage in their work.

The following passage, in which Bahá'u'lláh relates some of the incidents connected with the early days of His mission, deserves quoting: "We had nothing to do with this odious deed,"² He says, "and our innocence was indisputably proved before the tribunals. Nevertheless, they arrested us and brought us to the prison in Tihrán, from Niyavaran, which was then the seat of the Royal Residence; on foot, in chains, and with bare head and feet, for a brutal fellow who was accompanying us on horseback snatched the hat from my head, and many executioners and guards hurried us along with the great speed and put us for four months in a place the like of which has not been seen. In reality a dark and narrow cell was far better than the place where this wronged one and his companions were confined. When we entered the prison,

¹ Cf. Baha'u'llah's "Epistle to the Son of the Wolf"—pp. 44-48.

² Baha'u'llah refers to the attempt at the assassination of the Shah by a certain irresponsible and insane Babi.

on arrival, they conducted us along a dismal corridor, and thence we descended three steep stairs to the dungeon appointed for us. The place was pitch dark, and its inmates numbered nearly a hundred and fifty—thieves, assassins and highway robbers. Holding such a crowd as this, it yet had no outlet but the passage through which we entered. The pen fails to describe this place and its putrid stench. Most of the company had neither clothes to wear nor mat to lie on. God knows what we endured in that gloomy and loathsome place!"

And yet, in spite of all these tribulations Bahá'u'lláh never attempted to undermine the social and political institutions under which He lived. He did not reject authority as such, nor did He encourage His followers to revolt against their government. He joyfully accepted what had befallen Him and instead of preaching revolution and sowing the seeds of insurrection and discord He bade His companions to act with justice towards the authorities, to be truthful to them and to serve them to the best of their abilities. His message was one of peace and brotherhood and it is as such that He addresses the rulers of the earth in His Tablets. His was an attitude of respect, though not one of uncritical and blind obedience to authority. It is true that He emphasized the necessity of obedience and respect towards the repositories of power and yet at the same time He warned them to act with justice towards the people, to consider themselves as simple trustees rather than as irresponsible governors and statesmen.²

That, in the Bahá'i view obedience to authority is essential for the protection and the safety of mankind, is abundantly proved first by the attitude of submissiveness and respect expressed by the authors of the Bahá'i Faith themselves towards all possessors of authority, whether political or otherwise, and secondly by the specific provisions of their writings.

Indeed, a careful perusal of Bahá'u'lláh's and 'Abdu'l-Bahá's writings clearly indicates how respectful they were towards the possessors of power and command. Never did they mention their names with the slightest degree of irreverence, though they atrociously suffered at their hands.

Not only so, Bahá'u'lláh as well as 'Abdu'l-Bahá specifically enjoin their followers to act towards their governments with truthfulness and sincerity. "In every country or government where any of this community reside, they must behave toward that government with faithfulness, trustfulness and truthfulness."³ And speaking on reverence, Bahá'u'lláh says: "O people of God! I exhort you to reverence. Reverence is, in the primary station, the lord of all virtues. . . . He who is endowed with reverence is endowed with a great station."⁴ Furthermore, in His Will and Testament He reveals the following: "It is incumbent upon all to aid those souls who are the day-spring of authority and the dawning-points of command, and who are adorned with the ornaments of equity and justice."⁵ And 'Abdu'l-Bahá Himself confirming Bahá'u'lláh's own words declares

² Bahá'u'lláh—Quoted in J. E. Esslemont's "Bahá'u'lláh and the New Era", p. 33. ³ Cf. "Bahá'i Scriptures"—p. 112. ⁴ "Bahá'i Scriptures"—p. 141. ⁵ Ibid—p. 138. ⁶ Ibid—p. 260.

in His Will that, "We must obey and be the well-wishers of the governments of the land, regard disloyalty unto a just king as disloyalty to God Himself, and wishing evil to the government a transgression of the cause of God."

ALL THESE statements show that the Bahá'ís are under strict obligation to respect and obey their governments and thus be loyal and faithful citizens. They should act so for two fundamental reasons; first, because of the necessity of authority as the prime requisite of any social organization, and secondly, because of the divine origin of authority itself.

To begin with, it is obvious that under present-day circumstances no social plan can be effectively carried out unless it definitely provides for a certain authoritative body or agency which will have the full competence of adjusting and coordinating the diversified and complex interests of men in their social and corporate life. For, however dispassionate and truthful men may appear yet, it is indubitable that in many of their actions they seem to manifest some selfishness which, unless curbed and wisely regulated, will lead to conflict and war.

Human beings are not pure angels as the anarchists seem to imply. Their motives are not always pure and untarnished. They are not moved to action solely by the desire for service. Back of every human action there is some element of egotism and self assertion. We are all to some extent selfish creatures, seeking our own individual interests often without

due consideration to the welfare and interests of our neighbours. And yet, at the same time, these selfish creatures are capable of such a devotion and love that no force, however insidious and persistent, will ever succeed in checking their course of action.

History abundantly proves that under certain circumstances human beings have acted in such a glorious way that they have sacrificed all their interests for the sake of the collective welfare and success. Patriotism has been and still is the mainspring of many noble emotions. To defend their fatherland against the unjust encroachments of foreign invaders many lives have been willingly sacrificed and many sufferings have been shared in common. Perhaps no cause has aroused more zeal and enthusiasm than religious faith. Religion, whether we approve of it or not, has been the strongest bond of unity among all peoples and nations, irrespective of their race and language. It has knit them together so closely that no power has proved of any avail to disunite and separate them. Religion has inspired many noble souls to disregard their own welfare for their neighbor's sake. It has acted as a strong bulwark against all disrupting forces from within and from without. It has made collective and group life possible by inducing the individuals to joyfully obey the laws of God and those promulgated by His prophets. In such wise the burden of authority has been lightened and instead of being a scourge has come to be looked upon as a heavenly bestowal. "Ye shall know

¹ Shoghi Effendi—"Bahá'í Administration"—p. 4.

the Truth, and the Truth shall make you free.”

HUMAN NATURE, therefore, is a complex bundle of feelings, emotions and thoughts, which should be looked upon from different angles and different viewpoints. It is not a uniform system but a mixture of elements as diverse and as intricate as those which enter into the composition of our physical body. The individualists and the collectivists have both of them given us a one-sided account of the nature of man. “Men seem,” remarks a well known writer, “to be more separate and individual in some at least of their actions than the organic theory of society allows, and more social than the individualists allow.” We can not fully agree with Thomas Hobbes when he says that the life of man in the pre-social state was “Solitary, poor, nasty, brutish and short” and that his sole incentive to organize a society was to preserve and further his individual selfish interests. For such a conception seems to indicate that society is not natural but accidental, that group life is a deliberate creation of the rational man and not the necessary outcome of man’s social nature. Nor can we accept the other extremist view held by

Hegel and Idealists, who regard the state as “a self-conscious ethical substance and a self-knowing and self-actualizing individual”, for whose sake the individual should annihilate himself and to whose biddings he should readily submit.

Both, the individualistic and the idealistic interpretations of human nature are too narrow and hence inaccurate. We are moved by a twofold motive: a selfish motive and what we may call a “social service” motive. Egotism and self-sacrifice are both of them essentially human and are deeply rooted in our inner being. The social theorist, therefore, should always take these two elements into consideration, lest he may elaborate a social plan entirely out of harmony with the actual conditions of life. The philosophy of anarchism which is based on too genteel a conception of human nature cannot be a workable theory of social organization. Nor can the extreme socialistic view which disregards the individual and sacrifices him for the sake of the group be an adequate philosophy of corporate life. The truth, as usual, is half-way between the two and it is that which the Bahá’ís strive to materialize both through their individual and their collective efforts.

“Surely the world, contracted and transformed into a single highly complex organism by the marvelous progress achieved in the realm of physical science, by the world-wide expansion of commerce and industry, and struggling, under the pressure of world economic forces, amidst the pitfalls of a materialistic civilization, stands in dire need of a restatement of the Truth underlying all the Revelation of the past in a language suited to its essential requirements.”

*Shoghi Effendi.
The Goal of a New World Order.*

COUNT LEO TOLSTOY AND THE BAHA'I MOVEMENT

MARTHA L. ROOT

WHEN I was in Prague, Czechoslovakia, in 1927, I met the secretary of Count Leo Tolstoy, Mr. Valentin Bulgakov; we had a long talk about Count Tolstoy and his contact with the Bahá'í Movement. Later, in December 1930, I met Miss Alexandra Tolstoy, the youngest daughter of this great Russian writer and humanitarian. She said to me then, "What Mr. Bulgakov has told you about my father's interest in the Bahá'í Movement is true. He was with him during the last four years of my father's life; he was his secretary and arranged his library." Then, too, I corresponded with Mrs. Isabel Grinevsky of Leningrad in 1927 and she wrote me about Count Tolstoy.

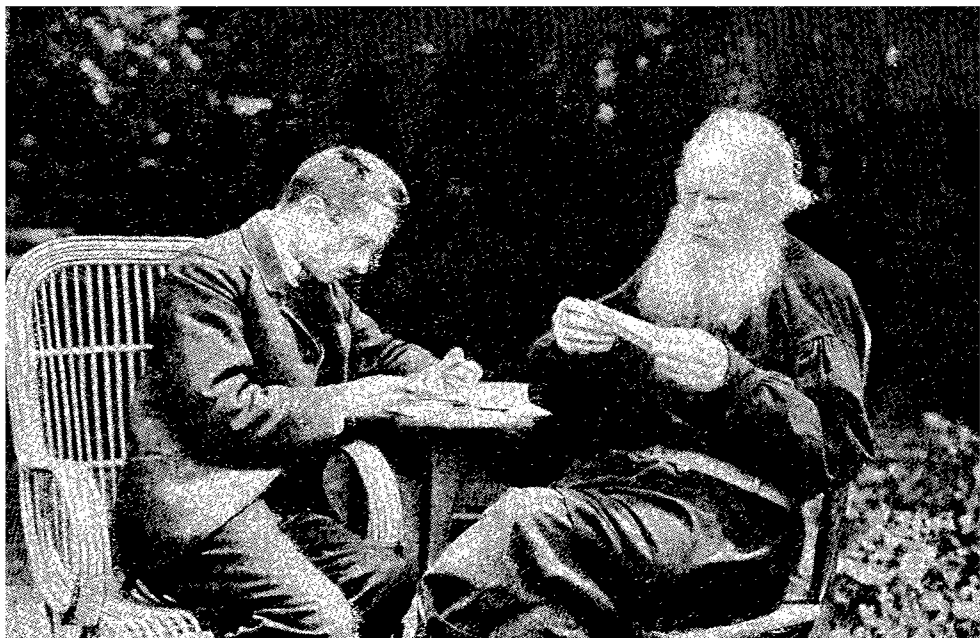
It is through these kind friends that I have the facts for this article. An added interest was given to the subject for me when only a few days ago, May 31, 1932, I interviewed the president of a Roman Catholic university in Poland who had met 'Abdu'l-Bahá in 1914, in Haifa, Palestine. 'Abdu'l-Bahá said to him that there was no greater writer in Europe than Count Leo Tolstoy. "What a pity that Tolstoy, who so admired the Teachings of 'Abdu'l-Bahá, never had the privilege of meeting Him.

"Count Tolstoy knew the Bahá'í Teachings through literature. I think he did not know any Bahá'ís personally," said Mr. Bulgakov in his talk with me. "He first heard

of the Bahá'í Movement in May, 1903, when Mrs. Isabel Grinevsky brought out in Leningrad (the former capital of Russia that then was called St. Petersburg) a great drama called *Báb*; it was in verse and gave the illumined history of the Forerunner of the Bahá'í Movement, a young man called Báb and His disciples called *Letters of the Living*; the scenes were laid in Persia. This drama was played in one of the principle theatres of St. Petersburg, in January, 1904, and given a remarkable reception. Some of the critics went far in its praise. For example, the poet Fiedler (who afterward translated the drama into German) said: 'We receive from the five acts of the poetical drama *Báb* more information about the Bahá'í Movement than from the deep, scientific researches of Professor Edward G. Browne, Gobineau and Russian scientists and historians. As the *Herold* has already published two full feuilletons about the poem, we shall speak only of the performance of the play. Rarely has the renown of any play preceded the performance as has this of Mrs. Grinevsky.' "

The *Herold* of January, 1904, printed the following:

"The drama appeared in May of last year, 1903, the most inconvenient time for the coming out of a book, but nevertheless pens of critics began to move in the journals and magazines in praise of the author's work. Moreover, enlight-



Count Leo Tolstoy and his secretary, Mr. Valentin Bulgakov, taken in 1910.

ened Persian society sent an inspired letter of thanks; and above all, Isabel Grinevsky had the high spiritual satisfaction that among those who praised her drama was the lion of contemporary Russian literature, Leo Tolstoy."

Mr. Wesselitzky, a Russian journalist and president of the Foreign Press Association in London, gave an address about this drama *Báb* in London, in English and the lecture was published in pamphlet form in French and English. I quote one paragraph from this speech: "Amidst the sorrows of disastrous war and those dreadful inner troubles, that book, *Báb*, was my only happy impression and it has remained since a permanent source of joy and comfort as a manifest proof of the vitality of Russia and its creative genius."*

"Count Tolstoy read this drama *Báb* with great interest," Mr. Bulgakov told me, "and sent a letter to Mrs. Grinevsky praising her work and telling her he was in sympathy with these teachings of the Bahá'í Movement." His letter to her was published in the press of Russia. Mrs. Grinevsky also wrote me about this letter from Count Tolstoy which she has preserved.

Next Count Tolstoy read a booklet by Mr. Arakewian that described further the history of the early followers of the Báb and gave a short account of the teachings. He studied it with eager interest, his secretary told me, and sent a copy of it to one of his friends, Mr. Boulanger, who was writing a book about all religions. Count Tolstoy urged Mr. Boulanger to include a chapter on Bahá'ism in this new

*Taken from a pamphlet, the speech delivered by Mr. Wesselitzky, President of the Foreign Press Association of London, published in French and English. London, 1907, at the press of "Chronide", 29 Besborough Street, London, S. W.

book. Unfortunately the book was not published before Count Tolstoy passed on, then came the world war and it was never printed. "Count Tolstoy's heart and soul were in all universal movements like the Bahá'í Movement that aim at the unity of all mankind," said Mr. Bulgakov.

He also told me that Count Tolstoy read with deep appreciation the book, "The Voices of the Peoples" by Ivan Nagivin, in which the author writes much about different religions, the old Christian sects in Russia, the Indian Religions, and about Bahá'ism. Tolstoy liked this work because it opposed militarism and all fighting and stood for universal peace. He gave copies of this book to several of his friends sending them from his home in Yasnaya Polyana.

When I asked Mr. Bulgakov if Count Tolstoy had Bahá'í books in his library, he replied: "Certainly, he had Bahá'í books in several languages. After he had read the drama *Báb* and knew of the Bahá'í Movement, he sent and bought what books he could get. I remember a picture in one of the English books—a picture of a young man who looked like Christ, and was the Founder of this movement."

The secretary said that Count Tolstoy had studied the Bibles of all religions profoundly.

As one of the principles of Bahá'u'lláh is a universal auxiliary language, I asked the secretary what Count Tolstoy thought about such a language to help promote world peace, and quickly he replied: "He thought it was very important, and when he heard for the first time about Esperanto he was so delighted that he took an Esperanto grammar, studied it two hours and wrote a letter in Esperanto! He was then about seventy years old. He knew many languages, Russian, English, French, German, Italian, Hebrew, Greek, Latin."

Count Tolstoy, I feel, was a Bahá'í in spirit, for the word signifies in the Persian language "Light-bearer", even though he heard of the Teachings late in life. He was born September 10, 1828, and so was nearly seventy-five when he first learned through the drama *Báb* of this universal religion for peace which had its rise in Persia about the middle of the nineteenth century. He passed on November 10, 1910, but in one of his last writings, I hear, he penned these words which will be read not only by this generation but by millions yet unborn: "We spend our lives trying to unlock the mystery of the universe, but there was a Turkish Prisoner, Bahá'u'lláh, in 'Akká, Palestine, who had the key!"

"Mankind needs a universal motive power to quicken it. The inspired Messenger Who is directly assisted by the power of God brings about universal results. Bahá'u'lláh rose as a Light in Persia, and now that Light is going out to the whole world."

—'Abdu'l-Bahá.

SICK AT HEART



THE world is sick. Everybody talks about it. Everybody also talks about the achievements of Science, and about knowledge of which there is no dearth, and yet the world is sick. Of food there is plenty and yet hungry people walk the streets. Factories turn out clothes and shoes and boots, and yet men and women and children are in rags. This sickness is traced to the great War, and while in one part of the world disarmament is talked about, in another arms are being sharpened for ready use

“The intellect of humanity is not sick; however great the quantity of false knowledge, there is sufficient appreciation of what is true: who does not know that sacrifice, cooperation, brotherliness, are the remedies? Why are they not applied? There is a gulf between apperception of a fact and its effective use. The will to do must be developed. Our humanity suffers from a weak will, and is not able to do that which it perceives as right. It is sick at heart

“What are the real causes which produce a poverty-stricken society? Lack of moral perception and of moral stamina Neither political legislation nor social-service will avail These cannot inspire humanity to awaken t
verities and realities”—Excerpts from Editorial in *The
Aryan Path*.

SONG OF THE NEW YOUTH

SILVIA MARGOLIS

We are the Youth of another World,
 We are the Pulse of another Earth!
 We are the Breath of another Cycle,
 We are the Fruit of another Birth!
 We will not wander erringly
 Where you, our Sires, have lately trod;
 We will not make a mockery
 Of the Commandments of our God!

Your harbors of security,
 Your citadels of brain and brawn
 All, all have reached their setting-point
 And will not have another dawn—
 They waste away and are consumed!
 But from the Emerald Hill come We,
 The Youth, the Youth of another World,
 All fragrant with fidelity!

We are the Youth of another World,
 We are the Drops of another Sea!
 We are the Breath of a Golden Era,
 We are the Leaves of a Living Tree!
 We will not stretch an arm to strike,
 We will not lift a sword to slay,
 We will not crush, we will not plunder—
 We are the Youth of another Day!

We are the Youth of another Age,
 Of another Grace are we the Fruit!

We will not deal in transient passions,
We will not waste in vain dispute!
We are the Youth of another Day,
We are the Youth of another Grace,
And we will band the East and West,
And we will heal the human Race!

We will not sit in judgment seats,
We will not learn—greed or lust,
We'll make the earth one commonwealth
We will not cavil with our Trust!
For we have come from the Emerald Hill
Bearing composure for the Earth!
We are the Youth of another World,
We are the Sons of another Birth!

We will not follow in your steps,
We will not tarry in your way,
We will not war, we will not smite,
We are the Youth of another Day!
We will not doubt, we will not wave
The false bright banners of your might!
We'll band our forces fast together—
We will not cavil with the Light!

We are the Youth of another World,
We are the Pulse of another Earth!
We are the Breath of another Cycle,
We are the Fruit of another Birth!
We will not wander erringly
Where you, our Sires, have lately trod!
We will not make a mockery
Of the Commandments of our God!

LETTERS HOME

KEITH RANSOM-KEHLER

In her world travels in behalf of the Bahá'í Movement the author takes time to write to friends impressions derived from her varied experiences. These "Letters Home" we are glad to be able to present to the readers of The Bahá'í Magazine. The first "letter", which appeared in the January 1932 number, described the author's visit to Nikko and other places in Japan. In the April number she gave some of her impressions of China; and last month an interesting description of her contacts with the Maoris of New Zealand. Herein she has recorded a few of her observations while traveling through India.

DO you recall, in our brave young days, how we longed to go to India to imbibe her hoary wisdom and become impregnated with her spiritual life? To visit India means to readjust every preconception. It is as remarkable as our imaginings but quite different. Japan is inscrutable, China mysterious, India baffling—to the western mind quite incomprehensible.

From her population of three hundred and thirty millions, there are forty millions accredited beggars who for religious reasons are supported by the working population. This army of parasites would abstract, as a minimum, four annas a day from the public wealth. Although, as you undoubtedly remember, my mathematics has never been spectacular, I have a vague idea that this would amount to several million dollars a year, paid as a religious duty to non-producers.

The population is notoriously undernourished, especially requiring oils. I suppose about five per cent of the people use them; but at the great shrines, like Muttra Patna, crowds stand in line waiting to pour monds (eighty pounds) of precious oil or butter onto the altar fires, in payment of some pledge to the gods, or as an inducement for future favors.

In Hyderabad, Deccan, one of the

most enlightened and advanced states in India, as elsewhere, the lepers wander freely through the bazaars. When I remonstrated with one of the officials about it he said blandly: "Just how could we confine them in a lazaretto? The different castes could not occupy the same quarters, they could not eat the same food, they would require different classes of attendants; institutions of this sort would not only tax the state to the utmost because of the endless duplication required, but would create a storm of protest on account of the molestation of established religious customs."

When a holy beggar sits with a mond of rice in front of him collected in a village where the children are only half-fed, and you say to the headman, "Why do you give far more to this man than he can possibly consume when your children are hungry?" He merely answers, "It was the custom of our fathers," and this explanation fully satisfied him.

If a cow occupy the narrow lane through which your automobile must pass and you molest her in order to proceed, the villagers come to protest, saying that the cow has her own divine inspiration as to when she wishes to rise or to lie down, and must not be disturbed.

You are to wait, if necessary, two or three hours until the cow moves, but in the intense heat and the famines when men and beasts are exhausted and famishing, if the crows begin to pick at the open sores on the cow's back, not one of the villagers will disturb himself to drive away the offenders.

That is why I say that India is baffling. My mind is too feeble to reconcile these drastic contradictions.

BUT OUT of my first revulsion and amazement at these childish incongruities, came the delighted recognition of that inner spell and fascination which India casts upon the soul. I had the great advantage of traveling with Pritam Singh, late Professor of Economics at Allahabad University, Secretary of the National Spiritual Assembly of the Bahá'is of India and Burma, and Editor of the "Bahá'í Weekly." Through his unflinching kindness and efficiency I saw the spirit and culture of India in ways entirely closed to the tourist.

My first glimpse of ancient India was at Benares, and it was here too that I first looked upon Holy Mother Ganges. No wonder the Hindus worship this river; winding for eighteen hundred miles across the great central plateau of India it makes fertile a million fields and lends to the earth her glad increase.

Benares is like a fabled city; you can scarcely convince yourself that it is not the reflex of some half-forgotten dream. It is one of the sacred places of the Hindus, for it was here that the sublime Buddha first revealed His mission—the Buddha Whom the Hindus, with

consummate subtlety and acumen, elevated to one of the incarnations of Vishnu, when driving His followers forever from their soil.

To bathe in the Ganges is to receive the protecting embrace of Vishnu Himself, for does not this sanctified flood spring from his very head manifesting in the form of a cow?

At sunrise the banks are astir with life. As we leave the hotel a band of pilgrims travel-stained and eager, who have evidently walked many miles during the night, are passing on their way to the consummation of their deepest yearning—to commingle with God in the holy waves of the Ganges.

Sealed in comfortable hour-glass chairs on the deck of an enormous rowboat, the glittering phantasmagoria unfolds before us as we float along. It is as if some stupendous being sprinkling largesse from a gigantic cornucopia had scattered, with lavish hand, temples, palaces, balustrades and galleries, appropriately to crown these holy precincts.

The temples, serrated pyramids of red sand-stone, crowd against each other from bank to brink, and magnificent palaces reared high of solid masonry dignify the scene. In the distance the slender twin minarets of a mosque remind us that an alien culture has been grafted upon the ancient stem of India; but Islam is here only a formal intruder. (In Agra I shall see the evidences of the Moslem occupation). Flung from the lofty parapets of the palaces are brilliant *saris*, crimson, saffron, purple, magenta drying in the early sun, and fluttering with every vagrant breeze.

From place to place long flights of broad stairs lead into the river; these are now thronged with worshippers clad in a glorious riot of color, vivid and beautiful. The women do not remove their saris (the six or nine yards of material in which they so gracefully drape themselves) when they enter the river, but the men strip except for the loin cloth, and usually a garland of daffodils or marigolds around the neck.

Of course I realized that nowhere else on earth could this sight be duplicated and I wanted a thousand eyes to impress every detail upon my memory.

