

The Bahá'í Magazine

STAR OF THE WEST

VOL. 17

APRIL, 1926

No. 1

"The Manifestation of God is proof of himself, just as the sun is its own greatest and sufficient proof."
'Abdu'l-Bahá.

A LEADING magazine has announced a popular contest on the subject, "What Is Success?" Is there any subject of greater importance to man's welfare? Could we but know the clue to life, could we but have a goal to aim at as fixed and clear as the pole-star which guides mariners and desert caravans to prosperous journeys' end, then our energy and endeavor would not be misspent.

What is success? Opinions here are as varied as the hearts and emotions of men. Ideals of success vary not only with different individuals, but with the same individual at different ages. The thing so ardently striven for in youth may or may not in later life seem a significant or satisfying success. Too often the inexperience of life brings a criterion which condemns as dross that which seemed gold to youth; but the truer judgment comes, alas, too late! There is not to be had a chance to start again and work for what seems to the mature vision as the worthier aim.

CAN OR CAN NOT some standard of success be arrived at which will be universally recognized as true, which will guide man from his childhood so that his every energy

will be well spent and the achievements of his mature life will prove actual, satisfying, and joy-giving? This would be the greatest conservation policy that could be inaugurated, the conservation of man-power. For the economist shows us that the greatest loss to the world is misdirected labor; man-power applied to worthless or worse-than-worthless tasks. Could man direct his energies from the very beginning along lines which would lead to real success, it would make enormously for the happiness and welfare not only of the individual but of the state.

IN ORDER to decide what constitutes success, we must first destroy the many illusions concerning success under which men strive. In general all these illusions may be gathered under one heading: the fallacy of mistaking the consequences of success for success—of mistaking the exterior appearance for the essence. When man works with the aim of achieving a high position in the world's esteem, for power, wealth and luxury, he is putting the effect before the cause. For these things are not success itself; they are merely the result of success. They may be temporarily achieved by con-

centration, will-power, and great effort. But they are unsatisfying in themselves, and impermanent. They do not make for real satisfaction even if they continue unimpaired to the close of life; and often they vanish, as in the case of so many who have attempted to exploit the world and to aggrandize the self. Of these Napoleon is a striking example. All those things he gained—supremely. Yet all these things he lost! Could he, at St. Helena in his twilight years, look back and say, "This has been success?"

WHAT, THEN, is the essence of success? What is the cause, of which these desirable things—wealth, position, honor—are effects? Within the compass of a hundred words, as conditioned in the contest, we will endeavor to define success:

Every one comes into the world with certain gifts and talents. Success consists in developing and utilizing these talents to the utmost possible extent, not only for one's own advancement but for the world's best welfare; it consists no less in achieving the ability to live harmoniously and happily with our fellowmen.

This is success. All other things desired are but results which spring from this. If this goal is attained, the other things—wealth, position, honor—will come assuredly in due measure, not equally to all, but substantially and satisfyingly. And life will ripen into an old age in which every year will be more glorious and joyous than the one before. And death itself will appear not as the Destroyer, but as the Fulfiller. For it shall lend but more augustness to the reputation Life achieved.

VERY GOOD, we say. This definition of success appeals. It offers all we can desire—financial ease, esteem, love, power. But how can such success be achieved? Is it possible for every man to make adequate expression of his abilities, and to attain the happy art of harmonizing with those he comes in contact with?

It is possible. But not by the means currently held to be efficacious. Not by systems of concentration, of focussed will-power, of rational living and correct psychology. We must get deeper; we must get at the roots of power. In this effort to discover the secret source of all success, the testimony of Cardinal Wollesley, in the words of Shakespeare, gives us a clue. "Had I but served my God," he cried in the despair of a disgraced old age, "with half the zeal that I have served my king, He would not in mine old age have left me thus exposed and naked to mine enemies."

HERE IS the clue we seek! The knowledge and the love of God—attachment to God—the Divine guidance! This is the unfailing source of power. This is the aid placed by Destiny at the disposal of every individual, by means of which all can arrive at the defined success. Contrary to the usual opinion, there is nothing capricious or haphazard in success. It is sure and certain to all who obey the law laid down for its attainment. David, better than any other, has expressed in words that ring down through endless centuries, both the too facile doubt of life and fear of failure that lie in the heart of man when he conceives himself the prey of circumstance; and the glorious, triumphant, peace-bringing assurance

that buoys up man's heart when he comes to the full realization of being daily, hourly, under the protection and guidance of God.

With God's guidance there can be no failure. "Seek ye first the Kingdom of God, and all these things shall be added unto you." Those who have known God, who have placed their lives at His disposal, they are the names that mankind ever bless, the Washingtons, the Lincolns of humanity.

WE HAVE now pushed our search for success back to the Ultimate Cause, the Illimitable Bestower. There still remains, however, the problem, *How can we know God?* This is perhaps the most important problem man has to face in this earthly existence, and it is also the most difficult of solution. How can man the finite know God the Infinite? The human attempts at the comprehension of Divinity are completely fallacious; they rest upon no ground other than man's own ratiocination. These different concepts of God are but man's limited opinion, varying in different ages and in different climes with the current ideals and civilization. Thus among the ancient peoples the gods tricked and could be tricked. Among a people of hate, the gods are hateful. And a people of lust create gods who sanction and legitimize the free expression of the bestial qualities. A people devilish at heart worship a devil-god who gives his benediction to murder and rapine. On the other hand a people of gentleness have gentle gods. A truthful people celebrate God as Truth. A sternly upright people see Him as Jus-

tice. A loving people find Him to be Love. We may choose and stamp as correct, according to our own judgment, any one of these multifarious concepts of Divinity. But what is the criterion? Is our own judgment to be the test? Is man, in the words of the Greek Sophists, the measure of all things? If man is to be the measure of God, then we have arrived at a kind of God who is no-god for he is subordinate to the intelligence of man, the creature of man's judgment; and consequently not at all the Infinite, the All-Splendrous, which we started out to seek.

"O that I knew where I might find God!" Handel has clothed these heart-yearning words of Elijah in music of immortal beauty. It is the tragic cry of all mankind. The solution to this important query does not lie within the power of man's intellect. Where then does it lie?

"The source of all knowledge is the knowledge of God," said Baha'u'llah, "and this cannot be attained save through His Divine Manifestations." We cannot see God for ourselves, but we can see Him in the mirror of His Manifestations. We cannot comprehend Him but we can realize some of His attributes, as we see them expressed in the lives of His Manifestations. We cannot find the way to God ourselves, but we can be shown the way by His Manifestations.

This regal truth modern theology has all but rationalized away from the august teachings of the Christ. The position of the Manifestation in the affairs of man is as the Keystone in the arch. All the structure of man's building rests upon this Keystone.

THE DIVINE REVELATORS

EXCERPTS 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).

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

The Manifestations are points or sources of assistance for all people, and they are the Educators of man. They are like mirrors, and the Reality—the Essence—is like the sun.

A Prophet brings a spiritual civilization and after that is established material progress follows. (Daily Lessons, pp 34, 54.)

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 are the center of the bounty, signs and perfections of God. (Ans. Ques., p. 257.)

EACH RELIGION teaches that a Mediator is necessary between man and the Creator—one who receives the full light of the divine splendor and radiates it over the human world, as the earth's atmosphere receives and diffuses the warmth of the sun's rays. This Mediator between

God and humanity has different designations though he always brings the same spiritual command.

In one era he is called Abraham, at another time Moses, again he is called Buddha, another time Jesus, and yet another time Muhammad. All turned to the divine reality for their strength. . . . Alas! the majority of men attach themselves to the name of the mediator and lose sight of the real purport. . . . Man must turn to the Light and not think that the form of the lamp is essential, for the lamp may be changed; but he who longs for light welcomes it from whatever source it comes. If the Jews had comprehended Moses, they would have accepted the Christ; but they were occupied with the name and when that name was changed they denied the Reality. . . . We must be adorers of the Sun or Reality from whatsoever horizon it may appear, rather than adorers of the horizon." (Divine Philosophy, p. 33.)

WE MUST care for man's two natures; for as the material man makes certain demands for food and raiment and if not looked after suffers, even so his spiritual reality suffers without care. This is why the Divine Messengers come to the rescue—to care for the reality, that man's thoughts may unfold and his aims become realized, that he may inherit a new field of progress, for the spiritual side should be cared for as much as the corporeal.

The Prophets are sent to refresh the dead body of the world, to render the dumb eloquent, to give peace to the troubled, to make illumined the

indifferent and to set free from the material world all beings who are its captives. Leave a child to himself and he becomes ill-mannered and thoughtless. He must be shown the path, so that he may become acquainted with the world of the soul—the world of divine gifts. (Divine Philosophy, pp. 96, 109.)

THE SUN IS the life-giver to the physical bodies of all creatures upon earth; without its warmth their growth would be stunted, their development would be arrested, they would decay and die. Even so do the souls of men need the Sun of Truth to shed its rays upon their souls, to develop them, to educate and encourage them. As the sun is to the body of a man, so is the Sun of Truth to his soul. . . . For, as the body of man depends for life upon the rays of the sun, so cannot the celestial virtues grow in the soul without the radiance of the Sun of Truth. A man may have attained to a high degree of progress, but without the Light of Truth, his soul is stunted and starved. . . .

Because man has stopped his ears to the Voice of Truth, and shut his eyes to the Sacred Light, neglecting the law of God, for this reason has the darkness of war and tumult, unrest and misery, desolated the earth. (Wisdom Talks in Paris, p. 19, 20.)

GOD SENT HIS Prophets into the world to teach and enlighten man, to explain to him the mystery of the Power of the Holy Spirit, to enable him to reflect the light, and so, in his turn, to be the source of guidance to others. The heavenly books—the Bible, the Qur'an, and the other holy writings, have been given by God as guides into the paths of divine virtue, love, justice and peace. . . .

All around us today we see how man surrounds himself with every modern convenience and luxury, and denies nothing to the physical and material side of his nature. But, take heed lest in thinking too earnestly of the things of the body you forget the things of the soul; for material advantages do not elevate the spirit of a man. Perfection in worldly things is a joy to the body of a man, but in no wise does it glorify his soul. . . . Only by improving spiritually as well as materially can we make any real progress and become perfect beings. It was in order to bring this spiritual life and light into the world that all the great Teachers (Manifestations) have appeared. They came so that the Sun of Truth might be manifested and shine in the hearts of men, and that through its wondrous power men might attain unto everlasting light. (Wisdom Talks in Paris, pp. 53, 54.)

THE HOLY MANIFESTATIONS of God are the Centers of the Light of Reality, of the source of mysteries, and of the bounties of love. They are resplendent in the world of hearts and thoughts, and shower eternal graces upon the world of spirits; they give spiritual life, and are shining with the light of realities and meanings. The enlightenment of the world of thought comes from these Centers of light and sources of mysteries. Without the bounty of the splendor and the instructions of these Holy Beings, the world of souls and thoughts would be opaque darkness. Without the irrefutable teachings of those Sources of mysteries, the human world would become the pasture of animal appetites and qualities. . . .

In like manner when the Holy

Manifestation of God, who is the Sun of the world of his creation, shines upon the world of spirits, of thoughts, and of hearts, then the spiritual spring and new life appear, the power of the wonderful spring-time becomes visible, and marvelous benefits are apparent. As you have observed, at the time of the appearance of each Manifestation of God, extraordinary progress has occurred in the world of minds, thoughts and spirits. (Some Ans. Ques., pp. 185, 186.)

WHY DO THESE Holy Manifestations of God become manifest? What is the wisdom of their coming? What is the result obtained through them?

It is clear that human personality is endowed with two aspects. One is the aspect of its being the image of God; and the other is the satanic aspect. . . . The holy Manifestations of God come into the world in order to effect the disappearance of the physical, the animal dark aspect of man, so that the darkness in him may be dispelled, his imperfections be eradicated, his spiritual, heavenly phase may become manifest, his God-like aspect may become paramount and his perfections might become visible, his innate power may become known, and that all the virtues of the world of humanity potential within him may come to life. Thus these holy Manifestations of God are the educators and trainers of the world of existence and they are the teachers of the world of humanity. . . . To be brief: these holy Manifestations liberate the world of humanity from the imperfections which beset it and cause men to appear in the garment of heavenly perfections. Were it not for the coming of these holy Manifestations of God, all men would be

found on the plane of the animal. They would be similar to ignorant individuals who have never seen a school, who have never had a trainer. (Star of the West, Vol. 7, pp. 70, 75.)

IT 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. (Pro. of U. P., p. 347.)

THE MORAL WORLD is only attained through the effulgence of the Sun of Reality and the quickening life of the divine spirit. For this reason the holy divine Manifestations of God appear in the human world. They come to educate and illuminate mankind, to bestow spiritual susceptibilities, to quicken inner perceptions and thereby adorn the reality of man—the human temple—with divine graces. Through them, man may become the point of the emanations of God and the recipient of heavenly bounties. Under the influence of their teachings he may become the manifestation of the effulgences of God and a magnet attracting the lights of the supreme world. For this reason the holy divine Manifestations are the first teachers and educators of humanity; their traces are the highest evidences and their spiritual tuition is universal in its application

to the world of mankind. Their influence and power are immeasurable and unlimited. (Pro. of U. P., p. 324.)

WHAT THEN is the mission of the divine Prophets? Their mission is the education and advancement of the world of humanity. They are the real teachers and educators, the universal instructors of mankind. If we wish to discover whether any of these great souls or messengers was in reality a Prophet of God we must investigate the facts surrounding his life and history; and the first point of our investigation will be the education he bestowed upon mankind. If he has been an educator, if he has really trained a nation or people, causing it to rise from the lowest depths of ignorance to the highest station of knowledge, then we are sure that he was a Prophet. This is a plain and clear method of procedure, proof that is irrefutable. We do not need to seek after other proofs. (Pro. of U. P., p. 358.)

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, perceptions are quickened, sciences, discoveries and investigations are stimulated afresh and everything appertaining to the virtues of the human world is re-vitalized. Consider this present century of radiance and compare it with past centuries. What a vast difference exists between them! How minds have developed! How perceptions have deepened! How discoveries have increased! What great projects have been accomplished!

How many realities have become manifest! How many mysteries of creation have been probed and penetrated! What is the cause of this? It is through the efficacy of the Spiritual Springtime in which we are living. Day by day the world attains a new bounty. (Star, Vol. 4, p. 118.)

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 teaching. 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, p. 43-45.)

WHAT IS NEW IN THE BAHÁ'Í TEACHINGS

RUHI AFNAN

EVER since the dawn of the sixteenth century, when the darkness of the Middle Ages began to recede before the spirit which prompted men to doubt recognized principles and inquire into the reality of things; when the foundation of old dogmas and superstitions began to shake, and science, after its many centuries of slumber, set forth on its road to progress and discovery; a great love and admiration has been created among the intellectuals for all those producing original ideas, presenting novel thoughts to the world, advocating a new solution for the vast problems that baffle the minds of men. So important has originality become that it is considered at present one of the first criteria by which we can measure the merits of a thinker. He who advances a new theory or expounds a new principle is acclaimed by lovers of knowledge as a genius and student of truth, though that theory remain unproved or that principle stand unestablished.

This is undoubtedly a healthy symptom, for it shows clearly that man has thrown away those superstitions and dogmas which in the Middle Ages fettered his mind and restricted his actions. It vindicates a desire on the part of man to understand a question before he is ready to recognize its truth, a reluctance to be content with his condition, and an impulse to seek to unravel the laws of nature and utilize them in order to modify his own environment. As man wants new lands to inhabit, new

sources of wealth to exploit, new solutions for his social problems, new inventions to facilitate his work and increase his efficiency, he will be always ready to show his gratitude to whomsoever satisfies these needs; he will offer that originator his due reward and recognize the position which he has won through his genius and labour.

Though originality is an important criterion in estimating the greatness of different thinkers it should not be regarded as universally applicable to all conditions and circumstances. To estimate the worth of what a man has achieved we ought to take into consideration the aim which he cherishes, the purpose for which he laboriously works. A good doctor is not necessarily he who at every moment invents a new medicine and experiments with it on his suffering patients, but rather he who, having fully diagnosed the ills which have befallen the suffering, employs conscientiously all the available remedies to restore health. Originality is an important criterion but it is not the sole and universal standard.

There is danger of falling into a similar error if those who, hearing the teachings of Bahá'u'lláh, seek to find how original his ideas were and how novel those remedies which he prescribes for the sick body of the world. Neither Bahá'u'lláh nor any of the prophets of old invited the people to accept their teachings because they were original, because they had a new theory to propound, or a new

principle to advocate. The purpose of their mission was neither to urge scholars to think, nor to give them new ideas to criticize, nor new subjects to argue about. Their work was totally different from that. In order to understand it, we have to revert first to our conception of God, then to what the prophets are, and finally to the purpose of their mission.

If we consider God as an idea which man in his primitive stage created, so as to explain the strange phenomena he saw around him; if we believe that the Infinite Spirit is nothing more than an imagination of our own, a creation of our mind; if we consider religion from a utilitarian point of view and regard it only as a means to calm the mass of people and keep them within the bounds of law; then we can accept the prophets only as thinkers and exponents of moral philosophy. If we regard them in this light we will have to estimate their work as we estimate the work of any other philosopher, i. e., by the character of the original ideas and principles they propound.

Such, however, is not the Bahá'í point of view. We do not consider God as a mere conception upheld by man in order to explain the mysteries of nature, but rather as a Being existing independently and unaffected by any human conception, as a Power and Reality which man discovered through his intellect rather than created by his imagination. Religion is, therefore, a truth which he may ignore, but to his own loss and peril. If we adopt this view the prophets will have a totally other significance, their purpose will be different, the criterion by which we measure them will not be the originality of their teachings.

When God in His Omnipotence created man and the universe He could adopt one of three plans. Either He could take an attitude of deliberate aloofness, remaining heedless to man's prayers, deaf to his pleadings and remote from his problems, leaving him free to follow his whims and passions and to reap the fruits of his actions, no matter how bitter. Or, secondly, He could deprive man of the power of choice between good and evil, making him to do good automatically. Or, last of all, (and this I believe is the actual way) the Creator could give man the great gift of *Free Will*, but with that freedom could give instructions as to how it should be used and then let man tread on any ground however dangerous; but when his situation becomes imperiled, his problems involved, his afflictions deadly, again send some one with the necessary remedy to save him.

We can liken God to a loving shepherd, and man to the beloved sheep. The good shepherd is not he who permits his flock to wander about and get lost in bogs and marshes, become a ready prey to devouring wolves, and remain heedless of danger; nor is he one who forces his flock to remain in a narrow track depriving it of the pleasure of wandering within a limited area and nibbling at the grass by the wayside. The good shepherd permits his sheep to be attracted to a near-by verdant spot, and gives them the freedom to roam about. He is always on the watch, and whenever they become too exposed or are entangled in insurmountable difficulties, he sends his dog or goes himself and leads them back to the fold.

The purpose, therefore, for which the prophets are sent is to solve the

social problems of man and pull him out of the morass in which he is desperately struggling. To measure their worth we have to study their teachings as well as the prevailing difficulties which face humanity, see how unerringly they have diagnosed existing social ills, how perfect their prescription is, and how wisely they propose to apply it.

Thus we come to the conclusion that in the case of the prophets, originality as a criterion is not the standard to be adopted. We may find something new and satisfy our interest thereby, but we should not place our reliance upon it. The question for the student of the Bahá'í Movement should not be, what new thing Bahá'u'lláh advocates, but rather, has he grasped the cause of all the evils that have befallen humanity; is his program comprehensive and perfect; is the spirit and method with which He is applying it good enough to ensure the betterment of the world?

Though we are not justified in basing our estimate of the Bahá'í Movement on the originality of its teachings we may for the sake of mere interest and research try to detect those elements which are new and not to be found in the teachings of previous dispensations. 'Abdu'l-Bahá classifies the teachings of the prophets into those which are fundamental and common to all, and those which are secondary in character, to suit the exigencies of their time.

The first is fully indicated by the verse, "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself." This law can be found in the teachings of all the prophets of old. At no stage of human progress

can this divine law be abrogated. At all times, under any circumstances we have to love God and love His creatures. Jesus later said, "Not one jot or tittle of the law shall fall to the earth until all be fulfilled." Muhammad expresses the same idea in the verse, "This is the law of God, and thou shalt seek no change in the law of God." In the opening verse of the Arabic Hidden Words, Bahá'u'lláh says, "This is that which hath descended from the realm of Glory uttered by the tongue of Power and Might and revealed unto the Messengers of old, the quintessence whereof we have taken and arrayed in the garment of brevity . . ." These three verses, chosen from the writings of three of the prophets of God, show clearly that the basic principle of all the religions, namely the law of love, is always existing and cannot be changed. The prophets themselves did not claim any originality in asserting it.

The second class of teachings, which we may well term an interpretation given to the fundamental law so as to fit it to the requirements of the age, changes as man's problems and environment change. At the time of Moses "thy neighbour" was taken to mean the members of the tribe of Israel. The inhabitants of Palestine were, at that time, warring clans. No sense of love and true religion animated them. To guard themselves among such barbarous and ill-minded people, they had to be united, and to be united they had to love the members of their own tribe and protect them from any foreign aggression.

When Christ appeared the Roman Empire had already spread its sway over most of the civilized world. Law

and order were firmly established. His work was therefore confined to cleansing religion from dogma and superstition, in rending that soiled and worn garment which concealed the radiant body of religion from the eyes of the people, in improving the character of man, in making him in every sense more godly. To achieve that he interpreted "thy neighbour" to include the members of another sect or even one's enemy.

Muhammad on the other hand, like Moses, appeared among comparatively savage tribes. As no government could then be found to administer the country, he had to protect his people against any tribal incursions. A few God-fearing, law-abiding persons were situated among savage, blood-thirsty people whose means of livelihood was war. He, therefore, interpreted "thy neighbour" to mean all the people of the Book, that is, all those who belonged to true religion, for in them he had confidence and upon their sense of humanity he could depend.

Bahá'u'lláh, who proclaimed his mission over sixty years ago, was born when the world was in great turmoil, when the Napoleonic wars had ended, leaving Europe ravaged, the people restless under the burden of autocracy, the classes awakening to the need for reform. Feeling the importance of peace, he interpreted "thy neighbour" to mean all the people of the world, friend or foe, rich or poor, religious or irreligious, eastern or western, colored or white.

Thus we see that as man's environment changes the interpretation of that basic and immutable law has to change accordingly, and once we find change we can detect originality. The interpretation which Bahá'u'lláh has

given for the law of love is undoubtedly original if compared to the teachings of previous prophets. No previous prophet openly advocated universal peace, an international house of justice to safeguard it, a universal auxiliary language to bring the nations nearer together and render mutual understanding more easily attainable. No previous prophet advocated obligatory education for boys and girls. No previous prophet gave equal rights to men and women. No previous prophet has set forth definite teachings to solve the economic problems. In short, we cannot claim originality for the basic principle which underlies the various Bahá'í teachings, namely the law of love, for the simple reason that it has ever existed and will ever exist. The other set of principles are in part original, and that is because the environment has changed. The needs of man are now different from what they were, therefore, the laws which regulate them have to be different.

So far we have been viewing the question of originality in its relation to the different religions of the world; let us now compare it with the various progressive movements we see around us. At the advent of every prophet the world undergoes a great social, intellectual, religious revival. At the time of Christ, for example, the old religions of the Romans and Greeks had lost their hold on the minds of their adherents. They could not shape the conduct of man or keep him within the bounds of moral law. Abandoning religion, therefore, the people turned to philosophy, hoping that thereby the rules of ethics would be more strictly adhered to. They thought that through learning alone the moral life of the

individual could be improved. But this hope also was frustrated. The people remained in search of a remedy until Christianity came to the rescue and saved the soul of the seekers. Meanwhile by this continuous and faithful search the people had come independently very near to the truth which was later propounded by Christianity. The teachings were so to say, "in the air," every one unconsciously absorbed them, so that when they came in touch with those teachings they did not have much to change, or many new principles to adopt.

Such is the case today. The intellectual people of the eighteenth century, weary of the narrowness and dogmas of the church, confused it with true Christianity. They tried to seek salvation in other fields, they were absorbed in research and philosophy, hoping again that through knowledge they might attain to the solution of their problems, to the establishment of peace, to the security of moral integrity. How successful humanity will be this time we cannot say, and the theme, interesting though it be, is beyond the subject of our discussion. The point is that through this constant and sincere search the world has come to truths very near to those proclaimed by Bahá'u'lláh.

Asked one day about the apparent differences which exist between science and religion, 'Abdu'l-Bahá mentioned the following example: He said that the prophet and the scientist both have the same aim, they both seek the truth. The first, like a man with a clear sight, sees the goal and goes straight to it. The scientist, on the other hand, is like a blind man, he knows his goal and will

ultimately attain to it, but only after a painful process of feeling his way and of trial and mistake.

What Bahá'u'lláh proclaimed over fifty years ago is being today gradually accepted by the unbelieving but tenacious scientists. Through bitter experience people have come to learn that an international tribunal is most essential, that war as an arbitrator in settling international disputes should cease if the future of civilization is to be ensured, that the rich cannot remain heedless of the economic needs of the poor and still retain their power.

To a reasoning and believing person these great social and intellectual upheavals which appear in the world at the advent of every prophet are not a matter of mere accident. Such important and regular occurrences are undoubtedly due to a permanent cause; to the divine will and wisdom. He who created all things and with His invisible hand controls all nature, is surely the cause of these phenomena. If God is the one who sends the prophets on their mission to save humanity and solve its problems, He is also the one who prepares the world for the reception of His teachings. He inspires men, gives them insight into the laws of nature, and makes them ardent seekers of truth. These in turn cleanse the mind of the people from groundless dogmas and superstitions, inspires them with lofty ideals and prepares them for the acceptance of the divine principles. The appearance of these progressive movements, therefore, is a part of God's plan revealed for the salvation of the world.

One superiority, however, will still remain for Bahá'u'lláh. As he was a prophet with a clear vision of his

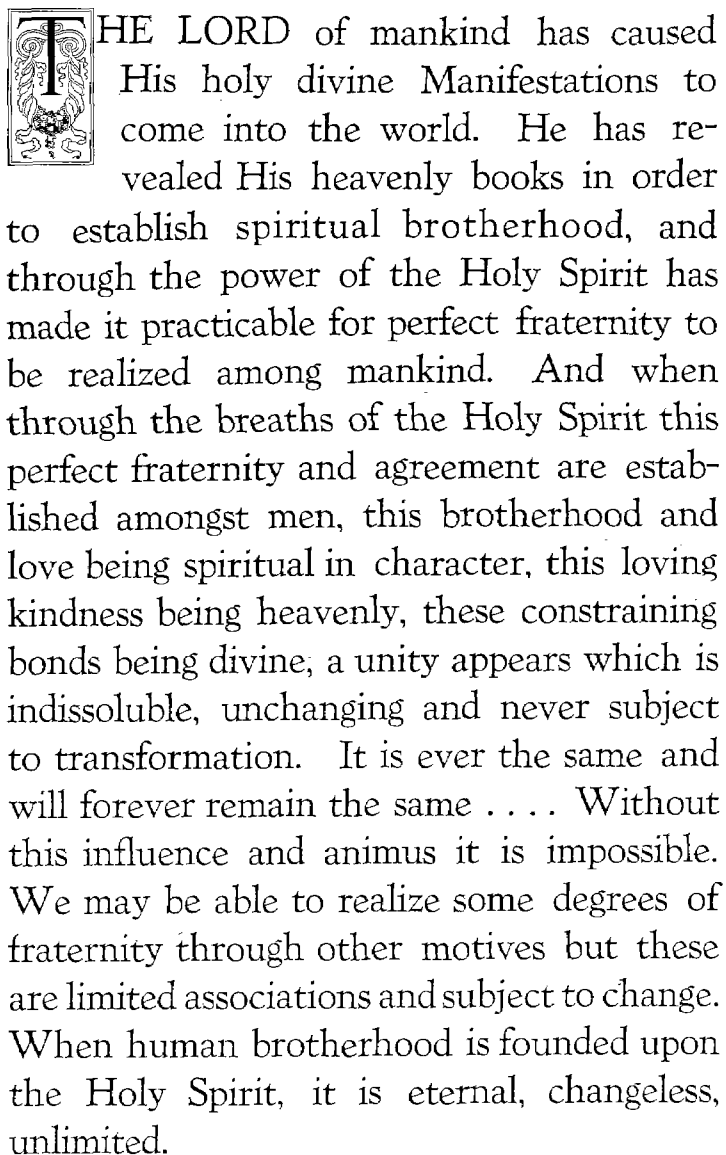
goal, with a full knowledge of the needs of mankind and a perfect and explicit mission from God, he produced a program the like of which the world has not yet witnessed. The founders of these secular movements, however, like the blind man, knew their goal. they also sought it, but with the slow process of feeling their way through trials and mistakes. They have not yet reached their goal, there are still some obstacles to surmount. But if left alone, as their method is correct and as they are sincere and persevering, they will ultimately reach it. Moreover, lacking a clear insight, they fail to grasp the problems of the world in their entirety and thus be enabled to solve them all. They have focussed their attention upon only one of the many problems, neglecting the others, forgetting that so long as a source of trouble still lingers the welfare of humanity remains in danger.