Small wooden piers are built out over the river to accommodate the more bathers, and giant umbrellas, twelve feet in diameter, protect them from the sun, already hot at its rising. Naked priests sometimes sit under them, votive offerings of food and money piled before them, with earnest disciples learning from them the discipline of deliverance. The pilgrims, lifting a joyous song, march, a white-clad band, along the irregular path that crowns the bank. Everywhere is color, motion, sound. I have never heard anything, outside a boiler factory, comparable to the infernal din of the Temple bells. The gods must have much stouter nerves than mine if they withstand these strident petitions.

Near the widest flight of steps is the burning *ghat* where the dead bodies are cremated. On the morning of my arrival a little group of men ran past the car with a body suspended on a narrow crude litter. "Why, what is that?" I exclaimed. "A corpse", replied Professor

Singh casually. "They are taking it to the ghat." Here we find none of the western sentimentality about death. To the Hindu it is a brief and deserved respite between the struggles, trials and sorrows of a multiplicity of earthly existences. Our tender regard for that last souvenir of the soul, the lifeless body, seems to have little place in Hindu psychology.

At this *ghat* there are three pyres. The mourners, very few in number, sit on a little mound above, while an attendant with a long stick (the fires are intensely hot) pokes the corpse from time to time to make it burn the better. Wood is scarce and expensive. In theory the corpse is burned to ashes and these scattered in the river: in reality if there is not enough wood in the pyre completely to consume the body, its charred remains are thrown in as they are. Immediately next the *ghat* the city drain empties; a great flow of filthy water may be seen constantly pouring into the stream and immediately next the *ghat* and the drain is the broadest flight of stairs, the largest amount of piers and the greatest number of bathers.

That millions of people can survive these unhygienic and unsanitary conditions is due to the powerful actinic ray of the Indian sun, to which germs and contagions are a very trifling matter.

The water is by this time swarming with men and women offering their morning prayers; the temples are packed, the piers crowded. Lifting up the water in hollowed hands the worshippers pour libations to the sun. And now departing they fling their gay garlands

upon the surface of the waters, a reminder of their prayers and their pledges.

HERE LIES a man powerless and lethargic. "What ails him?" I ask. "He is a twenty-pounder", I am told. "He looks more like twenty stone", I answer. "What do you mean?" "He is a *sadhu* (a religious beggar) who can eat twenty pounds of food at a time." It seems that an affair of great credit is to feed these abnormal men. Ramakrishna at last has a son. He vows a pilgrimage for himself and his wife to Benares, and there, as token of his gratitude, he will feed two fifteen and one twenty pounders. The *sadhus* gorge with choice food until they are absolutely distended with this unnecessary nourishment and then lie helpless for two or three days digesting it. They would not dare take a drink of water lest the food ferment and kill them. This, with millions half-starved in India.

Returning to the city a priest accosts us and bids us visit the gold-domed temple. We are not permitted to enter, as we are heathen, but view from a balcony the surging crowd that *worships*. The dome, a gift from some ancient rajah, is covered with lakhs of pure gold. Carved elephants and bulls, the various incarnations of Krishna, are hung with garlands.

INDIAN LIFE is full of poetry. The most lovely of their customs is the use of flowers. There are bouquets and garlands for every occasion and the women wear the most charming decorations of blossoms. Mr. Telang, a learned and delight-

ful Hindu, General Secretary of the Theosophical Society, who entertained me the day I spoke at the Theosophical University, told a sweet little story. Some masons who were building a house, for a Moslem, by-the-bye, found a little bunch of wilted flowers by the roadside, abstracted a few of the bricks and placing the drooping bouquet in a small earthen pot of water, built a tiny shrine around it, lighted a candle and started still another place of worship.

On my way out to fill engagements at the Benares Hindu University, I noticed a candle burning in the root of a mighty tree, placed there by some humble devotee who found God everywhere.

Fortunately it was the month of marriages so that I saw a series of these gayest of all festivals. Radiancious processions follow the gorgeously apparelled bride in her litter, with a profusion of extravagant color, flowers and ornaments. The groom, on a richly caparisoned horse rides behind, no less magnificently clad than his lady. There are cymbals, music, song, shouts and laughter. Our western life seems inexcusably drab, inert and self-conscious in comparison to these spontaneous ceremonies.

Several times on returning to the hotel we had to push aside a sacred cow or heifer before we could mount the stairs: one night an enormous creature blocked the entrance. "Ah, here is the main bull," exclaimed Professor Singh quaintly.

In Benares is situated the most important Hindu University in India. Although it was closed I was given the opportunity of pre-

senting the Bahá'í message to the faculty, who accorded me very flattering attention. The tendency of the Hindu is not to oppose or persecute but to exclude.

In India I had much the feeling I had in China—that of a crystallization so powerful that nothing except the destruction of the mould could dissolve. “What but the power of Bahá'u'lláh”, I said to my dear companion, “can blot from men's recollection their outworn superstitions, their paralyzing dogmas and emancipate them for the sublime adventure of making of 'this world another world that will be filled with the holy ecstasy of the Grace of God?' ”

If ever I find time again I want to tell you about my visit to Agra, Aligarh, Amritsar and Hyderabad. I longed for you a thousand times in Burma and Java. No description can convey the reality of “magic casements opening on the

foam in faery lands.” Here are a thousand ancient things to remind us of Beauty but to the Beauty of Holiness, which the Message of Bahá'u'lláh conveys, we turn blind eyes and deaf ears.

Oh, I nearly forgot to tell of my experience with a Brahmin advocate. As you know it is contrary to their most cherished custom to eat with any other than a Brahmin: indeed they lose their caste by so doing. Quite unwittingly I offered him a cup of tea. “You must excuse me; I am orthodox”, he said. “But you Hindus teach that every human being is the immediate Presence of God: that God literally dwells in every created soul. What is there about God so unclean or so offensive that you would not want to drink a cup of tea with him?” He looked enormously embarrassed and nonplussed, but still refused the tea. You see why I call India baffling.

CONTRIBUTIONS OF THE COLLEGES AND UNIVERSITIES OF CHINA TO AMICABLE INTERNATIONAL RELATIONS

IN EUROPE and America several universities have established a department of Chinese studies or have offered courses in Chinese history and culture. These courses certainly are of help to students to get a better understanding of the culture of old China and an appreciation of some of the biggest issues of China's present-day problems.

It interests and inspires me very much to visit some of the universities in America where a depart-

ment of Chinese studies has been established. If I am not mistaken, Columbia was the first American university to start such a department. The founding of the department was made possible through the generous gift of General Horace W. Carpentier. General Carpentier had a Chinese servant named Dean Lung who had served him faithfully a number of years. It is said that in his humble service Dean Lung had exhibited such characteristics and self-evident virtues that

on his death the General decided that an effort should be made to study the civilization out of which such virtues grew. He made his donation to Columbia—a total of \$226,200. General Carpentier also donated to the University of California a sum from the income of which important collections of books both in Chinese and in Japanese were purchased.

In 1928 the Harvard-Yenching Institute in Cambridge, Mass., was established. This most generous gift of Mr. Charles M. Hall of Niagara Falls has enabled the Trustees of Harvard University to organize that department which in the future will be one of the most important media for international intellectual intercourse and for promotion of amicable international relations between America and the Orient. In McGill University, Montreal, there is a department of Chinese studies, of which Dr. Kiang Kang-hu, former professor at the National Imperial University, Peking, and at the National University at Nanking, is the head. In McGill University there is also the Gest Chinese Research Library, which contains, in addition to works in English and European languages, a Chinese collection of several thousand volumes. In the Congressional Library at Washington are found no less than 125,000 volumes of important Chinese works. In the libraries of Columbia, Yale, the University of California and our University of Hawaii are found many notable collections of Chinese and Japanese works. In these works are recorded the intellectual achievements of the great thinkers of the Orient, particularly of the past. At present these works are

only useful to a handful of investigators but in future they should become one of the most important intermediaries of international intellectual understanding.

To ACQUAINT the students in China with the better aspects of modern Western civilization and with some of the great personalities who are guiding modern thought, prominent college professors from America and Europe have been invited to give lectures in the universities and other educational institutions. In return some of the educational leaders of China have gone abroad to give talks on present-day China and her problems, so as to cultivate an adequate understanding between the Chinese and their friends.

Quite a number of Western professors have been connected with the colleges and universities of China for more than 20 years and they are still there. Their very presence in those educational institutions which they have been serving so unselfishly and loyally shows the existence of harmonious and amicable relationship between them and their Chinese associates. International gatherings of social and academic nature on the college campus are commonplace events in the Chinese educational world today

It is my sincere hope that the political and economic aspects of international relations will soon be improved so that China's relationship with all nations will not merely be amicable but truly friendly. And to this end Chinese educators must dedicate their task.—*Excerpts from an address by Dr. Shaw Chang Lee. Mid-Pacific Magazine.*

THE NATURE OF THE DIVINE MANIFESTATIONS

4. GOD'S RELATION TO MAN IN PROPHETIC RELIGION

GLENN A. SHOOK

Professor of Physics, Wheaton College

In the first chapter in this series, published in the October number, the author stressed the slow evolutionary process of the concept of God from the earliest times. The second chapter, in the November number, treated of the nature of the Divine Manifestations. The third chapter, published in December, emphasized the importance of the Prophet as the way to God and the Medium through Whom the Light flows to the world. The fourth chapter, published herein, concludes the series.

FOR the first time in recorded history we have authentic information on the nature of a Divine Manifestation or Prophet. That is, the Prophet for this day has given us some light about His own station.

Humanity has always struggled with two ideas about God. He is the One, the Absolute, and the Infinite and again He is a moral and personal God. The first concept finds expression in medieval mysticism which is cold and non-personal compared with prophetic religion which is always warm, dynamic and progressive. To the mystic, God is not a revelation in history; God reveals himself to every man in mystical inspirations and visions. Of course mysticism does not always appear in its pure form. The Christian God-mysticism and the Sufist-mysticism of Islam have always shown fervour and personal warmth.

In general, mysticism has been independent of ecclesiastical authority and consequently it has been able to emerge from religious dogma and materialism in the past and we see popular forms of it even today.

Some of the mystics of the past and some modern cults teach that there is a part of the Divine Es-

sence in each individual or that we are potential gods. Now this is only natural and indicates a real striving toward God, for we may ask, "How can we comprehend the Divine unless there is a little of the Divine within us?"

'Abdu'l-Bahá tells us that our relation to God is like the connection between the ray and the sun. The rays emanate from the sun but are not part of the sun. Again we are the creation and not a part of the Creator. To illustrate, the author writes a book which may produce a profound effect upon society but the book does not contain a part of the writer. The author might be likened to the essence of the writing as he always transcends the medium which expresses his thought. Again the musician sends forth sound vibrations into the air which may produce visible effects upon his audience but the music is not a part of the composer but rather an emanation, as it were, from the composer.

In speaking of the relation between man, the created, and God, the Creator, 'Abdu'l-Bahá says that this "proceeding", "coming forth" or "dependence" is like the ray which emanates from the sun or the discourse which comes forth or emanates from the speaker.

There is however another kind of coming forth of proceeding through "manifestation", like the coming forth of the flower from the seed. In this case the reality or essence of the seed passes into the flower. Man's proceeding or dependence is not like this, for 'Abdu'l-Bahá says', "But the appearance through manifestation is the manifestation of the branches, leaves, blossoms and fruit from the seed; for the seed in its own essence becomes branches and fruits, and its reality enters into branches, the leaves and fruits.

"This appearance through manifestation would be for God the most High, simple imperfection, and this is quite impossible; for the implication would be that the absolute Pre-existent is qualified with phenomenal attributes; but if this were so, pure independence would become pure poverty and true existence would become non-existence and this is not possible."

Hence we, His creatures, *emanate* from Him like the light which emanates from the sun and are therefore not a part of the reality or essence.

In some respects the great Prophets or Manifestations are like other men. 'Abdu'l-Bahá says², "We said that the Manifestations have three planes. First the physical reality, which depends upon the body; secondly, the individual reality, that is to say, the rational soul; thirdly, the divine appearance, which is the divine perfection, the cause of the life of existence, of the education of souls, of the guidance of people, and of the

enlightenment of the contingent world."

On the other hand 'Abdu'l-Bahá makes it clear that the Holy Manifestations have a station that is unique. He says that no matter how far the disciples of Christ advance they will never reach the station of Christ³. In this sense Christ was not a man like other men.

Although the Manifestations have a station that is beyond our comprehension, even they are not a part of the Divine. They manifest the *attributes* and *perfections* of God in the sense that the perfect mirror reflects the rays of the sun to us. 'Abdu'l-Bahá says⁴, "But the proceeding through manifestation (if by this is meant the Divine appearance, and not division into parts), we have said, is the proceeding and appearance of the Holy Spirit and the Word which is from God." He emphasizes the point more strongly in another place⁵; "And know that the proceeding of the Word and the Holy Spirit from God, which is the proceeding and appearance of manifestation, must not be understood to mean that the Reality of Divinity has been divided, into parts, or multiplied, or that it has descended from the exaltation of holiness and purity. God forbid!"

Was Christ God incarnate? If we mean by this that Christ was the perfect Manifestation of God; that He was the perfect reflection of God and that when men looked upon Him it was as if they looked upon the face of God, then the answer is, *yes*, for this is the testi-

¹ "Some Answered Questions"—p. 237. ² Some Answered Questions p. 177. ³ Some Answered Questions p. 271. ⁴ Some Answered Questions p. 240. ⁵ Some Answered Questions p. 241.

mony of Himself. To quote from John 14; “. . . he that hath seen me hath seen the Father; . . . I am in the Father and the Father in me..” That is, the Divine attributes of God are reflected in Christ.

God can dwell in us only in the sense that the sun dwells in the mirror.

While we cannot understand the essence of God we are commanded to try and understand the “wisdom and greatness of God”.

To recapitulate; man emanates from God like the ray from the sun and is not therefore a part of the essence or reality of God, and in consequence he is not a potential god. If God were love, mercy, justice, etc. we might manifest Him for we have these attributes but we have shown that the essence lies back of the attributes, so to speak, and is unknowable.

Even the great Prophets like Christ and Bahá'u'lláh do not contain a part of the Divine in the

sense that the Divine is divided into parts. *They manifest to us the Divine Perfections.* The proceeding or coming forth, in this case, is not like the ray from the sun, nor the music from the musician for it is not a creation emanating from a creator. Hence the term “emanation” is not used in this connection. The Manifestions are mediums through which the Divine Perfections are transmitted to us and we may think of their station as analogous to the fine, polished mirror which reflects *perfectly* the rays of the sun.

Our knowledge of God comes through His Manifestations and they inform us only of His attributes and not His Reality. Moreover this knowledge is limited by our capacity.¹ “Knowing God, therefore means the comprehension and the knowledge of His attributes and not His Reality. This knowledge of His attributes is also proportioned to the capacity and power of man; and is not absolute.”

¹ Some answered Questions, p. 256.

THE MANIFESTATIONS OF GOD

FROM THE TEACHINGS OF ‘ABDU’L-BAHA

NO ONE hath any way to the Reality of Deity except through the instrumentality of the Manifestation. To suppose so is a theory and not a fact. Tablets, Vol. 1, p. 214.

THE KNOWLEDGE of the Reality of the Divinity is impossible and unattainable, but the knowledge of the Manifestations of God is the knowledge of God for the bounties splendors and divine attributes are apparent in them. Therefore if man attains to the knowledge of

the Manifestations of God, he will attain to the knowledge of God; and if he be neglectful of the knowledge of the Holy Manifestation, he will be bereft of the knowledge of God . . . The Holy Manifestations of God are the center of the bounty, signs and perfections of God. (Answered Questions, p. 257.)

THE REALITY of the Divinity is hidden from all comprehension, and concealed from the minds of all men. . . . How can man, the created, understand the reality of the pure

Essence of the Creator? This plane is unapproachable by the understanding, no explanation is sufficient of its comprehension, and there is no power to indicate it. . . . Minds are powerless to comprehend God . . . every statement and elucidation is defective, all praise and all description are unworthy, every conception is vain, and every meditation is futile. But for this Essence of the essences, this Truth of truths, this Mystery of mysteries, there are reflections. . . . The dawning-place of these splendors, the place of these reflections, and the appearance of these manifestations, are the Holy Dawning-Places, the Universal Realities, and the Divine Beings, who are the true mirrors of the sanctified Essence of God. All the perfections, the bounties, the splendors which come from God, are visible and evident in the Reality of the Holy Manifestations, like the sun which is resplendent in a clear polished mirror with all its perfections and bounties. . . . Therefore all that the human reality knows, discovers and understands of the names, the attributes, and the perfections of God, refer to these Holy Manifestations. . . . The individual Realities of the Divine Manifestations have no separation from the Bounty of God and the Lordly Splendor. In the same way the orb of the sun has no separation from the light. . . . The Divine Manifestations are so many different mirrors, because they have a special individuality, but that which is reflected in the mirrors is One Sun. (Answered Questions.)

THE GREATEST proof of a Manifestation is the Manifestation Him-

self. We do not have to prove the existence of the sun. The sun is independent of proof . . . Another great proof of a Manifestation is His power to develop souls. Miracles are but secondary proofs. (Ten Days in the Light of 'Akká, pp. 32-35.)

WHEN THE Prophets of God appear upon this earth, their validity is established by means of certain proofs. One of the proofs is through the fulfillment of former prophecies, the second proofs are their creative words and phrases which salute the hearts of humanity, the third are their deeds and the fourth are their teachings.

A clear proof of validity lies in the achievements and here we are confronted by certain irrefutable facts A supreme proof is the teaching. For instance the precepts of Christ were sufficient proof of His validity. There is no greater proof than these teachings. They were the Light of that cycle and the spirit of that age. All that He said accorded with the needs of the humanity of that time. They were peerless and unique.

Consider His Holiness Bahá'u'lláh and His teachings. They are the spirit of this cycle—the light of this age The principles of Bahá'u'lláh are the remedy and balm for the wounded world; and without their inculcation, reconciliation between the nations will not be reached. These very teachings of Bahá'u'lláh are the greatest proofs of His claim. Such a power hath appeared from Him as will suffice to convince the whole world.

The proof of the sun is its light and heat. (Divine Philosophy, pp. 43-45.)

A WERTERN VISITOR IN THE LAND OF BAHÁ'U'LLAH

Readers of the Bahá'i Magazine who have been following Mrs. Keith Ransom-Kehler's "Letters Home" in which she gives us the high lights of her teaching trip around the world will be interested in the account of her arrival and first days in Tihrán, the capital city of Persia. Two letters glowing with enthusiasm have been recently received by the editors from our Persian brothers A. H. Naimi and A. Samimi, both employed in one of the Legations in Tihrán. Since we cannot print these letters in their entirety we make them the basis of the following brief article.

MRS. RANSOM-KEHLER arrived in Tihrán from Haifa the 29th of last June for a three month's visit to the land of Bahá'u'lláh in order to associate with Bahá'i friends, strengthen the bonds of unity and understanding between the East and the West and visit the historic places of the Bahá'i Cause. Her visit had been heralded by a letter from Shoghi Effendi, the Guardian of the Bahá'i Cause, introducing Mrs. Ransom-Kehler to the Persian friends.

"On learning of her arrival in Persian territory," Mr. Samimi says, "a number of friends from Tihrán went to meet her at Qazvin situated at a distance of ninety-six miles from Tihrán. When our visitor, accompanied by a party of the friends, reached Keraj, a village situated half way between Qazvin and Tihrán, they were

joined by a large number of friends who had come to meet their sister. 'I was much impressed,' she said, 'by the warm welcome given to me by the friends and especially to be able to witness with my own eyes the realization of 'Abdu'l-Bahá's promise that the East and West will join together under the banner of unity and brotherhood.'

"When the party reached Tihrán they found that friends, men and women, to the number of about a thousand had gathered in a garden belonging to one of the Bahá'is outside the town to welcome Mrs. Ransom-Kehler. Our dear visitor greeted the friends most warmly and joyously with the Bahá'i greeting of "Alláh-u-Abhá'. She was especially pleased to meet among the friends Dr. Susan I. Moody, Miss Adelaide Sharp and Mrs. Clara H. Sharp, American friends."

"How soul-refreshing it is to us Persians," says Mr. Naimi, "to see a Westerner so confirmed in the Cause of Bahá'u'lláh, so freed from the usual materialistic interests of the western world that in spite of delicate health she traveled over the barren plains and mountainous roads of Persia in accordance with the expressed wishes of the Guardian to serve the Cause in the East."

Mrs. Ransom-Kehler had brought with her greetings and messages of love from the household in Haifa. In a beautiful talk she gave these messages to the friends gathered in the garden to welcome her. A

message from Bahiyih Khanum* was especially emphasized. It proved to be her last message to the Persian friends. "When saying good-bye to the Greatest Holy Leaf," Mrs. Ransom-Kehler said, "she told me to give to the men as well as to the women the same message of love equally. She said also, 'When you enter the holy city of Tihrán, enter it in my name and when you speak, speak in my name.'"

After an enforced rest of two weeks in the hospital Mrs. Ransom-Kehler was able to give a public talk at the first of nine memorial services held on nine successive days in various quarters of the town in honor of the Greatest Holy Leaf. In referring to the message given to her by the Greatest Holy Leaf Mrs. Ransom-Kehler said that she now realized that it was indeed a parting message and signaled the fact that her material life was fast approaching an end.

Mr. Naimi's description of one of the gatherings where Mrs. Ransom-Kehler spoke gives us a vivid picture of the group. "A great number of the friends, young and old, children and adults, were seated on two symmetrically built flights of steps leading to a spacious elevated veranda covering the front part of a typical Persian house of old style belonging to one of the friends. The steps, the veranda and the rooms in the back-

ground were simply packed with friends. Eager faces were seen from all points gazing at the sister from the Occident with such pure feelings of Bahá'i love and gladness of heart that Mrs. Ransom-Kehler could scarcely control the tears as she said: 'Only the unlimited power of Bahá'u'lláh is able to attract such a love and unity and bring about this soul-to-soul communion between the East and the West.'"

"Mrs. Ransom-Kehler is now trying," writes Mr. Samimi, "as far as the condition of her health permits, to attend the memorial meetings which are being held in different parts of the town. She cannot help expressing her joy at the sight of the friends of all classes, men, women and children who are eager to attend the meetings and see their spiritual sister from the West. We are glad to witness the ties of real brotherhood and unity which bring the friends from the East and the West closer to each other. We are looking forward to hearing the inspiring lectures of this pure and illumined soul who is the bearer of the message of love from our dear brothers and sisters of the West. These lectures are indeed tending to strengthen the bonds of real brotherhood and friendship which unite the followers of Bahá'u'lláh in these two distant and far-off countries."

—*Bertha Hyde Kirkpatrick.*

*Bahiyih Khanum, sister of 'Abdu'l-Baha' and known as the Greatest Holy Leaf passed into the next world soon after Mrs. Ransom-Kehler's arrival in Tihran.

"In this radiant century divine knowledges, merciful attributes and spiritual virtues will attain the highest degree of advancement. The traces have become manifest in Persia."

—*'Abdu'l-Bahá.*

TEMPLE PILGRIMAGES

ORCELLA REXFORD, B. Sc.

BEAUTY is food for the soul, it lifts one above the mundane sphere and places one in rapport with life's finer forces. Perhaps that is why man has ever exerted his greatest artistic efforts to build and decorate his temples to Deity.

Wherever one travels and in whatever land, more tourists seem drawn to a famous temple than to any other spot. There may be a feeling of spiritual adventure associated with it, who knows, for one often makes these trips even at some personal discomfort.

In the center of Guatemala the lure of an ancient Mayan Temple drew me to wade in dew-bedecked grass to my waist, past huge buttressed trees, covered with long-rope-like vines, in which swung monkeys and bright hued parrots screamed. Opalescent butterflies as blue as a fleck of the tropical sky flitted around us as we approached the ruins of a mighty pyramidal temple buried deep in the heart of the jungle. Its walls were beautifully carved but mute to the question of what manner of people built the temple at Quirigua or what concept of Deity they held.

LATER we took a long, dusty trip up the Nile to visit the temples of another civilization. Here again were evidences that religion gave rise to art and architecture, for the Egyptians built magnificent structures to their gods, decorating them in color and with sculpture. Their ceremonials developed music and rhythm, so man has unfolded

his higher sensibilities simultaneously with his religion, which is always the civilizing factor among all peoples. What mattered that we went back a thousand years in transportation to ride by camel and donkey to the lovely Temple of Isis at Denderah, with its zodiacal ceiling? Pausing to admire an exquisite carving of the winged sun-disk symbolizing the sun god, I recalled Prof. Henry Breasted's description of King Ikhnaton. "Ikhnaton had gained the belief that one God created not only all the lower creatures but also all the races of men both Egyptians and foreigners. Moreover the king saw in his god a kindly father who maintained all his creatures by his goodness so that even the birds in the marshes were aware of his kindness and uplifted their wings like arms to praise him." It was remarkable to find at this time "one who had such a vision of the great father of all." No wonder he was responsible for the building of so many temples.

TO STAND on the site of Solomon's Temple in Jerusalem where so many temples had been builded and to visualize its magnificence was a stirring experience even if to-day the spot is covered by the colorfully tiled Mosque of Omar, one of the most beautiful of its kind. We donned sandals to walk over luxurious oriental rugs within, thankful that the changing times permitted a Christian to view its sacred Muhammadan precincts.

AND THEN in Europe—who can describe the glories of those magnificent cathedrals of the Middle Ages—Milan, Notre Dame and many others yet to be visited? While standing in the “Street of the Clock”, and admiring the wondrous towers of the Cathedral of Rouen, a proud townsman informed me that this building was erected by *master craftsmen*. They were artists so inspired by the privilege of building that magnificent structure that they worked day and night without compensation, giving all that was in them, heart and soul, that they might erect a cathedral which would go down through the ages as a monument to their love of God.

BUT THE crowning experience of all was after journeying from early dawn up the Mississippi valley in an airplane to stand at evening within that universal Temple of Light just outside Chicago with the moonlight streaming through its dome of glass. Other temples visited represent love and sacrifice but the building of this temple in Wilmette, near Chicago, represents the love and sacrifice not simply of those in one locality but of people from all quarters of the globe. In regard to this ‘Abdu’l-Bahá has said:

“Praise be to God, that, at this moment, from every country in the world, according to their various means, contributions are continually being sent toward the fund of the Mashriqu’l-Adhkár in America. From the day of Adam until now, such a thing has never been witnessed by man, that from the furthestmost country of Asia contributions were forwarded to America. . . . The mystery of the edifice is great, and cannot be unveiled yet, but its erection

*Suburb of Chicago, Ill.

is the most important undertaking of the day Its gates will be flung wide open to mankind; prejudice towards none, love for all.”

To enter the doors of this temple is indeed a bounty of God, for within these walls one feels alive, inspired by an abounding love for all peoples and a deep abiding peace,—free from a disturbed world.

AND FINALLY nearly a year and a half later we quietly motored out of Washington, D. C., down a modern highway in Virginia past a wooden fence, where a sign with the drawing of a glorious temple announced that we had at last come to the place where history is in the making. The sign reads that the outer decoration of the Bahá’i Temple is in the process of construction within.

Mr. John J. Earley, the master craftsman under whose direction the outer structure of the dome is being built, greeted us and showed us about. He first called our attention to an upright wooden structure, an exact replica of one-ninth of the dome of the Mashriqu’l-Adhkár in Wilmette,* reproducing the outer steel work. This is to support the plaster models of the ornamentation that is to cover the outside of the Temple dome; making a building of lacework in stone.

I was impressed by the enormity of the work being carried on there, the great amount of detail involved, the great care being exercised to get every little thing exact, the vast amount of checking to be done, and the problems to be solved for which there was no precedent, since the

building of this Temple is a distinct departure from other forms of architecture and new materials and methods of construction have had to be created. It embodies the first new idea in religious architecture since the thirteenth century.

How wonderful are the ways of Providence! The Bahá'ís have for years been trying to erect this Temple to Universal Peace, but it could not have been built before this time for the materials that were to go into it had not been discovered. For instance a new type of non-corrosive metal will be used to hold the ornamentation in place.

Since the Temple must stand for ages like others that have been built, materials must be used that will withstand the climatic conditions around Chicago. It has taken twelve years of study and research to find a material that is not porous, for the outer covering. A sparkling white quartz, the hardest material known next to a diamond, is to form the outer surface of the concrete ornamentation, which will glisten like frost crystals in the sunlight. When it rains it will be washed clear as a diamond so that the building will always present a pristine whiteness, symbolizing the purity and oneness of religion.

When I inquired about the snow accumulation in the design, (for it seemed to me that a heavy snow would break the glass underneath) Mr. Allen McDaniel whose untiring efforts have made much of the engineering work possible, explained that the dome was fitted with steam pipes and during a snow storm the dome would be heated, causing the snow to melt and thus

there would be no accumulation. Every emergency seems to be provided for; it is really remarkable how nothing has been overlooked.

Several units of the dome decoration in plaster were already completed and in place on the dummy wooden structure outside the plant. As I gazed on its beauty, it quite overcame me. I have never seen anything so compelling, it seems to speak and stir the soul to action. I wanted to cry out to the whole earth, "Let us hasten and complete this building, which will do so much to inspire mankind to a better way of living."

Next we went inside of a long building where there was a blue print seventy feet long, on which was a full size drawing of a rib of the dome. Here was a man carving out the copy of this design, which had been traced on clay in one of the wooden moulds. Next this carved clay was to be cast in plaster, another artist bit by bit would carve away the extra plaster, and then this would be made into a mould into which the final material will be poured. They told me that the artist who works on the carving, as indeed is true of all who are working on the Temple, has captured the spirit that animated the master craftsmen of the middle ages. They work long hours after they are supposed to lay down their tools, so inspired are they by the beauty of the design. I was told that many of the workers were making a thorough study of the Bahá'í writings that they might be even more capable of placing the spiritual essence of them within the lacy work of the Temple decorations.

Everything about this construction is different, one can't describe it. Even the building of the dome first, is contrary to the usual procedure.

It is a Herculean task. When I commented on the great amount of work involved and wondered how the engineers in charge could get time to attend to it with their other duties, they answered with great radiance in their faces: "We are glad that the conditions of the times are such that our other work does not now demand so much of us and

we have the great privilege of giving almost our entire time to this work."

Somehow that is the spirit I carried away with me, the joy of sacrifice, the privilege it is to have even a small part in contributing to the erection of so marvelous a structure, that millions will view throughout the ages, that will inspire a spiritual understanding which will bring love and cooperation among all the nations. May its completion be hastened!

WORLD THOUGHT AND PROGRESS

"WITH THE most marvelous inventions of the past hundred years, through telegraph, locomotive, cablegram, wireless, radiogram, airplane and others, the world has been reduced to a very small-sized habitat for the human race. No nation can now shut its doors and live sufficient unto itself. Whether we wish it or not, we are bound to be drawn together as a family of nations, each producing what by natural endowment it can best produce and supply the needs of others. Instead of nationalism there is to be internationalism. World consciousness is to take the place of national egotism. Cooperation among nations is to supplant the hitherto bickerings, struggles for supremacy, strikes and wars between them. The establishment of the World Court, the founding of the League of Nations, the resort to arbitration instead of force, the agreement of all the countries of the world to the Kellogg-Briand

Peace Pact, all tend to realize the dream of universal brotherhood so succinctly stated by Confucius over twenty centuries ago that "all within the four seas are brethren."

"In making the above statement I am not blind to the forces of reaction, jingoism, national pride and jealousies, and the general weakness of human beings. It may take decades, yea even centuries, before we will be able to bring about this ideal state of world brotherhood, cooperation and peace. But shall we desist from pursuing our course because of these difficulties? We shall not. We shall rather redouble our efforts and inculcate in the minds of our children and our children's children this high idealism till its full realization. May the Lord of the Universe, in whatever name He is named, bless us in these worthy endeavors of ours."—*Dr. C. T. Wang, Pan-Pacific Banquet, Shanghai.*

“THERE ARE a few notes of cheer. This afternoon a group of students are holding an organization meeting for the promotion of a congress against war. If the universe should blunder again into a gigantic orgy of war and destruction, there are a few intelligent individuals in our universities, pulpits and publications that would strenuously protest. This is more hopeful than the situation in 1914 and 1917 when everyone from ministers to outlaws yelled for the smashing of the Central Powers in a cause that was to “make the world safe for democracy” and a “war that was to end wars.”

“We as college students today are for the most part more mature and more conscious of the problems in the outside world.”—*Editorial in The Daily Northwestern, official newspaper of eleven thousand students at Northwestern University.*

“WE PERCEIVE in Japan two main currents of civilization flowing in many fields—namely that of the East and the West. But the most essential is that the current has the nature of the mixture of the East and the West.

“From the East Japan has learned much about materialism and utilitarianism, but she is not forgetting to retain the spiritualism and idealism of the East. Japan owes much to the West in the introduction of modern inventions, but she is striving hard to retain oriental art and beauty.

“The progress of western civilization is moving westward and it is going to meet with Eastern civilization somewhere on the Pacific. They say that the meridian is the

dividing line of the East and the West but I must say that it is also the bond between the West and the East. The aim of Japan, considering her geographical situation, is to establish the new type of civilization made by the assimilation of both Western and Eastern civilizations.”—*Dr. Kokichi Morimoto, Mid-Pacific Magazine.*

“WHEN FOLKS know one another well they build close and lasting friendship Fate has brought together here a strange citizenry. It is not so much the people that make Hawaii different it is the thought and feeling that flows through their minds to level former prejudices and subdue the community to a new and vital life.”
From a radio address by Raymond S. Coll, Managing Editor of The Honolulu Advertiser.

“A CENTRAL clearing house should be at work somewhere in the Pacific area to gather and disseminate information about professors who are traveling on sabbatical leave or furlough so that universities in their path could take advantage of their coming. Also, efforts should be made to develop a plan whereby professors on leave could be invited on visiting appointments at universities across the ocean. What if language barriers do exist! Interpreters can be provided. Take them in socially as well as educationally. It will prove an excellent antidote for race prejudice.—*David L. Crawford, President University of Hawaii, Pacific Regional Conference, World Federation of Education Associations.*

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THE BAHÁ'Í MAGAZINE

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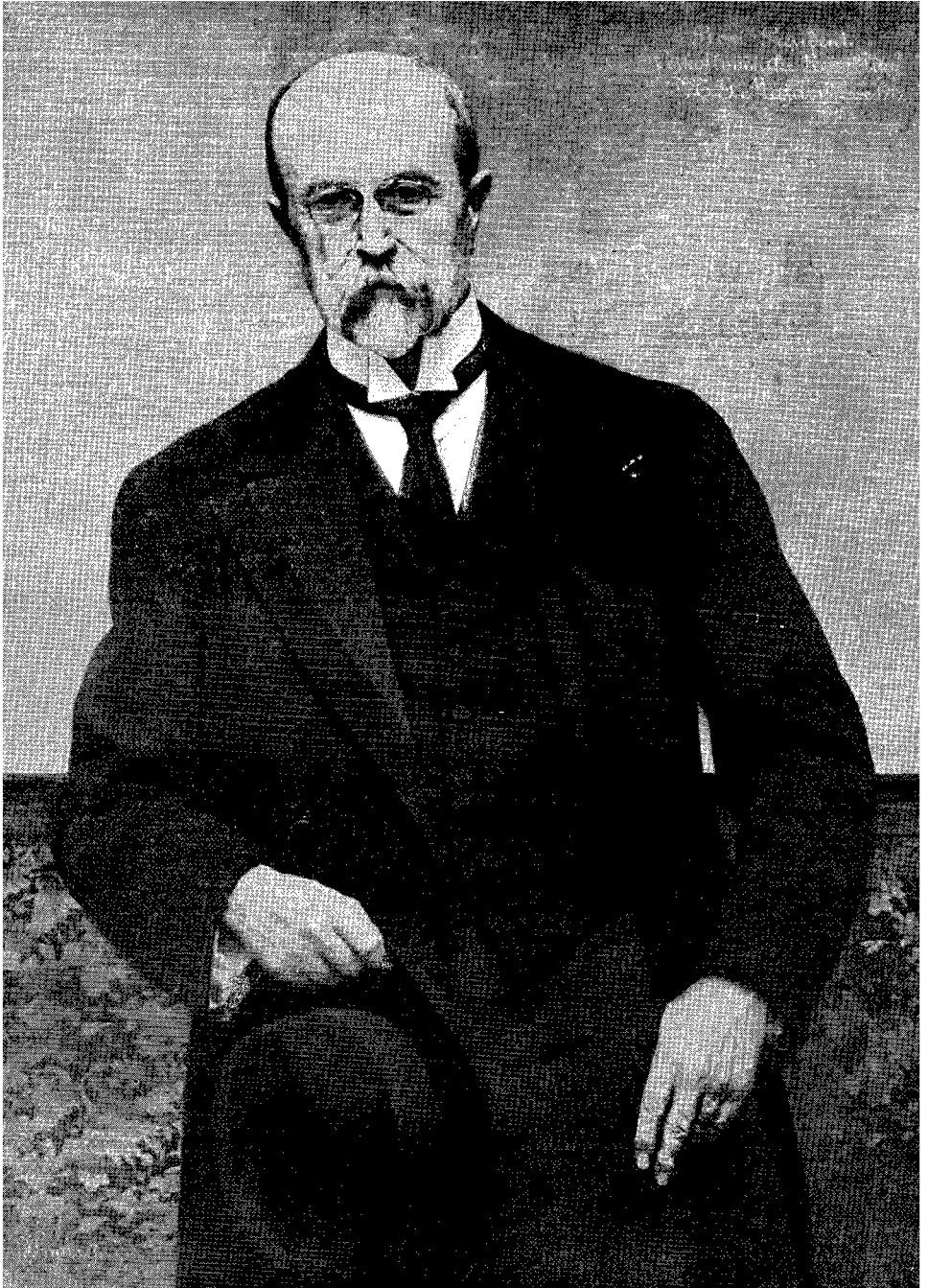
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*President Thomas Masaryk, the "George Washington" of Czechoslovakia.
(See page 334)*

The Bahá'í Magazine

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“When the holy divine Manifestations or Prophets appear in the world, a cycle of radiance, an age of mercy dawns. Everything is renewed. Minds, hearts and all human forces are re-formed, perfections are quickened, sciences, discoveries and investigations are stimulated afresh and everything appertaining to the virtues of the human world is revitalized.”

—‘*Abdu'l-Bahá.*

IF I HAD to choose between the so-called pious life of restraint, and a life of creative expression I should feel obliged to choose the latter. For life that is not some form of expression is worse than death.

But fortunately real religion does not entail the sacrifice of creative expression. On the contrary, religion enhances expression and exalts it to high planes. It brings greater penetration of insight and lends a subtle vibrating charm to utterance. It enhances man's emotional nature and focuses it upon useful and noble aims. It inspires aspiration and leads to the most glorious creations of which human beings are capable.

RELIGION is not an artificial compulsion, an abnormal restraint upon life, nor a passive unreasoning submission to exigencies and events. It is something dynamic, active. It releases creative forces in the individual and attracts to the individual creative forces greater than his own personal powers.

True spirituality means the full exercise of the creative intelligence in changing and ordering one's life so as to make it harmonious and joyous. Through the aid of the scientific intellect and of guiding

and stimulating forces from a super-plane man becomes the ruler of his environment—organizing and administering the world about him so as to adapt it to his needs. Religion is in reality the cause of infinite progress.

IN RELIGION we find the chief origin and the highest forms of expression of all the arts. The art of painting has reached its greatest heights in the service of the church, both in Christendom and in the culture of the Buddhistic world. The art of music is connected with the dim past of temple worship and of religious festivals, as is also the art of the dance. The art of oratory shares its development between statecraft, law and the church. Literature began in every country as an expression of religious thought and the noblest literature which the world has produced is that which forms the scriptures of the various races. Architecture began as an expression of the spiritual aspiration of man and its highest forms have been thus created in the name and under the inspiration of religion.

Thus religion causes man to produce not only the most powerful forms of art, but also those purest in conception and in design. For

the soul of the religiously inspired artist, being relatively free from the obstructing forces of egotism and vanity¹, can become a true channel for those creative forces which flow, we know not whence, to the glory and beautification of this planet.

MORE IMPORTANT even than creating forms of beauty and of art is the task of creating character within ourselves. This is a task which is placed in man's own hands. No one can create another's personality. This is our individual responsibility and it is the most important task before us in life.

As we create our higher Self on the inner plane, so correspondingly will be the effects of all our efforts on the outer plane. Everything flows from this center. We must *be* in order to *do*. And *what we do* is always an expression of *what we are*.

Nothing can build character as religion can. It furnishes inspiration and motive power. It holds before every individual the perfect model. It inspires him with intense desire to attain to perfection. It gives him power and guidance to work constantly in the direction of his goals.

Psychologists, much as they deprecate emotional aberrations in the name of religion, recognize what a powerful motive religion is toward the reconstruction of the Self. No force has proved so efficacious in lifting men and women from depths of degradation and despair and helping them to recreate their lives.²

Nor is religion of use only in cases of degradation. It is a normal force building up every life daily to more complete perfection. It can inspire superhuman enterprise, courage and wisdom.

Christ said, "I am come that ye might have life and have it more abundantly." A religion which inspires and motivates action is indeed the cause of more abundant, more creative living. "Sow an act, reap a habit. Sow a habit, reap a character. Sow a character, reap a destiny."

Every individual, in the process of lifting his own life up to nobler heights, finds himself inspired with a great zeal for helping to uplift humanity.

In the process of human evolution, from the savage satisfying only his animal wants to modern man with his multitudinous desires, there "at last came the selfless and compassionate man who pitied the hungry and the maimed and the heavily burdened, and dreamed a splendid dream—that he might collaborate with God in creating a world free of misery and wrong and injustice."³

What enormous possibilities await this loftiest task—the building of a more perfect world! Humanity has only for a brief two centuries been conscious of itself as a struggling evolving society. It has only within this brief span of its existence come to envision and assume conscious goals of perfection toward which to strive.

Today the conscience of men the world over is being aroused as never before to the urgent need and

¹ Cf. also the exquisite art forms of Europe during the Middle Ages, so much of it anonymous. The reverence and humility of the cathedral builders of this epoch wrought in stone the fairest and noblest of architectural forms.

² William James in "Varieties of Religious Experience," and Harold Begbie in "Twice Born Men," give scientific testimony to this recreative power of religion in the life of man.

³ Robert Quillen.

the glorious responsibility of creating a *new world order* which shall establish security and happiness for the individual. In this titanic effort where man's ordinary intelligence stands baffled and halting, why not utilize all the creative power which religion has to give?

The mere force of the intellect will never suffice to remake the world. There is needed the heart of charity and the soul of vision.

WHAT AN inspiring goal to work for—the goal of a New World Order! For this lofty purpose Bahá'is are working with all the power and ability God gives them. They realize their own limited powers to be totally inadequate to the task. But they work as part of a concerted movement the plan of which they believe to be perfect, and the effectiveness of which is clearly to be measured by the zeal and unity of its adherents.

The formulation of principles of organization for humanity and the guidance of humanity into such a world order is too immense a task for any human personality. It requires a super-planetary power. It is, fortunately, a responsibility which God assumes and which He alone is capable of carrying out. The function of the individual is to become a channel for this Divine

force which seeks to remake the planet into a better and happier home for man. In this great endeavor the Holy Spirit—that Light which guided the Prophets and shone forth from them—this Light must be our guide.

“When you breathe forth the breath of the Holy Spirit from your hearts into the world, commerce and politics will take care of themselves in perfect harmony. All arts and sciences will become revealed and the knowledge of God will be manifested. It is not your work but that of the Holy Spirit which you breathe forth through the Word. This is a fundamental truth.”*

So HERE, in the working out of a modern world religion, is a creative task fit to call out all our powers.

No work to which man can dedicate himself is more noble, more inspiring, more worthy of the utmost consecration and concentration than that of helping to build a better world.

Within the vast scope of this superhuman task we may all be privileged to become quarriers, architects or builders—each one an artist in the true sense of the word, each one a creator working in the service of the Great Architect and for the service of humanity.

*Abdu'l-Bahá “Divine Art of Living.”

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

—Bahá'u'lláh.

THE BAHÁ'Í VIEW OF AUTHORITY AND ORGANIZATION

HUSSEIN RABBANI

This is the second and concluding part of this article begun in the January issue. There the author pointed out how, by the instructions of Bahá'u'lláh, Bahá'ís regulate their national life in conformity with the requirements of their respective governments with absolute obedience and loyalty thereto. Herein the author dwells on the necessity of organization for the social regeneration of mankind.

WHAT the world today is suffering from innumerable diseases no one can deny. And that the fundamental causes of such a state of unrest are due to the absence of a just and powerful authority no unprejudiced mind can refuse to accept. In His Tablet to Queen Victoria, Bahá'u'lláh compares mankind to an organism which has been subjected to many diseases and attributes these sufferings to the injustice and the incompetence of rulers and statesmen. Addressing the latter, He says: "Oh, members of the Assembly yonder and in other countries! If you desire advancement, reflect and deliberate upon that which will calm the world and its condition. Consider it as the body of a man, once sound and whole, which has succumbed to malady in various forms. This body cannot be cured in a day, but rather the sickness will be aggravated, because it has fallen into the hands of unskilled physicians. However, if a wise doctor, a seeker after God, the Lord of Worlds, takes charge, one of the members will become whole, and consequently the others. Thus you are notified by Him who knows. Today I see this body in the hands of those whom the wine of pride has intoxicated to a point

where they cannot prescribe a remedy. How then will they recognize this great and glorious Cause?"¹

INDEED, we are living today in a world of partial chaos and anarchy. Whether in the national or in the international sphere of activity, we have been and are still witnessing signs of an impending disorder. The disastrous results of a fierce and aggressive nationalism, with its two natural concomitants, imperialism and war, have harassed humanity by directing its energies into wasteful channels. The way out of such a chaos, the Bahá'ís believe, is not through the overthrow of the existing foundations of society and the abolition of every organized center of authority. What the world is in dire need of is not anarchy but organization. As society develops and social relationships increase in complexity our need for organization becomes more impelling. Modern society, indeed, is a vast organism and as such necessitates a coordinating power to adjust its different parts. As 'Abdu'l-Bahá has said: "The body-politic may be likened to the human organism. As long as the various members and parts of that organism are coor-

¹ Bahá'u'lláh—"Epistle to the Son of the Wolf", p. 48.

dinated and cooperating in harmony we have as a result the expression of life in its fullest degree. When these members lack coordination and harmony we have the reverse which in the human organism is disease, dissolution, death. Similarly, in the body-politic of humanity, dissension, discord and warfare are always destructive and inevitably fatal.”

And in another passage, He says: “All created beings are dependent upon peace and coordination, for every contingent and phenomenal being is a composition of distinct elements. As long as there is affinity and cohesion among these constituent elements strength and life are manifest but when dissension and repulsion arise among them, disintegration follows. This is proof that peace and amity which God has willed for His children are the saving factors of human society whereas war and strife which violate His ordinances are the cause of death and destruction. Therefore God has sent His Prophets to announce the message of good-will, peace and life to the world of mankind.”¹

It is, therefore, evident that what the world needs today is just and equitable rulers. For authority, if exercised in the right way, can accomplish all that is conducive to the welfare and happiness of mankind and is thus but an expression of the Divine Will. In the Bahá'í view, all authority comes from God, unless it is enforced arbitrarily and against the interests of the governed. And this is why the Bahá'ís have always been ordered

to respect the possessors of just authority whose sole aim is to further and develop the interests of their people. In one of His most important writings Bahá'u-lláh has revealed the following: “Each nation must respect the position of its ruler, be humble toward him, obey him, and hold to his command. The sovereigns have been, and are the manifestations of divine might, nobility and grandeur. I have never been a sycophant, everyone can assert this, but respect for the rank of sovereigns comes from God, as is clearly shown in the words of the Prophets and Chosen. Some one asked Jesus: ‘Oh, spirit of God, is it lawful to give tribute unto Caesar or not?’ He replied: ‘Yes, render unto Caesar the things which are Caesar’s, and unto God the things which are God’s,’ He did not forbid it. And these two sayings, for those who know how to see, amount to the same thing, for if that which belonged to Caesar was not accorded by God, he would have forbidden it. And likewise in the sacred verse: ‘Obey God, and the Prophets, and the possessors of command among you.’ The possessors of command are primarily the Imams (may God bless them).”²

But if Bahá'u-lláh has recognized the divine origin of political authority, and commanded His followers to respect and obey those who are its custodians, He has also equally emphasized the duties of the rulers towards their subjects. If there has been any social evil which He held in contempt it was tyranny. Bahá'u-lláh forbids

¹ ‘Abdu'l-Bahá—Cf. “The Bahá'í Magazine—February, 1932, p. 352.