We may well compare the advent of the different prophets of God to different stations on a long royal road. What a traveler needs is a new spirit, an encouragement to follow the road, a word of guidance to save him from dangers and difficulties. Likewise, society, on its way to progress has come across these prophets of God, these stations of divine power who have urged man to the attainment of his purpose, endowed him with a new spirit, restored his power by their word of encouragement and assurance. The student of the Bahá'í Movement, therefore, should not consider it as a mere source of original ideas but rather as one of those dynamic powers which are successively sent by God to push society onward. He should look at the spirit which it creates in its followers and the solution which it advocates for world problems.

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.

The Bahá'í Movement bestows upon man a new spirit, a new light, and a new motion. It enlarges the sphere of thought. It illumines the horizon of the intellect. It expands the arena of comprehension.

‘Abdu’l-Bahá



THE LORD of mankind has caused His holy divine Manifestations to come into the world. He has revealed His heavenly books in order to establish spiritual brotherhood, and through the power of the Holy Spirit has made it practicable for perfect fraternity to be realized among mankind. And when through the breaths of the Holy Spirit this perfect fraternity and agreement are established amongst men, this brotherhood and love being spiritual in character, this loving kindness being heavenly, these constraining bonds being divine, a unity appears which is indissoluble, unchanging and never subject to transformation. It is ever the same and will forever remain the same Without this influence and animus it is impossible. We may be able to realize some degrees of fraternity through other motives but these are limited associations and subject to change. When human brotherhood is founded upon the Holy Spirit, it is eternal, changeless, unlimited.

'Abdu'l-Bahá.



One view of the original house occupied by the Báb at the time he declared his mission to mankind.

The Bahá'í Magazine

STAR OF THE WEST

VOL. 17

MAY, 1926

No. 2

"It is evident that the holy Manifestations and divine Dawning-points are necessary, for these blessed and glorious souls are the foremost teachers and educators of mankind, and all human souls are developed through them by the bounty of the Holy Spirit of God."
'Abdu'l-Bahá.

WHAT IS the greatest task in the world, the undertaking of which invites ignominy, persecution, perhaps martyrdom; and the full achievement of which takes not years but centuries, nay, millenniums? It is the task of instituting a reform in religion; or even more gigantic, of founding a new religion. The task of all reformers is heavy. Men do not like to be reformed. But the task of religious reformers calls for superhuman power, because the reform they ask for is that of the very soul of man. And all the evil in man, all his spiritual indolence, all his pleasure-seeking habits, cry out in alarm at the thought of radical reform.

To the work of the founder of a new religion is added one more obstacle, almost insuperable—the necessity of inducing in his fellowmen the acceptance of his claim to be acting under the special guidance of God and to be revealing truths not of human concept but of Divine communication. But unless this claim is made and accepted, there can be no stamp of authenticity and hence no authoritative influence. For the difference between religion and philosophy is that one is God's thoughts for us, while the other is merely man's ratiocinations. Religion is not one of the outgrowths of human intelli-

gence, one of the products of civilization, but the result of a message from the All-Powerful, the Director of earth's destinies—a Message sent to enlighten mankind and to bring to the world the highest civilization of which it is capable.

BUT WHO will be the bearer of the Message? Who will venture to stand up before his fellowmen and claim in all seriousness to have for them a Message from the Invisible? And who will venture upon an errand, as dangerous as that of bearing ill news or criticism to tyrant, namely, the errand of bearing to the secular and spiritual authorities a condemnation of their ways; an invitation, an exhortation even, to change to other ways and manners more desired of God?

All the evil in evil men rises into cruel anger at the public condemnation of their sins; all the jealousy in men crystallizes into bitter and satiric hatred at the claim of spiritual greatness and leadership on the part of one who, like themselves, walks about on human feet, eats, drinks, grows weary, sleeps, and lives apparently the common lot of man.

Could God's Messengers be but arch-angels winging their radiant way to earth in the blinding splendor of a palpably loftier-than-human

existence, and bearing with them insignia of power which could command immediate respect from awe-struck and powerless humanity, then would the founding of a new religion be a task as ineffective for those upon whom it was thus thrust, as it would be magnificently thrilling for those superior beings to whom delegated.

NO, RELIGIONS do not and can not come to man in such a way! Man is not to be dazzled, swept off his feet, coerced, as it were, into spirituality. Rather the germ, the potency of spirituality in him is to be nurtured by the tenderest and gentlest of humble devotion, sunned into life by the warmth of selfless love, and watered with the blood of martyrdom. This is what those undertake who feel impelled to announce themselves as called by God to spiritually educate and train mankind. They know beforehand the depths to which they must stoop in order to lift mankind out of the morass of his sinfulness. Only a superhuman courage and a patience of that infinite quality which carnal man knows not can suffice.

Can we conceive what went on in the soul of Muhammad Ali, the divine youth of Persia, when he felt himself called upon to preach to Persia reform of the Islamic faith, and to announce the coming of a great Messenger who would bring a Revelation from Divinity for the establishment of a new and fairer world-civilization? Grieved at the evils which he saw in the Islamic church; bitterly disappointed, when in the great spiritual enthusiasm of youth he made the pilgrimage to Karbila, the sacred center and sanctuary of Shiite Islam, only to find there, as elsewhere, hypocrisy, self-seeking, worldliness—he returned to Shiraz kindled with the high resolve to preach reform.

THIS INSPIRED youth, the Báb, this blazing soul, swept like a conflagration through all Persia. The greatest scholars and divines were by him put to swift defeat and humiliation in open debate, until none would meet him publicly. The leaders and the populace divided into two groups—those who were great-souled enough to follow him, and those who now began to hate him with vitriolic hatred. The story of his great spiritual achievements, of his rapidly growing following, of his imprisonment, and of his final execution at Tabriz in 1852 is known to all the world.

A similar destiny of persecution, though fortunately without the denouement of martyrdom, awaited Bahá'u'lláh, the one whom the Báb had foretold as the Messenger to follow him, of whose Message he, the Báb, was but the announcer. Bahá'u'lláh, when he stepped forth, first publicly accepting and promoting the religion of the Báb, and then as the Messenger of universal peace, universal religion, and the universal brotherhood of man—saw forfeited his ancestral estates, most ample in size and value; and had his human station reduced from that of a nobleman of leading and powerful family to that of life-prisoner on a level with the lowest criminal.

CARLYLE was one of the first to point out the sincerity and actual spiritual inspiration of the founders of great religious movements. In his "Heroes and Hero-worship" he completely demolished the theory that these prophets, who sacrifice all that life holds for most men, are impostors. The reality of the Message which they bring, he claims, can be tested by the sustained success and value of the religion which they found. A following can be gathered and briefly held for any claim, but the followers of false claims soon

disperse; while the followers of reality increase rapidly and in sustained ratio, carrying the doctrines of their dying Leader on to a world success of centuries in duration.

Thus it may be accepted as a logical axiom, that the stamp of sincerity of any claimant to a Divine Message is his willingness to accept ignominy, deprivation, persecution, martyrdom; and that the stamp of authenticity of such a claim is the degree to which this claim later succeeds in registering itself upon the consciousness of mankind.

Certainly the lives of the Báb, of Bahá'u'lláh, of 'Abdu'l-Bahá demonstrate their sincerity; for they willingly gave up those prizes which for most men constitute the aim and value of earthly existence—security, ease of livelihood, social position, success in the world's esteem. All these things Bahá'u'lláh already possessed in the highest degree; and all of them he renounced and forfeited when he announced himself to be the Messenger of God.

WHY DOES humanity pour out its greatest hatred and punishments upon those who bring a "message of great joy" to earth? Is it thus arranged, in order that the lives of these Messengers shall contain no element of earthly grandeur, no cause for suspicion, for envy?

From a career which might have led him to be prime-minister to a life lived ever under duress, at times plunged into those revolting conditions characteristic of Old World dungeons—there can be no suspicion of self-seeking here! Surely it was for the sake of his Message that Bahá'u'lláh lived, not for his own sake!

As to the authenticity: Is it yet too early to form judgment? What evidence there is, thirty-four years after his death, argues powerfully in favor of the Reality of this Message. Permeating every quarter of

the globe, numbering its adherents among every race and religion; uniting in the closest love and unity Jews and Christians, Muhammadans, Zoroastrians, Buddhists, men whom hatred and racial and religious prejudice had separated; forming one ardent brotherhood for the sake of the world's advancement into that great world civilization proclaimed by Bahá'u'lláh—that ideal condition of humanity which Christ called the Kingdom of Heaven on earth—the Message of Bahá'u'lláh has already attained a world position which challenges the attention of the student of religions.

Thus eliminating all subjective appeal of the Bahá'í Message—its logical and comprehensive platform for world reform, its urge to spiritual living, its inspirative power, and confining our judgment wholly to the objective proofs now clearly manifest, one may find just grounds for feeling that here is a movement destined to grow, to reach out in ever widening circles, until it draws within the ample circumference of its appeal all of war-weary, hatred-sick humanity.

IT IS DIFFICULT to make clear to the mind of present-day man the great truth that God can be known, can be approached, only through His Manifestations. We live in an ego-centric age. Man disdains to believe that the universe itself is not within his power of grasp. He rejects the medium of the Christ. He would enter the fold, not through the destined Door. This attempt is a failure from the start. For there is no approach to God save through His Manifestations.

Thus we see the Manifestations of God are the great educators and trainers of mankind. They come that man may have life and have it more abundantly.

DIFFICULTIES IN THE PATH OF PROPHETHOOD

FROM THE WRITINGS OF 'ABDU'L-BAHÁ

ALL THE PROPHETS OF GOD were scorned and persecuted. Consider His Holiness Moses. The people called him a murderer. They said, "You killed a man and fled from punishment and retribution. Is it possible, after your former deeds, that you could become a prophet?"

Many similar experiences are recorded concerning the holy divine messengers. How bitter and severe was the persecution to which they were subjected! Consider how they endeavored to efface and belittle His Holiness Christ. They placed upon his head a crown of thorns and paraded him through the streets and bazaars in mockery, crying, "Peace be upon thee, thou king of the Jews." In brief, the persecutions which His Holiness Christ suffered during the time of his manifestation are mentioned in the books of the old cycle, Jewish, Roman or Greek. No praises were bestowed upon him. The only recognition and acceptance offered him was from his believers and followers. Peter, for instance, was one who praised him, and the other disciples of His Holiness spoke in his behalf. Numerous books were written against him. In the history of the church you will find record of the hatred and antagonism manifested by the Roman, Greek and Egyptian philosophers attributing calumnies and ascribing imperfection to him. (Pro. of U. P., p. 430.)

BAHÁ'U'LLÁH was a prisoner for twenty-five years. During all this time he was subjected to the indignities and revilement of the peo-

ple. 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 Aqá. During his lifetime he was intensely active. His energy was unlimited. Scarcely one night 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 as it hath been revealed in the Bible: "We shall create man in our own image." . . . 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 might 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. (B. S., page 289.)

BAHA'ULLAH endured ordeals and hardships sixty years. There was no persecution, vicissitude or suffering he did not experience at the hand of his enemies and oppressors. All the days of his life were passed in difficulty and tribulations; at one time in prison, another in exile, sometimes in chains. He willingly endured these difficulties for the unity of mankind, praying that the world of humanity might realize the radiance of God, the oneness of humankind become a reality, strife and warfare cease and peace and tranquillity be realized by all. In prison he hoisted the banner of human solidarity, proclaiming Universal Peace, writing to the kings and rulers of nations summoning them to international unity and counselling arbitration. His life was a vortex of persecution and difficulty, yet catastrophes, extreme ordeals and vicissitudes did not hinder the accomplishment of his work and mission. Nay, on the contrary his power became greater and greater, his efficiency and influence spread and increased until his glorious light shone throughout the Orient, love and unity were established and the differing religions found a center of contact and reconciliation. (Pro. of U. P., p. 137.)

CONSIDER to what extent the love of God makes itself manifest. Among the signs of his love which appear in the world are the dawning-points of His Manifestations. What an infinite degree of love is reflected by the divine Manifestations toward mankind! For the sake of guiding the people they have willingly forfeited their lives to resuscitate human hearts. They have accepted the cross. To enable human souls to attain the supreme degree of advancement, they have suffered during their limited years extreme ordeals and difficulties. If His Holiness Jesus Christ had not possessed

love for the world of humanity, surely he would not have welcomed the cross. He was crucified for the love of mankind. Consider the infinite degree of that love. Without love for humanity, John the Baptist would not have offered his life. It has been likewise with all the prophets and holy souls. If His Holiness the Báb had not manifested love for mankind, surely he would not have offered his life for a thousand bullets. If His Holiness Bahá'u'lláh had not been aflame with love for humanity he would not have willingly accepted forty years' imprisonment. (Pro. of U. P., p. 250.)

DO THE Manifestations differ in degree? These supreme holy souls are Godlike in their attributes. The garments in which they appear are different, but the attributes are the same. In their real intrinsic power they show forth the Perfection of God. The Reality of God in them never varies; only the garment in which the Primal Reality is clothed is different according to the time and place of their Appearance and Declaration to the world. One day it is the garment of Abraham, then Moses, then Jesus, then Bahá'u'lláh. Knowledge of this Oneness is true enlightenment. Some see the garment only and worship the personality; some see the Reality and worship "in spirit and in truth." Some of the Hebrews admired the embroidered beauty of the garment of Abraham, but were blind to the Real Light which shone upon the darkness of the world through him. Moses was denied; Jesus was denied, crucified; all have been denied and persecuted for this reason. Men see the garment and are blind to the Reality; worship the personality and do not know the Truth, the Light Itself. Some worship the Tree of Life, but do not eat of the blessed fruit of the Tree. Therefore differ-

ences and disagreements arise in religious belief. . . . Find the Light itself and there will be no difference of opinion or belief as to the personality or degrees of the Manifestations of God. (Ten Days in the Light of Aqá, p. 31.)

WHAT IS the mission of the prophet and what is the object of a divine law? There is no doubt that the purpose of a divine law is the education of the human race, the training of humanity. All mankind may be considered as pupils or children who are in need of a divine educator, a real teacher. The essential requirement and qualification of prophethood is the training and guidance of the people.

My purpose and intention is to remove from the hearts of men the religious enmity and hatred which have fettered them and to bring all religions into agreement and unity. Inasmuch as this hatred and enmity, this bigotry and intolerance are outcomes of misunderstandings, the reality of religious unity will appear when these misunderstandings are dispelled. For the foundation of the divine religions is one foundation. This is the oneness of revelation or teaching; but alas! we have turned away from that foundation, holding tenaciously to various dogmatic forms and blind imitation of ancestral beliefs. This is the real cause of enmity, hatred and bloodshed in the world; the reason of alienation and estrangement among mankind. (Pro. of U. P., pp. 402, 406.)

THE WORD OF GOD is revealed according to the degree of spiritual sight, no matter who the messenger may be. . . . People do not receive the Manifestation of God because they are veiled by their imaginations. Imagination is one of our greatest powers and a most difficult one to rule. Imagination is the fa-

ther of superstition. . . . Through imagination men receive a distorted view of a former Manifestation and are prevented from recognizing and accepting the Truth and Reality of the present one. They are veiled from the Light and Glory of God by imagination. These veils prevent the true Light from entering the soul. Therefore men follow the false light of their imaginations and cling to error instead of truth. Thus the Egyptians were veiled from the Light of God in Moses. The Jews were veiled from the Glory of Jesus simply because they did not know Moses rightly and so were blinded to the one he promised would come after him. Today Jews, Muhammadans and Christians, not seeing the former Manifestation with true vision, are veiled from the Glory of God in Bahá'u'lláh. (Ten Days in the Light of Aqá, pp. 28-30.)

ONE OF the greatest veils is literal interpretation of the prophecies. . . . Again, many refuse the Manifestation in His Day because they do not want to walk the hard road of devotion and servitude, but prefer the easy road of hereditary belief.

Misconception of the Word of God and its meanings is another great veil which imagination throws over the soul and by which the Light is lost. Also people inherit their belief from parents and ancestors and follow it blindly, too negligent to know and see for themselves. Negligence and apathy are heavy "veils of glory." (Ten Days in the Light of Aqá, p. 30.)

EACH DIVINE revelation is divided into two parts. The first part is essential and belongs to the eternal world. It is the exposition of divine truths and essential principles. It is the expression of the love of God. This is one in all the religions, unchangeable and immutable. The sec-

ond part is not eternal; it deals with practical life, transactions and business, and changes according to the evolution of man and the requirements of the time of each prophet. For example, during the Mosiac period the hand of a person was cut off in punishment of a small theft; there was a law of an eye for an eye and a tooth for a tooth; but as these laws were not expedient in the time of Christ, they were abrogated. Likewise divorce had become so universal that there remained no fixed laws of marriage; therefore His Holiness Christ forbade divorce.

According to the exigencies of the time His Holiness Moses revealed ten laws for capital punishment. It was impossible at that time to protect the community and to preserve social security without these severe measures, for the children of Israel lived in the wilderness of Tah, where there were no established courts of justice and no penitentiaries. But this code of conduct was not needed in the time of Christ. The history of the second part of religion is unimportant, because it relates to the customs of this life only; but the foundation of the religion of God is one, and His Holiness Bahá'u'lláh has renewed that foundation. (Divine Philosophy, p. 146.)

“LEAVE these mountains, these hills to the world of nature, and they will remain a jungle, and you will not find any fruitful tree among them. But a true gardener changes this forest and jungle into a garden, training its trees into fruitful ones and causing numerous kinds of flowers and myrtles to grow therein. In the same way these holy Manifestations of God are the ideal gardeners. The world of existence is but a jungle of confusion. The state

of nature is confusion such as that of a jungle, producing fruitless, useless trees. As the holy Manifestations of God are the ideal gardeners, they therefore train these human trees and cause them to become fruitful and bestow upon them freshness and verdancy in order that they may grow day by day and produce every kind of pure fruit, and thus become the cause of adorning the world of being and continue flourishing and in the utmost purity.

Consequently we can not say that the divine bounty has ceased, that the glory of the Divinity is exhausted, or the Sun of Truth has sunk down into eternal sunset—into that sunset which is not followed by a dawn, into that darkness which is not followed by light, into that death which is not followed by life, into that error which is not followed by truth! Is it conceivable that the Sun of Truth should sink into an eternal sunset? No; the sun was created in order that it may shed light upon the world and train all existing things. How can that Sun set forever? For this would mean the cessation of divine bounty, and the divine bounty is ceaseless, it is continuous. Its Sun is ever shining; its cloud is ever producing rain; its breezes are ever blowing; its bounties are all-comprehending; its gift is ever perfect. Consequently we must always anticipate and always be hopeful and pray unto God to send to us His holy Manifestation in the most perfect might, with divine penetrative power with the Divine Word, so that these Divine Manifestations may be distinguished above all other beings in all respect, in every phase; in the same way as the sun is distinguished above the stars.” (B. S., pp. 298, 299.)

THE DAY-STAR

SOHEIL AFNÁN

FOR any appreciation, much less a proper understanding of the remarkable life of the Báb, the real significance of his mission, the purport of his extensive writings and the far-reaching influence of his teachings, nothing is more necessary than a survey, however brief, of the social and spiritual conditions of Persia in the middle of the last century.

The central government in Tihrán, enjoying a somewhat nominal sway over the various Persian provinces, was an absolute monarchy and corrupt to the very extreme. By an act of favoritism and graft a man would gain the most important office in the land only to be hurled down again and replaced by one who gave a higher bid. The economic conditions were equally precarious; the country lived under a feudal system similar to the Middle Ages in Europe. Society was governed by a low standard of morality. Religion, which has throughout the history of the East, much more than in the West, been the most important factor of civilization, and which has ever inspired the imaginative mind of the Easterner with everything that was pure and sublime, had for the most part lost its spirit and degenerated into a matter of forms and social rites. It still held sway over the illiterate and ignorant masses, which comprised the extreme majority of the people, and in the hands of the self-seeking and corrupt clergy proved a force by which they could challenge even the mightiest power in the land. The true religion of Islam no more existed, but had been overlaid with an admixture of extraneous doctrines, and the clergy amongst themselves had been divid-

ed into various schools of thought bearing hardly any resemblance to the tenets of the mother-faith. In the words of an eminent European writer, "Islam survives as the badge of a conservative institution for the protection of the vested interests of the ruling classes, as a war-cry for enlisting in their service the passions of popular superstitions, and also as a customary common denominator of heterogeneous schools of thought that accept its inherited forms and ceremonies, just as many Europeans continue to conform to the traditional practices of a Christian church long after they have rejected its dogmas, or ceased to be influenced by its spirit. The result has been, on the one hand, a lapse into mere sensualism, and, on the other, a tendency towards extreme asceticism."

It was at this time that the Báb appeared. Not only to combat and condemn irreligion and indifferentism, not only to cast aside the veil that hid the corruption of government and church, but to open up a new vista of spiritual life and to prepare the people for the appearance of a "great Person still behind the veil of glory." He had come, he said, to wipe out fanaticism, to pull down the ponderous edifice of dogmas and rituals that the church had raised only to cover up the ignorance and illiteracy which had killed that spirit of thought and art that was once the pride of the world. It was the dawn of a New Day and with it must come hope and vigor. He exhorted the people to cleanse their hearts and minds of age long superstitions, prepare themselves for the coming of the day. The doings and machinations of the clergy, their explana-

tions of the verses of the Koran were wrong and corrupt, and in brief all these things must vanish before the piercing, burning light of the new Sun of Truth dawning upon the world.

Nothing is more remarkable, nothing more surprising than that this youth of twenty-five, even in the short period of his ministrations, gathered around him vast multitudes, filled them with zeal and enthusiasm, and out of the abundance of his heart sent them to preach the new gospel. And the ghastly deaths that each of his disciples was sure to meet dampened not the fire of their spirit, but rallied to his standards increasing numbers every day. Nor were his recruits mere underlings and malcontents. The leaders of thought, the most eminent of the clergy, governors, soldiers from the army and also the common man on the street, sat humbly at his feet and drank deep from the ever-flowing fountain of spiritual knowledge and truth that flowed from the tongue and pen of the Youth of Shiráz. The King of Persia, hearing of this young divine, dispatched an eminent high-priest to investigate the matter. But the old erudite theologian was so enraptured by the young prophet that he fell at his feet and asked to be accepted as a humble adherent. He did not return to the King, but went out to preach the new Faith and ultimately suffered martyrdom with joy. A distinguished man, old in years and experience, hearing one day of the Báb and his teachings, casually in his business store, did not take even time to let his family know, but traveled at once over hills and dales for hundreds of miles just to meet the Prophet his soul had foretold. Mothers watched their husbands and children executed and cut to pieces even with scissiors, rulers chose the scaffold to their seats of might, and one man with burning

wicks in his flesh sat up and asked the curious mob to make way for his royal "cortege."

That the Báb's writings in the six eventful years of his life, most of which were spent in prison, comprise easily over twenty volumes, is to many very surprising. And his works extend over a wide range of religious subjects from simple prayers to religious treatises and commentaries. In the "Bayan," which was his great book and which his martyrdom left unfinished, are to be found the main tenets and principles of the new faith. It was there that he explained the symbolic meaning of heaven and purgatory to which the ignorant Muhammadans clung rigidly, and the religious cycles which have given a new significance to human history. Most of his writings were written for the people in Persia, and as he said he had come to destroy the old bonds of superstition and to prepare the people for the one whom he called "He whom God shall make manifest."

Before this growing tide that swept Persia from one end to another, the government and the clergy stood not with alarm but agony. Every conceivable measure, the most barbarous butchery the world has ever seen, helped only to fan the more the growing fire of the early adherents of the faith. The Báb was sent from one town to another and in every case most of the officials turned Bábis. He was sent to prison and the jailers fell at his feet; Christians were chosen to escort him and they joined his faith. In the northernmost castle of Persia they confined him and the old Kurd in charge of the prison believed in him.

In the public meetings where the clergy tried to refute his ideas and prove the futility of his claim, he came out victorious; and the insults and bastinadoes he suffered belittled him not to the hundreds that every

day lay down their lives for his sake.

Finally the last and only measure that the clergy could conceive of combatting and killing the growing faith was to execute the young Prophet of Shiráz. This they carried out in Tabriz when they shot him, together with one of his earnest disciples. In a miraculous manner the first volley shot by a battalion of soldiers left him totally unhurt and the soldiers found him in a little room in the barracks writing a line of poetry on the wall. It was to a second volley by another battalion—the first battalion refused to shoot again—that he finally succumbed.

The Báb was dead, but not Bábism. The divine spirit he had in-

fused into the hearts and minds of his zealous and earnest adherents was not only destined to leave a profound and deep-felt influence upon the life and thought of the people of Persia, but to pass beyond the frontiers of its mother-country and to inspire the people of many lands with that deep understanding of God and religion which lies at the bottom of all sound progress. It was left for Bahá'u'lláh, whose appearance the Báb had foretold, to carry the standard he had so valiantly raised from one country to another, and to sound the call of unity and brotherhood throughout all the nations of the world.

THE CENTERS of progress for each age are the Manifestations of God as seen in His Prophets. In whatever country or at whatever time they appear, they are the focus of the creational day—for as the sun in the material heaven develops the material beings so do these Spiritual Suns develop the world of minds and souls.

Let us turn toward the Spiritual Sun and acquire a light which will render the world luminous, so that we may be freed from matter and acquire celestial qualities, that this limited life may merge into the eternal. When a man thus adorns himself, he will progress every day with new vigor; his soul will become more and more sensitized and the laws and morals of the world will be reconstructed with divine conviction. Then man will make real discoveries, penetrate the mysteries and so reflect them that he will become the image of God.

'Abdu'l-Bahá.

THE REJECTION OF THE PROPHETS

CONSIDER the former days; how people, both high and low, were awaiting the manifestations of Oneness in the holy temples, so that they were at all times and moments in anticipation and expectancy, praying and supplicating that perchance the breeze of the Divine Mercy might blow and the beauty of the Promised One step from the Pavilion of the Invisible into the Court of Appearance. But when the clouds of generosity lifted and the doors of favor opened and the Sun of the Invisible appeared from the Horizon of Power, they denied Him and avoided His Meeting, which was identical with the meeting of God. These details are recorded in the Heavenly Books.

Now reflect a moment as to the cause of this rejection by the people, after their seeking and anxiety. They even denied and opposed in such manner that tongue and pen fail and are unable to explain. Not one of these Manifestations of Holiness and Dawning-places of Singleness has appeared without being subjected to the contradictions, denials and antagonism of the people.

NOW reflect a little upon these things, and as to the cause of such differences: that when a true Manifestation appeared in the world from the Horizon of the Placeless, such corruption, confusion, oppression and revolution would arise in all parts of the world. All the Prophets, during their appearance, announced to the people the coming of another Prophet and recorded a sign for the subsequent Manifestation, as stated in the Books. Why, then, notwithstanding the search and expectation of the people for the Holy Manifestation and the mention of signs in the Books, should such things occur in the world as oppressing, antagonizing and persecuting the Prophets and Chosen Ones during every age and cycle? As it is written, "Whenever a Messenger cometh unto you with that which your souls desire not, ye proudly reject him; accusing some of imposture and slaying others." (K. S. 2.)