² Bahá'u-lláh—“Epistle to the Son of the Wolf”, p. 70.

tyranny in the most emphatic terms. In "The Hidden Words" He says: "O Oppressors on Earth! Withdraw your hands from tyranny, for I have pledged Myself not to forgive any man's injustice. This is my covenant which I have irrevocably decreed in the preserved tablet and sealed with My seal of glory."¹

And in the Tablet to Emperor Napoleon III He again emphasizes the same point. "Know verily", He declares, "that your subjects are God's trust unto you; treat them as you treat yourself. Beware of making wolves shepherds to your flocks, and of being hindered by pride and vanity from turning toward the poor and miserable."²

The duties of those who are in charge of the administration of the country are manifold. They should always act with justice and equity. "Justice and equity" says Bahá'u'lláh "are two guardians for the protection of man: they have appeared arrayed in their mighty and sacred names, to maintain the world in rectitude, and to protect the nations."³

And again he says: "No radiance can compare to that of justice; the organizations of the world, and the tranquillity of mankind depends upon it."⁴

In another passage we read: "O Son of the Spirit! The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes

of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it becometh thee to be. Verily, Justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes."⁵

All these words amply testify to the necessity of organization for the social regeneration of mankind. The individual, however well equipped with all the essential conditions of life, cannot live apart from society. He is born in a social environment and he is by nature bound up to live in the same ambium all through his earthly career. But, since social life is inevitable the necessity of some sort of organization becomes impelling. For social life carries with it, at least potentially, the germs of a possible friction between the individuals. Organization, therefore, is the 'sine qua non' of every social life. And this organization should have an authority to which every member should readily submit. For without an ultimate power of coordination and adjustment life will be a sheer impossibility. Instead of peace and tranquillity we shall find conflict and war. And such a state of affairs will be intolerable. But this authority should not be tyrannical and should under all circumstances be considered as a means rather than an end. In such wise, the individual rights are safeguarded without the possibility of any friction, and social life made possible without the individual being crushed under the weight of an all-powerful state.

¹ Bahá'u'lláh, "The Hidden Words," p. 46. ² Bahá'u'lláh, "The Epistle to the Son of the Wolf", p. 42. ³ Bahá'u'lláh, "The Epistle to the Son of the Wolf", p. 10. ⁴ Bahá'u'lláh, *Ibid*, p. 23. ⁵ Bahá'u'lláh, "The Hidden Words", p. 4.

REWARD AND PUNISHMENT

IN the conduct of life man is actuated by two main motives—“*the hope for reward,*” and “*the fear of punishment.*” This hope and this fear must consequently be greatly taken into account by those in authority who have important posts under government. Their business in life it is to consult together for the framing of laws, and to provide for their just administration.

The tent of the order of the world is raised and established on the two pillars of *reward* and *retribution*.

In despotic governments carried on by men without divine faith, where no fear of spiritual retribution exists, the execution of the laws is tyrannical and unjust. There is no greater prevention of oppression than these two sentiments, hope and fear. They have both political and spiritual consequences. If administrators of the law would take into consideration the spiritual consequence of their decisions, and follow the guidance of religion, ‘They would be divine agents in the world of action, the representatives of God for those who are on earth, and they would defend, for the love of God, the interests of His servants as they would defend their own.’ If a governor realizes his responsibility, and fears to defy the divine law, his judgments will be just. Above all, if he believes that the consequences of his actions will follow him beyond his earthly life, and that ‘as he sows so must he reap,’ such a man will surely avoid injustice and tyranny.

Should an official, on the contrary, think that all responsibility for his actions must end with his earthly life, knowing and believing nothing of divine favors and a spiritual kingdom of joy, he will lack the incentive to just dealing and the inspiration to destroy oppression and unrighteousness.

When a ruler knows that his judgments will be weighed in a balance by the Divine Judge, and that, if he be not found wanting, he will come into the celestial kingdom and that the light of the heavenly bounty will shine upon him, then will he surely act with justice and equity. Behold how important it is that ministers of state should be enlightened by religion!

—‘*Abdu’l-Bahá.*

A BIOGRAPHER PRESENTS A GREAT CHARACTER

CORALIE FRANKLIN COOK

"Everything becomes yours by renunciation of everything."

"No brotherhood appears in the world as lasting save that of the spiritual type."
—'Abdu'l-Bahá.

SELDOM has biographer presented a more significant and inspiring figure than the central one in C. J. C. Street's *President Masaryk*.*

Flashing through the pages of this remarkable book one follows the career of a man who, from early childhood to advanced age, challenges breath-taking attention, evoking at the same time wonder and admiration. A child, a man! Teacher, reformer! Politician, statesman! Philosopher, idealist! Such is Mr. Masaryk's unparalleled career as he is depicted,—and because of it all—he is a maker of history.

About four-score years ago, in an obscure village of far away Moravia, a boy was born. No special record was made of his natal day. Perhaps to the mother who bore him there came some secret presage of what was to be the future of this man-child, but no such illumination touched the mind of his coachman-father, and to all who have watched his development and achievement, it has never ceased to be a wonder how this child apparently destined to live and die one of a laboring class, shorn of opportunity and lacking ambition, should soar so far above his apparent status as "to become

the acknowledged leader of his fellow countrymen and finally the President of a State—the creation of his own brain—as prosperous and well conducted as any in Europe."

Reading Mr. Street's description of President Masaryk's mother, one is strongly reminded of the black freed-woman of the United States who in the first decade of emancipation devoted herself body and soul to the education of her offspring. Like her this Bohemian woman, witnessing the ignorance and degradation about her, determined that her son, Thomas, should be given an education. In education alone she was wise to see the open door to opportunity. It was through her sacrifice and determination that the lad was engineered through the various steps of preparation until he reached his goal—the university. From then on his own toil and his own will power became the stepping stones leading to the heights of life.

No more noble a character has ever embellished the pages of history than that which laid the foundation of Mr. Masaryk's conduct. Of peculiar significance is his religious life. His mind was ever in search of Truth and open to its teachings. No man's faith

* Published by Geoffrey Bles, Suffolk St., Pall Mall, London.

was of import to him if such a one failed to apply its precepts to his daily life, and in his own actions his religious convictions were his constant guide.

Always an independent thinker, Thomas Masaryk was never controlled by what he had been taught. He was a discoverer of Truth on his own initiative and the glory of his work as teacher lay in his habit of freely giving his own opinions, but inviting his pupils to work out their own conclusions.

Mr. Masaryk himself is a brilliant linguist. German, French, English were soon mastered by him, and it was through his influence that foreign books of worth were in any considerable number translated into the mother tongue, Czech. As he became acquainted with the habit and thought of other nations through a knowledge of their literature, his own attitude toward life broadened and the good he found, he became wise and generous in imparting. Under the "pure logic" of his teaching his pupils were given priceless spiritual values, witness the following upon two topics, so speciously glossed over or prudently(?) ignored by many college professors:

"When one speaks of alcoholism, what is in question is not the object—wine, beer or spirits—but the subject who drinks them, the mental state of the drunkard, his development under the effects of drink, the results upon himself and upon his children; what is in question is the entire physical being of the drinker, his character, and his outlook on life, not alcohol, the thing in itself."

And again upon another subject:

"It is true that the sexual instinct is very powerful; but we have, besides, various other instincts, and with respect to these we endeavor to place them under the control of our reasoning powers; the more powerful the instinct, the more urgently it requires mastering."

IT WAS inevitable that President Masaryk's devotion to his country and passion for service to his countrymen should lead him into politics, and just as certain that the politician should very soon assume the role of Statesman. Always before him were freedom and self-determination for his countrymen, but freedom for all and self-determination mapped out and controlled by the sane and the unselfish. Opposition never deterred him, carping criticism he took for helpfulness "in another dress". Fearless, he over and over again put his life in jeopardy, his very lack of any sense of danger seeming to preserve him from harm.

His applied philosophy should be put into a text-book for the benefit of students of all races for, although formulated for the needs of the Czech people, it is so sane and comprehensive that it might easily be adapted to the needs of any under-privileged and handicapped group anywhere.

President Masaryk has been the author of many books. Knowing this one longs to have access to them. His biographer says: "In consequence of the extraordinary range of his studies, the President is without question the best informed man in Europe."

One cannot help thinking what a rare privilege it would be to meet this man eighty years young. Whether in the presidential apartments in the castle at Prague among his many books of all languages most of which he reads in the original, or at his country estate where he walks, rides horseback and entertains numerous guests, one would indeed be honored to touch the hand of this man

who championed a bloodless revolution and who presides over the republic of the Slavs on whose shield is the motto *Truth Will Prevail* and whose constitution provides for no other leader while the noble Thomas Masaryk lives.

Ye who cannot meet President Masaryk at Prague or in the fields of his estate, may seek him in the pages of Mr. Street's book. Long will you look ere you again find his like.

If love and agreement are manifest in a single family, that family will advance, become illumined and spiritual; but if enmity and hatred exist within it destruction and dispersion are inevitable. This is likewise true of a city. If those who dwell within it manifest a spirit of accord and fellowship it will progress steadily and human conditions become brighter, whereas through enmity and strife it will be degraded and its inhabitants scattered. In the same way the people of a nation develop and advance toward civilization and enlightenment through love and accord, and are disintegrated by war and strife. Finally, this is true of humanity itself in the aggregate.

When love is realized and the ideal spiritual bonds unite the hearts of men, the whole human race will be uplifted, the world will continually grow more spiritual and radiant and the happiness and tranquillity of mankind be immeasurably increased. Warfare and strife will be uprooted, disagreement and dissension pass away and Universal Peace unite the nations and peoples of the world.'

—'Abdu'l-Bahá.

THE REQUIREMENT OF MEDITATION

ALFRED E. LUNT

Mr. Lunt, an attorney by profession, is well known to the readers of this magazine as a long time member of the National Spiritual Assembly of the Bahá'is of the United States and Canada, and as author of many widely circulated and illuminating articles which have appeared in The Bahá'i Magazine. Among them his noteworthy contributions under the titles, "World Peace and the World Court"¹ and, "The Supreme Affliction—A Study in Bahá'i Economics".²

"You cannot apply the name of 'man' to any being devoid of the faculty of meditation. Without it, he would be a mere animal."

—'Abdu'l-Bahá.

HUMANITY, today, occupies an arena in which are locked, in a life and death struggle, the gladiators of sectarianism and universal truth. On the one hand are arrayed human dogma and prejudice; on the other the champions of the divine law, itself. The strongholds of the one are superstition, division and tradition; of the other—reality, oneness and individual verification.

The principal distinguishing mark that reveals the sectarian attitude is its unflinching personal evaluation of religious truth and its almost sole emphasis upon the literal or outward interpretations of the revealed Word. Its point of view is, therefore, one of attachment to the outer, personal phase of life, and its appeal is to the outer man in the realm of mental imagery and of sense impression.

We are speaking, here, in a purely general way of a type of religious faith in which we, also, and our ancestors, over many centuries, have played a prominent part. No thought of individual criticism or condemnation is im-

plied, since this is a century of true education which is destined to emancipate every sincere soul from the torturing confines of the sectarian concept. Consorting with the people of every religion, without exception, is a mandate of Bahá'í faith; and this is to be done with joy and fragrance, i. e., with real love. How frequently 'Abdu'l-Bahá called the attention of the Bahá'í friends to the divine duty of educating every "uninformed one," and gently leading the children to maturity. Within each dwells the capacity to know the divine foundation.

BUT SINCE this is the age of reality, it becomes necessary to know the distinguishing characteristics of every type of religious belief. And behind these lie profound issues of human psychology which must be penetrated.

Yet we should not regard the problem as too complex and baffling. And here we touch the real issue. What, after all, marks out universal religion from sectarianism? Is it not the awakening of the slumbering reality in every soul? Is it anything less than the deepening of consciousness to a point wherein one takes "from the hands of the Divine Cup-bearer the chalice of immortal life, that all

¹ November, 1925, Vol. 16, No. 8. ² July, 1932, Vol. 23, No. 4.

wisdom may be thine, and that thou mayst hearken unto the mystic voice calling from the realm of the invisible.'**

If sectarianism is a form of attachment to the world, universal faith is its prime opposite—detachment. Nevertheless, consider that the sectarian possesses faith, and may be quite sincere in his adherence to the form he has chosen. But faith in the sense of belief, is not enough. There are two other essentials for the one who truly desires detachment. Conscious knowledge is one, and motion toward the Beloved of the Worlds is the other. Otherwise, though we call ourselves Bahá'ís, Christians, Muhammadans or Jews, we have remained in the sectarian precincts, and are subject to those limitations.

For this reason, Bahá'u'lláh has opened to the true lovers of God that pathway that some call mystic, but which is in truth the search-way to God. This is the way of meditation and communion, the greatest bounty of this Day of God. Without this divine nourishment, the reality that has been stirred to believe cannot unfold its powers, nor bring forth its sovereignty over the outer life. In such a case, the tremendous forces of the world and its attachment, cannot be put to rout. This is the true explanation of that attachment, which throughout the the ages has weakened and laid low the religious stirring that sprang up at the dawn of every Advent. Out of this, sectarianism and denominationalism, faded flowers on the tree of life, found their origin. Of this condi-

tion Bahá'u'lláh spoke, saying, "O My children! I fear lest, bereft of the melody of the dove of heaven, ye will *sink back* to the shades of utter loss, and never having gazed upon the beauty of the rose, return to water and clay."**

THE KEYNOTE of this age is unity. The law of the celestial spheres, deposited also within every cell that we call matter, is to reveal its glory of oneness in man. How strange and mysterious it is that man, the pivot of the creation, the highest order dwelling upon the earth, should only now have begun to recognize that law of unity which resides even in the heart of the mineral kingdom far below him. Bahá'u'lláh has revealed this law to all human-kind, and commanded its observance. What a divine gift from the Manifestation of God! What greater evidence than this could be demanded as proof of His Truth and Station?

But unity and sectarianism are polar opposites. Unity is the voice and also the action of the reality of man, not of his attached personality. Unity is detachment from every form of prejudice, and knows no separation of man from man. While sectarianism clings to its self-imposed barriers, and nourishes itself on dogmas that the twin elements of science and religion cannot accept.

We would repeat that attachment to beliefs alone, without the illumination of the Sun of Reality gained through meditation and communion, dwarfs the growth of the soul, and produces a static condition. Who-

* Bahá'u'lláh, Hidden Words (Persian), v. 62. ** Bahá'u'lláh, Hidden Words (Persian), v. 13.

soever accepts this retarded state finds himself unable to show forth that love and that wisdom and, above all, that guidance that is the very quintessence of the Bahá'í Cause. The form, rather than the substance, becomes to him of the greater importance. All of us,

without exception, need to seek the hidden treasures of divine knowledge, within, more earnestly and with greater ardor. With the blossoming of these fruits, the Bahá'í Cause in America will assume its true stature.

(To be Continued)



“Mankind receives the bounties of material civilization as well as divine civilization from the heavenly Prophets. The capacity for achieving extraordinary and praiseworthy progress is bestowed by them through the breaths of the Holy Spirit, and heavenly civilization is not possible of attainment or accomplishment otherwise. This evidences the need of humanity for heavenly bestowals, and until these heavenly bestowals are received, eternal happiness cannot be realized.”

“The purpose of the creation of man is the attainment of the supreme virtues of humanity through descent of the heavenly bestowals. The purpose of man’s creation is therefore unity and harmony, not discord and separateness. . . . When the souls become separated and selfish the divine bounties do not descend and the Lights of the Supreme Concourse are no longer reflected even though the bodies meet together.”

“The greatest and the strongest proof for showing the abundance of the Spirit to the bodies is the very appearance of It’s power and influence in these bodies.”

“The test of the Truth (of God) lies in the influence the conception has on our lives. If it makes us kind and loving in our relationship with our fellowman, we know it is a true one. In other words it must produce in our hearts a love of God which must be transmitted into love for man.”

THE BAHÁ'Í MOVEMENT IN PARIS

EDITH L. W. FENTON

The author of this article has only just recently come into contact with the Bahá'í Cause, but although her allegiance to the Bahá'í group in Paris is only of a few months standing, she has already become an ardent adherent of the Faith.

*“Beware of prejudice; light is good
in whatsoever lamp it is burning.
A rose is beautiful in whatsoever
garden it may bloom.”*

—‘Abdu’l-Bahá.

AS I walk up the little old street tucked away in a corner of Montparnasse, these words from the teachings of ‘Abdu’l-Bahá return to my memory, their wisdom quite in keeping with, and perhaps evoked by the silent old houses around me, the atmosphere of peace enfolding all. Turning at last into a large but somewhat dilapidated garden surrounded by ateliers built mostly of wood and glass, I climb a steep stair, arriving the bell at a small door on the second floor. It is opened almost immediately by a sweetfaced woman, the gracious lady of the house, and entering I find myself at once in a lofty spacious studio. On either side high uncurtained windows flood the room with radiance; the blue sky and waving tree tops so close at hand that the old studio seems but an antechamber . . . a stepping off place . . . These living things outside, this old furniture and multitudinous canvasses lining the walls appear to have been knit together in some bygone age into the present ethereal and wistful pattern. It is a tapestry woven of the past and present, of things spiritual and material and creates the right atmosphere for

contemplation, heartsearching and endeavor.

A few weeks before, a friend had asked me whether I knew anything of the Bahá'í religion, and had suggested that I study it.

What I gathered from his few remarks, fired my imagination, and my enthusiasm, so that I eagerly accepted the invitation I received later to attend a meeting of the Bahá'í Society or, rather, Group.

So here I am in the temple (though anything less resembling a temple, or more fitting to be one cannot be imagined) of the Universal Religion, the essence of all religions.

I look curiously round the room. I am evidently late, for already here and there small groups of people are talking. I make out some Persians, several French, and a sprinkling of English and Americans. Presently tea is dispensed by the smiling lady of the house, and then quite naturally, and not at all abandoning mundane topics, the men and women here present begin to talk of the Cause.

WHAT HAS then brought these people of different nationalities together? A new cult? A fashionable craze? Some popular medium or magnetic fakir? No. It is clearly manifest that here there is no research for a new sensation or morbid excitement.

I am just asking myself the ex-

act nature of the force animating and welding together all these dissimilar natures when I hear a voice raised. Someone is reading aloud:

“... No man should blindly follow his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears and investigate the truth himself in order that he may follow the truth instead of blind acquiescence and imitation of ancestral beliefs.”¹

An Englishman across the room makes a suggestion which is taken up and I hear a discussion on the relations between the Creator and the created, which savors somewhat of Spinoza. Someone says “But in attributing this or that quality or virtue to the Godhead you are trying to define the indefinable, you are limiting the illimitable.”

During a lull a young Persian stands up and chants a prayer in his native tongue. The sacred music, so much a prayer in itself, gently echoes through the room.

A lady sitting near me no doubt sensing in me a stranger within the gates, kindly volunteers some information:

“It was in 1844 that the Bahá'í revelation declared itself in Persia. At the present day, it has spread all over the world. The initiator of this great movement for social and spiritual reconstruction was the Báb of pure heart and radiant personality. He was martyred in 1850, and His mantle fell on Bahá'u'lláh, a Persian nobleman Who announced the dawn of a new era of fraternity and world peace.

He was imprisoned and exiled by the reactionary leaders in Persia. . . .”

Again the reader's voice:

Are ye not all leaves and fruit of the same tree? . . . “O children of men! Do ye know why we have created you from one clay? That no-one should exalt himself over the other. . . . Close your eyes to racial differences, and welcome all with the light of oneness. This handful of dust, the world, is one home: let it be in unity. . . .”²

I lean towards the lady on my right and beg her to continue. She tells me that after the ascension of Bahá'u'lláh, His Son, ‘Abdu'l-Bahá, carried on His work, and how, little by little, slowly but persistently, this religion of love and harmony and reason spread through Asia and permeated other religions, so that Christians, Jews, Buddhists, Muhammadans, Zoroastrians, and many others,—all find their highest aims in this cause, for its teachings have the same basic principles.

‘Abdu'l-Bahá taught that religion should be in perfect accord with science, so that science shall sanction religion, and religion science. He preached a living faith, one that progresses, marches with the spirit of the age, meets present-day needs.

Though the Bahá'í religion directly touches and influences all branches of human activity, such as the economic question, the equality of man and woman, education for all, it also assuredly emphasizes the crying need of arbitration, an international Court of

¹ ‘Abdu'l-Bahá—Promulgation of Universal Peace”, p. 450. ² From Bahá'u'lláh's Teachings.

Justice, where questions of frontiers, and national honor are concerned.

These precepts for disarmament, for a "Most Great Peace" were given more than half a century ago, when no-one yet spoke of such possibilities.



I LOOK UP at the racing clouds, the green treetops, and then at all the earnest faces about me. Life outside, and inside, the material and the spiritual welded together into an imperishable oneness to will and to do for human betterment.

It seems easy, with the simple alchemy of this religion of love, here close at hand, to transform

our minds, disarm our hearts. *That first*,—the rest will follow in natural sequence.

I murmur a few goodbyes, and find myself again in that little silent street.

What were those words of 'Abdu'l-Bahá that I had just heard?—"Let us do away with all prejudices of race, of patriotism, of religion, of politics. We must become the lever for the union of the human race."

As I turn the corner, I look back once more at the spiritual oasis I have just left, and wonder how long before suffering humanity will have drunk of its lifegiving waters, and been healed.

INVOCATION

SILVIA MARGOLIS

Trouble our spirit, Lord,
 Nor let us rest.
 Terribly, terribly trouble
 Our human breast,
 Lest we wax stolid, Lord,
 As the jostling crowd;
 Or from sheer hollowness
 Wax vulgar, proud.

Trouble our spirit, Lord,
 And rock and quake.
 Terribly, terribly trouble
 Our soul awake,
 Lest we wax blind, O Lord,
 To Thine ancient Self;
 Or lose our soul in the glitter
 Of empty pelf!

Trouble our spirit, Lord,
 Nor let us be.
 Terribly, terribly trouble
 Our infinity;
 Touch our lips with love, Lord,
 Our tongue with Fire—
 That we may be a Flaming Sword
 For Thy desire!

THE CHALLENGE OF TODAY

BERTHA HYDE KIRKPATRICK

"It is not necessary to lower Abraham to raise Jesus. It is not necessary to lower Jesus to proclaim Bahá'u'lláh. We must welcome the Truth of God wherever we behold it. The essence of the question is that all these great Messengers came to raise the Divine Standard of Perfections. All of them shine as orbs in the same heaven of the Divine Will. All of them give Light to the world."

—'Abdu'l-Bahá.

ABDU'L-BAHA once spoke these words to a group of people: "I wish to awaken you out of your deep slumbers. Do you know in what day you are living? Do you realize in what Dispensation you exist?"

And then He added this statement: "This century is the fulfillment of the promised century, the dawn of the appearances of the glorious visions of past prophets and sages."

These are not idle words. 'Abdu'l-Bahá was no emotional sensationalist. He was recognized throughout the world as a great spiritual teacher. His advice was also sought by many in high government and military positions because experience taught them that He gave wise and practicable advice. But He much preferred to talk about spiritual things, to teach that the spiritual is the basis for the practical. Those who listened and heeded what He said became refreshed and gladdened in spirit.

We are asleep spiritually and it is with our spiritual insight that we must read the signs of the times. We hear constant reference to a new age but, because He spoke in

such startling terms, it is evident that 'Abdu'l-Bahá meant something different from the new age in science and invention or even in social and economic justice.

Can we not pause long enough to try to find out what 'Abdu'l-Bahá did mean when He asked these questions and made this statement? Such a consideration will take us into the field of prophecy.

To ATTEMPT to interpret prophecy is always dangerous, but when we consider prophecy in the light of history we are at least on firmer ground. A prophecy that has challenged and puzzled students of our Bible very much is in Daniel. Christ refers to it in answer to the question of His disciples, "What shall be the sign of Thy coming and of the end of the world?" Part of His answer was, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place."*

Referring to Daniel we find that he gives dates of the "time of the end".¹ It is these dates which have puzzled people. Since Daniel gives other dates which were fulfilled in

* Matthew 24:15.