Bahá'u'lláh.

WHY I BELIEVE

DALE S. COLE

YOU ASK me why I believe in the Bahá'í Revelation?"

There was a kindly light in the old gentleman's eyes as he glanced quizzically into mine.

"You ask me so casually to tell you so much!"

His voice was low and pleasing, vibrant with feeling and power. His expression was one of peace; his bearing spoke of poise; his presence was magnetic. He was radiantly acquiescent yet dynamically effective. He looked back upon a life of service and into a future of untold joys, for he had found what he so earnestly sought and what others have sought all down the ages and what we are seeking, today, with the zeal attendant to an enlightened and scientific age.

"A bit of history, first," he began. "I was reared in an orthodox Christian family and religion was more or less a matter of course, largely an affair of the Sabbath. I did not think much about it until I entered the academic and scientific atmosphere of university life. There, misgiving shook my complacency and stirred me out of a passive attitude. I became actively interested in religious and philosophic questions and reached the brink of doubt and despair in a new and strange intellectual world. Later, the pendulum swung to the other extreme and I delved into the newer philosophies, or rather the old ones with new trappings. I searched the numerous 'isms,' groping, seeking, and finally *yearning* as I began to appreciate the value of the thing I sought. I found traces of it here and there, but not a complete fulfillment in the degree of unity which I realized

must exist, somewhere in some teaching.

"There was nothing for me to do but to try to adopt a code of my own, taking one part-truth here and another there and formulating them into a personal religious philosophy which I could endeavor to use every day and every hour of my life, for I felt that is what I must have. In the midst of this absorbing task, I found 'the spirit of the age' expressed and exemplified completely in such a soul-satisfying way that it filled every need, answered every yearning, although my poor, finite intelligence is incapable of grasping but a small portion of the truth and beauty of the teaching.

"I believe in the Bahá'í Revelation," he continued now with a touch of reverence, "because it has a dynamic power and magnetic force which attracts and illumines the being, enabling one to recognize truth, which is, has been and always will be, the same. That there is an essential unity about fundamental truth which permits of no division, and but one interpretation, will be acknowledged by all those who have thought deeply about it.

"Any teaching which admonishes seekers to investigate for themselves devoid of prejudice and the influence of tradition, must appeal to a thinking person. 'Here, seek for yourself, and find.' Not—'this is the truth as it has been interpreted for you; accept it as such without question or mental reservation.' The invitation intrigued my interest, as it must everyone's, and every breath I draw is one of thanksgiving that it was given me to seek, earnestly and sincerely. It is hard to approach any question with an open mind. Our

mental processes are so dependent upon our own past experiences and those of others that independent thought is rare—but I tried. I promised myself that I would study the Bahá'í Revelation and believe nothing whatsoever that my reason could not accept. I would reason coldly, unemotionally.

"As one phase of truth after another was borne in upon me, I sensed something unique and satisfying. I seemed to be moving, to be progressing, and new vistas opened before my astonished eyes. Old complexities faded into insignificance. I achieved 'an abounding sense of life.' My thinking processes seemed to be clearer. I forgot all about being coldly analytical and lost myself in the beauty and completeness of priceless new considerations or old and basic ones renewed. Really, I had 'come to scoff' and 'remained to pray.'

"No barriers being erected at the gateway and no credentials being demanded, I investigated freely with an ever increasing respect and admiration. As a scientific student I was intensely gratified to find that there was really no antagonism between science and religion and never had been, that they are as two wings by which man 'soars into the atmosphere of Oneness.' Any teaching that admonished me to investigate unreservedly and stated that 'What the reason can not accept is not the truth,' I felt, was indeed a religion for this scientific day. For the first time in my life, I knew, I could pursue a scientific career and still retain a cherished relationship toward God.

"I learned, as I had already come to believe, that religion in its ultimate analysis has nothing to do with creed and dogma, but that it is 'an attitude toward God,' which we can carry with us into our every-day lives. I never could understand why

one religious sect could feel that they alone were right and that all others were wrong. History portrays vividly the great influence different prophets have had on millions of people at different times and in various places. Surely, such influences can not be ignored. There must have been some great power behind them for these influences were uniformly good and uplifting, however corrupted they may have since become through the efforts of man himself.

"What more reasonable explanation than that the foundations of all great religions is one? That all the greater prophets taught the same fundamental truths, as indeed they did. Study will verify this. That they were as one sun arising from different horizons and being viewed from different angles—rays of the same one sun? Always the light was in accordance with the capacity of the people and the condition of the times.

"If that were so, and I could not help accepting it thankfully for it relieved me of having to look with suspicion upon a large majority of the inhabitants of the world, then all men were as brothers in a common brotherhood before one God; 'leaves of one tree;' 'drops of one sea.' I found I was not called upon to love every one personally, but I sensed a universal love which leveled for all time the barriers of racial, religious and political prejudice and misunderstanding—even as the scientific developments in transportation and communication are annihilating time and space.

"I began to breathe more easily. There was a 'way out,' after all, for every one. Life is not a hopeless and complex muddle. I believe with Tennyson that 'through the ages one increasing purpose runs.' There is no need to align oneself with some sect and become antagonistic and at swords points with all others. What

a waste of effort and energy! What an economic waste, too! But here was a universal teaching, an inclusive movement in which any one and every one could unite. It recognized truth wherever it was to be found. 'A rose is beautiful in whatsoever garden it may bloom. A star has the same brilliance whether it shines from the East or from the West.'

"I began to see visions of the tremendous power of concerted action as opposed to the many sectarian activities which conflict with each other. 'This is a new cycle of human power. All the horizons of the world are luminous and the world will become as a garden and a paradise. It is the hour of unity of the sons of men and of the drawing together of all races and all classes.' I saw that some of the present-day movements had grasped some truth, but made the mistake of assuming that their particular ray of light was the only one and ignored the complete splendence of the Sun, which shines through all ages and on all peoples.

"It is quite natural and logical to see that religion must be the cause of unity and concord and not of strife and dissension—for real religion is universal in its fullest sense. 'The gift of God to this enlightened age is the knowledge of the oneness of mankind and the fundamental oneness of religion.'

"What a satisfaction it was to relax from all my spiritual worries and mental contortions into the peaceful realization that love is the universal solvent for all our ills. My spiritual perception quickened and I could sense more of the magnetic power and dynamic urge of the teaching which removed all superstition, prejudice and limitations of thought. 'This Cause has become world-wide. In a short space of time it has permeated throughout all regions, for it has a magnetic power which attracts all intelligent men and women

towards this center. If a person becomes informed of the reality of this Cause, he will believe in it, for these teachings are the spirit of this age. The Bahá'í Movement imparts life. It is the cause of love and amity amongst mankind. It establishes communication between various nations and religions. It removes all antagonism. The Bahá'í Movement bestows upon man a new spirit, a new light, and a new motion. It enlarges the sphere of thought. It illumines the horizon of the intellect. It expands the arena of comprehension. This is the ultimate goal of life. This is the fruit of existence. This is the brilliant pearl of cosmic consciousness. This is the shining star of spiritual destiny.'

"Truly, it is a spiritual springtime with all its invigorating influences.

"How logical that the equality of men and women should be promulgated, a movement which in the West has progressed rapidly, but what a release this meant for the women of the East!

"I found that, while the teaching possessed untold spiritual significances in keeping with its universality, there were intensely practical considerations: universal peace, solution of the economic problem, guidance for our physical well-being, universal education, a universal language, and an international tribunal.

"No phase of life is left without guidance, spiritual and material, which is in keeping with the times and to be had for the taking. It was comforting to find, for instance, that spiritual healing of disease in no way conflicts with scientific methods, although all healing, ultimately, is from God. Both methods are to be practiced supplementing each other.

"For the first time in any religious philosophy or teaching I found that our daily tasks, whatever they may be, if honest, when performed in the spirit of service, are highest forms

of worship. Thus is labor glorified! Thus is prayer made dynamic and intimate for every one. The contact is continuous and stimulating—'a very present help in trouble.'

"Why do I believe in the Bahá'í Revelation? Well, because I have to. I am compelled to accept its teachings because I recognize in them—universal truth. The teaching satisfies every spiritual yearning, and every intellectual inquiry—it is complete, the circle which encompasses all and gives scope for the expression of every praiseworthy human impulse.

"The Bahá'í Revelation is not a new religion, but rather 'religion renewed' in conformity with this enlightened age, religion applied universally, irrespective of time, place or condition. It is a common bond in which all may cooperate toward the advancement of civilization to the end that God be glorified in a degree hitherto not attained.

"One gives up nothing fundamental in accepting the teachings, but gains immeasurably. Old familiar phases of truth attain deeper significances, and new ones delight the soul. All schools of thought find their highest aims in this Cause."

"The Revelation is the spirit of

the age—it is the essence of all the highest ideals of this century.' It is protected against becoming dogmatic by the universality of its precepts. It is safeguarded against sectarianism by the fact that its many recorded writings are subject to but one interpretation.

"I believe in the Bahá'í Revelation because of the purity and holiness of the lives of its three great figures: the Báb, Bahá'u'lláh and 'Abdu'l-Bahá. Their lives and works are matters of recorded history. Their influence on mankind is sufficient proof of the divine validity of their utterances.

"Then, too, it is all so reasonable, logical, practical and satisfying that one is ever inspired to deeper and deeper study of its vast stores of knowledge. It answers every question, satisfies every longing, and illumines the whole being. It fills life with joy and promises untold blessings for the future. It does not require the acceptance of unreasonable things and does not force one to be continually defending it against some other sect, for it is all inclusive.

"'Happy is he who penetrates the mysteries, and who takes his share from the world of light.'"

"How happy is the man who lays hold upon God; trusts in Him, remains firm and inwardly becomes confirmed in the love of God and takes refuge under His banner."

'Abdu'l-Bahá.

EDUCATING THE WOMEN OF PERSIA

GENEVIEVE L. COY

"A teacher is like unto a gardener. Just as a gardener sows the seeds and watches over their sprouting, looks after their growth and development, so also a teacher must watch over the education of the children and inculcate in their young lives the highest ideals of truth and justice."

'Abdu'l-Bahá.

TWENTY years ago there were no schools for girls in Tihrán. Daughters of affluent parents were occasionally taught by tutors, but as a rule a woman was supposed to have no acquaintance with the learning that came from books. With the slow development of progressive ideas this situation has been markedly changed, and Tihrán now contains both public and private schools for girls.

The Girls' Tarbiyat School, sponsored and financed by the Bahá'ís of Tihrán, was the second school for girls opened in the city. During the nine years of Miss Lillian Kappes' work as director, the school came successfully through many difficulties, and is now one of the largest and best of the girls' schools. Three years ago a reactionary Minister of Education said to the principal of another school: "The Tarbiyat School is the best school for girls in Tihrán. Alas that they are Bahá'ís!"

In spite of the handicap of a limited curriculum, the importance of the Tarbiyat School in the lives of her pupils can scarcely be overestimated. We will consider first some of the direct contributions made by the subjects in the course of study.

The main work of the primary grades in Persia, as in America, is to teach the pupils to read the native tongue. Persian script seems

very strange and difficult to one who has read only English characters, but it is perhaps as easy for a Persian girl to learn to read it as for an American child to master English reading. In Persian there are practically no silent letters, and each letter has only *one* sound. It is true that each letter has three forms, but there is a considerable similarity among them, and the children seem to have no serious difficulty in learning them.

As soon as the mechanics of reading have been acquired the child has the whole field of Persia's great literature at her command. Beginning readers are overweighted with very moral stories about extremely good and dreadfully bad little *boys*, no readers yet having been published for the use of girls. They also contain such philosophical discourses as that which explains how we know that God exists. But the later books contain many fables, stories and poems from Persian literature. The school girls will read and memorize many extracts from Firdusi's *Shah Nameh*, the Book of the Kings, which has been called the greatest of all Eastern national epics. She will study selections from the didactic poems of Sa'di, such as the *Gulistan*, the Garden of Roses. She will become thoroughly acquainted with many another poet—Nizami, and Jellal-ud-din Rumi, and others. She will learn some of the beautiful lyrics of the poet of Shiráz, Hafiz. For no Persian girl may consider herself educated unless she can quote many, many pages of poetry.

Not only does learning to read permit the girl to become familiar with classical literature, but she is also able to read current newspapers and magazines. Persian newspapers are

small, poorly illustrated and highly censored, but they do give some detailed news of Persian happenings, with occasional items about foreign events.

There are now one or more magazines for women printed in Persian, and the articles in them are such as to widen the girls' horizon. She learns about the activities of women in countries where they have made more progress than in Persia. She reads accounts of places and people whose differing customs arouse her interest and curiosity. In the Tarbiyat School these magazines are used as reading material in the upper classes. Thus the girl's outlook gradually broadens beyond the limits of her own home and garden to at last include a glimpse of Europe and America.

II

In her sixth year of school the Persian girl begins the study of Arabic, and if she continues till she graduates from the secondary school she studies this language for five years. This contributes to her knowledge of Persian, since so large a percentage of Persian words are of Arabic origin. It also helps her to some *comprehension* of the Qur'án, which she has already been compelled to learn by rote, in true parrot fashion, during her third, fourth and fifth school years. The orthodox Muhammadan girl knows it as a most important religious duty to be able to quote the prophetic suras. The Bahá'í girl desires to *understand* the Qur'án because she realizes how useful it will later be to her in presenting Bahá'í principles to her Muhammadan friends.

French is taught two days a week during the three years of the secondary course because it is required by the government curriculum. There is a marked emphasis on grammar, and the pupils do not ac-

quire a practical proficiency in either reading or speaking. Most of the Bahá'í girls have little real incentive to master French, and all the school attempts to do in this subject is to make it possible for the pupils to pass the government examination at the end of the secondary school. From the standpoint of use in life outside of the school, the time spent on French seems almost wasted.

Whenever there is any one in the school who is capable of teaching it, English lessons are given four days a week from the fifth year on through the seventh, the last year of the elementary school. In the upper school the time has to be cut down to two days because of the introduction of French. The Bahá'í girls are eager to learn English because they wish to correspond with American and English Bahá'ís, and to read such magazines as the *Star of the West*. When they can study systematically for three years they gain a fair speaking knowledge of the language. Bahá'í parents wish their children to become proficient in English, and it is most unfortunate that, according to my last news from Tíhrán, no classes in English are now being given. The teachers in the school regret this, but none of them feels that she knows the language well enough to teach it. Since there are very few good Persian text-books for the studies of the secondary school, it is very desirable that the pupils learn English well enough to be able to use books in that language. English is not in the state course of study, and therefore must be put in at times saved from other subjects.

III

One of the most important contributions the school makes to the lives of the girls has to do with physical activity and health. Lessons in hygiene are on the programs of all ele-

mentary grades; and while, from an American point of view, the books leave much to be desired, the information they give is far beyond that possessed by the average Persian woman. Lessons in formal gymnastics are often given in the lower grades, and the children enjoy them as few American pupils would. The custom of giving the commands in English has grown up in the school, and this serves as a practical and simple introduction to the later study of that language.

The playground games also add much to the girls' lives. When Miss Kappes first entered the school, the girls spent their recess periods in sitting quietly in the garden. Now they play tag, bounce balls, jump rope, etc. The teachers used to be a bit disturbed for fear the children would play too hard, and occasionally a mother would send a complaining message that when her daughter was at home "she wanted to jump rope *all the time!*" In spite of such rare objections, the present healthy activity of the girls is a great improvement over conventional sedentary habits.

Lessons in arithmetic and in Persian bookkeeping have as much or as little value outside of school as most of our own arithmetic teaching. Text-books in history are very unsatisfactory. They tend to emphasis on rote memory, and the views of early Persian history they present are based on legend rather than on modern scientific knowledge. The world history given in the secondary school is very valuable in helping the girls to realize something of the great movements of history.

A fair percentage of the time of the school days is given to science. In the elementary school this includes hygiene, general science and geography. The course in general science is moderately good; it consists in the main of simple facts

about plants and animals. The geography is very formal, with undue emphasis on maps and place location. However, like world history, it does help free the girls from mental provincialism. The school has been trying to collect from American sources good pictures to help make real the life of the countries studied in geography. In the secondary course there are classes in chemistry, physics, botany and zoology. The textbooks are poor and it is possible to give very little laboratory work. Thanks to a gift of money from an American Bahá'í, it was possible to buy some simple apparatus for experiments in physics, and a small store of chemicals. We were also able to purchase a few large charts for use in classes in zoology and botany. It was hoped that this material would help to make the higher courses in science of more value.

Sewing is taught two hours a week to girls in the three upper classes. They are eager to learn about such things as color combinations and American fashions. The teachers in the school usually dress with sense and good taste, and thus give the pupils good examples to follow in their sewing.

The subjects in the course of study are thus seen to vary greatly in the amount they may contribute to the girls' lives after they leave school, but it is obvious that the total gain is great to women whose interests would otherwise be bounded by the immediately personal needs of food, clothing, and the care of children.

IV

Another important contribution of the school has already been suggested, namely, general sociability and friendliness with other girls and women. A Persian woman may not go to plays and moving-pictures. There is seldom a lecture for her to

attend. If she visits the mosque or goes shopping in the bazaar she must be heavily veiled. Her only social occasions are teas, weddings and funerals. The social life of a Persian girl who does not attend school is necessarily limited to the time when she accompanies her mother on rare outings. But at school the girl has many playmates. At recess and noon there is much talk with her friends, as well as jolly games. She has pleasant chats with her neighbors as she walks to and from school with them. In the class-room she finds a friendly young teacher and hears many interesting things discussed. It thus happens that most girls who have begun to go to school would much dislike to have to stop attending.

When the bell for opening school rings in the morning the girls gather by classes in the garden or in the great hall of the school building. Before they go to their rooms a prayer is chanted and announcements are made. This brief morning assembly is probably valuable in giving each pupil some sense of her part in the big group that forms the Tarbiyat School.

The school also serves Persian women in the ideals and habits of conduct which it tries to inculcate. All the teachers are Bahá'ís in the fullest sense of the word. Constantly and quietly they emphasize right standards of conduct. They try to train their pupils into habits of truthfulness, honesty, kindness and tolerance.

The Tarbiyat School serves not only its pupils, but also its teachers. To become a teacher in the school means that a girl gains a strong impulse to continue her own education and progress. In order to get new ideas to present to her children she does extra reading and studying. Some of the teachers take private lessons in English in order to be able

to use English books. They confer with one another, and thus add to their knowledge by active exchange of ideas and experiences. Most of the teachers are members of the Young Women's Society for Progress, and there they continue some of their studies. One of the programs that especially interested that group was a study of the life of Columbus and the discovery of America. Twenty years ago no one would have dreamed of a Persian girl spending hours in writing a paper on such a subject. The teachers must also be examples of excellent Bahá'í conduct, and the realization of this is undoubtedly a stimulus to spiritual growth. In all Persia there is probably no other group of young women more intelligent and progressive than the fifteen or twenty teachers of the Girls' Tarbiyat School.

V

One of the greatest services of this school to Persian women is the monthly conferences for women which it gives during all but the two or three coldest months of winter. Miss Kappes had hopes of founding such a series of meetings, but this desire had not come to fruition at the time of her death. The plan was finally undertaken through the efforts of Miss Ghodsia Ashraf and the teachers in the school. When I reached Persia in the fall of 1922 the conferences were an established part of the school program, and during that year they were attended by audiences of three and four hundred women.

The program of each conference was planned by the teachers. They selected some central idea they wished to present to the women, and then planned songs, speeches and dialogues that would express this idea in an interesting as well as an instructive manner. Each teacher was expected to appear on the pro-

gram at some time during the year. Groups of the pupils participated in each conference, and an especial attempt was made to give the girls in the upper school an opportunity to present talks or dialogues.

The school was fortunate in the possession of a great hall two stories high, in the center of the building. This room, with the balconies overlooking it, would seat several hundred women. At one side wide double doors opened onto the garden, and the speakers' raised platform was placed in this doorway. Thus our small stage was provided with a beautiful background of pool and trees and flowers.

On special occasions, such as the conference at Nawrúz, the Persian New Year, the hall was lavishly decorated by teachers and pupils. Each doorway was hung with Persian flags, and pictures and maps were draped with yards of beautiful vines. The balcony railings were wound with arbor vitæ, and the crossed flags of Persia and America were fixed in its center. One day Vafaieh Khanoum, who is now serving so efficiently as director of the school, looked at the American flag and said: "See what love the Americans have for Persia! Miss Kappes worked for us for so many years. And see all these things Americans have sent for the school—flags, pictures and books. That is the way for two countries to become friends!"

One of the most interesting programs I heard given at a school conference centered about the idea of a universal auxiliary language. One of the older girls presented a well organized paper explaining why such a language would be useful. A group of girls gave in dramatic form the story of the four men who desired to buy grapes, but could not succeed in doing so because each spoke a different language; in this

version, it was French, English, Turkish and Persian. In order further to show how diversity of language interferes with comprehension, a French class sang a song in French, and another group gave "My country, 'tis of thee" in English. The program concluded with songs in Arabic and Persian.

Another valuable conference presented to the mothers a series of talks about the studies of the secondary course, explaining the values to be obtained from each subject. A third program discussed woman's life in the home: how she may wisely administer her household, how she may dress attractively without extravagance, etc. On this day three girls gave an amusing dialogue, representing three types of women: one who had no interests except in new dresses and tea-parties, a second who had no interest in the lighter things of life, and a third who tried to live at the "golden mean."

The smaller children often added to the program by dramatizing a fable or story that illustrated some phase of the topic for the day. One of the most attractive endings to a program was a gymnastic exhibit by children of the first grade. They were all dressed in white dresses which had been made by their teacher and some of the older girls. With much enthusiasm they followed their teacher's commands for the exercises. When the exhibit closed with a march about the garden in which each girl carried a Persian flag, the applause was prolonged until the wee ones, radiantly happy, had to do it all over again.

The women who attend these conferences must be heavily veiled when they go through the streets. But in the sunlight of the school hall their *chuddars* fall back, showing their friendly, interested faces, as well as their "best dresses" of silk or velvet, donned for such an important oc-

casion. Many of the women can not read or write. Others have been pupils in the school, and now come to hear their own children take part in songs and recitations. Sometimes a principal of another school comes to see what Tarbiyat School conferences are like. One very welcome guest was the charming and intelligent girl who was our favorite among the government school inspectors. After the conclusion of the program, the audience usually broke up into small groups, and the ladies lingered in the garden to talk for an hour or more. It is perhaps little wonder that during the winter months, when the assembly hall can not be heated, the teachers

are besieged with the question, "When are you going to have another conference? It is so long since we have had one!"

The work of the teachers of the Girls' Tarbiyat School is little known outside of Tihrán. There are possibly many Bahá'ís in that city even who have little idea of the work these young women are doing. But in the future, when a history of modern education in Persia is written, there will need to be golden pages of appreciation for the unselfish and intelligent service of the teachers of the Tarbiyat School, who now in these pioneering days serve the women of Persia.

"How wonderful it will be when the teachers are faithful, attracted and assured, educated and refined Bahá'ís, well grounded in the science of pedagogy and familiar with child psychology; thus they may train the children with the fragrances of God. In the scheme of human life the teacher and his system of teaching plays the most important role, carrying with it the heaviest responsibilities and most subtle influence."

'Abdu'l-Bahá.

THE COOPERATIVE SPIRIT OF THE PAN-PACIFIC UNION IN HONOLULU

When Bahá'u'lláh, over fifty years ago, gave to the world the message of universal religion, the remarkable meeting of representatives of Christian religions with a Buddhist traveling missionary would not have been possible, because the world had not then grown to such a spirit of religious tolerance. The spirit of religious cooperation shown in the gathering here described is striking evidence that the world is being rapidly prepared for the universal religion.—Editor.

"A T a recent meeting and luncheon of the Pan-Pacific Union in Honolulu," writes Miss Agnes Alexander, Bahá'í resident teacher, "there was a very representative audience of over three hundred, composed of persons from all races and creeds." This notable gathering was in honor of Chief Abbot Sonyu Otani, supreme head of the Shinshu sect, which is the greatest and most progressive denomination of Buddhism in Japan. The spirit of oneness so fundamental a teaching in the Bahá'í Cause is reaching all receptive hearts the world over, and it is very gratifying to see how the note of universalism and harmonious cooperation was apparent in all the speeches at this luncheon.

In introducing the speakers, Judge Dole said in part: "The Pan-Pacific Union has been working for a union of nations in the Pacific Ocean, and we are looking forward to a religious organization all over the world, beginning in the Pacific. People are getting acquainted with each other, and as soon as all organizations and all peoples know each other, then wars will cease. Differences in religious organizations are going to disappear, because when people come together they find what is worth while in the different organizations, and the non-essential things disappear and the worthwhile things remain. Chief Abbot Otani has been around the world studying these things. His own

mind is being helped by seeing the work that is going on in the rest of the countries, and we feel that he is going to help in this progress of the union of the various religions."

Rev. Philip Swartz, pastor of Central Union Church, the first speaker, said in his remarks: "All the religious forces of the world today ought to unite to combat the forces of materialism and strive for the ascendancy of the great ideal—that man does not live by bread alone, but by every word of the Eternal. I think all the world may learn from the religion which Abbot Otani represents the art of contemplative, imaginative meditation. Those of us in the West are so burdened with the activities of daily proceedings that we refuse to take time to square ourselves with eternal principles."

The next speaker, Rev. Dixon, pastor of the Filipino church, in brief, said: "The thing that is fundamental in the religion of Jesus Christ is the thing of kindness, of mercy, of sacrifice, of tenderness and all that is contained in his conversations with Nicodemus, with the woman of Samaria; all these things which are big and worth while are the things which the Buddhists and the Christians agree upon. Take this parable of the Good Samaritan. What does it teach? It is the spirit of kindness, regardless of organization to which the man may happen to belong. The parable of the ten virgins—what does it teach? Readiness, progress, evolution. These are



Group of speakers and others attending the luncheon given by the Pan-Pacific Union in Honolulu, January 25, 1926, in honor of Chief Abbot Otani. The men seated from left to right are: President Eugene Neff of the Latter Day Saints Mission; Consul General Aoki; Judge Sanford B. Dole; the Abbot, and Dr. Phillip Allen Swartz, pastor Central Union Church.

the things which are fundamental in the religion of Jesus Christ."

Dr. Dixon was followed by the pastor of the Latter-Day Saints Church, Rev. Eugene Neff, who in concluding his remarks said: "While the Christian religion has been spoken of as the ultimate aim, we are waiting for that day when He whose right it is to proclaim himself as bringing peace on earth will unite all peoples and who will be Christ of Christs and Lord of Lords."

Mr. Kurokawa, assistant to the director of the Pan-Pacific Union, then spoke, saying in part: "If we are to seek for international harmony we must guard ourselves from the faults of narrow dogmatism and pay due respect to the convictions of others. The Pan-Pacific Union is a movement of all associations on a basis of

non-sectarianism. As such, regardless of the creed or belief, we are endeavoring to render our humble services for the advancement of peace, prosperity and happiness of the people of the countries bordering on the Pacific Ocean. . . . To rally the constructive effort of the younger generations of the Pacific and to advance the cause of peace and friendship, we are establishing a Junior Pan-Pacific Union among the younger generation. If we are to come to a proper international understanding and cooperation, we must not minimize the important place that religious, ethical and cultural principles occupy in the mind of Pacific peoples. For this reason, it is our desire to call for as a section of our Pan-Pacific Ethical Conference in 1929, a section on re-

ligious and ethical culture; not so much for propaganda of a particular creed or belief, but solely for the purpose of seeking for some spiritual common ground among the races of the Pacific upon which we shall be able to erect a foundation for a new era."