¹ How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed. Daniel 8:13, 14.

"Briefly the purport of this passage is that he appoints two thousand three hundred years, for in the text of the Bible each day is a year. Then from the date of the edict of Artaxarxes to rebuild Jerusalem until the day of the birth of Christ there are 456 years, and from the birth of Christ until the manifestation of the Báb there are 1844 years. When you add 456 years to this number it makes 2300 years. That is to say, the fulfillment of the vision of Daniel took place in the year 1844 A. D., and this is the year of the Báb's Manifestation according to the actual text of the book of Daniel."—Some Answered Questions, p. 50.

the coming of Christ, Bible students felt justified in believing that these dates referred to the second coming of Christ. They believed that our Lord Jesus Christ would come literally in clouds of glory in 1843 or 1844. We learn¹ that there were independent groups of earnest Bible students in different countries and localities all of whom were looking for Christ's coming. In England, Scotland, Germany, India, Australia, America, were groups of such believers. These were all disappointed and so far as we know never learned how near they were to the truth.

God's ways are inscrutable. We still need to heed Christ's warning, "Watch therefore, for ye know not what hour your Lord doth come;" and the words of Paul, "the day of the Lord so cometh as a thief in the night".

LET US see what really did happen in 1844. The drama took place in far away and benighted Persia. The truly wise men who saw the star and went to worship were trained not in Christian but in Muhammadan scriptures, for these latter have prophecies too which point to the appearance of a Mighty One in the early decades of the nineteenth century.

Almost fifty years before the appearance of the Promised One a certain Shaykh Ahmad "inspired by the light that shown within him", "aglow with zeal and conscious of the sublimity of his calling" arose to "prepare the way for Him who must needs be made manifest

in the fullness of time". If you would know this story in the beauty of its detail read it in "The Dawn-Breakers."

Shaykh Ahmad passed into the next world before the coming of the Promised One, but he did not lose his faith and had prepared his disciple Siyyid Kázim to carry on his work. Before the hour had struck for the world to know, Siyyid Kázim attained the presence of the Promised One and knew in his heart that it was He. It was given to the young man Husayn to be the one to whom these revealing words were uttered: "O thou who art the first to believe in Me! Verily I say, I am the Báb, the Gate of God, and thou art the Bábu'l-Báb, the gate of that Gate." This event took place May 23, 1844. It took nearly fifty years for the news of it to travel to the Western World.

THE "COMING" indeed took place, not such a one as those searchers of the scriptures anticipated, not a literal coming in the clouds, but one still mightier and yet in accord with the laws of nature. The "Coming" is not for the Christians alone, but for the whole world. This is a universal age, the Message is universal, proclaiming world unity, and the Messenger is the great Unifier.

Was this event, then, taking place in little known and unimportant Persia, really of significance to the western world and the world at large? What connection does it have with the prophecies in the

¹ We are indebted to Mr. Tauty of Shanghai, China, for the results of his efforts to obtain documentary evidence on this matter. In response to an inquiry of his published in the North-China Daily News he received replies giving quotations and references to books and pamphlets corroborating in detail the above statement. Lack of space prevents the printing of these.

² Chapter 1 in "The Dawn-Breakers—translated and edited by Shoghi Effendi. Bahá'í Publishing Committee, New York.

Christian Bible? The burden of the Báb's message was this, that His advent marked the beginning of a new dispensation, that by His coming "The Day of God" was inaugurated and that furthermore a Mightier One than He would soon appear to teach erring humanity the way to establish the Kingdom of God in all the world. Like Christ He came not to destroy but to fulfill, not to repudiate any religion but to purify and to show men that in their purity all religions are one.

Did He appear, this Mightier One? Yes, nineteen years after in Baghdad, Bahá'u'lláh, the Glory of God, Who an exile from His native Persia, had been engaged these nineteen years in teaching the followers of the Báb, stunned and bewildered by the execution of their beloved Master and by the unheard-of persecutions and martyrdoms of their friends, announced that He Himself was the One whom the Báb had foretold, "He Whom God should manifest". He it was, Who, some years later, from the prison city of 'Akká proclaimed to the whole world that the age of universal peace and justice had dawned and laid down the universal principles upon which peace must be based, namely the oneness of religions and the oneness of humanity. If we investigate carefully, sincerely and without prejudice we shall find that Bahá'u'lláh brought not only the message of a New Age to earth but also the power to establish it, the power of the Spirit. The foundations are already laid. 'Abdu'l-Bahá has told us:

"The Kingdom of Peace, Uprightness and Reconciliation is established in the insensible world and will by degrees become manifest and apparent through the power of the Word of God."

IN THE light of history it appears that those earnest Bible students of the early nineteenth century erred in making too literal interpretation of prophecy. The end of the world is the end of the old dispensation. It seems apparent that God does not intend that we should understand prophecy until after its fulfillment. For when Daniel said that he did not understand the things that he saw and heard, the answer was, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end."¹ Each dispensation ends when a new Messenger of God comes and this Messenger, this Manifestation of God, whose coming marks the end of the old and the beginning of the new, is able to unseal the Books—to explain what has been obscure. Thus Bahá'u'lláh makes clear many things in Jewish, Muhammadan and Christian scriptures.²

It is evident to any student of prophecy that many prophecies, such as the return of the Jews to Palestine, are being fulfilled in these days but we think that those who are studying scripture in the light of the Bahá'i revelation get a vision of the glory and reality of the New Day that others only glimpse. Many believe that the prophecies of terror, of "great tribulation, such as was not since the beginning of the world to this time" so terrible that "except those days should be shortened,

¹ Daniel 12:9. ² See "Some Answered Questions", chapters 10-12. The Kitáb-i-Iqán also gives new meaning to many of Christ's teachings. See especially pp. 20-30, 66-76, 113-120, 132-136.

there should no flesh be saved" are now being fulfilled and that in passing through the world war and this aftermath of economic distress we are experiencing the "great and very terrible" day of the Lord spoken of by the prophet Joel. Following this will come the day when peace and righteousness shall reign when "the earth shall be filled with the Glory of the Lord."

But at present the world at large is in a period of skepticism and doubt; and to many, proofs based on the fulfillment of prophecy make small appeal. Let such study carefully and with unprejudiced mind the historical facts which have followed the "Coming". Let them discover for themselves the tremendous spiritual forces which became active in the world with the advent of the Báb. So mighty were these spiritual forces that two of the most powerful Oriental potentates backed by the most fiendish persecutions which fanatical Muhammadan religionists could devise were powerless to stop the spread of this universal message of love or to halt its power to unify.

For true spiritual power never remains mystic, hidden, mysterious. It always gives evidence of itself in the realm of being, translates itself into deeds which cause progress and are of benefit to mankind. So ever since the coming of the Báb and Bahá'u'llah great changes have been rapidly taking place in the world, great scientific discoveries and inventions. Great struggles too have been and are going on: the struggle of woman for her just position in the world, the struggle of the masses in the laboring world for justice, the

struggle of the oppressed races for equal opportunities, the struggle of minority groups and nations for political justice, the struggle between the forces of peace and war. All of these struggles are the efforts of the forces of the "Kingdom of Peace, Uprightness and Reconciliation which is established in the invisible world" to become manifest in this world. Foolish man opposes them, but they must inevitably prevail for the power of the Word of God is irresistible.

THE HONEST and unprejudiced investigator will find too many things already accomplished in establishing the Bahá'í Faith. In a recent letter to American Bahá'ís Shoghi Effendi sums up some of these accomplished facts:

"Born in an environment of appalling degradation, springing from a soil steeped in age-long corruptions, hatreds and prejudice, inculcating principles irreconcilable with the accepted standards of the times, and faced from the beginning with the relentless enmity of the government, church and people, this nascent faith of God has, by virtue of the celestial potency with which it has been endowed, succeeded, in less than four-score years and ten, in emancipating itself from the galling chains of Islamic domination, in proclaiming the self-sufficiency of its ideals and the independent integrity of its laws, in planting its banner in no less than forty of the most advanced countries of the world, in establishing its outposts in lands beyond the farthest seas, in consecrating its religious edifices in the midmost heart of the Asiatic and American continents, in inducing two of the most powerful governments of the West to ratify the instruments essential to its administrative activities, in obtaining from royalty befitting tributes to the excellency of its teachings, and, finally, in forcing its grievances upon the attention of the representatives of the highest tribunal in the civilized world, and in securing from its members written affirmations that are tantamount to a tacit recognition of its religious status and to an express declaration of the justice of its cause."

Can we doubt then as we view prophecy in the light of history that in the coming of the Báb and Bahá'u'lláh Biblical prophecies have been fulfilled and are still being fulfilled, that this is "the day in which the Lord of Hosts has come on the clouds of Glory . . . This is the day in which the East and the West shall embrace each other like unto lovers, war and contention shall be forgotten, nations and governments will enter into an eternal bond of amity and conciliation."

WHAT SHALL we say of the future? Many of the Bible prophecies are still unfulfilled. We must always observe caution against their literal interpretation. Do the Bahá'i writings give us a picture of a perfected world suddenly emerging from the chaos and destruction of greed, ignorance and war, a world so perfect that no growth or progress is possible? Or will changes take place in accordance with laws of progress and evolution? The answer to this question will be found in investigating the basic principles which Bahá'u'lláh has shown are the

foundation upon which the new world order must be built and in studying the laws and instructions He has given in conformity with which Bahá'i communities are gradually growing up all over the world. These principles, laws and instructions are sane, reasonable, workable, recognizing both the limitations of humanity and its ability for infinite progress. Let the reader investigate for himself.

Weighing carefully Biblical prophecy in relation to what has already happened are we not justified in believing that these prophecies will continue to be fulfilled? Can we not share with Shoghi Effendi the belief that:

" . . . great and marvelous as have been the achievements of the past, the glory of the golden age of the Cause, whose promise lies embedded within the shell of Bahá'u'lláh's immortal utterances, is yet to be revealed." And further that—

" . . . the welding of the communities of the East and West into the world-wide Brotherhood of which poets and dreamers have sung, and the promise of which lies at the very core of the Revelation conceived by Bahá'u'lláh; the recognition of His law as the indissoluble bond uniting the peoples and nations of the earth; and the proclamation of the reign of the Most Great Peace, are but a few among the chapters of glorious tale which the consummation of the Faith of Bahá'u'lláh will unfold."

Give thanks to God that thou hast put thy feet into the world of existence in such a great century, and that thou hast heard the divine gladtidings. Try that thou mayst comprehend the mysteries as they must and should be comprehended, and that thou mayst understand the mysteries of the Holy Books.'

—'Abdu'l-Bahá.

THE EPIC OF THE BLACK ENSIGNS

FLORENCE E. PINCHON

*The Black Standard, "was the same standard of which Muhammad, the Prophet of God, had thus spoken: 'Should your eyes behold the Black Standards proceeding from Khurásán, hasten ye towards them, even though ye should have to crawl over the snow, inasmuch as they proclaim the advent of the promised Mihdí [Title of the Manifestation expected by Islam]. . . .' That Standard was unfurled at the command of the Báb, in the name of Quddus, and by the hands of Mulla Husayn. It was carried aloft all the way from the city of Mashhad to the Shrine of Shaykh Tabarsi. For eleven months . . . that earthly emblem of an unearthly sovereignty waved continually over the heads of that small and valiant band, summoning the multitude who gazed upon it to renounce the world and to espouse the Cause of God."**

"Mount your steeds, O heroes of God! Charge—in the Name of the Lord of the Age! Holy, holy, holy, the Lord our God, Lord of the Angels and the Spirit!"

THE strange exultant cry rings out from grey caravanserais, ere the morning star has paled its brightness before the rising sun. It resounds across the desert plains, and re-echoes from bare, brown hills; the dank forests of Mazindarán know its unearthly chanting; it challenges great armies from crumbling ramparts and the precincts of saintly shrines; and those who hear it thrill with a holy joy, or tremble with unaccountable dismay, according to their understanding of its mystic meaning. At the call, a mere handful of youths and unaccustomed scholars put to ignominious flight the hosts of their assailants. Chanted in solemn unison, it strikes terror into the midnight revels of the besiegers, like a veritable rebuke of God, and they fling down their wine-cups and flee in panic as from some invisible avenging angel. The guns could not silence its potent harmonies,

nor could prison, starvation, bribes, treachery, and unspeakable tortures.

For through the land of Persia the voice of God is sounding, and the call of His Herald must be answered, His commands obeyed, His love awaken passionate response, and all the prophecies of the Qur'án concerning the Promised One must needs find fulfillment.

OUT OF Khurásán comes the little procession. Its leader, frail but dauntless, wears the green turban of a Siyyid, and a sword that could fall, like that of Michael himself, upon the evil-doer. A black banner, gold-embroidered, flutters in the breeze. Beneath it marches the inspired company of those who, severed from the world, are engaged in summoning their fellow-countrymen to purify their lives, arise from their lethargy, and give welcome to a new and heavenly message brought by the long-expected Imám Mihdí,—the youthful Prophet of Shiráz—alas! already shut away from their longing sight in the grim fortress of Chihriq.

For this land of the Lion and

* Nabil's Narrative of the Early History of the Bahá'í Cause, published under the title "The Dawn-Breakers." Bahá'í Publishing Committee, New York.

the Sun was, in the nineteenth century, like some dark and noisome jungle, full of tangled growths of fanaticism, ignorance and vice, across which *falls* the baneful shadow of a corrupt Moslem priesthood. On every hand *lurks* danger, opposition, and death. "Make a way through this jungle," cry the followers of the Báb, "a highway for our God!"

Only utter detachment from all that the worldly prize, can bear witness to sincerity. At a word from their leader, the Mulla Husayn, all possessions are flung away—even to precious turquoise from the rich mines of Nishapur!

Such evidences of devotion, backed by irrefutable argument and passionate eloquence, attract souls all along the way. Mothers bring their sons, and sisters their brothers, pleading for their enrollment in the Legion of Light. For does not this gallant Husayn vividly recall the Imam whose martyrdom they have for centuries commemorated at Muharram? Yet few can be accepted. Only those who are of the true spiritual aristocracy of the Prophets may hope to attain so exalted a station of sacrifice. "This is the road to our Karbilá," cries their leader, "and he who is faint-hearted, and unprepared to suffer to the uttermost, let him return to his home!"

AT BARFURUSH, an angry mob, incited by the lies and misrepresentations of their mujtahid, and armed with all kinds of murderous weapons bar the way and start to attack them. Thereupon the Mulla Husayn, whose hands as a scholar were wont to tremble so that he

could scarcely write, becomes transformed, by the power of the Spirit, into a mighty warrior. The rabble flee before his flashing sword, as it performs prodigies of skill unknown since the legendary days of Rustem. Yet the mercy they now implore is never denied; and ere nightfall, the caravanserai, where the exhausted little company have taken refuge, is thrown open to the generous entertainment of their enemies.

But before the deluded crowds, that fill the city with uproar, witness must be borne that they are no infidels, but true lovers of God and His Prophets. So at the hour of evening prayer, a young volunteer ascends the roof, and begins to chant aloud the familiar invocation. "Allah'u'Akbar—Mighty is the Lord!" A bullet cuts him short. Courageously, another volunteers to continue the sentence,— "I bear witness that Muhammad is the Apostle of God." He likewise falls. "There is no God, but God!" cries, with his last breath, the undaunted third.

Entering the confines of the forest, cruel treachery again awaits them, and many are required to lay down their lives. White indeed, with the bones of the slain, is this road to the new Kingdom of Abha!

AT LAST, driven to defend themselves from the ceaseless attacks made by the priestly castes, now reinforced by the state, they seek refuge amid the woods and swamps that surround the shrine of the Shaykh Tabarsi. Day and night they labor, with amazing ingenuity and energy, to construct ramparts and dig ditches. No light tasks for

erstwhile gently-nurtured youth and elderly divines! Here, on the threshold, as it were, of the celestial world, and with its light and power filling their souls and animating their every action, they take their final stand. Like some noble deer that, long pursued by the wolves, turns at last at bay, resolving to make a worthy end.

Over this fortified retreat in the wilderness waves, for eleven tragically eventful months, the black ensign—earthly emblem of an un-earthly sovereignty, summoning the multitudes who gaze upon it to embrace the Cause of the Prophet of God.

Within, the valiant band of three hundred and thirteen pass the calamitous days and nights in prayer and chanting, and in studying the illuminating Tablets penned by the Báb, and others of His inspired followers. Trials unite them; until they appear like one soul in many bodies, a pure chalice and focal point of supernatural power.

But when the pitiless cannonade of the besieging armies reaches its height, then—"Mount your steeds, O heroes of God!" rings through the fort; led by the intrepid Husayn the little band sallies forth, through the snow and mud, and to the exultant shout of "Ya Sahibu'z-Zaman"—Lord of the Age! Time and again they charge the enemy, silence the guns, overthrow the barricades, and spread utter rout and panic among the trained regiments of the Shah.

FROM THE few survivors of the struggle, and also from their assailants—whose amazed admiration

they repeatedly won—certain records have been obtained.

We may see Quddus, the beloved friend and confidant of the Báb, hazarding the forest at midnight to join the besieged. A small company, bearing lighted torches and chanting hymns of praise, like those who at a wedding welcome the bridegroom, go out to meet him. Quddus, whose soul is knit to Husayn's as Jonathan to David, the charm of whose personality, understanding, and inspired utterances make him a natural spiritual leader of men. No bombardment, however severe, can disturb his serenity; smiling he stands amid the explosions, chanting verses of spontaneous joy.

We can hear the voice of Husayn, as he comes forth boldly before the enemy, clad in flowing white robes and green turban, and leaning upon his lance. "O people, we wish not to fight," he cries, "we only desire to proclaim to you the fulfillment of our sacred traditions in the advent of the promised Qá'im. Has not Muhammad commanded: Should you behold the black standards proceeding from Khurásán, hasten ye towards them, even though ye should have to crawl over the snow, inasmuch as they proclaim the advent of the Mihdi? Shed not innocent blood."

To the soldiers he appears like some bright shade of their Imam of Karbilá. They are moved, even to tears. But their Commanding Officer, alarmed, orders the guns to silence his pleading. Then Husayn, raising his face towards heaven and unsheathing his sword cries: "O God, I have completed the

proof to this host, and it availeth not!" Charge—in the Name of the Lord of the Age! And the utterly demoralized troops again flee before him.

But at daybreak he is borne back to the fort and laid at the feet of the anguished Quddus. Yet even the Angel of Israfil pauses, while the two friends partake of hallowed mysteries and ineffable joys revealed only to spirits transcended.

Then the final scenes: the agonies of decimation and starvation, honorable surrender, infamous betrayal, wholesale martyrdoms. And Quddus, the beloved, torn to pieces in the market-place, praying, as

Christ, forgiveness for his murderers.

OVER EIGHTY years have passed, and the night wind sighs over the lone ruins of Tabarsi, and the moon kisses with silent reverence the shrine of these heroic hearts. But the beacon fires of faith they kindled amid the dark forests of Mázindarán have never been extinguished. History has emblazoned their names in imperishable glory; while that Cause, of which they were the chosen vanguard, goes marching on, beneath the sunlit banners of Bahá'u-lláh, towards world-wide spiritual victory.

“Not by the material resources which the members of this infant community can now summon to their aid; not by the numerical strength of its present-day supporters; nor by any direct tangible benefits its votaries can as yet confer upon the multitude of the needy and the disconsolate among their countrymen, should its potentialities be tested or its worth determined. Nowhere but in the purity of its precepts, the sublimity of its standards, the integrity of its laws, the reasonableness of its claims, the comprehensiveness of its scope, the universality of its program, the flexibility of its institutions, the lives of its founders, the heroism of its martyrs, and the transforming power of its influence, should the unprejudiced observer seek to obtain the true criterion that can enable him to fathom its mysteries or to estimate its virtue.”

—Shoghi Effendi.

WOMEN ASTIR IN PERSIA

COMPILED FROM A REPORT BY A. SAMIMI

THE western world hardly realizes how much awakened certain groups and classes in the Orient are. A letter from Mr. A. Samimi gives us a first hand picture direct from Persia of a recent congress of women in Tihrán. This was the first occasion on which Persian women as a community ever entertained representatives from their sisters in the eastern countries and the event was therefore of importance in the history of the progress of women in Persia.

“Early in November,” Mr. Samimi writes, “a number of women representing the Congress of Eastern Women came to Tihrán. They were headed by a lady from Lebanon (Syria) named Madame Nour Hemadeh, of the Druse Faith, finely trained and educated. She has done much for the progress and emancipation of the women of the East and has a most sympathetic view of the Bahá’i Cause whose teachings and principles she admires. A warm reception was given to her by the women of Persia.

A WOMEN’S Congress was held in Tihrán on November 27th, (1932) where delegates from the Council of Women of Egypt, Syria, Hejaz and some other countries were present. They propose to get the Persian government to recognize a larger scope of rights for

the women here and to place them on the same standing with men as far as their social rights are concerned.

The delegates were entertained by various classes of women, the Bahá’is of Tihrán doing their share in giving these ladies a warm reception.

One such meeting, composed of about a hundred notable Bahá’is, both men and women, was held at the house of Aghai Kazemoff as a reception to the women delegates. The meeting was opened by chanting a prayer of ‘Abdul-Bahá’s in Arabic which deeply impressed the visiting delegates. Addresses were given by Mirza Azizullah Khan Mesbah, principle of the Tarbiat* School for Boys, and Rouhangiz Khanum, assistant principle of the Tarbiat School for Girls, in which it was pointed out that the emancipation of women is one of the principles revealed in the Bahá’i Faith over eighty years ago and has therefore been familiar to Bahá’is for a long time.

“Another meeting for Madame Nour Hemadeh and her companions was arranged for December 4th, at the house of one of the Bahá’i friends, Habibullah Khan Sabet. A number of members of the Muhammadan Progressive Women’s Society headed by Mastoureh Afshar were also invited. Among those who lectured at the

* The Tarbiat Schools for both boys and girls are Bahá’i schools which have been in operation for many years in Tihrán, the capital of Persia. Ghodsia Ashraf (a Bahá’i) was the first Persian girl to complete her education in this country. Arriving here in 1911, she attended schools in Washington, D. C., for over four years, thereafter returning to Tihrán to assist in the Tarbiat School for Girls.

meeting was Mrs. Keith Ransom-Kehler, a distinguished Bahá'í sister from America who is now back from her trip to the provinces of Khurasán, Mazindarán and Gilán, Persia. She gave a stirring and thoughtful talk regarding the conditions of women in Persia before and after the appearance of the Bahá'í Cause and gave an outline of the life of the famous Bahá'í poetess and martyr, Tahirih."

IN THE address by Rouhangiz Khanum Fath Azam referred to above, she too emphasized that the equality of men and women is not a new idea to those women of the Orient who have been trained in the teachings of Bahá'u'lláh. In Bahá'í communities the emancipation of women has been gradually going on for eighty years. "The first ray of light," she says, "came from the Persian lady Tahirih Qurratu'l-'Ayn who removed the veil of superstition and denounced the old school of thought which gave to woman a place subordinate to man in her will, her mind, and her capacities. She was a woman of great accomplishments, an eloquent speaker and a gifted poet. For some years she was a teacher of religious doctrine to a group of students in Iráq. She reached the height of her station under the guidance of Bahá'í teachings and with a number of men and women whom she had attracted to the Bahá'í Faith traveled through Persia. After suffering imprisonment and persecution she was martyred in Tihrán. Following in her footsteps a large number of Bahá'í women arose in service to the cause of women. Especially in recent

years with the revival of prosperity in Persia under its great King the difficulties of the past have vanished and a wider field of activity is open to women."

In speaking of the present position of women in Bahá'í communities in Persia (and this would be true of Bahá'í communities everywhere) she says: "The Bahá'í women vote at the elections for Spiritual Assemblies,—the Bahá'í consultative boards—whereas the question of women's suffrage has not yet been successfully established in the world. The Spiritual Assemblies make the same facilities for the education and culture of girls as they do for boys. There are the same institutions, meetings and conferences for both; and in fact women receive a greater share of general attention since the following teaching was given by His Holiness 'Abdu'l-Bahá: 'Looking with a truth-seeking eye we see that the education of girls is more necessary than that of boys, for a time comes when girls become mothers and have to bring up children It is evident that an uneducated and uncultured girl becoming a mother causes the ignorance and deprivation of a number of children.'"