A Buddhist, Rev. Fukuoka, followed, and said in part: "We hear a great deal about the cooperation of religious leaders uniting for the service of humanity. I used to believe that it was no longer in the stage of theory, but that it was really in the stage of practice. When I say cooperation, I do not mean the submersion of one creed to another, but cooperation on a parallel basis, and we should be able to find a common message for every country and be able to work together for the service of all countries."

Consul General for Japan, Mr. Aoiki, was the next speaker and said among other things: "Chief Abbot is one of the greatest spiritual leaders of present-day Japan. We welcome him as a spiritual leader of the Orient and we welcome his message of truth, but in a larger sense let us welcome him as one of the champions of the Oriental civilization which aspires to spiritual harmony among the East and the West. I believe that the Christian civilization of the West and the Buddhist civilization of the Orient are bound to lead in the future, and advance hand in hand for the peace and harmony of mankind. From this point of view, it is essential that there should be true understanding of the spiritual essence underlying the two different types of civilizations, and I do not doubt but that our distinguished guest here will contribute to a realization of the great ideals of spiritual harmony of the East and West, which is not only one of the chief objects of the Pan-Pacific Union, but also one of the greatest

aspirations of the enlightened people throughout the world."

The last speaker was the guest of honor, Chief Abbot Otani:

"As civilization advances there arise differences among the peoples, but the real work of religion is to smooth these differences and take the best that make for peace and harmony. I firmly believe that the progress of the world lies not in one nation considering itself perfect and thinking it is the only nation to make progress and advance, but in all the various civilizations understanding each other perfectly and working hand in hand.

"There are many religions in the world and each has its own characteristics and strong points. Unless each religion understands the other, perfect harmony and agreement can not be expected. For the western nations to understand the East, they must understand the spiritual life of the East. This holds true for the East, too. If the nations of the East wish to understand the western civilization and religion, they must perfectly understand the western ideals. As civilization advances, it is true that various civilizations come in contact with each other and mingle harmoniously and perfectly. In order to have perfect civilization, I believe all civilizations have to understand each other and have sympathy for one another and understanding. As the waters of the Pacific are connected with various rivers of the different countries, so do the thoughts of the world intermingle, and unless they advance hand in hand, we can not expect the perfect happiness which we are striving for. From this point of view, I appreciate the work of the Pan-Pacific Union, and hope sincerely that its work in the future will accomplish its own aim and will bear its fine fruits.

"I believe that it is necessary for all religions to contribute their in-

dividual strong points to the works of the Pan-Pacific Union. Buddhism has as its teaching one theory called, in English, "self-denying." As you see the Japanese in these islands, they are very industrious and they are full of the spirit of self-sacrifice. These ideals come from the teach-

ings of Buddha. In Buddhism, righteousness is obtained by self-denying. This principle is deeply emphasized by the teachings of Buddhism. I firmly believe that if we advance hand in hand, we can in the future make a great contribution to the welfare of humanity."

SHIPS

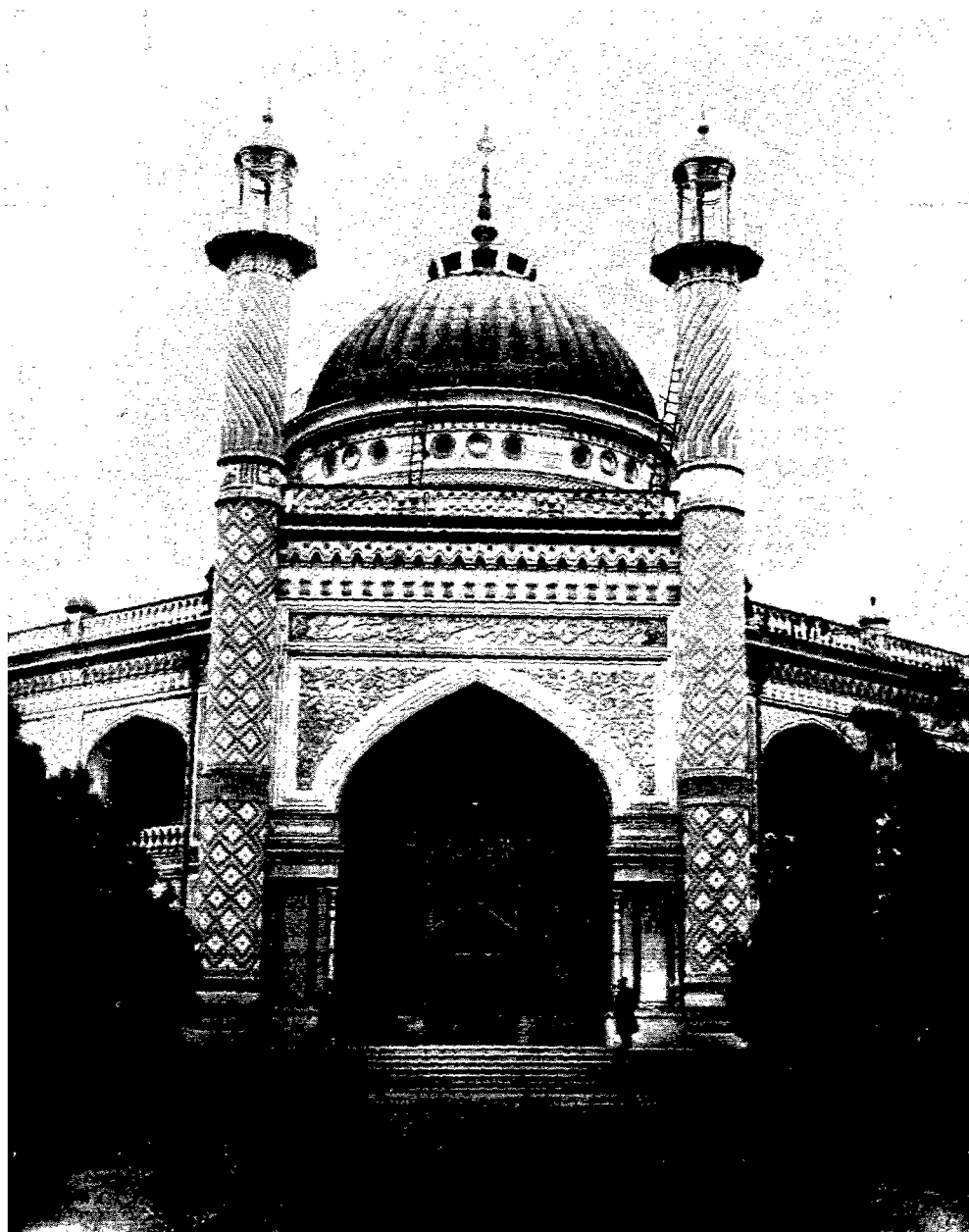
The ships of the yesteryears are fled,
And are wrapt in shadows wan—
But the ship of tomorrow in gold and red,
May she bring to you with her great wings spread
The glow of the coming dawn.

And reaching port, may you find in her hold,
A cargo which none may mar—
Nor pearls, nor diamonds, nor silver, nor gold,
But the myrrh and amber of dreams untold—
More bright than the morning star.

May such be the cargo to you she brings,
As she crosses the far-flung bars—
Nor emerald strands, nor opal rings,
But the song the Heart of the Universe sings—
And that nightingales sing to the stars.

And the name of our ship is, Nor Mine—Nor Thine
It's painted upon her bow—
'Tis here ye may sup of the ancient wine
Of mystic oneness, from the cup divine—
Where ye of them that know.

Albert Frank Hoffmann.



*The Bahá'í Temple at 'Ishqábád, Russia.
(see opposite page).*

THE MASHRIQU'L-ADHKAR

(Bahá'í Temple)

OF 'ISHQABAD, RUSSIA

CHARLES MASON REMEY

The following article describing the first Bahá'í religious edifice that has been constructed is written by an architect who has traveled much among the Bahá'ís of Persia and the Orient. He has himself given much attention to religious architecture, and has made a series of designs for Bahá'í Temples based on the religious architecture of Persia, India and Arabia. The architectural features of this Temple necessarily appeal to him.—Editor.

'ISHQÁBÁD,* one of the chief cities of Russian Turkistan, is just north of the Elburz mountains, which separate the desert plain of western Turkistan on the north from Persia on the south. The city lies on a plain a short distance from the mountains, which here are rugged and rocky. The town is quite modern in aspect, being laid off with gardens and broad streets meeting at right angles. Rows of trees along the sidewalks remind one of a western city, while the low buildings, the walled gardens, and the waterways which flank the streets and are fed with the water of streams from the nearby mountains, are strikingly oriental in character.

This city was but a huddle of mud huts when Bahá'u'lláh first directed some of his followers to settle there during the days of the most severe Bahá'í persecutions in Persia.

There in 'Ishqábád these friends found a refuge of peace and tranquility where the Russian government protected them and allowed them the free exercise of their faith. Thus this city became in reality as well as in name the "City of Love."

The Bahá'ís of 'Ishqábád form a strong element in the life of the place and are highly thought of and protected by the government. The Bahá'í Cause was first brought to the public notice in 'Ishqábád by a martyrdom

some thirty-five or forty years ago. It was the case of a learned man of some prominence, who met his death through receiving many wounds at the hands of two assassins. These two individuals had been instigated by five Moslems, who took this measure to try to stop the spread of the Cause in that city. The Russian authorities took the matter in hand and condemned to death all of the seven men. The Bahá'ís then petitioned the Governor to spare their lives. Since he did not have authority to do this, a petition to the same effect was sent to the Czar, who granted it; and thus the prisoners were sent in chains to the mines of Siberia. Here is but another instance of the growth of the Cause through persecution, for from that time on the government not only allowed the Bahá'ís to carry on their worship, but it protected them and showed them special favors.

During all of the governmental changes in Russia the Bahá'ís have continued in safety there, since it is understood that they are obedient servants of the government and harbor no sedition against the law of the land.

At about the close of the last century some of the friends in the Orient arose, fired with spiritual fervor, to build the first Bahá'í religious edifice to be erected in the history of the Cause, known as the Mashriqu'l-Adh-

* 'Ishqábád means "City of Love."

kar. Following the guidance of 'Abdu'l-Bahá, 'Ishqabad was the place chosen for the site, and Aqu Seyed Taqi Afnan, one of the most tried and venerable of the friends of the Cause, was appointed to direct this vast undertaking.

'Abdu'l-Bahá himself established the style and the general lines upon which the temple was built—namely, that it should be built upon the plan of a regular nine-sided polygon surrounded by loggias and in the midst of a garden at the intersection of nine avenues, with its principal entrance facing the direction of the Holy Land—the composition of the building being similar to that of some of the great temples of Persia and India.

The services of an engineer and architect were secured, the Bahá'ís throughout the Orient arose with fervor to give of their means toward the building, and within a very few years the imposing structure was completed.

The Mashriqu'l-Adhkar is situated in the heart of the city. Its high dome stands out above the trees and house-tops, being visible for miles to travelers as they approach the town. It is in the center of a garden bounded by four streets. In the four corners of this enclosure are four buildings. One is the Bahá'í school; one is the traveler's house, where pilgrims and wayfarers are lodged; one is for the keepers; and the fourth is to be used as a hospital. Nine radial avenues approach the temple from the several parts of the grounds, one of which, the chief approach to the building, leads from the main gateway of the grounds to the principal portal of the temple.

In plan the building is composed of three sections; namely, the central

rotunda, the aisle or ambulatory, which surrounds it, and the loggia, which surrounds the entire building. It is built on the plan of a regular polygon of nine sides. One side is occupied by the monumental main entrance, flanked by minarets—a high-arched portico extending two stories in height, recalling in arrangement the architecture of the world-famous Taj-Mahal at Agra in India, the delight of world travelers, many of whom pronounce it to be the most beautiful temple in the world. This, the principal doorway, opens toward the direction of the Holy Land. The entire building is surrounded by two series of loggias—one upper and one lower—which open out upon the garden, giving a very beautiful architectural effect, in harmony with the luxuriant semi-tropical vegetation which fills the garden.

The interior is elaborately decorated in plaster relief work. The writer is under the impression that eventually it is the intention to treat the interior in colors and gold, but when he visited 'Ishqábád in 1901 it was still in the simple white stucco. The exterior is also done in stucco, which in that climate resists quite well the action of the elements. The walls, which are of brick, are massively built, while the floors and dome are of concrete and iron. The whole structure impresses one by its mass and strength.

The rearing of this temple in the East has been a great source of inspiration to the Bahá'í people the world around. Who can estimate the effect that is produced by this building? It is the cause of great strength and unity among the Bahá'ís of the world, being the House of Unity open to all peoples. It is a haven of rest to many a soul and a beacon to guide those who seek the Kingdom of God.

THE RELIGION OF GOD is the one religion, and all the prophets have taught it, but it is a living and growing thing, not lifeless and unchanging. In the teaching of Moses we see the bud; in that of Christ the flower; in that of Bahá'u'lláh the fruit. The flower does not destroy the bud, nor does the fruit destroy the flower. It destroys not, but fulfils. The bud scales must fall in order that the flower may bloom, and the petals must fall that the fruit may grow and ripen. Were the bud-scales and the petals wrong or useless, then, that they had to be discarded? Nay, both in their time were right and necessary; without them there could have been no fruit. So it is with the various prophetic teachings; their externals change from age to age, but each revelation is the fulfillment of its predecessors; they are not separate nor incongruous, but different stages in the life history of One Religion, which has in turn been revealed as seed, as bud and as flower, and now enters on the stage of fruition.

GOD is the One Infallible Authority, and the Prophets are infallible because their message is the Message of God given to the world through them. That message remains valid until it is superseded by a later message given by the same or another prophet.

God is the great Physician who alone can rightly diagnose the world's sickness and prescribe the appropriate remedy. The remedy prescribed in one age is no longer suitable in a later age, when the condition of the patient is different. To cling to the old remedy when the physician has ordered new treatment is not to show faith in the physician, but infidelity. It may a shock to the Jew to be told that some of the remedies for the world's sickness which Moses ordered over three thousand years ago are now out of date and unsuitable; the Christian may be equally shocked when told that Muhammad had anything necessary or valuable to add to what Jesus prescribed; and so also the Muslin, when asked to admit that the Báb or Bahá'u'lláh had authority to alter the commands of Muhammad; but according to the Bahá'í view, true devotion to God implies reverence to all His prophets, and implicit obedience to His latest commands as given by the prophet for our own age. Only by such devotion can true Unity be attained.

Dr. J. E. Esslemont,
In "Bahá'u'lláh and the New Era."

ESPERANTO

THE UNIVERSAL AUXILIARY LANGUAGE

To understand and be understood, there must be an international medium. I recall an incident which occurred in Baghdád. There were two friends who knew not each other's language. One fell ill; the other visited him; but not being able to express his sympathy in words, resorted to gestures, as if to say, "How do you feel?" With another sign the sick replied, "I shall soon be dead." And his visitor, believing the gesture to indicate that he was getting better, said, "God be praised!"

From such illustrations you will admit that the greatest thing in the world is to be able to make yourself understood by your friends and to understand them; and that there is no greater handicap in the world than not to be able to communicate your thoughts to others. But with an auxiliary language all these difficulties disappear.

Now, praise be to God, that language has been created—Esperanto. This is one of the special gifts of this luminous century, one of the most remarkable achievements of this great age.

His Holiness Bahá'u'lláh many years ago wrote a book called "The Most Holy Book," one of the fundamental principles of which is the necessity of creating an international language, and he explains the great good and advantage that will result from its use; think how the international language will facilitate intercommunication among all the nations of the earth. With the establishment of this international language, the world of mankind will become another world and extraordinary will be the progress.

It is our hope, then, that the language, Esperanto, will soon spread throughout the whole world, in order that all people may be able to live together in the spirit of friendship and love.

'Abdu'l-Bahá.

Star of the West, Vol. 4, p. 35.

LA TUTMONDA HELPANTA LINGVO

Por kompreni kaj esti komprenata, devas esti internacia komunikilo. Mi ekmemoras fariĝon, kiu okazis en Bagdado. Estis du amikoj, kiuj ne sciis unu la lingvon de la alia. Unu malsaniĝis, la alia vizitis lin, sed, ĉar li ne povis esprimi sian simpatian per vortoj, prenis la rimedon de gestoj, kvazaŭ dirante, "Kiel vi fartas?" Per alia gesto la malsanulo respondis, "Mi estos baldaŭ mortinta." Kaj lia vizitanto, kredante ke la gesto signifas ke li saniĝas, diris, "Dio estu laŭdata!"

De tiaj ilustraĵoj vi konfesos ke la plej granda afero en la mondo estas povi vin komprenigi de viaj amikoj kaj kompreni ilin; kaj ke estas neniam pli granda kontraŭaĵo en la mondo ol ne povi komuniki viajn pensojn al aliaj personoj. Sed per helpanta lingvo, ĉiuj tiuj-ĉi konfuzoj malaperas.

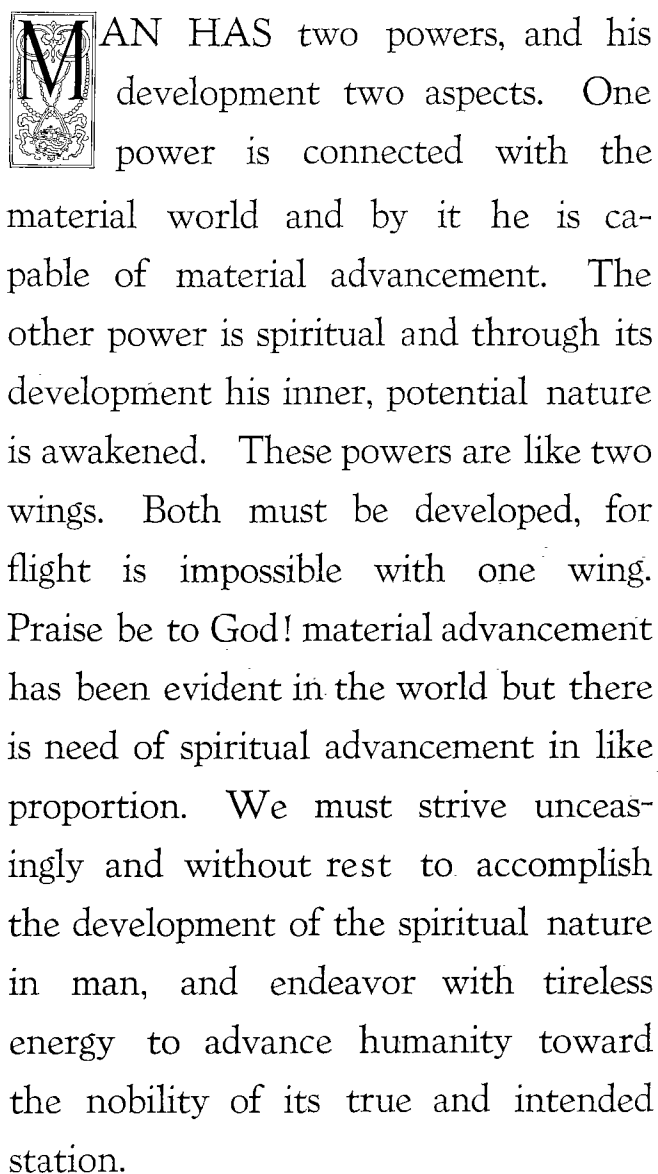
Nun, gloro estu al Dio, tiu lingvo estas kreita—Esperanto. Tio estas unu el la specialaj donacoj de tiu brila centjaro, unu el la plej mirindaj atingiĝoj de tiu granda epoko.

Lia Sankta Moŝto, Bahá'u'lláh, antaŭ multaj jaroj, skribis libron nomatan "La Plej Sankta Libro," kies unu el la fundamentaj principoj estas la bezono krei internacian lingvon, kaj li klarigas la grandan bonecon kaj profiton kiuj rezultas per ĝia uzado. . . . pensu kiel la lingvo internacia faciligi interkomunikadon inter ĉiuj nacioj de la mondo. Per la establado de tiu lingvo internacia, la mondo homara iĝos alia mondo, kaj neordinara estos la progresado.

Estas do nia espero, ke la lingvo, Esperanto, baldaŭ disvastiĝos tra la tuta mondo, por ke ĉiuj homoj povos kunvivi en la spirito de amikeco kaj amo.

'Abdu'l-Bahá.

Stelo de la Okcidento, Vol. 4, p. 35



MAN HAS two powers, and his development two aspects. One power is connected with the material world and by it he is capable of material advancement. The other power is spiritual and through its development his inner, potential nature is awakened. These powers are like two wings. Both must be developed, for flight is impossible with one wing. Praise be to God! material advancement has been evident in the world but there is need of spiritual advancement in like proportion. We must strive unceasingly and without rest to accomplish the development of the spiritual nature in man, and endeavor with tireless energy to advance humanity toward the nobility of its true and intended station.

'Abdu'l-Bahá.



QUEEN MARIE OF RUMANIA

From an autographed photograph presented to Miss Martha Root. Such a picture as this so revealing of high ideals and of noble soul in one of earth's rulers is an inspiration in itself. (See article, page 82).

The Bahá'í Magazine

STAR OF THE WEST

VOL. 17

JUNE, 1926

No. 3

Man is possessed of two realities as it were—a reality connected with the senses and which is shared in common with the animal—and another reality which is conscious and ideal in character.

'Abdu'l-Bahá.

CAN HUMAN nature change? Upon the answer to this question depends all our prognostications concerning the future civilization of this planet. For if our governments, our institutions, our industry and commerce, and our human relationships are to be but various configurations of the same materials of human nature which we now see about us, there can be little hope of Utopia coming true. There can come no Golden Age to the world, until the material out of which civilization is wrought—namely, human nature—becomes golden.

The more recent and unbiased works on the early colonial history of this country show with astounding clarity how rampant—in this New World supposedly dedicated to freedom, justice, religion—were those horrid, ancient vices of man,—selfishness, bribery, graft, caste feeling; and how rapid the growth of privileged classes owing their wealth in many cases to questionable means of exploitation.

Undoubtedly, if a new and virgin planet were to be discovered and peopled by migrations from this earth, in a short time the chief faults of the mother planet would be repeated on that erstwhile innocent soil. Government would be contentious, litigious, a struggle between

rival factions for goals which were essentially expressions of self-seeking on the part of individuals and groups. The untapped resources of the new planet would be the cause, as here, of many a graft, of many a colossal fortune built on privilege. Castes would arise, class hatreds, planetary divisions and antipathies,—until the apparent unity of the pioneer life were broken up into a thousand subtle disunities and perversions.

Small wonder, then, that sociologists and political thinkers of the materialistic type shake their heads and say that the world can never be far different from what it is today; that these vices which form the sores and corruptions of human society may become moderated—but being innate as it would seem in human nature, the Great Society of this planet will always be a field of contentions and disharmonies which the best wisdom we can master may succeed in controlling and directing but not in eliminating. The Great War and its sequential events have, if anything, deepened this general sense of pessimism.

THEREFORE it is plain that at the heart of this problem lies the question, "Can human nature greatly change?" For the answer to this

question we must turn to religion—not to biology, psychology, or sociology. For in these three sciences exists no body of evidence indicating the possibility of a wide change in human characteristics. Modifications, yes; new controls of human behavior as new needs and conditions of civilization arise, yes; but a fundamental change in human qualities, no.

It is in the field of religion alone that we find evidence of a complete change in human nature. The chief purpose of religion is to change for the better what we know as human nature. Certain teachings of Christianity and of other world religions would clearly indicate the possibility, nay, the necessity, of a *complete transformation of human nature*. Christ said, "Unless ye be born again, ye cannot enter the kingdom of heaven." In other statements he makes clear what he means by being born again. We are born once of the earth, earthly; we must be born again of the spirit, spiritual. This is the great and magic transformation which must take place in every human soul before it is fit to form a part of that Ideal Society, the Kingdom of God.

MODERN SCIENCE bears out the teaching of Paul who elaborated further those brief words of the Christ,—namely, that every man has two natures, one human and belonging to the animal world, and one spiritual and belonging to the heavenly world. While our animal propensities are in control we are carnal. In this state is most of humankind today; and of this truth the biologist, the psychologist, and sociologist, are only too keenly aware. As it is said, scratch a Russian and you will find a Tartar; so it may be said, scratch a civilized man and you will find an animal,—walking about on two limbs, it is true; utilizing his hands as no other animal can, it is true; with the

great gifts of speech and writing, it is true; using his brain in analytical and inductive thinking as no other animal apparently can, it is true. But none the less an animal, with all the propensities that characterize the animal world waiting to express themselves in action under necessary stimuli. Lust, cruelty, vanity, jealousy, greed,—these are the fundamental qualities which civilization has clothed for us with fair garments of culture, suavity, and adaptation, so that under ordinary circumstances we may display none of these innate faults.

If one were a materialist, viewing these facts, one would become a pessimist and a cynic. It is a desperate condition, truly. But it is to change this condition that the great Teachers of humanity have appeared. It is their mission to show the way by which we can rise above our animal self, and so strengthen our spiritual self that occasions which formerly excited our lust, our cruelty, our vanity, our jealousy, our greed, no longer are able to draw such expressions from us. Then, at last, we may be called "spiritual man." Then the qualities of mercy, justice, humility, unselfishness, and love would have predominance. They are the qualities that would come into expression under every emergency of life. And their lovely influence, it is apparent, if universally expressed would transform all our government, our institutions, our industry and commerce, our human relations; and create a new kind of civilization which could appropriately be designated "The Kingdom of Heaven."

DOES THE history of religions contain any evidence to show that this transformation which is promised human beings if they fulfill the necessary conditions, actually can and has taken place? Undoubtedly it does. The annals, not only of Chris-

tianity but of Buddhism, Confucianism, Brahminism, and Muhammadanism, are full of evidence that man can become saintly, and that this change can even come about in those who have been very much under the domination of the carnal self.

Unfortunately this great truth of the possibility of the transformation of carnal into spiritual man has become obscured by the theological concept which has somehow grown up, that this change is one of magical quickness and that it occurs at a single wish for such conversion accompanied by the proper ceremonial formulae. Would that this were true, and that the evangelizing, the spiritualizing of our natures could be so easily accomplished! Alas, the process for most of us is much more elaborate, tedious and painful. It is a slow and constant process of having our faults uncovered to us by daily tests; of becoming aware and ashamed of these faults; of praying for their elimination; of undergoing a spiritual exercise as rigorous, as faithful as the physical exercise by which we would arrive at bodily perfection.

And apart from and above the need of all this exertion of the self is the great and pregnant truth that this spiritual transformation takes place only by means of a catalysis, the Holy Spirit. We cannot lift ourselves by our boot-straps. We cannot merely by our own exertions change ourselves into spiritual beings. We can greatly desire the change, we can strive and pray for it. But the actual change is wrought by the power of the Holy Spirit. As the sun shines upon the flower and builds up its leaves and blossoms which are in reality naught but mediated sunshine—so the Sun of Reality shines upon our souls when we withdraw the closing curtains of the self, and builds them into forms of spiritual beauty and effectiveness.

SUCH IS the power of a great desire and so infinite the miracle of the Holy Spirit, that a soul may blossom in a moment and display a new glory which is perhaps after all not suddenly attained but only suddenly expressed and realized, as the blossoms of the night-blooming *Cereus* display in a short space of time the glorious expansion and transformation for which they have long been preparing. So man *can* become, in the twinkling of an eye, apparently, changed from carnal man to saint. But for most of us,—the long steep path; the rolling stones; the slipping feet; the falls and fresh ascents: until a new atmosphere is reached, a finer vibration, a speeding up of all the spiritual functions and activities, a sense of oneness, of help and support from the Invisible.

Does any one know when he has reached the point of spirituality? We doubt it; for the very self-consciousness inherent in such knowledge would be the condemnation of the fact. No, this second birth, we conjecture, is as unconscious as our first birth. One is not aware of it. The most saintly men we have known have been the most humble, the most sorrowful of their human frailties, the most eagerly striving after further grace of God. Not in this world, we should think, is it given to any soul to know that it is in and of the Kingdom.

AND WHAT of those who do not gain the Kingdom? Who do not even wish and try to gain the Kingdom? Who would go on expressing to the world lust, cruelty, vanity, jealousy, greed? Shall they predominate and set the standards for the world? Shall they control the configurations of humanity and leave the saint and spiritual man the alternative of retiring from these activities controlled by them? We feel this will not always be the case. The parable of the

Master of the Vineyard would indicate that the day will come when those who on this planet persist in evil will either be removed or deprived of power. There is a Master who presides over our planetary destinies, and He does not leave us wholly to ourselves. He is, unknown to us, constantly projecting Himself into our affairs to move us onward, nearer to the consciousness of Him; and we do not doubt but that the Master will one day claim the planet as His own.

Therefore to those who hearing of the Bahá'í Movement say—It is a splendid teaching; but these won-

derful details of a new world unity and civilization as projected by Bahá'u'lláh can never come to pass because human nature is as it is—let us answer—The main mission of Bahá'u'lláh, the chief purpose of the Bahá'í Cause, is to change this stuff of human nature into something other; to refine man; to transform humanity itself from carnality to spirituality. Then the divine civilization defined and inaugurated by Bahá'u'lláh will easily be achieved, because it will be the heart's desire of every man, and will be but the natural expression in organized form of the aggregate planetary soul.

IN THE human plane and kingdom man is a captive of nature and ignorant of the divine world until born of the breaths of the Holy Spirit out of physical conditions of limitation and deprivation. Then he beholds the reality of the spiritual realm and kingdom, realizes the narrow restrictions of the mere human world of existence and becomes conscious of the unlimited and infinite glories of the world of God.

'Abdu'l-Bahá.

CAN HUMAN NATURE CHANGE?

Education and religion are alike based on the assumption that it is possible to change human nature. In fact, it requires but little investigation to show that one thing we can say with certainty about any living thing is that it cannot keep from changing. Without change there can be no life. Even the mineral cannot resist change, and the higher we go in the scale of being, the more varied, complex, and wonderful do the changes become. Moreover, in progress and development among creatures of all grades we find two kinds of change—one slow, gradual, often almost imperceptible; and the other rapid, sudden and dramatic. The latter occur at what are called “critical stages” of development. In the case of minerals we find such critical stages at the melting and boiling points, for example, when the solid suddenly becomes a liquid or the liquid becomes a gas. In the case of plants we see such critical stages when the seed begins to germinate, or the bud bursts into leaf. In the animal world we see the same on every hand, as when the grub suddenly changes into a butterfly, the chick emerges from its shell, or the babe is born from its mother's womb. In the higher life of the soul we often see a similar transformation, when a man is “born again” and his whole being becomes radically changed in its aims, its character and activities. Such critical stages often affect a whole species or multitude of species simultaneously, as when vegetation of all kinds suddenly bursts into new life in springtime.

Bahá'u'lláh declares that just as lesser living things have times of sudden emergence into new and fuller life, so for mankind, also a “critical stage,” a time of “re-birth,” is at hand. Then modes of life which have persisted from the dawn of history up till now will be quickly, irrevocably, altered, and humanity enter on a new phase of life as different from the old as the butterfly is different from the caterpillar, or the bird from the egg. Mankind as a whole, in the light of new Revelation, will attain to a new vision of truth; as a whole country is illumined when the sun arises, so that all men see clearly, where but an hour before everything was dark and dim. “This is a new cycle of human power,” says 'Abdu'l-Bahá. “All the horizons of the world are luminous, and the world will become indeed as a rose garden and a paradise.” The analogies of nature are all in favor of such a view; the prophets of old have with one accord foretold the advent of such a glorious day; the signs of the times show clearly the profound and revolutionary changes in human ideas and institutions are even now in progress. What could be more futile and baseless therefore than the pessimistic argument that, though all things else change, human nature cannot change?

Dr. J. E. Esslemont,
In “Bahá'u'lláh and the New Era.”

CHANGING HUMAN NATURE

FROM THE WRITINGS OF 'ABDU'L-BAHÁ

MAN IS in the highest degree of materiality, and at the beginning of spirituality; that is to say, he is the end of imperfection and the beginning of perfection. . . . He has the animal side as well as the angelic side; and the aim of an educator is to so train human souls that their angelic aspect may overcome their animal side. Then if the divine power in man which is his essential perfection, overcomes the satanic power, which is absolute imperfection, he becomes the most excellent among the creatures; but if the satanic power overcomes the divine power, he becomes the lowest of the creatures. That is why he is the end of imperfection and the beginning of perfection. Not in any other of the species in the world of existence is there such a difference, contrast, contradiction, and opposition, as in the species of man. . . . 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. If he is deprived of this education he becomes the manifestation of satanic qualities, the sum of animal vices, and the source of all dark conditions. (Answered Questions, p. 272).

IN THE WORLD of existence the animal is a captive of nature. Its actions are according to the exigencies and requirements of nature. It has no consideration or consciousness of good and evil. It simply follows its natural instinct and inclination. The Prophets of God have come to

show man the way of righteousness in order that he may not follow his own natural impulses, but govern his actions by the light of their precept and example. According to their teachings he should do that which is found to be praiseworthy by the standard of reason and judgment of intellect, even though it be opposed to his natural human inclinations; and he should not do that which is found to be unworthy by that same standard, even though it be in the direction of his natural impulse and desire. Therefore man must follow and manifest the attributes of the Merciful.

The imperfect members of society, the weak souls in humanity follow their natural trend. Their lives and actions are in accord with their natural propensities; they are captives of physical susceptibilities; they are not in touch or in tune with the spiritual bounties. Man has two aspects—the physical which is subject to nature, and the merciful or divine which is connected with God. If the physical or natural disposition in him should overcome the heavenly and merciful he is then the most degraded of animal beings; and if the divine and spiritual should triumph over the human and natural he is verily an angel. The prophets come into the world to guide and educate humanity so that the animal nature of man may disappear and the divinity of his powers become awakened. (Pro. of U. P., p. 37, 38).

AS THERE are many defects in the world of nature, the lights of divine civilization are hidden, and nature has become the ruler over all things.

In the world of nature the greatest

dominant note is the struggle for existence—the result of which is the survival of the fittest. The law of the survival of the fittest is the origin of all difficulties. It is the cause of war and strife, hatred and animosity between human beings.

In the world of nature there is tyranny, egoism, aggression, overbearance, usurpation of the rights of others, and other blameworthy attributes which are the defects of the animal world. Therefore so long as the requirements of the natural world play paramount part among the children of men, success and prosperity are impossible. For the success of the human world depends upon the qualities and virtues with which the *reality* of humanity is adorned; while the exigencies of the natural world work against the realization of this object.

Nature is warlike, nature is blood-thirsty, nature is tyrannical, nature is unaware of His Highness the Almighty. That is why these cruel qualities are natural to the animal world.

Therefore His Highness the Lord of mankind, having great love and mercy, has caused the appearance of the prophets, and revelations of the holy books, so that through divine education the world of humanity may be released from the corruption of nature and the darkness of ignorance; be confirmed with ideal virtues, the susceptibilities of consciousness, and the spiritual attributes, and become the dawning place of merciful emotions. This is divine civilization. Today in the world of humanity material civilization is like unto a lamp of the utmost transparency, but this lamp—a thousand times alas—is deprived of light. This light is divine civilization, which is instituted by the holy divine Manifestations. (Star of the West, Vol. 8, p. 15).

MAN IS ruler over nature's sphere and province. Nature is inert, man is progressive. Nature has no consciousness, man is endowed with it. Nature is without volition and acts perforce whereas man possesses a mighty will. Nature is incapable of discovering mysteries or realities whereas man is especially fitted to do so. Nature is not in touch with the realm of God, man is attuned to its evidences. Nature is uninformed of God, man is conscious of Him. Man acquires divine virtues, nature is denied them. Man can voluntarily discontinue vices, nature has no power to modify the influence of its instincts. Altogether it is evident that man is more noble and superior; that in him there is an ideal power surpassing nature. He has consciousness, volition, memory, intelligent power, divine attributes and virtues of which nature is completely deprived, bereft and minus; therefore man is higher and nobler by reason of the ideal and heavenly force latent and manifest in him.

How strange then it seems that man, notwithstanding his endowment with this ideal power, will descend to a level beneath him and declare himself no greater than that which is manifestly inferior to his real station. God has created such a conscious spirit within him that he is the most wonderful of all contingent beings. In ignoring these virtues he descends to the material plane, considers matter the ruler of existence and denies that which lies beyond. Is this virtue? In its fullest sense this is animalistic, for the animal realizes nothing more. (Pro. of U. P., p. 173).

IF MAN'S life be confined to the elemental, physical world of enjoyment, one lark is nobler, more admirable than all humanity because its livelihood is prepared, its condi-

tion complete, its accomplishment perfect and natural.

But the life of man is not so restricted; it is divine, eternal, not mortal and sensual. For him a spiritual existence and livelihood is prepared and ordained in the divine creative plan. His life is intended to be a life of spiritual enjoyment to which the animal can never attain. This enjoyment depends upon the acquisition of heavenly virtues. The sublimity of man is his attainment of the knowledge of God. The bliss of man is the acquiring of heavenly bestowals which descend upon him in the outflow of the bounty of God. The happiness of man is in the fragrance of the love of God. This is the highest pinnacle of attainment in the human world. How preferable to the animal and its hopeless kingdom! (Pro. of U. P., p. 180).

IN MAN there are two natures. His spiritual or higher nature, and his material or lower nature. In one he approaches God, in the other he lives for the world alone. Signs of both these natures are to be found in man. In his material aspect he expresses untruth, cruelty, and injustice. All these are the outcome of his lower nature. The attributes of his divine nature are shown forth in love, mercy, kindness, truth and justice, one and all being expressions of his higher nature. Every good habit, every noble quality belongs to man's spiritual nature, whereas all his imperfections and sinful actions are born of his material nature. . . . The apostles, who were the disciples of Jesus Christ, were just as other men are; they, like their fellows, were attracted by the things of the world, and each thought only of his own advantage. They knew little of justice, nor were the divine perfections found in their midst. But when they followed Christ and believed in Him, their ignorance gave place to under-

standing, cruelty was changed to justice, falsehood to truth, darkness into light. They had been worldly, they became spiritual and divine. (Wisdom Talks in Paris, p. 52).

HOW CAN man be content to lead only an animal existence, when God has made him so high a creature? All creation is made subject to the laws of nature, but man has been able to conquer these laws. The sun, in spite of its power and glory, is bound by the laws of nature, and cannot change its course by so much as a hair's breadth. . . . But 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! What ignorance and stupidity it is to worship and adore nature, when God in His goodness has made us masters thereof. God's power is visible to all, yet men shut their eyes and see it not. (Wisdom Talks in Paris, p. 121-2).

NO MATTER how much man may acquire material virtues, he will not be able to realize and express the highest possibilities of life without spiritual graces. God has created all earthly things under a law of progression in material degrees but He has created man and endowed him with power of advancement toward spiritual and transcendental kingdoms. He has not created material phenomena after his own image and likeness but he has created man after that image and with potential power to attain that likeness. He has distinguished man above all other created things. All created things except man are captives of nature and the sense world, but in man there has been created an ideal power by which he may perceive intellectual or spiritual realities. He has brought forth everything necessary for the life of

this world but man is a creation intended for the reflection of virtues divine. Consider that the highest type of creation below man is the animal which is superior to all degrees of life except man. Manifestly the animal has been created for the life of this world. Its highest virtue is to express excellence in the material plane of existence. The animal is perfect when its body is healthy and its physical senses are whole. When it is characterized by the attributes of physical health, when its physical forces are in working order, when food and surrounding conditions minister to its needs, it has attained the ultimate perfection of its kingdom.

But man does not depend upon these things for the virtues. No matter how perfect his health and physical powers, if that is all, he has not yet risen above the degree of a perfect animal. Beyond and above this, God has opened the doors of ideal virtues and attainments before the face of man. He has created in his being the mysteries of the divine kingdom. He has bestowed upon him the power of intellect so that through the attribute of reason when fortified by the Holy Spirit he may penetrate and discover ideal realities and become informed of the mysteries of the world of significances. As this power to penetrate the ideal knowledges is superhuman, supernatural, man becomes the collective center of spiritual as well as material forces, so that the divine spirit may manifest itself in his being, the effulgences of the kingdom shine within the sanctuary of his heart, the signs of the attributes and perfections of God reveal themselves in a newness of life. (Pro. of U. P., p. 296).

JESUS CHRIST has said, "Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God." By this Christ meant

that unless man is released from the material world, freed from the captivity of materialism and receiving a portion of the bounties of the spiritual world, he shall be deprived of the bestowals and favors of the Kingdom of God, and the utmost we can say of Him is that he is a perfect animal. No one can rightly call him a man. In another place he says, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." The meaning of this is that if man is a captive of nature he is like unto an animal because he is only a body physically born, that is he belongs to the world of matter and remains subject to the law and control of nature. But if he is baptized with the Holy Spirit, if he is freed from the bondage of nature, released from animalistic tendencies and advanced in the human realm, he is fitted to enter into the divine kingdom. The world of the kingdom is the realm of divine bestowals and the bounties of God. It is attainment of the highest virtues of humanity; it is nearness to God; it is capacity to receive the bounties of the ancient Lord. When man advances to this station he attains the second birth. Before his first or physical birth man was in the world of the matrix. . . . In that world he had no knowledge of this vast range of existence. . . . But after his birth he began to open his eyes and behold the wonders of this illimitable universe. Similarly, as long as man is in the matrix of the human world, as long as he is the captive of nature, he is out of touch and without knowledge of the universe of the kingdom. If he attains rebirth while in the world of nature he will become informed of the divine world. He will observe that another and a higher world exists. . . . Therefore for the perfect man there are two kinds of birth. . . . In both he is without knowledge of the new world of exist-

ence he is entering. Therefore rebirth means his release from the captivity of nature, freedom from attachment to this mortal and material life. (Pro. of U. P., p. 298).

YOU HAVE asked why it was necessary for the soul that was from God to make this journey back to God? . . . The reality underlying this question is that the evil spirit, satan or whatever is interpreted as evil, refers to the lower nature in man. This baser nature is symbolized in various ways. In man there are two expressions, one is the expression of nature, the other the expression of the spiritual realm. The world of nature is defective. Look at it clearly, casting aside all superstition and imagination. If you should leave a man uneducated and barbarous in the wilds of Africa would there be any doubt about his remaining ignorant? God has never created an evil spirit; all such ideas and nomenclature are symbols expressing the mere human or earthly nature of man. It is an essential condition of the soil of earth that thorns, weeds and fruitless trees may grow from it. Relatively speaking

this is evil; it is simply the lower state and baser product of nature.

It is evident therefore that man is in need of divine education and inspiration; that the spirit and bounties of God are essential to his development. That is to say, the teachings of Christ and the Prophets are necessary for his education and guidance. Why? Because they are the divine gardeners who till the earth of human hearts and minds. They educate men, uproot the weeds, burn the thorns and remodel the waste places into gardens and orchards where fruitful trees grow. The wisdom and purpose of their training is that man must pass from degree to degree of progressive unfoldment until perfection is attained. . . Man must walk in many paths and be subjected to various processes in his evolution upward. . . .

Briefly; the journey of the soul is necessary. The pathway of life is the road which leads to divine knowledge and attainment. Without training and guidance the soul could never progress beyond the conditions of its lower nature which is ignorant and defective. (Pro. of U. P., p. 289).

MAN may live a few days in this world, sleeps, eats, drinks and then passes away, is confined into a subterranean dungeon and goes to the lowest of the low, leaving no trace and no name behind him. But if, on the other hand, he turns during the days of his life to the divine kingdom, acquires human perfections and the excellent attributes of the world of humanity, his life will be a fruitful one, he will pertain to the kingdom and will become heavenly and illumined.

'Abdu'l-Bahá.

THE EVOLVING SPIRIT OF MAN

HOWARD R. HURLBUT

THERE is no such condition as time associated with God. Time is a purely human experience, occasioned by the projection of this material habitat of ours across the pathway of the immaterial light of the sun. But, as God is the center of the universe and its illumination, it is impossible that anything should intervene in the pathway of His vision. Therefore, all things, whether of an infinitude of ages in the past, or to be projected on human vision untold aeons of ages in the future, are instant and perfect in the sight of God.

To enable us to grasp somewhat of the explanation of that which appears before us in stages of progression instead of completion, 'Abdu'l-Bahá, in "Some Answered Questions," made the declaration that there was never a time when creation was not, nor when man did not exist. To picture such a condition would fix a limitation upon Deity which is an impossible supposition, and God would not then have been Creator, nothing having been brought into being. This explains, as we are able to assimilate its intricate simplicity, the perfected thing standing so in the Divine Sight at the instant of its conception, where we, being creatures in process of development toward a state of perfection, must witness in everything its periods of advancement toward the completed structure.

It may be well to pause here briefly and take stock of just what your own idea of creation may be. Creation is not the bringing forth of anything intrinsically new: It is instead the projection into an area to which it has been hitherto strange something which is infinitely old. At the incep-

tion of the Idea, there was incorporated into the germ of being the potential element without which no growth nor life would have been at all possible—an unassailable principle activating every department of life. This principle was and is *digestion*. It was first made evident upon the plane of visibility when the spirit of augmentation developed the initial tiniest form of vegetable life, and it operated in precisely the same manner in that first delicate plant as it is doing today in the greatest of the sequoias standing after thousands of years of continuous growth, the marvel and the monarch of the forest. It is what makes possible the continuity of being of every denizen of the animal plane; by it the human has been developed to his present perfection of form; by it the intellect has been able to reach its high station of dominance over the mysteries of the kingdoms of matter; by it, too, the soul of man has been advanced along the highways of spiritual understanding,—by *digestion*.

You may have adopted the common habit of thought regarding the attainments of great men like Thomas A. Edison and Alexander Graham Bell, that in their wonderful mentalities there have floated visions of possibilities until they finally took on tangibility and the invented device resulted solely because of them. But that is not true. A man like Edison is merely the digester of the accumulated ideas and practices of untold generations of students of mechanism and active universal principles, and he has been able to fit into the gradually developing structure the keystone of the arch or the connection whereby the circuit was made com-

plete to permit the great underlying principle to find expression.

This is not in any wise detracting from the meritorious accomplishment of the inventor, whose greatest merit lies in the fact that he has been permitted by his Maker to become an agency for perfecting the means for an expression of the Divine Will. Could we be launched sufficiently far into the field of past experiences of the race we would see that all that we have today, in science and art and literature, has been had by antecedent peoples in thousands of cycles beyond limit of our reckoning, knowledge of it and of them lost to us by reason of those great unreadable changes which 'Abdu'l-Bahá has told us are so vast and completely eliminative at the close of a cycle as to shut off from human understanding any knowledge of what has been before. Today, more and more we are striving to delve into the underlying deeps of the ocean, seeking contact with civilizations of ages unguessably remote, but it will be only when the areas which are now the scene of our activities shall have met with their sure submergence that these hidden continents will present to a new people, lost to all knowledge of us and our attainments, fields for research just as those of the Babylonian plains and the Egyptian desert attract the archeologists of our own time.

To be confident in the knowledge that our earth is almost unbelievably old, that civilization is a matter not merely of our own time and place but of the unnumbered thousands of times, to realize that through all of these the Christ Appearance has ever been the Center of Divine Guidance, without which no real progress were at all possible, and that in the ultimate of intellectual attainment the human ego has ever been the cause of race degradation, must il-limitably expand the vision and inspire the soul with the inconceivable

splendor of its destiny, progressing along the highway of constantly augmenting beauties toward a goal of perfection it is never by any possibility to attain.

'Abdu'l-Bahá declared that the Manifestation of the Glory of God in our day is the greatest that has appeared upon the earth plane in the immensely vast period of some thousands of years.

The Source of limitless power, boundless knowledge and dominant authority must ever remain an enigma hopeless of solution and approach: From it, emanated a single law—the Law of Love, or Attraction—inviolable, irrefragible, everlasting, by which and through which all things that are were given life or being. Therefore it would seem that the Source is not the creator but the Causer of things: it does not directly create. In the Qur'an of Muhammad appears this clear revelation: "Were it not for thee (Muhammad) I had not created the spheres."

Muhammad, in the sense of a designated individual or personality, is not the subject of the revelation, but Muhammad—the appearance of the unchangeable Christ in the perfected human temple, standing as the purposed spiritual creation of Deity. From this it may be seen that the perfect Appearance has not been something to be confined to or limited by a specific or single personage, or era, or locality, but that the spirit of the utterance attaches to every Christ appearance in the history of the races of men. Thus, in Jesus and Moses, in Buddha and Zoroaster, in Confucius and others, this intent of the unknowable Causer of things reached its fruition and there obtained upon the plane of being a central example for the education and guidance of man to an understanding of the purpose of all life.

II

THE UNIVERSE has two aspects, diametrically opposite to one another; one is the inactive, inoperative, inert, and this is termed *Matter*: The other is active, forceful, creative, and is termed *Spirit*—the all-prevailing world spirit of life. In the carrying on of the Divine intent, spirit is made subject to several identified divisions which work together in perfect harmony without disturbance or clash, but no one of them ever changing to or becoming merged in any of the others. All of the universe is pregnant with the germ of being, to evolve as conditions may make possible under the influence of the life spirit into an endless variety of form and expression.

The predestined human, fixed in the matrix of the ages to rise in the most rarefied expression of the inert aspect of nature to reflect the beauty of God's holy purpose, was given the powers of the intellect in order that man's spiritual evolution might be shaped along the pathway of selection through the independent action of his will. The independent will of the human is the shaper of the destiny of the soul, and with it God does not interpose any interference except to raise out of the body of humanity itself a human being of intense soul refinement capable of giving exposition to divine qualities, in order that man shall have other guidance than the purely material direction of the unassisted intellect.

But the intellect cannot evolve the Christ example. That must come from a higher source than intellectuality—it must come from the Will of the Almighty. The Being called a Christ stands as a human exemplar of divine virtues, a shining orb to guide the soul of man along a pathway to reach an understanding of God. This Being is the real pre-

destined Man, contemplated by Deity as the apex of the material structure, constituting the "Paradise of matter," in the design of which all of the universe of worlds was brought into existence. "Were it not for thee, I had not created the spheres." He is not necessarily of this sphere only, as he is not of this age or cycle alone. but he is the perfected creation in every whirling world which is but as an atom in the star dust of spheres glowing in the illimitable azure of the heavens.

Because the Christ of our sphere is an appearance in our form, the highest possessed of intellect of which we have any knowledge, does not at all signify that in like form must he appear upon every globe; because, just as created things upon the earth plane conform with conditions of their environment, so are all forms of life adjusted to conditions existent on the globe of their habitat. This much is a certainty—there is no glowing sun sending forth its rays of light or heat or force across the boundless spaces but carries along on the predestined course of Deity its infinite variety of beings blessed with a crowning creation for guidance, corresponding to our humanity with its apex of an incomparable Christ.

III

MATTER permeates and saturates all the illimitable spaces and the initial step in the development of the Divine design is when the first division of spirit is brought to bear upon it; this is designated as the spirit of concretion, or the mineral spirit, and by it there are assembled from the plane of invisibility those components which in their assemblage constitute the mineral masses. Upon this concreted mass, spirit continues to exert itself with such force that it compels a modification of con-

dition until matter becomes more plastic and adaptable.

Of late there has been wide discussion of the secret of the atom, many scientists claiming that were it possible to harness the power of the atom all the power problems of the world would find solution and if an atom were to be detonated the result would be the entire destruction of the earth. This force constantly active in matter brings it after aeons of ages into a state wherein it admits the introduction of the second division of spirit, the augmentative, or spirit of growth.

Under its influence, hitherto formless matter begins to expand and take on form. Thus you perceive these two forces working in direct opposition to one another, yet in perfect harmony, the one holding substance together, the other forcing its constituent elements apart.

It may be well to pause here and note the fact that when matter has been brought to the stage of plasticity wherein form appears in it, in whatsoever form it may be initially projected upon the higher plane, that form continues until its dissolution. No subsequent influence has any vital effect upon the essence of this form, whereas the form itself is subject to endless varieties of expression. With the constantly advancing plasticity of matter it reaches a condition wherein the third division of spirit enters into it—the animal spirit, or the spirit of sensation and there is expressed in it the capacity for voluntary movement never previously existent in matter. And, precisely as in the vegetable kingdom, in whatsoever form matter is raised in the animal state, that form in its essential quality never alters.

The dog may become a finer dog, the horse a more beautiful and adaptable horse, but throughout the ages each remains the creature of his original launching; he never becomes

a lion, a cow, or any other form of animal being. Higher and higher along the pathway of adaptability matter is developed, to reach at last its highest plane whereon a fourth division of spirit becomes operative—the spirit of perception, or the human spirit—and man enters upon the plane of intellectuality and becomes a human temple—the habitat of soul. In this stage is developed conscious perception which is a quality associated with the human and with no other created being.

At the inception of the ceaseless activity of evolution to fix the separate identification of the human as an unique creation, having nought in common with the brute save the agencies for the carrying-on of life, Creative Energy bestowed the distinguishing seed of soul which was carried on unquenchably along its predestined course to the culmination of the Divine Intent, taking on in its passing through the realm of animality a consciousness of superior destiny until at last regnant and supreme, man stood the lord of creation and in full truth the "monarch of all he surveyed."

And, precisely as with the vegetable and the animal, when the human form had been reached, that form was everlastingly to obtain. By cultivation or education it may, it does, become a finer form, but in its essentials it is ever the same—single in essence but infinite in the variety of its expression.

IV

Man, therefore, has not ascended or descended from any other than a distinctly human type. He is the culmination of untold ages of evolution during which his identity has at no time been subject to transmigration or loss. Necessarily, it has obtained that in his interminable progress to the plane of Divine Intent for him, he has undergone innumerable

changes of form, has eliminated ap-panages and organs as their need was dissipated and the cultivation of his physical structure brought it into higher states of plastic adaptability.

But we need not unduly disturb our thought over the possibility of our having at one time been members of the monkey or other animal tribes, merely because we carry with us still the evidences of a past. All of these have been unescapable attachments in the progression of material substance, and correspond to the intellect of man which under the influence of education and environment eliminates old crude and gross manners of thinking and expression.

In the lower planes we see corresponding expressions of this in the work of such richly endowed students of nature as Luther Burbank who has rid fruits and flowers and plants of original excrescences and crudities and permitted them expressions in new forms of beauty and delicacy. But there is none of the products of his labors vitally changed from its initial station, and if left unattended for a few generations each would revert to its primal condition, just as man, left without association and guidance, will retrogress to a condition of barbarism and animality.

In attainment to the plane of intellect, man is still wrought upon by still another phase of spirit—the Divine human spirit by which he is led to an understanding of the reality of his life as something dissociated from mere continuity of activity and breathing and thinking, and is instead that thing which has been ever-present in the matter from which he has been moulded—the real life of the soul which is as everlasting as God.

While the Divine purpose held no higher material development than that attained in the form of the human, it did not end with that; not only did the form undergo changes

to reach its present stage of beauty and perfection,—the spirit within carried along toward the higher planes of Divine knowledge to find expression at last, at varying intervals, in a chosen figure raised from the body of humanity itself, to serve as a spiritual educator and guide, following in whose footsteps the human spirit must become more richly refined and beautiful.

It may be queried why has Deity planned for an unique expression of Divine qualities in widely separated times and in areas far apart instead of providing for this evolution of a transcendent beauty in each and every human. This appears a perfectly rational query. Such an arrangement might be considered as an eliminating agency for all the differences and disturbances which are fruitful of unhappiness for the race. But were that to have been established, it had robbed creation of its meaning and purpose and made of all mankind merely automatons responding to the Divine desire without any independent functioning.

Instead, there was bestowed in the human mentality an absolutely independent will—a quality of possession by which man could set himself up in opposition to the will of God. When man came to his plane of being, endowed with intellectual capacity, he retained all of the qualities associated with his experience when the animal spirit was the activating new influence of his life and with this new possession, it may be seen, it became possible for him to devise ways and means for the infliction of cruelty and the gratification of desire which were merely matters of instinct and impulse with the brute creation and, if left with no other than intellectual promptings he must have fallen lower than the brute in which there is entire absence of design.