This address has an interesting paragraph too on the method these Bahá'í women use in working for progress: "It is a special characteristic of the activities of Bahá'í women that they move with cautious feet and use moderation, tact and discretion in their work. They avoid outward display, violent means, and above all interference in politics and seek equality with men in acquiring knowledge of ef-

iciency and capacity for doing service. They work in unison with men and their methods are by no means directed towards an upheaval for demanding social rights. The Bahá'í men have themselves a perfect understanding of the scope and extent of this great work as taught by the Bahá'í Cause and they render every assistance to the women; this understanding makes the work of women quiet but deep. The general public and the government are also satisfied and thus our success is insured."

In closing this Bahá'í speaker said, "I hope that the visit and the

work of these ladies who have come to our country prompted by their desire for the unity of women in the East will have significant results among women's communities in Persia and other eastern countries and will inspire them anew to proceed along the path of advancement."

And we would add that in the news of these awakened women of the Orient we see a step toward the fulfillment of the hope of 'Abdu'l-Bahá that "women of the East, as well as their Western sisters, will progress rapidly until humanity shall reach perfection."

SERVITUDE WITH SINGLENESS OF HEART

WALTER H. BOWMAN

Martha is careful and troubled about many things,
 While Mary humbly to her loved Lord clings,
 For Mary has chosen that good part—
 She has that singleness of heart
 Which seeks to do the Will of God,
 Though it mean the path the martyrs trod;
 And Mary has a hundredfold reward
 From the bounty of her well-pleased, loving Lord.

The Future of Good Will

IN THE universal competition for survival and increase, what chance has good will? In the long run it has every chance. Good will, like all ethical action, is best in the light of its total consequences.

A man may sometimes profit by selfishness and greed, but if his neighbors have the same policy, internal dissensions will weaken that social group. It will lose ground before a society made up of men of good will who give their united strength to the common good. The men of ill will ultimately will fail, along with the society they have weakened. A community is strongest only when men of good will greatly predominate, and thereupon they will undertake the complete elimination of ill will and greed as a needless social waste.

This picture, while greatly over-simplified, is true and representative for the long run. Good will toward men is not a quixotic dream. It is the rule of economy, effectiveness, and power, and fate fights for it.

THE old law of growth, expansion, and competition will not be annulled. Energy of increasing life forever seeks expression. But the nature of the contest will change. With increasing wisdom, men will more clearly distinguish friend from foe.

Men will fight against ignorance, disease, and poverty, and not against each other. They will combat selfishness, privilege, greed, and hate. They will free themselves from the constant pressure of blind increase of population. They will war against crime, feeble-mindedness, and insanity. They will attack every blight of inheritance and environment. Superstition, prejudice, and credulity will be overcome.

Men of the future will look back at the present as a time of civil strife, when brother fought brother, while both were vulnerable to the common enemy; but also as a beginning of rebellion against this stupidity, and as a period of transition from the old age to the new.—*Arthur E. Morgan, President of Antioch College—"Antioch Notes"*.

A JEWEL FROM THE MINE OF GOD

(SHAYKH AHMAD TO HIS FIRST DISCIPLE—HAJI 'ABDU'L VAHHAB)

MAYE HARVEY GIFT

In the history of the Bahá'í Movement, Shaykh Ahmad is as it were the dawn star—the first one to catch the rays of the spiritual Sun about to rise upon Persia and, indeed, the whole world. He felt, in fact he spiritually knew, the speedy coming of the great Messenger, though who it would be he knew not. This is the potent secret which he shares with Haji 'Abdu'l Vahhab, as told by Nabil in "The Dawn-Breakers."

* * *

"If for this day thou dost thank God
Throughout eternity,
It were but poor, inadequate return
For the great bounty He bestows on thee
In these glad-tidings that I give
On this great day to thee.

"If through all time, thou dost thank God
For bringing thee unto this day—
A day of splendor which the saints of old
Yearned and implored to see—
It were but poor return.

"Thine eyes grow large with wonder;
Marvel not that language fails to bear
The greatness and the import of my
thought.
Come thou with me upon the wings of
prayer
Unto that realm where soul communes
with soul
Without the veil of words.

"It is enough! Thine eyes reveal to me
That thou hast risen to those heights
That guard the gate to knowledge of our
God
And His great destiny for man.

"The secret that within my breast has
burned,
Like a consuming fire these many years,
That myst'ry I have yearned and yearned
to share,
But man's perversity and arrogance
Held my tongue dumb—

"That sacred message, you are worthy to
receive.

Again I say to thee, thank God,
Though it be but inadequate return.

"Have I not trained thee day by day
For this most holy hour?
When you, the first of all men on this
earth,
Might share the burden and the ecstasy
Of God's most high command to me.

"My heart is overflowing with such joy,
It seems the universe itself
Must burst asunder with its might!
And thine own soul doth glow with joy
supreme,
That thou art ready, even waiting for His
call.

"I see thee cast aside the last of earth's
dark bonds.
I see thee severed from all that the world
holds dear;
I see thee standing firm before man's scorn,
Ready to sacrifice a thousand lives
In the red path of the Beloved One.

"And so I say to thee—mark well my
words—
The voice of God is now resounding through
all space
With the glad-tidings of His great new
day;
I am His humble messenger,
Sent to arouse men to His call.
Arise with me and spread the tidings of
the day of God,
And thank thou God throughout eternity!"

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THE DIVINE POLICY

JUST as the external world is a place where various peoples of different hues and colors, of various faiths and denominations, meet; just as they are submerged in the same Sea of Favors,—likewise all may meet under the dome of the Mashriqu'l-Adhkár and adore the One God in the same spirit of truth, for the ages of darkness have passed away and the century of light has arrived. The imaginary prejudices are in the process of dispersion and the Light of Unity is shining.

“The difference which exists among the nations and the peoples is soon to pass away, and the fundamentals of the *divine religions*, which are no other than the solidarity and the oneness of the human race, are to be established. . . . The Divine policies shall rule, for the Divine policy is the oneness of the human world. God is kind to all. He considers all as His servants. He does not exclude anybody, and the policy of God is the correct and just policy. No matter how complete human policy and foresight be, it is imperfect. If we do not emulate the policy of God, or if we refuse to follow His dictates, that will be a presumptive evidence of our saying, as it were, that we know better than God; that we are knowing and wise, whereas God is ignorant; that we are sagacious, and God is not. God forbid! . . . No matter how far the human intelligence shall advance, it is still as a drop, whereas the Divine Omniscience is the very Ocean.”

‘*Abdu'l-Bahá.*

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“How can man be content to lead only an animal existence when God has made him so high a creature? . . . To man God has given such wonderful power that he can guide, control and overcome nature. . . . Seeing that man has been created master of nature, how foolish it is of him to become her slave!”

—‘*Abdu'l-Bahá.*

MANY ARE skeptical regarding the establishment of universal peace; of an effective League of Nations; of harmony between capital and labor. They base their skepticism on general grounds of human nature. “War and exploitation will always be,” they say, “as long as human nature remains what it is.”

Unquestionably true. But human nature can be changed. In fact human nature is being changed every day. It has been gradually but steadily changing during the long centuries of recorded history. And indeed, as we know from the scientific evidence of evolution, human nature has, during great unrecorded stages of the past, made enormous changes from the time when man like the animals crawled on all fours; knew not how to use his hands to grasp and project weapons; knew not the use of fire, nor any other of the even elemental inventions and discoveries which later were to start him on the path of civilization.

Man has risen constantly from lower to higher planes of living; from animal grossness and brutality to a more sensitive refinement of feeling and thought. There is no reason to suppose that this progress is going to stop miraculously, and

that human nature is now going to remain static for all time.

YES, HUMAN nature is changing, and will doubtless continue to change. But there needs to be an immense and spiritual force exerted if human nature is to change with sufficient speed and directness to overcome the imminent danger of cataclysm which the world faces to-day.

Religion has always been the chief motivation of progress toward more humanitarian institutions. If one investigates the sources of the great reform movements of the nineteenth century—the movement for free public education, the movement for the abolition of slavery, the movement for more humane treatment of the criminals and insane—one will find that the source of all these movements was deep religious conviction, a desire for service strong enough to cause the sacrifice of self for the good of society.

Religion possesses the power of changing human nature. It has historically illustrated this ability in an infinite number of ways.

Human nature can be changed and we trust human nature will be changed, in directions that will ultimately assure universal peace and

a universal civilization founded upon the brotherhood of man.

BAHA'U'LLAH, over sixty years ago, enunciated certain great principles for organized living upon this planet which if carried out would revolutionize human affairs and bring about a much more perfect society.

This ideal organization of human society depends for its achievement upon the perfecting and spiritualizing of human nature. Noble institutions cannot be firmly established in an ignoble humanity, nor can ideal patterns for human living become effective in a society that is without an idealistic urge. A righteous people and an equitable civilization—you cannot have one without the other.

The primary aim of the Bahá'í Movement, therefore, is the perfecting of human character. It seeks to elevate and ennoble man's motives and deeds. And it has within it a mysterious power which effects marvelous transformations in human nature, enabling man to characterize himself with spiritual attributes.

THE ULTIMATE universal aim of the Bahá'í Movement—that of establishing a more perfect civilization upon our planet by uniting mankind under a unifying and progressive force—this ideal appeals with tremendous power to all whose spiritual conscience has been awakened. Those who accept the New World Order of Bahá'u'lláh desire to devote themselves heart and soul to the carrying out of these noble institutions. Thus Bahá'ís the world over—of various races,

creeds, cultural backgrounds, personal convictions and tastes—are striving to work with unity and concord to bring to pass the new world state.

The nobility of the ideals and the universal splendor of the cultural edifice which Bahá'u'lláh projects has been the cause of attracting to the Bahá'í Movement many people who had been deniers of revealed religion; finding themselves powerfully attracted to the teachings of Bahá'u'lláh they have gradually come to accept His Cause as a definite Revelation.

Did not this same thing take place in the early centuries of Christianity? How many a Roman citizen—cultured, intellectual, sophisticated and skeptical—became attracted to the faith of the Nazarene because of the power of its humane institutions and its strong evidence of a reforming, vitalizing force in the lives of its adherents. And so today the Bahá'í Movement is marvelously attracting the allegiance of men and women who have a humanitarian vision for the world.

THE PRINCIPLES of organization of the World State of Bahá'u'lláh depend for their achievement upon a transformation of human character such as 'Abdu'l-Bahá definitely urges:

“The cornerstone of the religion of God is the acquisition of divine perfection. . . . He is a true Bahá'í who strives by day and by night to progress and advance along the path of human endeavor; whose cherished desire is to live and act so as to enrich and illumine the world; whose source of inspiration is the Essence of Divine perfection;

whose aim in life is to conduct himself so as to be the cause of infinite progress. Only when he attains unto such perfect gifts can it be said of him that he is a Bahá'í.

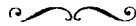
“. . . Dedicate yourselves wholly to the service of humanity. Then will the world be turned into a paradise; then will the surface of the earth mirror forth the glory of the . . . Kingdom.”

How far removed is the Bahá'í ideal of spiritual development from narrow religious bigotry or a theological pattern for mere personal salvation!

It is society that the Bahá'ís seek to save. To this great purpose they dedicate their lives. And they

strive to spiritualize their own natures not so much for the sake of eternal blessedness as for the sake of gaining power and ability for the creative work most vitally needed on earth today—that of transforming human institutions into more noble patterns.

This ideal presents a powerful appeal to all types and classes, of whatever race. Here is something which stirs all that is generous and noble in human nature; something that calls forth these hidden energies in the depths of man's being which can be realized only by the power of lofty ideals, and which strengthened by divine force can become powerfully effective in the building of nobler institutions.



I*T is not intended that the world of humanity should be left to its natural state. It is in need of the education divinely provided for it. The holy, heavenly Manifestations of God have been the teachers. They are the divine gardeners who transform the jungles of human nature into fruitful orchards and make the thorny places blossom as the rose.*

“It is evident then that the intended and especial function of man is to rescue and redeem himself from the inherent defects of nature and become qualified with the ideal virtues of divinity. Shall he sacrifice these ideal virtues and destroy these possibilities of advancement? God has endowed him with a power whereby he can even overcome the laws and phenomena of nature, wrest the sword from nature's hand and use it against nature itself. Shall he then remain its captive, even failing to qualify under the natural law which commands the survival of the fittest? That is to say shall he continue to live upon the level of the animal kingdom without distinction between them and himself in natural impulses and ferocious instincts? There is no lower degree or greater debasement for man than this natal condition of animalism. The battlefield is the acme of human degradation, the cause of the wrath of God, the destruction of the divine foundation of man.

HOW FAITH TRANSCENDS SCIENCE

HOOPER HARRIS

The author, a pioneer in the Bahá'í Cause in America and one of its well known teachers, was among the first of the Western Bahá'í teachers to travel to India on a Bahá'í teaching tour. He here gives us an excellent presentation of the fact that science in reality does coincide with the reality of religion.

BRIEFLY defined, science is the sum of human, or material knowledge, classified,—knowledge gained and verified by exact observation and reason. Confessedly, so far as science is concerned, the age-long enigma of “Whence? Why? Whither?” is still the riddle of the universe. Life itself, the source of life, and consciousness are still unsolved problems.

A well known physicist, Sir Oliver Lodge,¹ informs us:

“When animation has ceased, the thing we properly call dead is not the complete organism, but that material portion which is left behind; we do not or should not intend to make any assertion concerning the vivifying principle which has left it,—beyond the bare fact of its departure. We know too little about that principle to be able to make safe general assertions. . . . it is not a form of energy, nor can it be expressed in terms of something else.”

“But though Life is not energy, any more than it is matter, yet it directs energy and thereby controls arrangements of matter.”

Sir Arthur Eddington is quoted as saying:²

“Theoretical physicists are dragging to light, as the basis of all the phenomena that come within their province, a scheme of symbols linked by mathematical equations. That is what the physical universe boils down to—a skeleton scheme of symbols. It is impossible to deal with the whole fact. But no one believes that what is omitted has no existence. The skeleton of symbols cries out to be filled. But it cries out in vain to physics. Physical science has no way of clothing the skeleton or filling it out. It cannot give the whole truth.”

‘ABDU’L-BAHA describes science and religion as the two wings of one bird. Flying requires two wings, and the two wings of this bird symbolize two distinct branches of knowledge. Both branches are indispensable.

The loss of either would mean the end of progress. Science itself is beginning to learn that it is in perfect agreement with religion, that is, religion of the kind that has no quarrel with science, religion that bases itself on knowledge, and not on dogma and superstition. In this period of world depression and chaos, such a religion, or faith, is the supreme need of mankind.

‘Abdu’l-Bahá thus defines faith: “By faith is meant, first, conscious knowledge; and, second, the practice of good deeds.”³

Science, in the broad sense, therefore, is the full content of the outer, material knowledge, gained and verified by exact observation, while faith is the full content of conscious knowledge, received through the Divine Manifestations, and verified by deeds and experience. Science is acquired knowledge; faith is intuitive knowledge.⁴ Science is the body of outer facts; faith is the spirit which animating that body, will solve all our problems, remove all our difficulties, and make this old world of ours “a fit place to live in.” Science has nobly done its part. It remains for religion to vivify the body of the world prepared by science, and animate it with the spirit of the new and on-coming divine civilization, for we are living in the beginnings of a new and marvellous age, a new cycle of human power. It is the Age of Ages, the Day in which Daniel prophesied

¹ Raymond, p. 290. ² New York Times, October 9, 1932. ³ Tablets, Vol. 3, p. 549. ⁴ “In reality Faith embodies three degrees: To confess with the tongue; to believe in the heart; to give evidence in our actions.”—‘Abdu’l-Bahá, “Ten Days in the Light of ‘Akka,” p. 59.

knowledge should be increased.

This increase of knowledge has been so tremendous that man has become frightened.

Through His Spirit God has whispered into the inner ear of man understanding which has enabled him to bring "out of the invisible into the visible" the secrets of nature and harness them to his own use to such an extent that the Frankenstein machine he has invented seems about to devour him. This is the great fear that stalks abroad today. But the fear is unjustified. The purpose of God is in man, and the day is rapidly approaching when man will also conquer this machine and compel it to the universal service of mankind. Then will come the day of the great abundance prophesied by Muhammad for all the sons of men. The present condition of misery and want is the result of materialism rampant; the coming happiness and prosperity will be the result of religion triumphant. The spiritual forces are being mobilized for the final conflict.

THAT THE organized forces of greed have misused the power material science gave them is not the fault of science. It is not science, but religion which has failed. Just recently, defending the power age before the Institute of Arts and Sciences in New York, the famous scientist and Columbia professor, Dr. Michael I. Pupin said:

"It is not the power age or science that have brought ills on the world. Rather it is the engineers of the spiritual world who have failed. Materialism can never be eliminated until the spiritual engineers in the service of church and state develop man's spiritual powers and harness them to the service of mankind."

And this is precisely what God has sent His Manifestation to do, and it will not be done until men listen to Him. The world needs to be inspired by a great universal ideal enlisting men in service for humanity as a whole, for the attainment of which they are willing to sacrifice their narrow personal and national interests and prejudices. Otherwise the reconstruction of the world and the building of a better and nobler civilization is impossible. The task is hopeless until men can be made to understand that any progress worthy of the name depends upon people and nations who believe in something and someone higher than themselves. It is such a belief that built up our own great nation; it is such a belief that built up every great enduring civilization of the past. The path of history is strewn with the wrecks of peoples who got tired of believing in God. John Grier Hibben, former President of Princeton University says:¹

"As we look back over the history of our nation, it is evident that our progress has been due to the fact that there were men and women in every generation who believed in something and someone higher than themselves. Not only were they courageous in expressing their convictions, but their lives measured up to their faith, their spirit of endurance, and their determination."

And again:

"I . . . believe that a divine power does manifest itself through the channels of consecrated human personality. . . . Certain lessons from the experience of this last decade we should learn. The first is that we are in danger at the present time not merely of losing our wealth and the material comforts and necessities of life but also our spirit."

After stating that we have reached the state in our present experiences where no ordinary effort will enable a man "to rise above the

¹ February "Forum".

level of his depressed thoughts and feelings", he adds:

"But the untapped sources of power, to use a phrase of William James, must be called upon. We dare not allow a deflation of spirit. There must be the will to endure, the determination not to be downed, whatever may happen."

And that brings us back to Eddington, who, after telling us that science cannot fill out the skeleton of symbols and give us the whole truth, says:

"We must go back to consciousness—the only place to which we can turn. There we will find other stirrings, other revelations."

BASIL KING wrote a book entitled "The Conquest of Fear." He wrote beautifully of the protecting care of Life for children. He called it "The Life Principle". It is referred to by Sir Oliver Lodge as "the vivifying principle". We are told that it is not energy—not a form of force—for energy expends itself and this mysterious power and organizing principle seems to well from a limitless source, and yet, although it is not energy, it directs energy and controls the arrangements of matter. And how wonderful are those arrangements! Its mysterious shaping power is found in all things. It arranges them as It desires them to be. It can even say "Be—and it is." Men call it the life or vivifying principle. Bahá'u'lláh calls it the Self of God. It is the command, the desire, the will of God in every atom of His creation, and through It the atoms themselves cry out, "He is God, and there is no God but Him."

He it is who is "the untapped source of power". He it is who through the power of attraction of like for like causes elements to cohere which men call rock, or iron, or copper, or silver, or gold in the mineral world. In the vegetable

world it is He Who supplies the plant life with an ability to perform what Schopenhauer describes as prodigies of power and intelligence. Study the roots of trees and of the alfalfa plant; note the power of the toadstool to penetrate a brick wall! If this directing life principle wants a creature that can swim, it is given gills; to fly, it is given wings. And for their protection He furnishes the living creatures from the insect up to man with powers of simulation and with instincts which nothing short of the directing power of a supernatural intelligence can explain, demonstrating the loving care of God in the world of the unconscious. Here we have proof in far greater abundance than we can understand, of the "untapped source of power".

IN CONCLUSION, we have at last reached "The Day of God", when God would no more speak to us in parables, but when the secret and hidden things were to be revealed. Bahá'u'lláh tells us:

"There is today a science which can eradicate fear. It must be taught from the earliest period of childhood, and if it becomes popular, the very nature of man will be changed. . . .

"Likewise a saying has been written in the Red Book by the Supreme Pen, which makes apparent a hidden faculty in man. . . ."

When we have learned, not through scientific or acquired knowledge, but through the Spirit of Faith, to cut ourselves from all things else, and be content to let the directing, nay, the compelling Command, Will or Self of God which is in every atom of His creation have Its unopposed way in us, then, and only then, shall we become conscious of the untapped sources of power and understand why the conscious knowledge of faith transcends the acquired knowledge of science.

RELIGION AND SCIENCE



AN ESSENTIAL principle of Bahá'u'lláh's teaching is that religion must be the cause of unity and love amongst men; that it is the supreme effulgence of divinity, the stimulus of life, the source of honor and productive of eternal existence

“Furthermore the teachings of Bahá'u'lláh announce that religion must be in conformity with science and reason, otherwise it is superstition; for science and reason are realities, and religion itself is the Divine Reality unto which true science and reason must conform.

“God has bestowed the gift of mind upon man in order that he may weigh every fact or truth presented to him and adjudge whether it be reasonable. That which conforms to his reason he may accept as true, while that which reason and science cannot sanction may be discarded as imagination and superstition, as a phantom and not reality. Inasmuch as the blind imitations or dogmatic interpretations current among men do not coincide with the postulates of reason, and the mind and scientific investigation cannot acquiesce thereto, many souls in the human world today shun and deny religion. That is to say, imitations when weighed in the scales of reason will not conform to its standard and requirement; therefore these souls deny religion and become irreligious whereas if the reality of the divine religions becomes manifest to them and the foundation of the heavenly teachings is revealed coinciding with facts and evident truths, reconciling with scientific knowledge and reasonable proof, all may acknowledge them and irreligion will cease to exist. In this way all mankind may be brought to the foundation of religion, for reality is true reason and science while all that is not conformable thereto is mere superstition.”

—‘*Abdu'l-Bahá.*

SYMBOLS AND A SYMBOL

DALE S. COLE

"Temples are the symbols of the divine uniting force, so that when the people gather there in the house of God they may recall the fact that the law has been revealed for them and that the law is to unite them. They will realize that just as this temple was founded for the unification of mankind, the law preceding and creating it came forth in the manifest Word."

—'Abdu'l-Bahá.

THE inclination to worship is deeply seated in human beings. To primitive men, an avalanche, a storm with its lightning and thunder, a flood seemed supernatural. Malevolent spirits were feared and must be propitiated. Naturally, many spirits were imagined, both good and bad. Thus emerged the idea of many gods.

Later there began to emerge the conception of one tribal god, benevolent only to his chosen people. And then came a Prophet heralding another advance—the great idea that there was but one God for all peoples and nations. This was a tremendous step.

Great monotheistic religious movements followed, but soon man began to worship God in many and devious ways. The results were so diverse as to seem almost as if different gods were again being worshipped.

First, many gods and many ideas of worship. Second, one God for a nation and as many ideas of worship as nations. Third, one god for all nations. Fourth, one God for all nations but again many ideas as to worship.

What is the next stage in this drama of religious attitudes? It is contemporary with our times.

PRIMITIVE man saw in storms and avalanches symbols of a power

he could not understand. He saw the outward manifestations of this power, its symbols, but the moving force of these was a mysterious one and unknown. Paradoxically, man is again confronted with forces which he does not understand in the whirlpool of conflicting political, economic and social vicissitudes.

However, today we deal with physical phenomena as astounding to us, if not more so, than the apparently supernatural occurrences of an earlier day. Our scientists are really performing wonders, or clearing away the obstructions so that the wonders may be seen. But experimental observation is not enough. The laws governing certain actions and reactions are expressed ultimately by mathematical equations and these equations are composed of symbols the meaning of which is undetermined.

Primitive man saw symbols in the upheavals of nature. Modern man sees symbols in his mathematical equations. Primitive man knew the symbols represented a Great Power. Modern man, unable to explain the symbols he employs, is being led to the same general conclusion. Thus symbols assume an important role in the evolution of human thoughts, sentiments and convictions.

NATURALLY there are great differ-



*Carving Model of a Section of the Dome Ornamentation
Bahá'í Temple, Wilmette, Illinois*

ences in the inferences drawn by primitive and modern man. Primitive man concluded that because of many strange and apparently dissimilar occurrences, there were many ultimate causes. Modern man is finding out that all of his experimental observations and mathematical speculations tend more and more towards the idea of an underlying unity. If behind or above a series of symbols there is unity—then unity itself is, perhaps, the symbol of the Great Creative Power of the Creator.

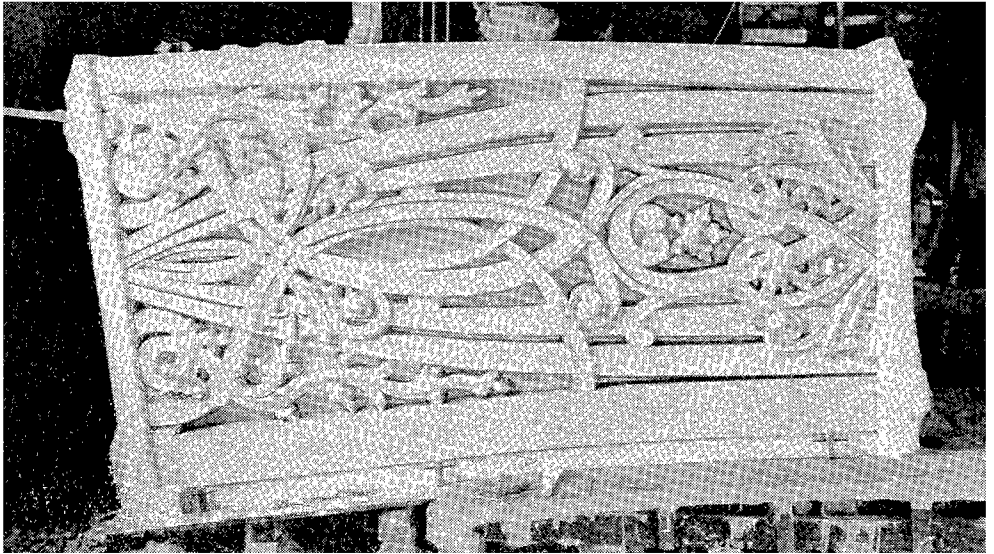
A symbol is “that which stands for or represents something else.” The Cross is the symbol of Christianity. “C” is the chemical symbol of the element carbon. “X” is the universal unknown. The symbol of authority is the government seal. The church has been the symbol of religion.

Symbols are familiar in almost every sphere of life. They stand

for something, frequently long after they have ceased to mean anything—long after they have become as “tinkling brass.” In a rapidly changing world, it is not strange that some old symbols should lose their significance. As out-grown institutions crumble, their symbols fall with them.

HUMANITY is seeking for something to symbolize “security.” It cannot be found in the material world. Only in the spiritual realm is there to be found tranquility and peace. In answer to this great longing, there is arising on the shores of Lake Michigan, at Wilmette, Illinois, a symbol of profound significance—a Temple for the universal worship of the One God.

This Temple symbolizes many things for which human hearts, the world over, yearn. Outwardly, it is a building “made with hands”



Plaster model of section of rib of the dome, Bahá'í Temple in course of construction in Wilmette (suburb of Chicago), Illinois

but even its architecture is new and fresh. However, it is much more than a building, more even than an institution—it is the symbol of the “spirit of this age”—of unity and concord. It is a spiritual edifice.

The significance of this symbol is so profound and penetrating that it is difficult to grasp. Perhaps it can be better understood and appreciated by considering it a super-symbol made up of numerous contributing ones, themselves important and far reaching.

It is the symbol of an obligation assumed by a relatively small number of people who have seen a great Light and wish to share it with others.

It is a symbol of sacrifice, for it is being constructed by the voluntary giving of that relatively small number in times of economic distress.

It is the symbol of liberty; freedom from traditional hindrances,

superstitions and out-worn creeds, for within its portals men of all religions may worship in complete harmony.

It is the symbol of a new era in human relationships, wherein all prejudices of whatever kind will be forever obliterated from the feelings of mankind.

It is the symbol of the universal brotherhood of man made a practical principle of life.

It is the symbol of a universal religion, all inclusive.

It is the symbol of a quickening of human spiritual perception.

It is the symbol of an acceleration in human evolution and its approaching culmination.

It is a symbol of Divine Benevolence.

Its completion will evidence great progress in the drama of religious attitudes, signalling the “hour of the unity of the sons of men.”

THERE IS a mighty power in concerted thought, feeling and action—in unity. When human action is synchronized with the will of God untold benefits are possible. The principle of unity has never been really tried by man. The completion of this Temple will mark a stage in progress towards this ideal.

Concurrent with the *destruction* of “long cherished ideals,” “time honored institutions,” “certain social assumptions” which “no longer serve the generality of mankind” and “no longer minister to the needs of a changing world,”—the *construction* of this symbol of the “celestial potency” of God’s Power, inspires “wider loyalties” and “higher aspirations.”

Even in a partially completed state, it is a bright beacon in the darkness.

Only future generations will be able to appraise correctly the privilege conferred on those who assist in the unveiling of this great symbol. As its significance becomes apparent, as its influence is felt, as its unique value is appreciated, a part, however small, in its activities will be highly prized. Possibly no more benign privilege will ever exist than that of having a part in the building of this Temple, this symbol of “the spirit of the age.”

May the beneficent influences contingent upon its progress and completion be not too long delayed by any cause whatsoever.



“It behooves each one of you to manifest the attributes of God, and to exemplify by your deeds and words the signs of His righteousness, His power and glory. The very members of your body must bear witness to the loftiness of your purpose, the integrity of your life, the reality of your faith, and the exalted character of your devotion.”
—From the Utterances of the Báb to His disciples. *The Dawn-Breakers*, pp 92-94.

THE REQUIREMENT OF MEDITATION

ALFRED E. LUNT

The first part of this article was published in the February number. It ably defined the difference between sectarianism and universal religion, and stressed the importance of daily meditation and communion. In this the second and concluding part, the author gives us a very clarifying statement on the subject of those possessing a passive faith only, and those who "eagerly and sacrificially seek the pathway of Divine mysteries."

"Forget all save Me and commune with My Spirit. This is of the essence of My command, therefore turn unto it."

—Bahá'u'lláh.

DIVINE knowledge, as entrusted to man, becomes the most powerful magnet in human society, a point of irresistible attraction. It was the possession of this knowledge by the ancient sages of Israel that brought to their gates seekers of truth from the high places of the earth. Kings and princes, philosophers and students journeyed to Jerusalem in the days of "Solomonic sovereignty," to learn of the hidden truths of life and eternity. Those arduous journeyings, accomplished only through difficult trials and the infinite hardships of slow locomotion, were inspired by this hunger of the human soul for the light of knowledge. The "knowledge of God," 'Abdu'l-Bahá declares, "is an ecstasy". All conceptions of intoxication, in this world, are but traces of that consciousness that is favored with a sip of the divine wine of impregnable Truth which is unsealed today by the hand of the immortal Cup-bearer. The nearest approach to this symbol of joy, in this world, is the cool stream of pure water into which the desert traveler, deprived for days, plunges his parched lips—and drinks. How compara-

tively little we realize the corresponding state of the soul of reality resident within all humanity whose thirst is quenched only at the Fountain of Life with the Water of Truth. Yet the Heavenly Table has been spread only for this.

TO PARTAKE at this table of Divine nutrition, as compared with him who remains aloof, betokens the vast gulf that yawns between him who rests satisfied with belief and passive faith, and him who eagerly and sacrificially seeks the pathway of divine mysteries. Because of this, 'Abdu'l-Bahá—Himself the "Mystery of God", that luminous Torch-bearer along the pathway of the Kingdom,—continually exhorted the friends of God to "become informed of the mysteries." And still we find those, a very few we trust, who regard such a search and such a goal as savoring of sentimentality, or as something worthy of superstitious fear, glorying rather in that intense practicality that, deprived of true guidance, has sadly failed to preserve the nations employing it from utter disintegration. Not that the enlightened soul is, in any true sense, impractical in the things that are worth while. But such a one can never worship or exalt a mere quality to the exclusion of that which is commanded by those who know and who possess the Authority of Command.

IN SHORT, it is both plain and certain, that for the pioneer believers of this illumined century, all those now living, a potential station of servitude to all humanity is reserved, like unto—perhaps excelling—that occupied by the ancient sages of former cycles. To solve the difficult questions of innumerable seekers, to show forth a trace of the Master's power to quiet and enrapture the souls, to exhibit the heavenly qualities, to illumine the administrative functions with their essential, spiritual reality of love, wisdom and justice, to be utterly freed from the personal characteristics, ambitions and exclusiveness that mark the merely sectarian,—requires a deepening of consciousness obtained only through the accepted and merciful bestowals gained by meditation and communion. Were this not so, how can we account for the innermost essences revealed by Bahá'u'lláh?

In His most powerful utterances He advises, “Thou art My stronghold; *enter therein* that thou mayst abide in safety. My love is *in thee*, know it, that thou mayst find Me near unto thee.” Again He says, “Thou art My lamp and My light is *in thee*. Get thou from it thy radiance.” Still again, “*Within thee* have I placed the essence of My light. Be thou content with it.” Also, “Turn thy sight unto thyself, that thou mayst find Me standing *within thee*, mighty, powerful and self-subsisting.”¹

And in one of His holy prayers, He communes “O Thou who art hidden in our innermost hearts.”

With equal emphasis Christ taught His followers that the Kingdom of Heaven was within them,

and that this Kingdom must first be sought out.

And Bahá'u'lláh, in the Kitáb-i-Iqán confirms the tradition, “Man is My mystery and I am his Mystery.”² And again He informs us that, “He hath known God who hath known himself.”³ He further says, “And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves, [realities]”; and “All these names and attributes are applicable to him [man].”⁴ While in the Tablet of Glad Tidings, He says, “God willing, all will turn unto the treasuries that are deposited within themselves.”⁵

These utterances indicate the true stronghold to which men may turn during the successive calamities that are oppressing the world today. Especially to the friends of God does this great bounty open the gates of the City of Refuge, even unto the very Throne, itself.

In a Tablet with which ‘Abdu'l-Bahá at one time favored the writer,⁶ in recounting the wisdom of prayer, He said: “The greatest happiness for a lover is to converse with his beloved, and the greatest gift for a seeker is to become familiar with the object of his longing; that is why, with every soul who is attracted to the Kingdom of God, his greatest hope is to find an opportunity to entreat and supplicate before his Beloved, appeal to His mercy and grace and be immersed in the ocean of His utterance, goodness and generosity.”

Of the illumined souls who have trodden this path, Muhammad said: “Fear ye the sagacity of the faithful, for he seeth with the Light Divine.”

¹Hidden Words (Arabic) 10, 11, 12, 13. (Italics ours.) ²The Book of Certitude, new edition, p. 101.
³New edition, p. 102. ⁴Bahá'i Scriptures, p. 151, v. 121. ⁵Bahá'i Scriptures, p. 466, v. 869.

SOME followers of certain philosophies seek this pathway in the hope of self-advancement. But the lovers of God are actuated by the requirements of servitude in the Divine pathway, and the longing to achieve the divine destinies that He has ordained. They cling neither to life nor possessions. They rather know that, like the fruit concealed in the tree, latent within them reposes the potentiality of a divine fruitage which must be brought to maturity. Nevertheless, since divine health and well being ever attend the one who contacts the vast reservoirs of life surging in that inner realm of being, such a one, reinforced with that ageless power, witnesses, in himself, a capacity, a resourcefulness and a guidance denied to those who weakly cling to the husks of sectarianism. For these are confined by the limitations of attachment, and therefore invite to a greater or less degree the decompositional, destructive forces of Mother Nature.

To the extent that sectarian thought is based upon superstition and mythical dogma, the imaginations of the personal man as contrasted with the certainties of the seeker of divine mysteries, its followers are controlled more rigidly by the natural law of the duality. And, conversely, the advancing soul, gradually coming to recognize the mystic truth that, "There was God and nothing whatever was with Him," changes the axis of his being into harmony with the law of oneness which abhors duality. Thus he makes a flight toward the Plain of Being, that blessed realm wherein the light is unchanging and not subject to darkness, or other dual opposities.

CAN THERE exist any doubt as to which path is divinely favored? The Essence of the Sacred Books, the dynamic of the revealed Word of God—all reveal the deadly parallel. Not argument but the Word, Itself, is absolute demonstration. As for instance in *The Kitáb-i-Iqán*,¹ Bahá'u'lláh says: "They have even failed to realize, all this time, that, in every age, the reading of the scriptures and holy books is for no other purpose except to enable the reader to apprehend their meaning and unravel their innermost mysteries." And in the same Book² He asserts that, "One hour's reflection is preferable to seventy years of pious worship."

This reflection is the essence of meditation. The goal is within, not without, and the consciousness must be attuned to the lordly vibrations of that station wherein He stands "powerful, mighty and self-subsistent." Then, "Thou mayst hearken unto the mystic voice calling from the realms of the invisible." Then shall the Cause of God become "Light upon Light" to all mankind. This attuning of consciousness brings the worshipper for the first time to the point where the vibrations of prayer can penetrate to the Listener and the Answerer of prayer. It is idle to suppose that a prayer launched from the inferior and worldly station of personal, outer consciousness can wing its way to the Realm of Holiness. A weak broadcasting station can not imprint its message upon a receiver tuned and vibrating with infinitely high waves. But the vibrations must be of the same quality—and in the spiritual world the connecting link is the love, yearning, and union in the soul of the seeker of divine gifts.

¹ The Book of Certitude, p. 172; 2, p. 238.

PROTEST

(THE NEW YOUTH TO THE OLD LEADERSHIP)

SILVIA MARGOLIS

We thought you loved us, and your love was true,
That all there was of worth to know—you knew,
And so, like pilgrims, long we followed you,
Exalted you, declared you prophets, peers,
Incomparables and worthy pioneers,
And never dreamed there were yet greater seers!

While you were failing us in every need,
While we were withering within the seed—
You told us we were triumphing indeed;
You told us we were waxing strong and free
While you were bringing grinding poverty
To generations here and yet to be.

When cries of war and falling dynasties
Had drenched in blood the quaking lands and seas—
You hushed our protests with sweet words of Peace,
And when you marched us to the battlefield—
Compelled us with your avarice to yield—
You did not tell us 'twas our own we killed.

Had you no eyes, no hearts, no loftier goals
Than making sandbanks, rearing shoals—
Things to incarcerate your children's souls?
Had you no true compassion on your Young,
That you would exile them from Truth and Song?
O, how, how could you leave us Godless for so long?

Editorial Note—Is it not true, in spite of the fact that there still remain many sources of earnest spiritual teaching, that the general indoctrination of educated society during the last generation has been, as the poet tells us, Godless?

GLIMPSES OF THE NEW WORLD ORDER

Notes on a Visit to Haifa and Akká

MABEL AND SYLVIA PAINE

"The sea has innumerable pearls in its depths. A good and trained diver will obtain therefrom abundant pearls."—'Abdu'l-Bahá.

ALITTLE party of four boarded the *Carnaro* at Trieste on November fourth, 1931. We were bound for Haifa, Palestine, where we expected, through meeting Shoghi Effendi, the Guardian of the Bahá'í Cause, and the family of 'Abdul'-Bahá and through visiting the shrines of the Founders of the Bahá'í Faith—the Báb, Bahá'ulláh and 'Abdu'l-Bahá—to gain light on the problems that so vex the world, to make contact with the universal love that 'Abdu'l-Bahá had instilled into those who associated with Him and to deepen our faith in the invincible power which has characterized that Faith from its inception.

On November ninth, in the afternoon, the city of Haifa came into view. It lies at the foot of Mt. Carmel, the mountain famed in Old Testament annals as the abode of the Prophets of God. In the nineteenth and twentieth centuries it has again become the centre from which spiritual teachings have gone forth. And its spiritual revival has been accompanied by considerable material progress, for it is already the chief shipping centre for Palestine. Our first impression on entering its harbor was of a commercial activity which had been distinctly lacking at the older and more Oriental port of Jaffa, where we had anchored a few hours

earlier. Work on the deepened harbor is in constant progress and 'ere long ships will dock at Haifa.

After landing, some of us chose to walk through the narrow crooked streets with Ruhi Afnán, grandson of 'Abdu'l-Bahá and cousin of Shoghi Effendi, who was at the dock to greet us. Haifa streets show a mingling of the Oriental and the cosmopolitan. Its inhabitants—Jews, Arabs, Germans, French, English, Persians, and Americans—all retaining to some extent their distinctive dress, language, and customs, give the city the charm of diversity. It was interesting to note the disappearance of one former Oriental feature, the traditional black dress and veil covering the whole head and face of the Arab women. Of the Arab women we saw nearly all were unveiled.

Our walk brought us at last to the Bahá'í Western Pilgrim House situated near the edge of the city a little way up Mt. Carmel. About this house is a very delightful blending of the Orient with the Occident, the beautiful and dignified with the homey and comfortable. The circular central hall with its marble pillars, the lofty ceilings, the flat roof, sundrenched by day and moonlight bathed at night, seem apart from our workaday world of the West. But the furnish-

ings of bedrooms, reading, writing, sitting, and dining rooms are Occidental. In the gardens on three sides of the house are magnificent poinsettias, roses, jasmine, chrysanthemums. Soon the freesias will be blossoming. We are indebted to Fugeta from Japan for these carefully tended gardens as well as many a kind personal service. Effie from Australia, of Scotch ancestry, is responsible for the beautiful order of the interior of the house. Both help to maintain the pervasive atmosphere of kindly cheer which is neither of the Orient nor the Occident, but, of the Kingdom.

TUESDAY, NOVEMBER TENTH—
Today at luncheon Shoghi Effendi was present and, through his conversation, we were given a view as from a mountain top of present conditions in the world and the relations of Bahá'is to these conditions. Bahá'is, he says, are loyal to the government, but eschew party politics. They are eager to serve their country through devoting themselves to the welfare of the people. They hold administrative posts only when these are not dependent on party politics. Some Bahá'is in Persia have been appointed to important posts of this type. One is chief magistrate in a city, one head of an imperial bank. Gradually, as the Bahá'í Faith develops and spreads, it will number among its supporters outstanding citizens. The early history of the Bahá'í religion in Persia reveals the fact that it had many notables in its ranks.

In each country the Bahá'is have an especial problem. In Germany

it is the Semitic question; in Persia polygamy and opium; in France, alcohol; in England, class prejudice; in America, racial prejudice. The teachings 'Abdu'l-Bahá gave on interracial relations are so sound, kind, and sincere, and the Bahá'í teaching of the oneness of mankind so thoroughgoing that Bahá'is have a stronger program and deeper sincerity than other workers for harmony between races. The Bahá'is need to be more courageous in applying these principles. Especially should they convince the Negro and the world at large that they stand for lack of prejudice in social ways.

AT THREE in the afternoon we went to the Shrine of the Báb and 'Abdu'l-Bahá on Mount Carmel. It is only five or ten minutes walk from the Pilgrim House. The road brings one to the foot of some terraces. One enters a gate and climbs alternately by flights of stone steps and paths of red crushed stone. On either side are scarlet geraniums and palms. The approach to the shrine is steep. And this steepness I liked, thinking of it as a bit of symbolism.

Near the shrine is a circle of cedars where Bahá'u'lláh used to sit. A larger circle has been planted outside to protect the original trees. The view from here is one of extreme beauty, embracing this part of the Mediterranean, 'Akká Bay, and, nine miles across the bay, the city of 'Akká which is always catching the light and reflecting it in some new way—truly like a jewel on a diadem.

Coming down the mountain we went into the house of 'Abdu'l-Bahá, now Shoghi Effendi's. Here

we had the privilege of meeting 'Abdu'l-Bahá's sister, His widow and two of His daughters. Each time we met these women, and this was nearly every day of our stay in Haifa, we realized more what the true beauty and nobility of womanhood may be. The face of the sister of 'Abdu'l-Bahá, Bahiyyeh Khanum, although shadowed by age, was so full of love and a genuine interest in life and people that we did not think of her as old, but rather as ageless and eternal. The freshness of the beauty of love radiating from her captivated us. And from all these women one sees an intensely bright reflection of the Spirit of 'Abdu'l-Bahá. The fact that there are several of them and that each one has a strong individuality helps to broaden one's conception of the ideal Bahá'í character, for each is thoroughly lovely in a different way.

WHEN WE were in Geneva earlier in the autumn we had the great privilege of meeting Monerva Khanum, the youngest daughter of 'Abdu'l-Bahá. She showed us then both in word and deed the nature of the love which 'Abdu'l-Bahá's life exemplified. For nearly eighty years, she told us, 'Abdu'l-Bahá lived a life of perfect love, each thing He did being a lesson to teach us how to love. Realizing how difficult it is to attain such love, we questioned her a little further. It must be real, she answered. In this quality of genuineness it is like the love we have for our children. If they do wrong we are eager to excuse them.

Then, dwelling a little also on the intellectual side of love she pointed

out how necessary is understanding. Most hatred comes from lack of understanding. It is to aid in understanding that Bahá'u'lláh decreed the "parliament of nations, the federation of the world." She spoke in a simple and profound way of the condition of the world. It seemed to her like a wayward child. Through Bahá'u'lláh God has shown it the way of salvation, the same way that Christ and other great religious Founders have pointed out, the eternal path which every religion in its pure and early stages shows. But the world is slow to recognize the old path made new by the clearing away of the *debris* of agelong superstition and imitation. And because of this slowness of apprehension God allows suffering to come in order that through suffering this child may learn. In the same way a kind parent would allow his child to suffer in order that its understanding might increase.

BUT TO COME back to this afternoon in Haifa. The conversation turned on relations with people, and the importance of not interfering with the religious beliefs of others was brought out. "Leave them alone as to their religious belief, but be very kind to them." Words like these were spoken by the wife of 'Abdu'l-Bahá. She told an incident to illustrate what she meant. When a young girl she wanted to keep both the Muhammadan and the Bahá'í fast, but her mother thought that this would be too great a strain on her health as one fast followed immediately after the other. Her father said, "Leave her alone and it will come to her."

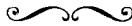
And so it did, when she was fifteen or sixteen. She said the *Iqán* (Book of Certitude) by Bahá'u'lláh helped her much. She wanted us to be sure to read it in the new translation by Shoghi Effendi.

Rouha Khanum, one of 'Abdu'l-Bahá's daughters, spoke of joy and sorrow, wondering which brought us nearer to God. She thought, sorrow. She told of an American woman who came a long way to see 'Abdu'l-Bahá because she had heard that He was a great spiritual teacher. She was suffering intensely because her loved ones had died. Her love for them consumed all other thought and she longed only to have them again. But in the presence of 'Abdu'l-Bahá she obtained the real comfort none else had been able to give.

That evening at dinner Effie told

a story illustrating another side of 'Abdu'l-Bahá, His love of fun and happiness. He and His entourage were staying in Lady B's house in London. One evening there was a sound of much laughter below-stairs. It was so gay and arresting that Lady B. went down to find the occasion of the mirth, and 'Abdu'l-Bahá followed. They found Khosroe, 'Abdu'l-Bahá's servant, and one of the maids laughing and joking very happily. Khosroe was telling how women in the Orient have to obey the men and how if he and the maid were there she would have to do just what he told her and the maid was answering that in England things were different and, since they were in England, he must do what she said, etc. etc. 'Abdu'l-Bahá gave them each two shillings for being happy.

(To be continued)



LOVE UNDER THE SUN

(A "new thing")



So much *is said of* Love,

What is there left that's new?

But O *to be led of* Love

In every thing we do!

And O *to talk with* Love

When we have aught to say!

LOVE!—Let us *walk with* Love

Into the Light of Day!


—*Walter H. Bowman.*

LETTERS HOME

PERSIA:—*Visit to a Bahá'í Village*

KEITH RANSOM-KEHLER

In her world travels in behalf of The Bahá'í Movement the author takes time to write to friends impressions derived from her varied experiences. These "Letters Home" we have been privileged to present to the readers of the Bahá'í Magazine at different times during the past year. The first "letter" appeared in the January, 1932 number, and described the author's visit to Nikko and other places in Japan. The April number gave some of her impressions of China; the December issue contained an interesting description of her contacts with the Maoris of New Zealand; and the January number her observations while traveling through India. Herein begins a new series on her fascinating material and spiritual experiences in Persia.