It was to such a condition in the infancy of his thinking that the Genesis account of the appearance of Adam applies—the first Divine MAN, Messenger of the Most High, with a mission to demonstrate the true path for man, leading him from animality to spiritual understanding—the first Christ of this Adamic cycle in which we live and of which we are a part.

Because of the soul of man having been transported through all the lesser kingdoms of matter and retaining all their qualities in himself, he is enabled to delve into the depths of these kingdoms and wrest from them their secrets. This same logical reasoning brings us to the realization that inasmuch as he has never been transported through the higher realms of the spirit it is impossible for him, while in his human station, to read its secrets. These must ever remain behind the doors of attainment everlastingly closed to the intrusions of intellectual speculation, never to be opened to other than the eye of the spirit.

V

So long as man shall cling in the greater measure to attainments of the intellect alone it is impossible that he shall make any real advance in that higher understanding which leads to a condition of universal happiness and peace, and as we look down through the ages and witness the manner of the reception by him of the revealed Truth of God we see that in no very wide degree does the human of our own time and civilization differ from that barbaric element to which the Adamic appeal was made. The attitude of the race at that time is shown in the Bible narrative of the combat between Cain and Abel wherein evil gained the victory. Has it changed through the centuries which have intervened?

Witness Noah, vainly pleading

with the people to rise from their seas of superstition and error and enter into the safety of the Ark of the Covenant of God. Behold Abraham, destroying the idols in the temple where his father worshipped, as a protest against the idolatries of the time, compelled to flee from Ur to Aleppo. See Moses, the lawgiver, driven out by the idol-worshippers of Egypt, guiding the children of Israel through the Red Sea of their doubts and complainings to a clearer understanding of the meaning of his message. Behold Jesus, derided, denied, persecuted and crucified because of his preachment of a Gospel of Love. Attend on Muhammad taking his night flight from Mecca to Medina to escape the wrath of those who opposed what he taught. In our own time, listen to the cries and jeers of the assembled multitude as the form of the Báb was suspended on the walls of the prison facing the great square in the city of Tabriz, to be riddled by a thousand bullets. Follow in the footsteps of Bahá'u'lláh from Afcha to Tihrañ, to Bagdad, to Mosul, to Constantinople, Adrianople and then the dreadful prison at Aqá in Syria. Listen to the voice of 'Abdu'l-Bahá pleading from behind those prison walls and through all of the fifty-six years of his exile and imprisonment, for mankind to recognize the purity of truth, sending his message of cheer and hope to the far-flung areas of earth.

Always, always, hate, denial, opposition, persecution when the Hand of the Almighty stirred to Manifestation the pure soul raised up by Him for the exposition of His Beauty! Although man has advanced in beauty of figure, in the scope of his intellect, in the development of all forms of material usefulness, he remains today much the same in hate, in bigotry, in fanatical denial of that which differs from his inherited belief as he appeared in that first far

day when God said, "Let there be light and there was light," as the first Christ brought the Truth to the world of man.

Nevertheless man is perfectly capable of evolving to a state where his spiritual perception will become so great that he will recognize the Manifestations of God and joyously accept their teachings. It is perhaps

such a state of humanity that Isaiah speaks of when he says that "the knowledge of God shall cover the earth as the waters cover the sea." The long cycle of darkness into which an obdurate humanity has plunged this planet is reaching its end, and a new cycle of spiritual humanity is approaching.

THE DAWNING

Events have been moving rapidly during the past ten years.

A tremendous war has been fought. National boundaries have changed. Man has crossed the ocean by air, has sent his voice around the world, has sent his tireless, inquisitive mind into all the riddles of the universe in search of knowledge that will enable him to live more happily and more fully.

There are even signs that the great war itself has borne some sort of fruit after all that is not wholly bitter—that it has brought us to the realization and determination that such a calamity must not happen again.

And science has gone onward, drawing steadily nearer to the elimination of disease and toil, to the unlocking of the doors that keep four-fifths of mankind imprisoned in the realms of soul-deadening labor and poverty.

Humanity stands at the dawning. An epoch in human affairs so different from everything that has gone before that it staggers the imagination seems about to open before us. How will we meet it?

Will we be ready for it—for universal peace, for freedom from toil, for universal prosperity, universal leisure?

Or is the spirit of man to be the only thing that does not progress?

It is up to us to make ready, individually. To become more tolerant, more kindly, more alert; to learn that life is not solely a matter of meals and houses and automobiles and theaters, that happiness can not be expressed in dollars, that the well-being of one portion of the race must not rest on the misery of another.

That is our task. Let us apply ourselves to it.—*Editorial, Honolulu "Star-Bulletin."*

HER MAJESTY, QUEEN MARIE OF RUMANIA

MARTHA L. ROOT

The following article, highly interesting in itself, comes to us most significantly just at the time when a remarkable statement of Queen Marie appeared in a syndicated form in the newspapers of America in which she described her impressions on reading Dr. Esslemont's book, "Bahá'u'lláh and the New Era." It is a whole-hearted commendation of the Bahá'í teaching. Queen Marie has been for years noted as a personage deeply imbued with idealistic and humanitarian motives. It was our privilege in 1909 before her ac-

cession to the throne, to visit her summer home in Sinaia, Rumania, at a time when it was unoccupied by her. We were deeply impressed with the spiritual atmosphere of her living apartment furnished largely with her own handiwork, the carving of the furniture, the paintings, the beautiful altar, all made by herself and all indicative of a deeply spiritual nature. Her books, her thoughts, as one gleaned in a hasty passage of her home, were such as to indicate the kind and spiritual ruler that she has become.—Editor.

HAVING written to her Majesty, Queen Marie of Rumania, sending with the little note the book, "Bahá'u'lláh and the New Era," an invitation came from the Royal Palace that she would see the writer the next morning at twelve o'clock. It was a precious letter, for the Queen was not receiving any one because she was in personal sorrow in those days of January fifteen to February first, 1926, when the writer was in Bucharest.

The palace was not the one in the center of the city which is used more for state functions, but another great palace farther out, a distance of one half hour by carriage. No need to ask, next morning, if this is the right direction: the hundreds of automobilists, diplomats, military officers, horseback riders, tradesmen and drivers of ox-carts formed two great colorful, interesting processions, one going each way. It looked as if all roads in the Balkan lands must be leading to this Rumanian King and Queen's Palace, much the same as the mighty Danube River after touching many lands chooses Rumania in which to seek the sea.

In the distance one sees the splendidly wooded grounds of the palace. They are like a winter fairyland, enchanting with light snow and icicles half-revealing, half-concealing their forest greens. Soon one reaches the great gates where officers in fine uniforms stand at attention, and others are stationed down the winding road leading to the porte-cochere. One and all when they see the letter, bow, then motion the coachman forward. So everything went easily, just like a shadow moving round and losing itself in the noonday sun. The palace was one of those art creations so satisfying to the eye in color, form and proportion. As one approaches, one sees that it is not going to be necessary to ring a bell to enter a Queen's home. Men in stately livery assist one, their eyes are kindly, and instantly one feels that a regal atmosphere is also an inner something indescribably extraordinary as well as gorgeous externally. The butler with almost Gladstonian manners shows the way up a wide circular stairway to a drawing room. He informs a Lady in Waiting who comes at once. She is a young woman very pleasing,

and she has her knitting, a scarf, in one hand. She smiles and greets me and says that Her Majesty, the Queen, will receive me. Passing down the wide halls hung with art treasures we enter an immense music room where flowers, tapestries, cloisonneres seem vibrant with beauty and perfectly blended.

However, one gives them hardly a glance, for one feels the presence and sees in the distance a most beautiful woman emerging through the portieres. The Lady in Waiting whispers so low that it is like a breath, "Her Majesty," and then disappears, softly closing the doors behind me.

Queen Marie of Rumania comes quickly forward, smiling her welcome. How beautiful she is! She looks like a flower herself, in her blue silk morning dress with gold low shoes and hose. One can understand how all love and adore their Queen, for she possesses beauty and charm of mind and manners, while from her grave blue eyes flashes the light of a great spirit; she knows, she understands, she loves! The meeting that morning was very simple, very great, the visitor felt the Queen's friendliness.

Sitting down together by the table, Her Majesty expressed thanks for the book, "Bahá'u'lláh And The New Era," and said that she was reading it with deep interest. She remarked how people's lives differ: some can be like apostles and travel over the whole world to spread divine Teachings, others perhaps have the task of King or Queen whose responsibility is to bring a country and its people to the highest development possible. She showed how a King and Queen are the supreme court of justice when all else has failed; when justice has not been found anywhere else, theirs is an ear that can still listen, a hand that can still give, a heart that can still pardon.

Her Majesty proved how awake a

Queen must be, always watchful, always ready. She must never avow herself tired, never admit that she it at the end of her tether. There must never be any hour of the day or night when the one in need cannot come to her.

Later the conversation turned to religion. Her Majesty expressed herself that every good part in every religion should be respected, that it is not the form but the spirit which is to be considered. She said: "I myself am a Protestant; my husband is Catholic and the children are orthodox. We have always had perfect understanding, each has respected the other's religion. No one ever tried to make me anything except a Protestant, and the people have always found me broad toward other religions. I have never been able to understand this spirit of intolerance and I am astonished at the degree of love that is wasted. If people would only turn to good all their knowledge, their heart, their intelligence!"

Then Her Majesty emphasized how the ills of the world would be so much less, if only people would never put them into words. "For instance," she said, "young people go out full of confidence, skirting a danger perhaps not bad to them, and which perhaps would not lead to bad if the people around them did not fan this thought. No one wishes to be bad. The reason I am so much in sympathy with your Bahá'í Teachings is because it is the good influence which the young should find instead of the bad. The bad is so much more frequently emphasized, that the good often goes under. Sometimes I am accused of not speaking loud enough in indignation against the evils, but life is so full of pitfalls and temptations! I assure you that any one can come to me and confess his wrong and I will try to help him out of it. All work, all ambition, all thought should be constructive instead of destroying."

Her Majesty, in speaking of her own life, said that no matter how hard hit she was, she always took it as something necessary to her own final completely unselfish self. One saw her big universal outlook, her courage in dark hours, for at the moment when the writer saw her, she had just been going through a great personal grief.

Several questions were asked by Her Majesty concerning the Bahá'í Movement for world peace. She was interested in all the Principles and in the teachings for the inner progress of the soul.

Seeing the writer's Esperanto pin she asked about the progress of Esperanto in the different lands. It was explained that the five-pointed star stands for the light to the five continents. The white background is the color of peace; the green is the Esperanto color of hope and the word, "Esperanto" means "one who hopes." The little star was presented to Her Majesty and she is wearing it. She was delighted to hear that a new clubhouse has just been presented to the Esperantists of Bucharest by Mr. Henry Fisher, one of the great promoters of Esperanto in Europe. She also said: "Esperanto has my greatest sympathy, and although I am so busy I do hope I shall have time to study Esperanto." She was greatly interested in all plans for the Eighteenth Universal Esperanto Congress which is to be held in Edinburgh, Scotland the first week in August. Her Majesty, before her marriage was the Princess of Edinburgh.

Speaking of the Universal Educational Congress which was held in San Francisco in 1923, and in Edinburgh, Scotland in 1925, Her Majesty said she hopes that this Congress will convene, sometime, in Bucharest and that she will herself, come to the sessions.

Her Majesty, Queen Marie of Rumania is an author and some of her works have been translated into Esperanto. She has great capacity and works very hard to promote many universal movements for the better understanding of the nations and the welfare of humanity. The week the writer was there she gave her patronage and much help to the formation and first brilliant meeting of "The Society of the Friends of the United States in Rumania." The object of this society is to perpetuate the existing friendship between the people of Rumania and the United States through a study of the English language, American history, literature, art, science; to facilitate exchanges of scholars of both countries; to invite and receive officially American visitors desiring to know Rumania better. The speakers were Professor Leon Feraru of Columbia University, New York, who is the Chairman of the Literary Committee of "The Society of Friends of Rumania in New York;" American Ambassador to Rumania, Mr. W. S. Culbertson and Princess Cantacuzene, Vice President of the International Council of Women. Professor Feraru said there were six hundred thousand Rumanians in America; Mr. Nicholas Lupu, Leader of the Peasant Party, another speaker said, "America is not bound by a treaty with Rumania, but she is bound by her ideal of justice, stronger than any treaty, and according to her ideal she cannot do us any injustice."

The world admires Her Majesty, Queen Marie, because she is so daring and so enthusiastic in all that she undertakes. She interests herself in all international movements based upon broad and universal principles of right and justice. When the writer said good-bye to this great-hearted, wise, beautiful Queen and gave her Bahá'u'lláh's, "Seven Val-

leys," a wonderful little book which shows how the spirit can progress through seven stages to perfect freedom, she went away. She too, carried a gift from Her Majesty—a lovely new ideal of queen-womanhood. It had been a most happy hour. Riding back through the win-

ter beauty, she remembered a curious saying of the Rumanian peasants, "Perhaps the time of afterwards has come!" IT HAS COME! Though one can hardly vision it with earth-bent eyes, those thousand years of peace foretold in the Bibles of the world are to begin in this century!

A STUDY IN COMPARATIVE RELIGIONS

L. VALERA FISHER

The following is a graduation thesis by a student of a Church Training School. It is of especial interest as showing how the youth of today are naturally reaching out for broader teachings and acquiring more universal concepts.—Editor.

SINCE history has been recorded and doubtless before even that period there have been wars and disagreements because one individual or nation would not think as another and rather than give up a sincere conviction has chosen strife. Each is seeking unity, but that unity must be purchased at the cost of the other. Each says in his own heart, "I am right. If he would only acknowledge he is wrong, there need be no disagreement." But neither recognizes the fact that there is the remotest possibility of the other being right.

Such also has been the history of religions. Have not the Buddhists taught there is no salvation except by means of the "Four Noble Truths?" Have not the Muhammadans contended, "There is no God but Allah, and Muhammad is His prophet," and the Jews declared that only the laws of Moses are divine and denounced Christ for disregarding them? And have not the Christians proclaimed that same crucified Christ as Deity, and he alone has power to save? Nor does the division of thought stop here. All of these religions are sub-divided into

different sects, each holding that it alone is right. We who know most about Christianity must testify to the truth of this statement when applied to our own religion. The Catholics and Protestants are both followers of the Prince of Peace, but they are not yet ready to discuss amicably their points of difference. Just so it is with all religions, and just so they are all misjudged by the others.

When we consider all the facts relative to the religious situation and know that the founder of each of the great religions has proclaimed love and unity but that the followers of none of them have lived up to the revelation they have received, we realize that something must be done. The world has come to the place where the nations are all next door neighbors and if we are to have the right neighborly feeling there must be a sense of equality and mutual respect. Each must recognize that the others have their contributions to make that are worthy of acceptance and all must be willing to accept truth and justice regardless of the source.

Out of the Orient has recently come One who gives principles which, if followed will unite the world into one great fellowship. He proclaims "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 difference of race be annulled—These strifes and this discord must cease, and all men be as one kindred and one family."

Before Bahá'u'lláh announced his mission, there came one before him. The Báb, the forerunner, bore the same relationship to Bahá'u'lláh as did John the Baptist to Christ. But he proclaimed not One who would found a new religion but One who would seek to unite all the existing faiths in the Fatherhood of God and the Brotherhood of Man. As many as received the message of the Báb were severely persecuted by the government and orthodox Moslems, but in spite of the attempts at suppression the declarations of the Báb were eagerly received by all classes. The Báb himself, at last fell a victim to his persecutors in 1852, but his message continued to spread.

Mirza Husayn 'Ali who afterwards assumed the title of Bahá'u'lláh, which means the "Glory of God" was born in Tihran, the capitol city of Persia, November 12, 1817. His family was wealthy and distinguished, many of its members having occupied important position. His father was a vizier or Minister of State. Bahá'u'lláh never attended school or college and only received very little training at home. But even as a child he showed wonderful wisdom and knowledge.

When the Báb declared his mission Bahá'u'lláh was twenty-seven years old and he espoused the Cause immediately, suffering persecutions as did the other followers. In 1863, Bahá'u'lláh announced that he was the

One whose coming had been foretold by the Báb—that he was the Promised One of God who had come to complete the message as begun by the holy prophets and Jesus Christ.

After this Bahá'u'lláh spent most of his time in prison. Severe persecutions were inflicted upon him and his followers but after many years these were somewhat relaxed and eventually through the efforts of his followers he was placed in a comfortable home where he remained until his death, May 28, 1892, at the age of seventy-five.

The life of Bahá'u'lláh was spent as a prisoner but this did not prevent him receiving visitors or writing letters and books. Many learned men and women from all parts of the world flocked to him for instruction and to all who came he was able to give a new spiritual vision and added store of knowledge. Numerous were the letters he wrote in his endeavor to hasten the age of peace. All the principal crowned heads of Europe, the Pope, the Shah of Persia, and the government of the United States were entreated by him to establish true religion, just government and international peace.

The twelve basic principles of the Bahá'í Movement which have been set forth by 'Abdu'l-Bahá, the eldest son of Bahá'u'lláh into whose keeping the father entrusted the promotion and direction of the Word, are universal in their appeal and application. They are:

The oneness of mankind, which is explained by Bahá'u'lláh in his words, "Ye are the leaves of one tree and the fruits of one arbor."

Independent investigation of truth. He does not believe that we should be blindly influenced by what our forefathers advocated to be right but we should search out the truth by means of our own God-given powers.

The foundation of all religions is one, but because of diversities of

customs among the peoples and the heretical element which creeps into all religions they appear to be different fundamentally but this cannot be since there is but one reality.

Religion must be the cause of unity among mankind. Worship is common to all peoples and has ever been the means of promoting higher aspirations and fellowship among men, but if it becomes a source of discord it would be better if there were no religions.

Religion must be in accord with science and reason. Science is proven facts and as there is but one truth, religion must agree.

Equality between men and women. This principle is peculiar to Bahá'í teachings. In other religious systems women have been subservient to men.

Abandonment of all prejudices. If the law of love is to become paramount all racial, religious, patriotic and political prejudices must cease.

Universal peace means peace amongst governments, religions, races, and denizens of all regions.

Universal education. Every individual has the right to be educated. If the parents cannot assume the responsibility the community must.

Solution of economic problem. Definite principles have been laid down to regulate the economic situation and insure provision for all. He is the first teacher to do this.

An international auxiliary language must be adopted and taught in all schools of the world.

An international tribunal to settle all the questions of interest between nations. This precept was given more than half a century before it became a world issue.

There are many other deeply spiritual teachings given by Bahá'u'lláh, which explain the Scriptures of the world and which make this Revelation complete. But just as with other Manifestations he was at first persecuted and condemned especially by his own government and people. But unlike the others his message, still less than a century old, has already won large numbers of converts and is spreading with great rapidity throughout the world. And rightly it may spread because that which the world has need of is those people who will be "no cause of grief to anyone" but will "be a cause of healing for every sick one, a comforter for every sorrowful one, a pleasant water for every thirsty one, a heavenly table for every hungry one, a star to every horizon, a light for every lamp, a herald to every one who yearns for the kingdom of God."

It seems impossible that One who gives forth such Truth should be questioned. Christ told us that "by their fruits ye shall know them," and Bahá'u'lláh has said, "We desire but the good of the world." At any rate the very least we can do is leave it alone, uncensored, because as Gamaliel said unto the Council before which Christ's apostles were brought for trial, "if this counsel or work be of man it will come to nought; but if it be of God ye cannot overthrow it."

"Be it known that there is but one foundation to the religion of God. The apparent differences have come through ignorance. Words differ, but the purpose is one."
 'Abdu'l-Bahá.

PERMANENT PEACE IN THE PACIFIC— IS IT POSSIBLE?

KAM TAI LEE

Mr. K. Hiyama, a Japanese business man of Honolulu, commemorating the graduation of his son from the University of Hawaii and his entrance in business, gave to the University the sum of two hundred dollars to be used as "prizes in an oratorical contest to be participated in by students of the University, irrespective of race, nationality, or citizenship," on the subject, "Permanent Peace and Friendship in the Pacific." The oratorical prize contest was held April 9, seven students of the University participating in it, six of whom were Japanese and one Chinese. The winner of the first prize was Kam Tai Lee, a Hawaiian born Chinese and freshman at the University. The following is his speech.—Editor.

BACK, in the eighteenth century, sages and seers prophesied that within the span of a hundred years the Pacific Ocean would become the center of civilization.

The years have gone by and that time is come—henceforth, this body of water will be the theater of mankind's. The stage is set; the actors are on hand. But these questions arise. Shall there be another drama of blood and hate? Is permanent peace in the Pacific, possible?

Let us look into those signs of the time, which seems to point out the promise of a lasting peace among these many nations. You will recall that we have not here in the Pacific a tradition of deadly strife. Down through the ages, our fathers have lived in peace. Men say that this is due to the enormous size of the ocean. May we not ascribe such state of affairs to the guiding hand of Providence? Is not this record of an unbroken peace a wonderful sign for the future of mankind?

Permanent peace is possible because the spirit of education has gripped the heart of every nation bordering the Pacific. Consider with me for a moment what education has done. You will observe that courses in foreign languages and international relations are firmly established in the educational systems of all civilized powers. Thus the students of one country learn the culture and customs of another, and thereby acquire

that understanding upon which universal peace must rest.

The creation of foreign scholarships is another factor to be reckoned with. That pleasant interchange of students between nations in the Pacific is a potent element in the advancement of international friendship. Have not students from other lands left their impression upon our minds? Have we not also sent our scholars out into the world, to learn the ways of our neighbors? It is through these contacts, that we may attain an enduring peace.

In 1923, the first international educational conference met in the city of San Francisco. Men came from the four corners of the earth, to deliberate over the common concerns of all mankind. Is it not of significance that the initial gathering of this nature should convene in the Pacific? When this generation shall be but a haunting memory, posterity will say, that education was a mighty factor in the establishment of a just, and lasting peace in the Pacific.

There enters another element, which will make possible an abiding peace in this ocean. It is the progress of international law. This law will, in the future, regulate the acts of all nations. It may be likened unto that set of rules which govern the actions of all individuals, within the jurisdiction of a single state.

There are some, who contend that this is but an empty dream, an ideal

beyond the reach of human endeavor. Did not international law establish and maintain the independence of Switzerland, of Belgium, of Luxemburg? Did it not abolish piracy on the high sea? What else than international law could have destroyed that dreadful traffic in men—the slave trade? If the citizen of a state, submits to the law of his land even though his life be at stake, is it impossible that nations in the future may do likewise and be governed by international law?

Permanent peace in the Pacific will be possible, because men have sought and found another manner of settling disputes, other than by blood and force. They have discovered that solutions obtained through peaceful means are sounder, and in the final analysis of a more lasting nature. Permit me to cite you examples of this cooperation among nations.

In the autumn of 1921, statesmen of all the world met in the capitol of our nation to discuss the question of armament. America saw the spectacle of nation against nation in the making of deadly engines of war—she saw the grim determination of every sovereign power to surpass all others in this awful test of national supremacy—she saw the only outcome of this senseless effort—the destruction of civilization. Then, through the voice of her President, she called all nations unto her for the purpose of solving this problem. Need I say more? The success of this convocation is written indelibly in the story of human progress.

There are other incidents, worthy of mention. At this hour, they meet in China across the way, to settle in a friendly fashion, differences, which have stirred the hearts of men. I refer to the conference on tariff autonomy. Let me recall to your memory, that but a few months have elapsed, when men and women of all nations bound to us by the tie of a

common ocean assembled here as delegates to the Institute of Pacific Relations, that noble gathering which met to perpetuate goodwill and understanding. With the knowledge of these facts, is not permanent peace possible?

Peace will be possible, because tolerance has come into the world. There is evident the tendency to overcome difficulties without recourse to arms. The glamor of war has faded. Let me cite you an incident, to prove my contentions.

When America's lawmakers in Congress assembled, nullified the privileges of large numbers of Japan's nationals to legally set foot upon American soil, excitement was rife in the eastern empire. At the height of the emotional wave which swept that nation, you will recall this incident. A citizen of Japan went forth and dragged to the dust, the national emblem of America flying over its embassy in that land. The world stood aghast, for this was a hostile act. It turned toward America and waited expectantly for the shot that would drench the waters of the Pacific, red with the blood of angry men. But America stood fast, for she saw that this deed, done when human emotion ran riot, was not the criterion of the nation's judgment.

Permanent peace will be possible, because nations have caught the spirit of service. In time of stress, differences are laid aside and all labor for the common welfare. Witness the case of Armenia. When that ancient people stood on the brink of disaster, did the world stand aloof? Did the world stand aloof when Japan was rent by earthquake and fire? When thousands of children in that land cried for food and comfort, did nations across the sea falter in their duty? It is to the glory of the human race, that these nations strove valiantly to stem the destructive tide,

and bind up the nation's wounds. When this noble task was done, there sprang out of that stricken land, a song of gratitude and understanding.

They tell us that there can be no peace here—they tell us that the day approaches, when fighting squadrons of nations in arms shall ride the waves of the Pacific, and that we shall

hear once more the thunder of cannon and the agonizing cries of dying men, but a hundred thousand enlightened voices, springing from the shore of every land which borders this mighty deep, rise to denounce this awful prophecy, and they solemnly declare that there shall be peace in the Pacific—peace Permanent and Deep-Abiding.

THREE HAWAIIAN ADVENTURES

LINCOLN WIRT

The following sketches, vividly depicting racial amity as practiced in the Hawaiian Islands, are so striking as to seem worthy of publication in the Bahá'í Magazine. They are taken from a little leaflet issued by the National Council for Prevention of War.—Editor.

AN ADVENTURE IN INTER-RACIAL FRIENDSHIP

"Hi there Sing-Loo, let's eat lunch together." "Hello, Togo, will you join us?" Where is Antonio? Oh, there he is talking to his Hawaiian princess—Say, Tony, whenever you are ready we'll spread the banquet."

Then I saw a thing strange to Western eyes. Four high school boys, scions of as many races, linked arms, crossed the school grounds and, seating themselves on the grass in the shade of a great flowering ponciana tree, shared their lunches.

I had been visiting the McKinley High School in Honolulu under the escort of Professor Willard E. Givens, Director of Education. Turning to him as we left the building at the noon hour I said, "Did you see that? That American boy leaping down the steps called to three other boys, one a Chinese, another a Japanese, and the third a Portuguese, and there they are now, under that tree, thick as thieves, laughing, eating and skylarking together. Why on earth did not the American boy chum

up with American boys? Surely there are others. That sort of thing could not happen in any mixed school in California."

Professor Givens watched the boys for a moment and then replied: "Race prejudice is an ugly thing; we have little of it here. McKinley High School is a great human laboratory. We try to practice our theories of human brotherhood here and it is a revelation to many to see how naturally these young people of twenty nationalities respond to it. We insist that character is the only gauge of superiority, and scholarship the only class distinction. And they are proving it, too. But to answer your question—why does that American boy choose yellow and brown companions?—*Because he LIKES them.* They are chums and all fine fellows. They are members of the same grade, attend the same church, swim together, team up in athletics together, know the full worth of each other. Why shouldn't they eat together, even if that be the sine qua non of social equality?"

I had no answer!

My adventure in inter-racial friendship had torn the hypocritical mask from our played-out Nordic assumptions and prejudices and intolerance. The happy normal mingling of these McKinley High School students, whose sires had been drawn from the ends of the earth—Semitic, Hamitic, Aryan—gave the lie to “inherent race superiority.” Given equal opportunity and friendly environment, the product will be equally good in the long run.

Here, where all artificial barriers are down, a thousand young human thoroughbreds have rejected the age-long inhibitions and false distinctions imposed by pride of race, or color, or creed, and are showing us a new and better way by building together in natural comradeship and mutual respect a new Tower of Babel which gives promise, some day, of reaching from a new earth to a new heaven.

In propinquity they have discovered that goodness, justice and service are the only marks of distinction and that achievement is a prize open to all the children of men.

II

An Adventure in International Understanding

On the western slope of the Island of Hawaii, where the feet of Mauna Loa dip into the sea, lies the fair land of Kona, where the famous Kona coffee is grown.