 ROSSING the western boundary of Persia, from Iráq, we behold at once the gaunt and troubled grandeur of her sterile mountain chains. Her landscape presents this profile wherever we may go; a thousand valleys past which the mountains are ever marching, sometimes stepping imperiously across our path and forcing it to fling its tortuous way to their very summits; often lifting their lofty peaks and snowy diadems to peer majestically over the clouds; in Mázindarán luxuriantly wooded—elsewhere barren and wrinkled; in Khurásán, now ancient and indifferent, their transfixed writhings bear mute testimony to the agony of earth's youth. Purple at dawn, blue at midday, rosy at dusk, feeding the countless rivulets that fling diamonds when spurned by our flying wheels, these mountains—which are Persia—have listened for ages to the inarticulate prayers sent up, from her desert valleys, in verdure and gardens and produce for the divine bounty of water. You have to get the feel of this landscape, before you can know Persia.

Her people, still pastoral and archaic, have for ages been sur-

rounded by these almost insurmountable physical barriers. Caught as it were in a geographical back-wash, Persia has not been on the beaten path of travel, except for slow-moving caravans, or exploitation and conquest, since those ancient days when "Ships in thousands . . . and men in nations" attested to her unchallengable grandeur.

Even a short journey in Persia today is arduous. The mountains are jealous guards of the secrets and mysteries that lie beyond their confines. How infinitely more difficult was communication in days before improved roads and methods of transportation had arrived. Unfriendliness, timidity and provincialism have ever been the price of segregation and homogeneity.

Due to this isolation Persia up to the time of the Báb's proclamation was in a pre-logical, pre-scientific, pre-international condition. The magical progress that has taken place since that date has been enormously heightened in the past few years under the *regime* of Rida Shah Pahlevi.

IN ORDER to understand what the Bahá'í teachings have done for

Persia it is only necessary to visit a Bahá'í and a non-Bahá'í community.

Tucked away in the mountains of Adhírbáyján is the Bahá'í village of Sisan,⁵ a community of about fifteen hundred souls, I would say, of whom twelve hundred and fifty are Bahá'ís. So great is their reputation for justice, understanding and enlightenment that the Muslims of the community frequently submit their conflicts and problems to the Bahá'í Assembly rather than to the Muslim Courts.

In arranging my program the Spiritual Assembly of Tabriz included a day in this heavenly place. A farsang¹ back from the main-traveled highway, a road built for Martha² two years ago leading to the village, had been rebuilt and newly repaired for the large convoy of motors that accompanied me on this occasion. Any path is good enough for a donkey, and a camel needs none at all; so I suppose the road will lapse again until the next western visitor is expected.

A little group of Sisáns were waiting at the fork of the road to direct us, and then began a triumphal progress so extravagant that it will remain forever, not an episode, but an acute emotional experience.

As our car turned into the crude new-made roadway, from every field and farmstead, from every lodge and pasture they came running—all those who perforce must remain at their work, unable to join the holiday-makers in the village. "Alláh-u-Abhá"³ rang from every

side: "Alláh-u-Abhá" joyously cried the little shepherd as his frightened flock fled away. "Alláh-u-Abhá" pealed the stalwart young farmer leaving his stolid bullocks in the half-finished furrow; old men ran breathlessly from their herds calling "Alláh-u-Abhá" as they came; "Alláh-u-Abhá" was the shout of the donkey boy, and "Alláh-u-Abhá" the glad greeting of the camel-driver who had hurried all night to arrive at this rendezvous until at last the very birds, trees, streams, yes, rocks, had joined the mystic chorus and the earth herself was pulsating with the power of the Greatest Name. It was as if the Heavens had descended and all the company of men and angels had joined "the four living creatures" and "the four and twenty elders" bowed before that august throne and chanting with them, in incommunicable ecstasy, their eternal song "Holy, Holy, Holy Lord God of Hosts! Heaven and earth are full of the majesty of Thy Bahá."⁴

And then, turning sharply to enter the main road of the village there in two mighty rows were drawn up before us these hundreds of men and women rocking the houses with their joyous welcome of "Alláh-u-Abhá."

I still have the feeling that this day is something that I have read somewhere; it doesn't seem as if it could actually have happened.

Unlike the hideous black chuddar worn by the women of the towns and cities, these villagers were alive with color, and vivid, almost barbaric, it gave a very dramatic background to the scene.

¹ About three miles. ² Miss Martha Root, Bahá'í teacher who visited Persia in 1930. ³ God is the Most Glorious; the Greatest Name of God. ⁴ Glory. ⁵ Same as SAYSAN.

We stopped in front of a villa set on a hill with a very long narrow garden in front. Not only was the entire facade of the house covered with choice rugs but the whole garden wall around the entrance gate had been similarly decorated, and lovely rugs had been spread upon the dusty pathway leading to the residence.

Seating myself in an upper window I watched with dazed awe the happy, reverent throngs who crowded through the gate to do me honor. Strangely enough the women came first, every one of them carrying a baby, the mothers their infants, the grandmothers the "second youngest."

Above the marvel of this sight my senses danced with delight at the gorgeous colorings, orange, red, grass-green, magenta, Chinese pink—it was none too brilliant for the occasion.

It took about twenty minutes for the women to file in, in orderly fashion; they stood to the right, around the pool. The men followed more rapidly to the opposite side and then I was to come down to the garden and speak.

Turkish is the vernacular of the whole province of Adhírbáyján. It was very complicated: Mr. Cayvais, the interpreter who accompanied me from Tíhrán, translated to Mr. Frután (a national teacher stationed in the village at the time) who in turn rendered it into Turkish.

When I had finished I came from the terrace down several steps to the garden level in order to mingle with the friends and have a picture taken with them. Alas! the whole

roll of films was a complete failure so that the pictorial record cannot accompany my letter, as I had hoped.

As I was standing with the men's group the chanting of the final monajat started; I was astonished, after a little while, to feel shy hands touching my dress, my scarf, my shoulder. One boy, with a radiant face, had placed his finger-tips on my arm. I warmly covered his hand with mine, until the prayer was finished.

Then just as picturesquely, just as dramatically as they had come they melted away, and we were called to the feast that had been prepared for us.

This village was significant to me not only because it has already established a reputation for Bahá'í justice and progress, not only because for three generations it has stood firm and staunch in the Covenant of God, not only because of the loving kindness which was so bountifully showered upon me, but because it is the native village of my dear friend Yad'u'llah, caretaker of the mansion and Shrine at Bahji. He had long since endeared himself to me as a sincere, selfless and devoted Bahá'í, and it was like meeting those already near to me to meet his brothers and sister here.

A pathetic little group stood apart on an adjoining housetop as I was speaking. Who are those? Why don't they come into the garden?" I asked. "They are Muslims," I was told. "Allah'u-Akbar," I shouted to them to the delight of the Friends.

¹ Almighty is the Lord; the opening words of the Adhan or Muslim call to prayer.

LUNCHEON over and high mountains to climb before we could find a resting place for the night, I went at once to the Hazirat-ul-Quds¹ to meet the Spiritual Assembly and say farewell.

The place was packed and lined with old and young, many who had been in the fields having been replaced by those who had attended the morning session.

As I walked between these rows of shining faces the real meaning of Bahá'í solidarity suddenly penetrated me. Here were Persians speaking Turkish, fixed in a tiny town in the mountains of Adhir-báyján, and I, a sophisticated and effete Occidental, peripatetic, artificial, cosmopolitan; but we were bound together by ties "more lasting than bronze and higher than the exalted site of the Pyramids." For knowledge of the coming of Bahá'u'lláh and knowledge of His All-enfolding Covenant is not a question of locality, education or perferment but an unshakable spiritual reality that welds those who know it into an indissoluble human brotherhood. Here is a true solidarity that can withstand all the forces of disruption in the universe.

Yad'u'llah's sister came in for a few moments to the Assembly meeting and on her behalf and theirs I was presented with two beautiful pieces of hand-woven jajim, embroidered with my name.

As I was leaving the assembly room a little idiot child, who had been causing some confusion, ran up to me and pulled at my clothing. I remembered the words of 'Abdu'l-Bahá that mental disorders may be healed by the power of

prayer. And in a dim, remote way there stirred in my soul a faint shadow of the mighty compassion that must have seized our blessed Lord Jesus, that stern Master of tenderness, when He healed the demoniac boy. Dropping on my knees beside him I lovingly clasped the little fellow in my arms and repeated the healing prayer. He seemed mystified, quieted and happy; while in the breasts of all of us was cemented that essential unity that is attained when we touch "the depths and not the tumults of the soul." In face of such great verities as prayer and love and divine compassion, we realize that "there is neither East nor West, border, nor breed, nor birth."

THE FAREWELLS were just as moving as the welcome had been. I was tremendously agitated for fear some one would be hurt; women running, with babies in their arms, to touch my hand as I waved from our moving motor, men jostling, boys under the very wheels it seemed to me, shouting their good-byes.

And once again the two long brilliant lines raising the glad paeon "Alláh-u-Abhá." Once more the fields streaming with those leaving their occupations to give "Alláh-u-Abhá" as their Godspeed; babies in their mother's arms swelling the chorus "Alláh-u-Abhá"; again the skies were raining back the great refrain with which these simple, earnest, devoted souls were assaulting heaven.

All Persians are poets. Our Bahá'í chauffeur was stilled with

¹ Bahá'í Meeting Hall.

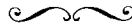
the significance of the wondrous. "I never realized before," he said, "that nature could speak, but tonight the universe is crying Alláh-u-Abha."

"The quiet-colored end of evening" approached as we said farewell to our kind convoy of friends from Tabriz.

Our faces set once more toward Tihrán, the solemn lovely tone of camel bells rang from the passing caravans; the donkey trains were afoot again after the noon-day rest; the sky was peach and amethyst with the recollection of sun-

¹ Zechariah 4:6.

set; the mauve mountains, remembering their age, grew chilly; kneeling by the roadside offering the evening prayer, the resigned figure of a devout Muslim symbolized the spirit of ancient Persia. But I had seen that today which assured me that Persia was arousing from her age old lethargy, from her fanaticism, from her resignation, and that through the assistance of this great Bahá'í army of faith and strength she was already moving forward to conquer the old evil things of her past—"Not by might nor by power, but by My Spirit, saith the Lord of Hosts."¹



The Divine Prophets are as the coming of spring, each renewing and quickening the teachings of the Prophet who came before him. Just as all seasons of spring are essentially one as to newness of life, vernal showers and beauty, so the essence of the mission and accomplishment of all the Prophets is one and the same. Now the people of religion have lost sight of the essential reality of the spiritual springtime.

Today His Holiness Bahá'u'lláh is the Collective Center of unity for all mankind, and the splendor of His Light has likewise dawned from the East. He founded the oneness of humanity in Persia. He established harmony and agreement among the various peoples of religious beliefs, denominations, sects and cults by freeing them from the fetters of past imitations and superstitions; leading them to the very foundation of the divine religions. From this foundation shines forth the radiance of spirituality which is unity, the love of God, praiseworthy morals and the virtues of the human world. Bahá'u'lláh renewed these principles just as the coming of spring refreshes the earth and confers new life upon all phenomenal beings. . . . The spiritual springtime has come. Infinite bounties and graces have appeared. What bestowal is greater than this?"

'Abdu'l-Bahá.

SCIENCE NOT ENOUGH

"Religion must conform to science and reason, otherwise it is superstition. God has created man in order that he may perceive the verity of existence and endowed him with mind or reason to discover truth. Therefore scientific knowledge and religious belief must be conformable to the analysis of this divine faculty in man."

—'Abdu'l-Bahá.

PROFESSOR John Scott Haldane, the veteran Oxford scientist, in one of the dinner hour addresses arranged by the Christian Evidence Society at St. Martin's-in-the-Fields, Trafalgar Square, London, said:

"I am a member of no church because there is so much that I cannot accept in the theology associated with existing churches. It is therefore as a free thinker that I am addressing you; though one whose reasoning has led him to a clear recognition of spiritual reality as the only reality. Do not think that, since I am engaged in scientific work, this recognition alienates me in any way from my work or from my fellowship with other scientific workers. It is just the opposite. We are all engaged in the pursuit of truth, though of different partial aspects of it. The recognition that spiritual reality, as the pursuit of truth, is embodied in all scientific work brings us together, and we are still together when we are fighting against what seems to us to be theology.

"The ordinary world which we see and feel around us is a spiritual world of values, in which we find the manifestation of God. We find it in our comradeship with others, in the honest and diligent carrying on of our occupations, in our care for one another, in public

services and in our joint recognition and furtherance of truth and beauty.

"If we lose sight of this spiritual world, we have lost sight of what is alone ultimately real in ourselves, and we are not realizing ourselves. Science by itself cannot guide us, since from its very nature it does not deal with values which are supreme.

"Science is not enough. Reason in its highest form as religion, and real religion extending into every part of our lives, is what the world is most in need of, and particularly just now, with old theological beliefs, which to a large extent embodied religion, along with old scientific beliefs, as well as old political beliefs, disintegrating in every direction."

Is it not thrilling to see how, day by day, the Bahá'í Teachings are being worked out? How wonderfully these words express the principle revealed so long ago that, "Religion must go hand in hand with science." The day is coming—and everything indicates that it is not far distant—when the real meaning of religion will be known and appreciated, for religion is not a thing of theology but of life, or, in the Words of 'Abdu'l-Bahá: "Religion is an attitude toward God which is expressed in life."

—Annie B. Romer.

MISSIONS AND WORLD PROGRESS

BERTHA HYDE KIRKPATRICK

"The gift of God to this enlightened age is the knowledge of the oneness of mankind and the fundamental oneness of religion. War shall cease between nations, and by the Will of God the Most Great Peace shall come; the world will be seen as a new world, and all men shall live as brothers."

—'Abdu'l-Bahá.

WHAT is happening in the world? The wisest are puzzled as they try to read the signs of the times. No one longer doubts that great and rapid social, industrial and economic changes are going on about him. As to how fundamental, far-reaching and permanent these changes are we do not agree. Now comes a searching study of missions which not only gives added signs of change, but may perhaps, if we are wise and thoughtful, help us to evaluate some of these great changes. Most of us are so absorbed in making our own adjustments that although we are conscious that China, Japan and India figure frequently in the headlines yet we scarcely realize that changes equally great or greater than those near us are going on in all parts of the world, that the great continent of Asia, where dwells more than half the population of the world, having awakened from its sleep of centuries, is astir.

We are indebted to the Commission appointed by the Layman's Foreign Missions Inquiry for giving us facts and picturing conditions in the Far East which make us more consciously aware of changes there. What changes are necessary in mission method and aims to meet these changes in mis-

sion fields is the principle question which this commission seeks to answer. It is imperative that something be done. For perhaps even more compelling than the changes is the fact that for a number of years the interest in missions among church supporters has gradually waned and contributions for the purpose have gradually diminished. This commission's report shows not only how difficult is the situation but how earnest is the desire that the adjustment be scientific, wise and well considered. To those who have not been thinking in terms of missions and a changing world the recommendations of the commission come perhaps as a distinct shock. This may be good; the Western World, too, may need to be startled out of its sleep.

The rise of the spirit of nationalism is responsible for some of the changed conditions which missions are facing. For example, the present government regulation in China requires that the heads of registered colleges be Chinese and prohibits colleges from making the attendance of students at religious exercises compulsory. In India, the rise of government colleges with larger resources has resulted in some cases in institutions superior to the Christian colleges. In Japan the fine system of govern-

ment schools extending from the kindergarten through the university puts the Christian schools with a few exceptions in a decidedly inferior position. In other ways, too, Japan is so decidedly westernized that any mission work carried on there must be on a decidedly new basis. These are but a few examples showing how new conditions demand new methods and new aims.

THE REPORT of the inquiry, published under the title *Re-Thinking Missions** is based upon data obtained from scientifically directed research. First a corps of research workers went to India, Burma, China and Japan (the inquiry was limited to these countries) to obtain data. Then a commission of fifteen men and women, specialists in education, medicine, religion and other fields involved, was sent to these same countries to appraise the work of Christian missions in the light of this data.

Outstanding in this report is the changed attitude toward evangelization. The first missionaries inspired by the religious awakening in Europe and America about the middle of the eighteenth century were primarily evangelists. Of necessity they soon found themselves engaged in educational and medical service and the improvement of social life. Up to the present time, however, the avowed motive of all mission work has been evangelization. Such words as these, therefore, will come to some as abrupt and even startling: "We believe, then, that the time has come to set the educational and

other philanthropic aspects of mission work free from organized responsibility to the work of conscious and direct evangelization. We must be willing to give largely without any preaching; to cooperate with non-Christian agencies for social improvement; and to foster the initiative of the Orient in defining the ways in which we shall be invited to help." These words we believe, embody the spirit of the commission and summarize its recommendations. "Evangelizing by living and by human service" should hereafter take primary instead of secondary place. "Ministry to the secular needs of men in the spirit of Christ is evangelism, in the right sense of the word." The future missionary will be a "learner and a co-worker with the non-Christians occupied with the same task."

In accord with this spirit detailed recommendations are worked out showing the scope of Christian missions as this group of investigators conceives it in relation to churches, education, Christian literature, medical work, agriculture, industry, women's activities. Conditions in the different countries call for different procedures. It is in cooperation with native agencies along these lines that the future of missionary activity lies. The truly Christian life speaks for itself, deeds not words become the criterion.

IN THE FIRST chapters which contain the general principles upon which the more detailed survey and recommendation are based is reading matter that will enlarge one's concept of life in relation to others

**Re-Thinking Missions, A Laymen's Inquiry after One Hundred Years*, Harper and Brothers, New York.

and liberalize one's attitude toward religion. Indeed this is true of the whole report. We find fine appreciation of what different religions may offer each other; Christians may learn the art of meditation from Buddhists in exchange for the humanitarian activities which western Christians know so well how to practice. From Orientals we may learn how to make religion a natural thing, "a theme of ordinary conversation", not something to be hidden and partly ashamed of. One basis for the co-operation of all religions, they point out, may be found in an opportunity to unite against a common menace of all society, namely, materialism and non-religion. "At the beginning of our century of Protestant missions", we read, "Christianity found itself addressing men attached to other religions: its argument was with these religions. At present, it confronts a growing number of persons, especially among the thoughtful, critical of or hostile to all religion. Its further argument, we judge, is to be less with Islam or Hinduism or Buddhism than with *materialism, secularism, naturalism.*"

On the other hand we find this statement as to the direction of the changed feeling towards religion among some of the more thoughtful and cultured Orientals: "There is generally speaking an openness of mind to the view that whatever is valid in morals needs something of the nature of religion to give it full effect in the human will. . . . That this religious ingredient will not be identical with any of the positive religions now offering themselves;

that there is a simpler religion coming into human consciousness which might be called the religion of the modern man, the religious aspect of the coming world culture."

Many passages lead us to reflect upon the truths that are common in all religions, to see "how necessary it has become for every religion to be aware of and to stand upon the common ground of all religion". "The great religions agree", they assert, "That it is the office of religion in human affairs to make prevalent the spirit of love". The appeal throughout is for an end of sectarianism both at home and abroad in spite of the fact, (or perhaps because of it) that the commission represented seven denominations.

THE BOOK is much more than a survey of missions, as it must needs be. The reader of this report will have a much better understanding of the industrial, educational, agricultural and social conditions in these countries than many a round-the-world traveler. One feels in reading it that our friends in the Far East have common needs with ourselves, that after all "we *are* brothers in a common quest, and the first step is to recognize it and disarm ourselves of our prejudices".¹ The missionary of the new age must have a vision of "world unity in civilization" and of the "moral unity of the world"; in cooperation with leaders in these various countries he must guide the world culture which this group see to be emerging away from secularism and non-religion.

We find in these pages a frank admission that much of the pres-

¹ Quoted in the report from C. B. Olds of Okayama, "A Venture in Understanding."

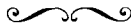
ent mission work is ineffective, totally unadapted to the changed conditions and present needs and in some cases so narrow and dogmatic as to be positively inimical to the true spirit of Christ.¹ Recognizing the immense undertaking of the uplift of the rural masses the commission finds that: "Nothing could be a more legitimate function of the Christian mission than to have a part in this labor if it were prepared to do so. At present, in our judgment, it is not prepared." These defects and weaknesses, the commission believes, should be faced and overcome; Christian missions should continue for "if there is any truth or value in religion at all, it is for all men." The great goal of the mission, however, must be the transfer of its responsibility to the hands of the nationals.

One is tempted to go much further into detail than the limits of a brief paper allow, for this report has value to all interested in world progress. Its universal

spirit makes one conscious that mankind is one, that his spiritual aspirations and his needs and desires in material things differ not greatly in whatever country he lives. One is also conscious of the challenge the report makes to churchmen all over the western world. Already we hear the reverberations of the controversy it is bound to stir. To those who are still living in the nineteenth century the report seems radical in the extreme, even heretical. To those who are in touch with the rapidly changing conditions in Asia the recommendations seem necessary, even urgent. And still a few consider the report not radical enough, that it does not recognize how revolutionary the changes in Asia are.

Many both within and without the church are asking will the Christian Church as a whole become so imbued with the spirit of universality which permeates this report that it will rise in the spirit of unity to carry out its recommendations.

¹ It is interesting to note that some fifteen or more years ago, 'Abdu'l-Bahá said in answer to a question asked Him by a missionary: "It has been witnessed that when a missionary teacher tries to undermine, either with bitter antipathy or indirect references, the religions of the students in which they have been brought up, he is unconsciously undermining the religion of Christianity."



RELIGIOUS UNITY IS POSSIBLE

The following teaching is quoted from an address by 'Abdu'l-Bahá given in All Souls Unitarian Church, New York City, during His memorable visit to this country in 1912.

HIS Holiness, Bahá'u'lláh has said that if one intelligent member be selected from each of the varying religious systems, and these representatives come together seeking to investigate the reality of religion, they would establish an interreligious body before which all disputes and differences of belief

could be presented for consideration and settlement. Such questions could then be weighed and viewed from the standpoint of reality and all imitations be discarded. By this method and procedure all sects, denominations and systems would become one.

Do not question the practicability

of this and be not astonished. It has been accomplished and effected in Persia. In that country the various religionists have conjoined in investigating the reality and have united in complete fellowship and love. No traces of discord or differences remain among them; now affection and unity are manifest instead. They live together in harmony and accord like a single family. Antagonism and strife have passed away; love and agreement have taken the place of hatred and animosity. Furthermore, those souls who have followed Bahá'u'lláh and attained this condition of fellowship and affiliation are Muhammadans, Jews, Christians, Zoroastrians, Buddhists, Nestorians, Sunnites, Shiites and others. No discord exists among them. This is a proof of the possibility of unification among the religionists of the world through practical means. Imitations and prejudices which have held men apart have been discarded and the reality of religion envelops them in a perfect unity. When reality envelops the soul of man love is possible.

The divine purpose in religion is pure love and agreement. The Prophets of God manifested complete love for all. Each one announced the glad-tidings of His successor and each subsequent one confirmed the teachings and prophecies of the Prophet who preceded Him. There was no disagreement or variance in the reality of their teaching and mission. Discord has arisen among their followers who have lost sight of the reality and hold fast to imitations. If imitations be done away with and the

radiant shining reality dawn in the souls of men love and unity must prevail. In this way humanity will be rescued from the strife and wars which have prevailed for thousands of years; dissensions will pass away and the illumination of unity dawn.

Consider how all the Prophets of God were persecuted and what hardships they experienced. His Holiness Jesus Christ endured affliction and accepted martyrdom upon the cross in order to summon mankind to unity and love. What sacrifice could be greater? He brought the religion of love and fellowship into the world. Shall we make use of it to create discord, violence and hatred among mankind?

Moses was persecuted and driven out into the desert. Abraham was banished; Muhammad took refuge in caves; the Báb was killed and Bahá'u'lláh was exiled and imprisoned forty years. Yet all of them desired fellowship and love among men. They endured hardships, suffered persecution and death for our sakes that we might be taught to love one another and be united and affiliated instead of discordant and at variance. Enough of these long centuries which have brought such vicissitudes and hardships into the world through strife and hatred.

Now in this radiant century let us try to do the Will of God that we may be rescued from these things of darkness and come forth into the boundless illumination of heaven, shunning division and welcoming the divine oneness of humanity.

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