It is a little world, isolated but sufficient unto itself, and peopled by superior representatives of many races and clans—Scotch, English, American, Hawaiian, and Oriental. The schools are excellent; the social life democratic and cosmopolitan.

Here I was entertained in the home of the chief magistrate. Judge and Mrs. Thompson* filled my days with rarest hospitality.

One evening I was privileged to meet fifty or more neighbors and

friends who gathered to welcome the stranger within their gates. These were of many races, yet I have seldom mingled with a better dressed, more intelligent, or more talented company. The young people gathered in the music room. Someone sang with the voice of a Caruso. It was a young Portuguese just home from his studies in Europe. A brilliant piano classic was rendered by a Japanese lady, graduate of the Boston Conservatory of Music. I discussed sanitation and tropical diseases with the community doctor—a son of Cathay and a graduate of Harvard Medical School. The managing engineer of a great plantation proved to be half Scotch and half Hawaiian.

When the last guest had departed, I said to Mrs. Thompson, “I see you do not draw the color line—what is your social creed?” She replied, “It is a rule of three: *character, intellectual equality, likeableness.*”

“1. If these neighbors of ours measure up to our Anglo-Saxon moral standard (and most of them are professing Christians, none are divorced, and my husband sends proportionately more Americans and British to jail than any others);

“2. If they have culture (and most of them are college graduates, while I am not);

“3. If they have that indefinable thing we call likeableness (and I cannot tell you how lovable some of them are, especially the cultivated Orientals); why then they are welcome to our home and I am glad to be welcomed to theirs. And furthermore, I want to assure you that this position which my husband and I have

*Mrs. Thompson was well known to the Bahá'í world for she had served the Cause many years. Her recent passing into the eternal life was deeply mourned by the Bahá'ís as well as by all those innumerable friends acquainted with her illumined services to humanity.

taken after living with these fragments of other civilizations for eight years, is genuine. We are not conscious of a feeling of patronage; we are indulging in no self-deception."

And then the good Judge added, "What you people in the States cannot understand is that two civilizations, each with a noble background, are developing side by side here in the mid-Pacific. There is an Eastern culture, and there is a Western culture. In Hawaii they meet and mingle and greatly enrich each other. Nor are we afraid to let them do so. But your isolationists are raising high heaven with the cry 'undesirable assimilation.' There is very little intermarriage here between Americans and those of Oriental blood. The latter are as proud as we are, and perhaps, with as much right.

"Why does America fight windmills? With our present swift means of travel, communication and commerce, why cannot the nations of the whole world meet and mingle and enrich each other without amalgamation or excess immigration—each contributing to the others, and carrying back to their own homelands the best in every land?"

I sailed away from Kona and from my Adventure in International Understanding with a wish in my heart that Judge Thompson could be a Justice of the World Court and that Mrs. Thompson's social creed could be written upon the doorposts of every home in the land.

III

An Adventure in World Policing

We were approaching "death's corner," a crossing near a public school in Honolulu. Suddenly there was a sharp whistle, a grinding of brakes and the car stopped behind a boyish figure in khaki with arms outstretched. "What's the matter?" I

said. "Chief of Police," replied the driver. "What, that little fellow?" I laughed. The driver nodded.

While we watched the happy children trooping across the street, the long line of cars held back by the boy's outstretched arms, my companion related the story of "death's corner." Here, as everywhere, the pleading signs "Slow down," "School," "Protect the children," were little heeded. Appeals to the police for protection brought no relief. Finally, after continued slaughter of the innocent at this deadly corner, the older boys of the school held an indignation meeting. Then they marched in a body to the office of the Chief of Police and demanded that something be done. The Chief was sympathetic, but said it was impossible, with his small force of officers, to protect every school crossing. But the boys were not to be defeated—they had a plan. "Then deputize us," they said, "and we will guard that corner." The Chief was game. He pinned official badges on four of the boys and said, "I'll do it. You are now school policemen and I shall hold you responsible for life and safety and the regulation of traffic during danger hours at that school crossing." Not a child has been killed or injured at "death's corner" since.

Again the whistle blew and the boy chief swung half around to hold back the children and release the traffic. As we passed him I found myself looking into the face of a manly Chinese youngster. By vote of the school he had been elected their Chief of Police.

And then I noticed khaki-clad figures with flashing badges, on the three other corners. When the whistle sounded and China stretched out its arms in protection, Japan, the Philippines, and America, also, stretched out their arms in a fine

exhibition of teamwork born of international friendship and understanding.

My dream had come true!

What militarists and advocates of preparedness have said was impossible had been demonstrated before my eyes; namely, an International Police Force protecting the death corners of the world.

When the signal was given, alien hearts and brains and hands had worked in unison for the common weal. There was no jealousy, no "entangling alliances," but there was

sympathy and understanding and perfect co-operation.

It will work! It will work everywhere!

Ambassador Alanson B. Houghton says, "Peace is an adventure in faith."

Oh ye of little faith, let a little child lead you into the Kingdom of World-wide Peace and Good-will, where Earth's death corners shall be protected by common sense, by a World Court, by an international police force, to the end that the slaughter of the innocent shall perish from the earth.

GREEN ACRE, MAINE

THE BAHÁ'Í SUMMER COLONY

The thirty-second season of Green Acre will open on July second, and every indication points to a most successful summer at this attractive center. An excellent program is being prepared by the Program Committee. The Fellowship House will be the center of a course of education which may form the nucleus of the ideal university which, has so long been dreamed of for Green Acre. The young people will continue their summer school which they organized so successfully last summer. Many physical changes are in progress which will add greatly to the material welfare and comfort of the summer vacation.

It was felt by all present at Green Acre last summer that a remarkable spiritual power was gained for Green Acre by its own resolution to put itself under the direction of the National Spiritual Assembly of the Bahá'ís of the United States and

Canada. This coming summer will be the first season in which Green Acre will have been directed by the National Spiritual Assembly. There is every reason to expect that a marvelous spiritual atmosphere will prevail. Those who have known Green Acre in the past, feel assured that in this coming season it would be well worth the while of every Bahá'í to visit for a long or short time this ideal center so full of spiritual vibrations, so permeated with lofty ideals and with the vision of great men and women.

All the friends are urged to join the Green Acre Fellowship and lend their support to its physical and spiritual growth. Dues and contributions are now due and can be sent to Mrs. Florence R. Morton, 5 Wheeler Ave., Worcester, Mass. Active membership is \$3.00; sustaining membership \$25.00; and life membership \$500.00.—(S. C.)

ESPERANTO

THE UNIVERSAL AUXILIARY LANGUAGE

ONE of the great steps towards universal peace would be the establishment of a universal language. Bahá'u'lláh commands that the servants of humanity should meet together, and either choose a language which now exists or form a new one. This was revealed in the Kitab-el-Akdas (Book of Laws) forty years ago (now over sixty years). It is there pointed out that the question of diversity of tongues is a very difficult one. There are more than eight hundred languages in the world, and no person could acquire them all.

The races of mankind are not isolated as in former days. Now, in order to be in close relationship with all countries, it is necessary to be able to speak their tongues.

A universal language would make intercourse possible with every nation. Thus it would be needful to know two languages only,—the Mother tongue, and the Universal Speech. The latter would enable a man to communicate with any and every man in the world. A third language would not be needed. To be able to talk with a member of any race and country without requiring an interpreter, how helpful and restful to all!

Esperanto has been drawn up with this end in view. It is a fine invention and a splendid piece of work, but it needs perfecting. . . . Therefore appreciate Esperanto for it is the beginning of the carrying out of one of the most important of the Laws of Bahá'u'lláh, and it must continue to be improved and perfected.

'Abdu'l-Bahá.

"Wisdom Talks" p. 157.

("La Nova Tago," an International Bahá'í Esperanto Magazine, is published by the Esperanto Committee of the Bahá'í Movement of Hamburg. Address is Oetaviostrasse 21, Wandsbek, Germany.)

LA TUTMONDA HELPANTA LINGVO

Unu el la grandaj pasoj al tutmonda paco estus la establado de tutmonda lingvo. Bahá'u'lláh ordonas, ke la servantoj de la homaro kunvenos, kaj aŭ elektos lingvon, kiu jam ekzistas, aŭ formos novan. Tio estas proklamita en la Kitab-el-Akdas (Libro de Leĝoj) antaŭ kvardek jaroj (nun pli ol sesdek jaroj). Estas tie montrita, ke la temo de diverseco de lingvoj estas tre malfacila temo. Estas pli ol okcent lingvoj en la mondo, kaj neniu povus lerni ĉiujn.

La rasoj de la homaro ne estas izolitaj, kiel en antaŭaj tagoj. Nun, por esti en proksima interrilateco kun ĉiuj landoj, estas necesa povi paroli iliajn lingvojn.

Tutmonda lingvo ebligus interrilatecon kun ĉiu nacio. Tiel, estus necesa scii nur du lingvojn—la patrujan kaj la tutmondan. La dua ebligus al homo komuniki kun iu kaj ĉiu homo en la mondo. Oni ne bezonus trian lingvon. Povi paroli kun ano de iu raso kaj lando, sen bezono de tradukanto—kiel helpema kaj ripoza por ĉiuj!

Esperanto estas elverkita laŭ tiu ĉi celo. Ĝi estas bonega elpensado kaj brila verko, sed ĝi bezonas perfektigon. . . . Pro tio, estimu Esperanton, ĉar ĝi estas la komenco de la efektivigo de unu el la plej gravaj leĝoj de Bahá'u'lláh, kaj oni devas daŭri plibonigi kaj perfektigi ĝin.

Pronunciation—Vowels: *a* as in *father*; *e* as in *obey*; *i* as in *machine*; *aŭ* like *ow* in *how*; *o* as in *hope*; *u* like *oo* in *cool*. Consonants: *c* like *ts* in *cats*; *ĉ* like *ch* in *chat*; *g* as in *go*; *ĝ* like *g* in *gem*; *h* like German *ch* in *ach*; *j* like *y* in *joy*, or in *yet*; *ĵ* like *z* in *azure*; *ŝ* as in *sure*. Other consonants are pronounced as in English. The accent is on the next to the last syllable.



THOU lover of reality! His Highness, the Merciful, has manifested love and harmony to the world of humanity, so that all of the individuals may find a complete connection with each other and the lights of the Oneness of God may appear in the human world. For this He sent the Holy Manifestations; revealed the heavenly books; established the divine religions, so that these holy souls, these revealed books, and these divine religions may become the cause of unity, agreement, harmony and love in the world of humanity As this age is a luminous age and this century the century of knowledge, new teachings are necessary, a new effulgence is essential and a new life is needed. The souls cannot accept the ancient ideas, a new thought and new teachings are necessary that shall be the spirit of this age and the light of this century.

'Abdu'l-Bahá.



Colonel Culver, retired American Consul, raises National emblem and Peace Flag on July 4, 1926, in connection with the opening of Green Acre for its thirty-second season. This flag was designed by Miss Sarah J. Farmer to represent her ideal of the purpose of the Green Acre Conferences. Preceding the Flag ceremony, an address on the history and purpose of Green Acre was delivered by Ali-Kuli Khan, N. D., and one on America and world peace by Wm. H. Randall. Horace Holley was chairman of the meeting.

The Bahá'í Magazine

STAR OF THE WEST

VOL. 17

JULY, 1926

No. 4

"The character of divine sovereignty has no change or transformation, but the organization and administration change continually."

'Abdu'l-Bahá.

INSTITUTIONS are the most impressive and abiding works of man. Being a collective creation, they surpass the will and power of any one man, no matter how great he be. Amenhotep IV, though absolute ruler of all Egypt, could not succeed in changing his country's religion from the worship of Amun to the worship of Aten the Universal God. He could move the royal city to a new and unbiased site, chisel the name of Aten where Amun had been, and during his lifetime insist on the worship of his god. But at his death the power of the institutions of Amun restored the worship of the traditional god, caused the royal city to be moved back to Thebes, and the name of Amun once more to adorn the royal architecture and the public sculptures.

The institution is more powerful than any one man, be he ruler of the world itself, because the institution is the expression of many wills, and because its existence goes on from generation to generation and its strength is still fresh when those who fight against it are become enfeebled by old age or frustrated by death.

Institutions seem at times to have a life and existence of their own, achieving their ends by means of or in spite of those humans who come under the canopy of their power.

Hugh Walpole has expressed this idea most vividly in his novel, "The Cathedral." Thus the great institutions of the world have a certain awe-giving quality. We admire them or we fear them—we cannot ignore them. They seem as stable and as permanent as the rock of Gibraltar.

YET THIS stability is specious rather than real. Institutions are not immortal. Though they outlive man, they are but finite things approaching their destined end. In time they will pass and disappear, being superseded by new institutions better fitting the new needs of man.

What we most need to realize about institutions is that, being the work of man, they pass through the same cycle of finite existence as the life of man itself. They have their feeble birth, their struggle for existence, their growth to strength and power, their climacteric, their slow decay and final death. This is true of every institution that has ever existed. And what is more, it will be true of every institution which now or in the future ages will come into being. Everything that goes up comes down. Everything that is born must die. Everything that is created must be uncreated.

It is evident that in a finite universe there is a limit to the quantity

of finite things. When life, when spirit, which is infinite, takes on a form, that form is temporal. It is for the time-being. It is but a garment of concreteness, a vehicle enabling operation on the plane of concreteness. But the spirit eternally changes its form, its garment, its vehicle. If this were not so, and if every concrete form in which the spirit chose to embody itself were to become immortal, the world, being finite, would become over-full of these concretions; and these forms, vehicles, and institutions, reaching the point of saturation, would make further progress impossible.

Thus uncreation is seen to be as much a blessing as is creation; and death is as necessary and as beneficent as life itself. With this thought we may console ourselves for all those concrete losses which finiteness brings us. For until the old goes, the new gift cannot come to us.

OF ALL the old possessions or configurations, the thing which men will strive the hardest to preserve is an institution. There is a most commendable loyalty here. In fact, were it not for such loyalties, institutions would never have been built up. Here, indeed, is one of the strangest paradoxes of finite existence, that the will to live, so necessary in the rising cycle of life, becomes a source of ineffective and needlessly agonized struggle in the declining cycle. If men and institutions, since they must die, could only die peacefully!

If we could but realize, when the time comes for the passing of one institution, that a better one is somewhere, somehow growing up! If we could but see the phases of our human structures as we view the changes of the equinox, and welcome the new spring as but the bodying forth of the old life and the eternal spirit!

For while institutions must pass, the things the institutions stand for never pass. The institution, which is a form, a workable concreteness, is finite; but that which the institution embodies is immortal. Therefore, intelligent man, in trying to solve the dilemma of the challenging claims of loyalty to the old institution, on the one hand, and of the progressive, new-rising institution on the other, must search to find whether or not the new institution asking his support is the legitimate successor of the old institution which requires his loyalty. If this is so, and if the new institution has behind or in it all the beneficence, the potential constructiveness, the spiritual power of the old, and in addition has a greater adaptation to the rising epoch, then adherence to this new institution is indeed the only true and possible expression of loyalty to the old.

THE GREATEST QUANDARY into which loyalty can throw a man is in the apparent struggle between an old and a new religion. I say *apparent*, because in reality there is no struggle, but only an evolution of form serving to express the same abiding Spirit. But to the sense of man there appears an antithesis, a rivalry, a struggle in which the old calls powerfully for his help to prevent the rising power of the new.

Sincerely spiritual men are often caught in this nexus. The greatest example of this is perhaps the situation in which the Jews found themselves at the coming of Christ. We cannot conclude that all the opposition to Christ's teachings came from formalists and hypocrites. Many a zealous, earnest-minded Hebrew, of whom Saul was an example, found himself in sincere opposition to the new teaching.

If religionists could but realize that religions as we know them are insti-

tutions, and as such must go through the destined cycle of all finite things, they would not lament at the decline of the old form and the rise of the new. Nay, rather, they would see the new as the fulfillment of the old; the expression, in a new and glorious form more fitted to the new day, of the Eternal Spirit which is the soul and life of all religions.

IN ONE SENSE religion is eternal because it is Spiritual Truth. But for the Eternal Truth to reach finite man in a workable and usable form, it must take on concreteness, therefore finiteness. This finite form which Infinity as Truth takes on in order to reach man is what we call religion. Religions pass through different phases and changes, as do those finite forms of matter in which Infinity as Creator manifests Itself. All religions which the world has known are but forms of the Manifesting Truth. It is the law of their existence that they should change and give place to new.

Thus when the Mosaic Dispensation had fulfilled its purpose, it gave place to Christianity. But those see wrongly who would see Christianity as an abrogation of the Mosaic teaching. It is rather the fulfillment of that same Spirit which was manifesting to the Jews, from Moses down through all the prophets. So naturally did it seem to those Jews who accepted Christianity, as a fulfillment of their own religion, that it was not until almost a century after the life of Christ that his followers looked

upon themselves as other than members of the regular Jewish Synagogue, although possessed of a new and more universal truth.

SO TODAY, there need be no conflict, no disturbance, in the hearts of those whose loyalty to Christ might make them hesitant to accept the revelation of Bahá'u'lláh. For the Spirit which is in and back of Christianity, making it such a marvelous vehicle for the unfolding of the spiritual powers of man, is also in and back of the Bahá'í Cause, working to effect the spiritualization of the whole world.

Thus there is no loss, no sacrifice of truth, on the part of the Christian, the Buddhist, the Muhammadan who accepts the Bahá'í Cause. He sees in it but the fulfillment of his own religion, the expression of that Eternal Truth which has since the world began been guiding mankind unto spiritual goals.

Is it not for the Kingdom of God on earth, for a spiritually perfected humanity, that all religion, and all religions, are working? In reality they are all one. There is no division, no rivalry, no opposition of claims. There can be but one purpose that God has toward us, in the Revelations which He sends us, and that is to make us conscious of Him, loving toward Him and toward our fellowmen, and obedient to His will. This is the fulfillment of each and every religion. This is Religion in its essence.

THE CAUSE of Bahá'u'lláh is the same as the Cause of Christ. It is the same temple and the same foundation. Both of these are the spiritual springs, the seasons of the soul-refreshing awakening and the cause of the renovation of the life of mankind.

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.—'Abdu'l-Bahá.

THE ONE DIVINE LIGHT

COMPILED FROM THE UTTERANCES OF 'ABDU'L-BAHA

A FRIEND CALLING upon 'Abdu'l-Bahá one day said that in speaking about the Revelation to the people, many are afraid of a new religion, saying, "Our religion was good enough for our ancestors and it is good enough for us." 'Abdu'l-Bahá replied: "They are like unto those souls who say we do not like fresh flowers but we are satisfied with withered and decayed flowers. Decayed flowers do not have sweet fragrance; their odor is not good; they have no freshness and charm. The fresher the flower the sweeter it is and the more charming. If old and decayed flowers were good then the Adamic flower would have been sufficient. Every new year needs a new flower, new fruits are necessary, fresh and gentle breezes are needed. Every new day requires new food, you cannot partake of the decayed food of yesterday." (Star, Vol. 3, No. 19, p. 4.)

IN THE unmistakable and universal re-formation we are witnessing, when outer conditions of humanity are receiving such impetus, when human life is assuming a new aspect, when sciences are stimulated afresh, inventions and discoveries increasing, civic laws undergoing change and moralities evidencing uplift and betterment, is it possible that spiritual impulses and influences should not be renewed and reformed? Naturally new spiritual thoughts and inclinations must also become manifest. If spirituality be not renewed, what fruits come from mere physical re-formation? For instance, the body of man may improve, the quality of bone and sinew may advance, the hand may develop, other limbs and

members may increase in excellence, but if the mind fails to develop, of what use is the rest? The important factor in human improvement is the mind. In the world of the mind there must needs be development and improvement. There must be re-formation in the kingdom of the human spirit, otherwise no result will be attained from betterment of the mere physical structure.

In this new year new fruits must be forthcoming, for that is the provision and intention of spiritual re-formation. . . . For the essential reality is the spirit, the foundation basis is the spirit, the life of man is due to the spirit, the happiness, the animus, the radiance, the glory of man—all are due to the spirit; and if in the spirit no re-formation takes place, there will be no result to human existence. (Pro. of U. P., p. 272, 273.)

THOUSANDS OF souls, including the great divines and Pharisees among the Jews, were awaiting the Manifestation of Christ, lamenting and weeping and supplicating that the Messiah should soon appear. But when His Holiness Christ came with a beautiful face and sweet utterance and dawned from the day-spring of the contingent world like unto the shining sun, all those souls who awaited him rejected him, because afflicted with the sleep of heedlessness, did not wake up by the voice of Christ nor did they gain consciousness. Now again the same is the case in the Manifestation of Bahá'u'lláh. (Tablets Vol. 3, p. 688.)

THE INDEPENDENT PROPHETS are the lawgivers and the foun-

ders of a new cycle. Through their appearance the world puts on a new garment, the foundations of religion are established and a new book is revealed. Without an intermediary they receive bounty from the reality of the Divinity, and their illumination is an essential illumination. They are like the sun which is luminous in itself—the light is its essential necessity; it does not receive light from any other star. These Dawning-places of the morn of unity are the Sources of bounty and the Mirrors of the Essence of Reality. . . .

The Manifestations of universal Prophethood who appeared independently are, for example, Abraham, Moses, Christ, Muhammad, the Báb and Bahá'u'lláh. . . . Prophets are founders; they establish a new religion and make new creatures of men; they change the general morals, promote new customs and rules, renew the cycle and the law. Their appearance is like the season of spring which arrays all earthly beings in a new garment and gives them a new life. (Answered Questions, p. 188, 189.)

THE WORD OF TRUTH no matter which tongue utters it must be sanctioned. Absolute verities no matter in what book they be recorded must be accepted. If we harbor prejudice it will be the cause of deprivation and ignorance. . . . the purpose of religion is the acquisition of praiseworthy virtues, betterment of morals, spiritual development of mankind, the real life and divine bestowals. All the prophets have been the promoters of these principles; none of them has been the promoter of corruption, vice or evil. They have summoned mankind to all good. . . . For example we mention Abraham and Moses. By this mention we do not mean the limitation implied in the mere names but intend the virtues

which these names embody. When we say "Abraham" we mean thereby a manifestation of divine guidance, a center of human virtues, a source of heavenly bestowals to mankind, a dawning-point of divine inspiration and perfections. These perfections and graces are not limited to names and boundaries. When we find these virtues, qualities and attributes in any personality, we recognize the same reality shining from within and bow in acknowledgment of the Abrahamic perfections. Similarly we acknowledge and adore the beauty of Moses. Some souls were lovers of the name Abraham, loving the lantern instead of the light, and when they saw this same light shining from another lantern they were so attached to the former lantern that they did not recognize its later appearance and illumination. Therefore those who were attached and held tenaciously to the name Abraham were deprived when the Abrahamic virtues reappeared in Moses. Similarly the Jews were believers in His Holiness Moses, awaiting the coming of the Messiah. The virtues and perfections of Moses became apparent in His Holiness Jesus Christ most effulgently, but the Jews held to the name Moses, not adoring the virtues and perfections manifest in him. . . . If we are lovers of the light we adore it in whatever lamp it may become manifest but if we love the lamp itself and the light is transferred to another lamp we will neither accept nor sanction it. . . . We must not be fettered. If we renounce these fetters we shall agree. . . . (Pro. of U. P., p. 146.)

THE DIVINE MANIFESTATIONS since the day of Adam have striven to unite humanity so that all may be accounted as one soul. The function and purpose of a shepherd is to gather and not disperse his flock. The prophets of God have been

divine shepherds of humanity. They have established a bond of love and unity among mankind, made scattered peoples one nation and wandering tribes a mighty kingdom. They have laid the foundation of the oneness of God and summoned all to universal peace. All these holy, divine manifestations are one. They have served one God, promulgated the same truth, founded the same institutions and reflected the same light. Their appearances have been successive and correlated; each one has announced and extolled the one who was to follow and all laid the foundation of reality. They summoned and invited the people to love and made the human world a mirror of the Word of God. Therefore the divine religions they established have one foundation; their teachings, proofs and evidences are one, in name and form they differ but in reality they agree and are the same. These holy Manifestations have been as the coming of springtime in the world. Although the springtime of this year is designated by another name according to the changing calendar, yet as regards its life and quickening it is the same as the springtime of last year. (Pro. of U. P., p. 145.)

WHATEVER THERE is in the world of contingency is a symbol of the spiritual world; whatever there is on the earth is a symbol of heavenly things. For example: In the spiritual world there is the light of guidance, in the outer world there is the lamp, its symbol. In the divine world there is love, symbolized in the material world by magnetism. So there are four seasons in the perishable outer world—spring, which brings the vegetables, refreshes the animals, and promises fruits; summer, which charges the trees with fruits; then follows the autumn, after which comes the winter when the trees are

bare and empty. Such is the condition of the spiritual world which has its four seasons—spring, summer, autumn and winter.

When Jesus Christ appeared, it was the last days of the winter time when the people, who are the trees of the divine garden, were deprived of their fruits; that is, of their divine characteristics and divine moralities. As nature needs a springtime to revive the trees, so the spiritual nature needs a springtime to fill the garden with flowers and fruits. It was through the manifestation of Jesus Christ that this spiritual springtime began. Summer followed with its fruits and later autumn came. Winter followed and the trees were naked; that is, the people were without their divine qualities. So again, it became necessary that a new springtime should come. . . .

Christ himself said that whatever happened in the cycle of Moses would occur again in his time. Therefore these occurrences were repeated. We cannot say that what happened in the time of Christ was remarkable since the same had happened before. We cannot say that it is extraordinary that the present springtime follows that of last year. We cannot say this year that these blossoms are useless because the same ones appeared last spring. The last spring gave out its benefits, and summer, autumn, and winter followed. If a new spring did not come to the world everything would die. In every springtime there will be repeated what has happened in previous springtimes. (Table Talks with 'Abdu'l-Bahá. Notes of Mrs. Winterburn, pp. 4, 19.)

THE DIVINE RELIGIONS are like the progression of the seasons of the year. When the earth becomes dead and desolate and because of frost and cold no trace of vanished spring remains, the spring-

time dawns again and clothes everything with a new garment of life. . . . Then the winter comes again and all the traces of spring disappear. This is the continuous cycles of the seasons—spring, winter, then the return of spring; but though the calendar changes and the years move forward, each springtime that comes is the return of the springtime that has gone; this spring is the renewal of the former spring. Springtime is springtime no matter when or how often it comes. The divine prophets are as the coming of spring, each renewing and quickening the teachings of the prophet who came before him. Just as all seasons of spring are essentially one as to newness of life, vernal showers and beauty, so the essence of the mission and accomplishment of all the prophets is one and the same. (Pro. of U. P., p. 122.)

FOR THE FUNDAMENTAL basis of the religion of God there is no change nor variation. This is the basis, the fundamental foundation of religion. That never, never changes.

The basis of the law of Moses His Holiness Christ promulgated. That self-same foundation of religion was promulgated by Muhammad. All the great prophets have served that foundation. They have served this reality. Hence, the purpose and result of all the prophets have been one and the same. They were the advancement of the body politic. They were the cause of the honor of mankind. They were the divine civilizations of man whose foundation is one; and, as we declared before, the proof 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. (Star, Vol. 3, No. 13, p. 6.)

EVERYTHING in the world is subject to change. But this transmutation and change are requirements of life. See, for instance, these flowers before us. They come forth from a seed. They grow to perfection, but when they have reached the state of perfection they go back again. This is the invariable law of creation. Likewise man develops until he has grown to maturity. When he reaches beyond the state of maturity he begins to decline. All religions of God are subject to this same law. They are founded in order to blossom out and develop and fulfill their mission. They reach their zenith and then decline and come to an end. (Star of the West, Vol. 4, No. 4, p. 68.)

BAHÁ'U'LLAH is the same Light in a new Lamp. To see, we must look at the Light and not at the Lamp. This is spiritual sight. The sun is one orb but it has different rising-points on the horizon. One point, was Jesus, one Moses, one Bahá'u'lláh, and so on. Therefore be a lover of the 'Sun' and worship it, no matter at what point it may arise. If you worship the dawning-place you will fail to see the Sun when it arises in another point of the horizon. Many stand at the old point and worship while they are losing the Light of the Sun in this Manifestation. True lovers of the Sun worship the Sun itself and not the point of its rising. They see and know the Light. (Ten Days in the Light of Aqa, p. 28.)

THE PERFECT REMEDY



THE DIFFERENT religious communities have failed to unite in the past because the adherents of each have regarded the founder of their own community as the one supreme authority, and his law as the divine law. Any prophet who proclaimed a different message was, therefore, regarded as an enemy of the truth. The different sects of each community have separated for similar reasons. The adherents of each have accepted some subordinate authority and regarded some particular version or interpretation of the Founder's Message as the One True Faith, and all others as wrong. It is obvious that while this state of matters exists no true unity is possible.

Bahá'u'lláh, on the other hand, teaches that all the prophets were bearers of authentic messages from God; that each in his day gave the highest teachings that the people could then receive, and educated men so that they were able to receive further teachings from his successors. He calls on the adherents of each religion not to deny the divine inspiration of their own prophets, but to acknowledge the divine inspiration of all other prophets, to see that the teachings of all are essentially in harmony, and are parts of a great plan for the education and the unification of humanity. He calls on the people of all denominations to show their reverence for their prophets by devoting their lives to the accomplishment of that unity for which all the prophets labored and suffered. In his letter to Queen Victoria he likens the world to a sick man whose malady is aggravated because he has fallen into the hands of unskilful physicians; and he tells how the remedy may be effected: "That which the Lord hath made to be the wholesome medicine and the most perfect remedy is the union of all that dwell on the earth in one religion and under one law, and this cannot be brought about save through a skilful, perfect and inspired physician."

Dr. J. E. Esslemont,
In "Bahá'u'lláh and the New Era."

THE CHANGED MAN

SHAHNAZ WAITE

"The reading of history brings us to the conclusion that all truly great men, the benefactors of the human race, those who have moved men to love the right and hate the wrong and who have caused real progress, all these have been inspired by the force of the Holy Spirit."—'Abdu'l-Bahá.

THERE is no more convincing example in past history of the power of the Holy Spirit to regenerate and reform, and through its influence to transform an individual, and through him to quicken the hearts of countless hundreds as well as to change the very spiritual map of the world by promulgating the WORD of God, than that of Saul of Tarsus, afterwards known as St. Paul, he the persecutor of the Christian—the denier of Christ. Of him we read in the Bible, "Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues that if he found any of this way, whether they were men or women he might bring them bound unto Jerusalem.

"And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven; And he fell to the earth, and heard a voice saying unto him, Saul! Saul! why persecutest thou me?

"And he said—who art thou Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks.

"And he trembling and astonished said, Lord what wilt thou have me to do? And the Lord said unto him, Arise! and go into the city and it shall be told thee what thou must do.

"And the men who journeyed with him stood speechless, hearing a voice but seeing no man.

"And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand and brought him into Damas-

cus. And he was three days without sight, and neither did eat nor drink. (Acts: 9, 1-9.)

And again we read: "And straightway he preached Christ in the Synagogues, that He is the Son of God,"—and, "God wrought special miracles by the hands of Paul so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

So imbued was he with this dynamic power of the Holy Spirit proceeding from Christ that even his garments were permeated with its healing rays.

When 'Abdu'l-Bahá visited Chicago in 1912, he was invited by the Rev. Jenkin Lloyd Jones, pastor of Lincoln Center, to speak from his pulpit. This remarkable institution is an out-picturing of the Bahá'í ideals, worked out in this house of worship connected with social, educational and manual training lines. Lincoln Center is not only a temple of worship, but within its walls can be found a school of manual arts, a school of oratory, a printing and publishing company, a social center and a hospice. When this institution was first introduced to the public in general, there was much adverse criticism expressed. "A house of worship connected with material things," was an abomination, and "sacrilegious in the extreme." Lincoln Center, however, was but heralding the new day ideals of worship, which is by Bahá'u'lláh declared one with work, or labor. To worship God in our temple, then go forth and express our love in joyous work, this is the reality of true worship.

As Jenkin Lloyd Jones was President of the Chicago branch of the International Peace Society, 'Abdu'l-Bahá spoke on Universal Peace, and after the service was over Mr. Jones escorted 'Abdu'l-Bahá to his car, and just before entering it, "Abdu'l-Bahá took this beloved apostle of peace and unity into his arms and kissed him first on one cheek, then on the other; and later he sent this message in a Tablet to the writer, "Convey my greetings to his honor the friendly minister Mr. Jones in whose church I spoke. Verily I still mention him and will never forget him."

Not long after 'Abdu'l-Bahá's visit to his church, Jenkin Lloyd Jones preached a sermon on "Paul the Planter," which was taken down stenographically, and today returns to memory with renewed interest and beauty, in the light of our subject dealing with the influence of the Holy Spirit upon the lives of men and we share it with you in part. Mr. Jones said:

"I have come to the study of Paul this morning; the very majesty and immeasurableness of the subject humbles the speaker. . . .

"Paul was raised in the strictest of sects, at the feet of Gamaliel the great teacher. He arrives at manhood firm in the faith and zealous for it. Then crossed his path this New Movement, which disturbed his strong soul with apprehension. He was stirred with resentment at the audacity of a Movement that seemed to belittle the sanctities of his people, to discount the power of his inheritance. We find him holding the coat of those who threw stones at the first martyr of Christianity. Like the first blood in the meadow which maddens the bullocks, this first martyrdom aroused the fierce opposition of what heretofore was latent distrust, and this man Saul joined the persecuting hosts. He penetrated the homes, he brought the victims to

court, and his zeal growing stronger on what it fed upon, asked a special commission to go to far-off Damascus to further oppress this heresy. On that long road of one hundred and fifty miles, across deserts and through benignant shades, up mountains and down meandering valleys—*something happened*—something profound, as often happens to profound souls. Victor Hugo has well said that 'Paul's road to Damascus is the road upon which all great souls pass, and not only all great souls, but great Movements and great Nations.' That transforming experience — which transforms the persecutor into an apostle of the protecting hosts.

"Again touched with the greatness that alone belongs to truly great souls he retires. For three years or more he is in communion with his own mind and heart and nature. He is reorganizing his life on new lines, and when he appears for a few days in the already ancient and sacred city, he is furnished with his life's program and equipped with his life's message. He calls upon some of the disciples but does not seem to find much interest in them, and he does not seem to have made much impression upon them. He disappears again for eleven years and plies his trade in his home town of Tarsus.

"The struggle waxed hot in far away Antioch. A young Greek who feels the power of the New Message, but does not confess the binding power of the old traditions, goes over to Tarsus and asks this tent-maker to come over and help him preach to the new church in Antioch, to help it free itself from Jewish fetters, and he goes.

"Thus twenty-five years after the death of Jesus, this missionary began his prodigious work, the unparalleled campaigning that ended only with his life.

"It is safe to say the accredited travels of Paul would amount to ten

thousand miles without steam cars, or steamboats, without automobiles and often without roads! Twice at least he traveled the whole coast of that formidable Asia Minor, still a difficult and dangerous route which only the most heroic dare undertake.

"Read his own epitome of his dangers and his trials; his floggings, his imprisonment, his stonings and shipwrecks, and still all the way through was he the dauntless spirit that placed Christianity in history for all time.

"In 55 A. D. appears a lone little man, as he himself estimated, of halting speech, more gifted in writing than in speaking; afflicted with a 'thorn in the flesh' which has been variously guessed at by scholars. This insignificant, crippled, hunchbacked, bold-hearted little Jew, unarmed and unattended by but one or two faithful followers, takes ship, crosses the Aegean and lands in Macedonia, and as a result the map of the intellectual and spiritual world was re-formed. He changed the front of the civilized world. He brought the Message of Life to Europe. He conquered where Xerxes failed; he brought it in such a spirit and attitude that it was able to appropriate much of what was left of Greek culture and Greek art. He accomplished what Alexander failed to accomplish; he triumphed where Xenophone's ten thousand failed ignominiously.

"What do we see in the life of Paul? First the story of a tireless toiler. Such diligence, such travel, such independence, crowded into only 30 years! A missionary career unparalleled in the history of the world. At every step of the way he was confronted by defeat; at every turn he met opposition. From Damascus to Rome he was under suspicion; distrusted by his friends, opposed by his kindred, disputed and *misrepresented* by his fellow Christians.

"Next we find in Paul a man of

marvelous heart capacity. O! what a friend Paul was! How just, how tender, how loving! I love to dwell on this side of his character. Then again we see in his letters in a most impressive way that Paul was supremely in earnest. He may have been mistaken. I do not think I understand his theology; if I do, I do not accept it; but it was the high zeal, the unquestionable power of a man in earnest, which always triumphs in spite of error of intellect or mistakes of judgment, if there is back of these the sincerity of a soul aflame with *conviction*. The world responds to such a spirit.

"Paul stood, not as a type of the young Jew, but as a Citizen of the World. He at least had found a position wherein he could say of Greek and Jew, 'you are all one to me.'

"In his gospel of brotherhood and love Paul was perhaps the first great cosmopolitan. One of the greatest contributions perhaps the world has ever received in an organized form is from the Pauline interpretation of Christianity, which is non-creedal, non-racial, and non-sectarian. To this day Christianity is fettered by limitations which the great Jew, Paul, broke for himself and strove to break for others.

"And still one thing more: I have said Paul was a tireless toiler, that he had the capacity for great love and friendship, that he was an earnest man, a Citizen of the World, and that he worked to meet the needs of the world as he understood them; still one thing more—Paul was a mystic. I mean by that, that he had a refined and super-sensitive soul, which is the unquestionable mark of all the great seers of history. He believed in the intangible, and was sensitized to things unseen. Words melted into symbols upon his tongue. His logic like a basket seemed to leak but his spirit remained. He measured life by eternity and not by time. So if we

go in search of the power of Paul we must climb out of the intellectual vision. The spirit of Paul, the heart of his Message, the inclusiveness of it, made stepping stones of his texts into the land where texts do not count. He climbed out of Judaism by the power of his love, and that which released him from the traditions of the temple, that which enabled him to make secondary matters of the rites and ceremonies of Israel, have enabled his true successors to rise up out of dogma, that would make of heaven a small place for selfish souls, and of hell a wide place for the stumbling children of God.

"So the dogmatists, however, sustained by the pious theological texts of the Book of Romans—have been consumed by the love of Paul for his brother-man, they have been defeated and discounted by his magnificent spirit, that while careworn, sick, weary, and oppressed, still enabled him to remember tenderly, Phoebe, Persis and Priscilla and the other sisters and fellow men who shared his prison cell. O! the story of Paul's humanity and love, is the conquering thing in this world!

"Kaiser, King and Czar who are lifting up their hands to the One Eternal Father, begging for His benediction, may find justification in the first chapter of Romans, may find justification in the theology of the Christian church, but they are rebuked and laid low and disarmed by the 13th Chapter of Corinthians, that immortal hymn of Love which alongside the Beatitudes represents the high water mark in New Testament literature, conquering and quickening the spirit, and satisfying the hunger of the human heart.

"Nations must needs travel the Damascus road, as well as individuals, and in the solemn hushes of the starlit night, under the light of a midnight moon and desert sands,

read their *true mission*, and repent on bended knees before unborn generations; confess in humility their mistakes and like Paul dedicate themselves to the Gospel of Love.

"He who trusts the destroying of nations to battleships and bayonets is in league with Xerxes, Alexander, Caesar and Napoleon, and they are all relegated to the junk heap of history. Isaiah, Socrates, Buddha, Zoroaster, Confucius and Jesus, and all the Light-Bringers of Truth to the world, and their spiritual disciples who in all times and ages have sung the Song of Love and climbed out of national and religious prejudice, into world sympathy—these are the beloved of men, and these are the blessed of God."

This soul inspiring account of the life of Paul, dominated by the Power of the Holy Spirit, becomes more beautiful in the light of the following words of 'Abdu'l-Bahá:

"The Holy Spirit is the Bounty of God and the luminous rays which emanate *from the Manifestations*; for the focus of the Rays of the Sun of Reality was Christ and from this glorious focus, which is the Reality of Christ, the Bounty of God reflected upon the mirrors which were the Reality of the Apostles. The descent of the Holy Spirit upon the Apostles signifies that the glorious Divine Bounties reflected and appeared in their Reality."

"That which raised these great ones above men and by which they were able to become teachers of the truth was the power of the Holy Spirit. Their influence on humanity, by virtue of this mighty inspiration, was great and penetrating.

"The greatest philosophers without this Spirit are powerless, their souls are lifeless, their hearts dead! Unless the Holy Spirit breathes into their souls, they can do no great work. No system of philosophy has

ever been able to change the manners and customs of a people for the better.

"An humble man, without learning, but filled with the Holy Spirit, is more powerful than the most nobly born profound scholar without that inspiration. He who is educated by the Divine Spirit, can in his time lead others to receive the same Spirit.

"May you be given Life! May the rain of the Divine Mercy and the warmth of the Sun of Truth make your gardens fruitful so that many beautiful flowers of exquisite fragrance and love may blossom in abundance. Turn your faces away

from the contemplation of your own finite selves and fix your eyes upon the Everlasting Radiance; then will your souls receive in full measure the Divine Power of the spirit and the blessings of the Infinite Bounty.

"If you keep yourselves in readiness, you will become to the world of humanity a burning Flame, a Star of Guidance, and a fruitful tree, changing all its darkness and woe into light and joy by the shining of the Sun of Mercy and the Infinite Blessings of the Glad-Tidings.

This is the meaning of the power of the Holy Spirit which I pray may be bountifully showered upon you."

BAHA'U'LLAH

O Thou Invisible Essence of the universe,
Whence sprang adown the ages glorious orbs
To illumine the abysmal darkness of mankind
And manifest on earth the self of God—
What hast Thou now bestowed to clear the mists
That still o'erhang the consciousness of soul
And hide from it the vision of the Infinite?

Out of the East, as ever, comes the dawn
Of a new day. Again the wondrous light
Shines from the horizon of Thy boundlessness,
Only *this* day in such effulgent power
As ne'er before.

There leaps into the sky
A sun which to the eyes of groping man
Reveals a vista to that perfect day,
Nor yet a distant day, when all the earth
Bathed in its beauty shall be purified
And all Thy creatures realize their oneness
With all their kind and Thee.

Bahá'u'lláh!
God's Glory! True Revealer of the sign!
For by Thy potent Word, from God the Infinite,
The seals have fallen from the hidden mysteries
And man stands face to face with Truth and God.

H. H. Romer.

THE ONENESS OF MANKIND

LOUIS G. GREGORY

The following is an address by Mr. Gregory, Baha'i lecturer and teacher, given at the Public Session of the Eighteenth Annual Convention of the Bahá'ís of the United States and Canada held at the Palace Hotel, San Francisco, May 2, 1926.

"Any kind of prejudice is destructive to the body-politic. Make peace with all the world. Love everybody; serve everybody. All are the servants of God. God has created all. He provideth for all. He is kind to all. Therefore must we be kind to all.
'Abdu'l-Bahá.

INTRODUCTION BY MR. HORACE HOLLEY OF NEW YORK, CHAIRMAN

Those of us here who have reached a sufficiently mature age to look back to a childhood spent in homes that had not the advantage of modern improvements will recall, I am sure, what a terrible experience it was, as a child, to be compelled to go into the basement, or up into one's bedroom, alone by candle-light. To a little child there is nothing so real as those shadows that dance before and behind as we walk through the great dark lonely house.

So, it is also in the childhood of humanity, that we walk by the light of inadequate spiritual principles, that which is most real to us are the shadows cast by our own ignorance. One of the darkest shadows that has been cast across the mind of man, a shadow most prolific of hatred and of fear, is the shadow of racial prejudice. And just as in the modern home the electric light has made it impossible for the child of today to feel that gloomy experience of fear, so it is that there is in the conscience of the East and the West, in this age, an illumination which is making it impossible for us collectively to accept any longer the conditions that led to racial prejudices. But, this spiritual light becomes visible usually to you and to me only to the degree that it is reflected to us through some faithful mind, through some

self-sacrificing heart. We must needs see it personified by a worker for a universal cause to realize that there is indeed a dawning in the world of mind.

It is such a one that I have the honor and the privilege to present to you as our next speaker, a worker in the path of abolishing racial, religious and other prejudices.

MR. GREGORY'S ADDRESS

THERE is in man a dual nature, and the history of humanity is the struggle of those two elements in his nature for the mastery. There is that which inclines him downward, which degrades his nature, which makes him inferior to the animal world about him.

When we compare man, upon that plane, with other animals we find him very often lacking in some of the qualifications that make the animal dominant. He may have a keen penetrating eye, but he cannot emulate the eye of the eagle; he may have a very powerful voice, but he cannot fill the entire forest with his roar like the lion; he may eat over-much, but no matter how much he may improve his appetite he will never have a huge bulk like an elephant; he may run very rapidly, but he is out-distanced by the deer and the antelope. The boys of my day, and perhaps the girls of this day, engaged in the pastime of jumping. It was considered a

fairly good jump, years ago, if a boy could jump the length of his body, but the little grasshopper can jump twenty or thirty times the length of his body and is as modest about the accomplishment as the boy would be. There is a tiny insect that surpasses this record, so I am told.

Now, in all of these characteristics, the animals surpass us, and man cannot prove his existence, his reality as man, as long as he stands upon the lower plane. A man must, therefore, ascend into the higher planes of his being. He must reach the plane of intelligence, the plane of science, the plane of true knowledge, the plane of spirituality, the plane of God. In all of these higher planes, the limitations, the darkness, the ignorance of the lower planes disappear, and you find essential unity and great happiness for all who reach the rarified plane or atmosphere of the spirit.

The world is very much disturbed today. We have had the tragedy of the greatest war in human annals and, as if humanity had not suffered sufficiently, we are feverishly engaged in preparation for a new war. Death-dealing agencies of destruction have increased in value; more men are under arms than at the outbreak of the war in 1914; great treasures are being placed in war-like preparation and, what is most distressing of all is that the hatreds of the world are being increased in three principle ways. The first of these is through racial bias or prejudice.

There is in this world room enough for everyone. The world is big enough to contain all of its people. There is enough earth, enough light, enough sunshine that all may have a place. We may think that removing these prejudices, abandoning these prejudices, would endanger our own existence, but it never has happened in the history of the world that anyone has grown less in stature by hav-

ing less of hatred for his fellow-beings. The only way to increase one's happiness, one's sense of enjoyment of real power is to increase one's love for one's fellow-beings. We are not menaced by the removal of all hatred and prejudice, but we are blessed—our station is elevated. "The station of man," says Bahá'u'lláh, "is great if he holds to reality and faith, and if he be stayed by it, unto that command, the traces of such a man becomes the educators of the entire world of existence." Great indeed is the station for man today, if he realizes the purpose of his being.

We must not think that it is necessary to hate people because, in outward appearance, they differ from ourselves. There is a purpose running through the existence of the world, of all the universe, of all of its peoples. We find no duplicates in all creation. The leaves on the tree are all different; even twins, at birth, show a difference of temperament. The divine plan of creation was endless diversity. There is a kind of difference in the world that causes strife, but that was not the divine purpose. The divine purpose in the endless forms which make up creation was to adorn all these kingdoms with a diversity of creation and we find that diversity in the kingdom of man with the adornment for the beautifying of the human race; so when we quarrel about the outward appearance of our bodies we really are degrading our finer instincts; we are tending downward; we are allowing ourselves to be captives of nature, slaves of our animal propensities.

Diversity makes for harmony, for beauty, for adornment of the human kingdom, and we should all have consideration for those who are unlike us because when we leave this world, which is only a temporary station, we do not take our bodies along with us. Our bodies are only a garment that we wear. "Very homely and very

striking," was the advice which a European King gave to a body of his troops who were passing through, destined to a distant island possession, where the people were different in color from those of the King and his army. He said to them, "As you go among my subjects across the sea there is one lesson I wish to impress upon you. It is that they are our brothers. If we have any advantage over those people it is not because of how we look, but because of what we know. When they know what we know it is entirely possible that they will do more with it than we have done. If you are wise you will go among them and teach them and if you insult them, because of their color, you insult me, your king." That was a vision of reality.

For all races have the same potentialities: there are differences of degree, differences of opportunities for acquiring culture, but it is yet to be proven, from any scientific angle, that any race or tribe of the world has accomplished something that is impossible to others. So, let us throw the prejudices of race into the discard for the sake and elevation and happiness and progress of all the world.

The next cause of conflict in the world is national differences. I remember, some years ago, I passed across the boundary line which separated Germany from France—this was before the great war—and I was amazed, after all the years in which I had read history, to find that no boundary line existed, except in the imagination of man. There was no line to separate one country from the other. When we crossed the boundary line, which was purely imaginary, the soil was just as productive on one side as the other; the air was just as salubrious; and water they had to drink was just as pure; the skies were just as bright; the sun shone just as brilliantly in one country as in the other and in every way

God showed that he loved both nations. The divine power, the divine might smiled upon both of them, but they frowned upon each other, and you see what terrible consequences have ensued, due to that hostile attitude which they had toward each other.

In this day an understanding of the Oneness of Mankind is of primary importance. 'Abdu'l-Bahá said, "It is all right to love your own country, but love it as a part of one big whole and do not let that love betray you into a hatred of any other nation because we are all the citizens of one nation, the leaves of one tree, the fruits of one branch." "The ocean has many waves," says Bahá'u'lláh, "but it is still one great sea."

The most unreasonable of all causes of differences in the world is religious prejudice. When we find, upon examination, that the foundation of every religion is love—love of God and love of man—how childish do these prejudices which rest upon no other basis than superstition, seem to be. We must put our principles, our ideals into practice in order to bring about a transformation of the world, and it is possible for man to do this today. The moment he makes an effort along this line he finds the Mysterious Force which has produced the civilizations of the world, the happiness and succor for all mankind.

There is a story repeated by Aesop, the original Aesop—said to have been an Ethiopian slave—of a gnat that once addressed a question to a lion. The question was whether they should be friends or enemies. The king of beasts replied, very heartily, "Get away, you silly little insect, what possible difference does it make whether we are friends or foes?"—at the same time giving him a kick with his foot. Whereupon the gnat flew into the nostrils of his majesty, the lion, and began to sing to the best

of his ability and the lion made frantic efforts to dislodge the gnat and filled the forest with roars. It may be that you are big and important and that I am unimportant and small, but continually instances are happening in the world which demonstrate to us our mutual dependence upon each other.

Just a few months ago I was in far away Florida. I was invited to join a group of workers going out to visit the country school. We had to pass along an unfrequented road, a distance of about eighteen miles. We had a Ford car which carried the party of four or five people. After we were well started on our journey it began to rain, which made the already difficult road extremely difficult, but we continued on our way and finally reached our goal. It continued to rain all the time. We served the children as best we could and started on our way back. After we had gone two-thirds of the distance we got stuck in the mire. There were two men and two women in the party, and a small boy, and the entire party went to work and for an hour and a half, in the rain, we toiled and struggled to dislodge that machine. Our efforts were entirely fruitless.

By-and-by we heard a noise in the distance, which grew greater and greater, and finally there came into sight an automobile truck driven by two white working men. Not knowing what would happen, we called upon them for assistance. I may say, parenthetically, that the working men of the world, whether black or white, have a community interest, and although not having always seen that interest borne out in human experience, we called on them for assistance, not knowing what would happen—but gallantly they responded. They came to our aid and the four men, two white and two black, made a tremendous effort, but we were still unsuccessful. They were

bidding us good-bye, expressing their regrets that they could not help us out of this dilemma, when they were prevailed upon to make another effort and this time the ladies and the small boy joined us, so the entire party, composed of youth and age, black and white, men and women, all made an effort and this time we were victorious. The automobile was dislodged and we went back a distance to a haven of safety much relieved by the removal of this embarrassing situation.

We shook hands, across the color line, and our friends bade us good-bye. This white boy, who was the chauffeur and who called the Ford an automobile by courtesy, discovered something wrong with the machine and took about fifteen or twenty minutes to adjust it. We started once more on our way. The most interesting part of the story is this, it seems to me: We had not gone a distance of more than what would be covered by two or three of your city blocks before we came upon our two white friends and this time they were stuck in the mire. We were very happy, not because they were in difficulties of course, but because we had the opportunity to return their kindness.

So among all the different races and groups and classes of people in the world, the ideal of today is co-operation, mutuality, service. If one wants to distinguish himself let him become distinguished as a servant of humanity. Let him stand upon this exalted principle of the oneness of God and the oneness of the entire human race. Whoever stands upon this exalted principle will never be shaken by the shifting sands of time; whoever stands upon this exalted principle, like the lever of Archimedes, will move the world.

Mr. Holley, Chairman: A most significant story has come down to us from ancient times. It seems there

was a mighty king, King Atman, who had four sons and because these sons knew they were the heirs of his power they made no effort to perfect themselves in the arts of statescraft. They made no effort to be worthy of the responsibility of taking over the authority of his throne, and, therefore, as the king grew to his old age, through fear of the future, not only of his sons, but of his subjects, he called them to his room and said to them that he could not leave the authority divided among four unworthy men even though they were his own sons. He said to them that they must go forth into the world and that the one who returned most worthy would receive the sceptre at his death. Rudely awakened from this life of pleasure and of ease these princes went forth, one to the East, one to the West, one to the North and one to the South. And, because in them dormant there was the quality of their sire, after a struggle each one became a leader among the people where he lived. Later when each one had become the king of a province, they bethought themselves of their father's promise and they returned, each attended by a great retinue and an army, to prove to their father that each had achieved success. But, inasmuch as this experience had come to them in the four corners of the world, it was by coincidence that they arrived with their armies on the great plain outside the father's palace on the morning of the same day. He who came from the North carried the

standard of the bear; he who came from the South carried the standard of the palm; he who came from the East carried the standard of the lotus; he of the West, carried the standard of the oak. As they descended into the plain, looking at these other armies advancing toward the king's palace, each brother thought that an enemy had arrived to attack Atman, the King, and so they led their armies into battle and the four brothers—because of their courage and leadership—were in the forefront of the battle and toward evening one became mortally wounded and fell dying to the ground and as his life's blood ebbed away he cried, "Alas, I can no longer protect my father, Atman, the King." On hearing this the other brothers realized what had been done and then recognizing their kinship, through their father, in tears they took the brother's body and entered their father's palace.

It seems to me that we are all like those four brothers and that in this age, struggling as we are economically, politically, mentally, struggling in every way, we are but attempting to defend that which in reality belongs to us all, but we cannot recognize this mutuality until one has uttered the name of God, the Father of us all.

Human brotherhood rests upon the creative basis—the revealed Word of God, the Father, and not upon the idealism even of the most liberal mind.

DO NOT allow difference of opinion or diversity of thought to separate you from your fellowmen, or to be the cause of dispute, hatred and war in the hearts of your enemies. Rather, search diligently for the Truth and make all men your friends.

Bahá'u'lláh has drawn the circle of unity, he has made a design for the uniting of all the peoples, and for the gathering of them all under the shelter of the Tent of Universal Unity. This is the work of the Divine Bounty, and we must all strive with heart and soul until we have the Reality of Unity in our midst. . . .

'Abdu'l-Bahá.

GREEN ACRE

A FOCAL CENTER OF DEVOTIONAL AND HUMANTARIAN
ACTIVITY. NEW PERIOD OF WORLD-WIDE INFLUENCE

HORACE HOLLEY

ON SUNDAY, July 4th, 1926, the friends of Green Acre gathered in a simple ceremony to open the annual Green Acre Conferences founded by Miss Sarah J. Farmer in Eliot, Maine, thirty-two years ago. During this time, the little tract of land set apart in trust by Miss Farmer has witnessed one of the most significant expressions of practical idealism ever taking place in this country.

Viewed in the perspective of thirty-two years—that wonderful era of world thought and progress, deepened by world suffering, inaugurated by the Columbian Exposition in Chicago—the spiritual legacy left by Miss Farmer in Green Acre represents a truly astonishing achievement. To this woman of pure New England stock must be credited the glory of founding the first universal platform in America. To Green Acre have come representatives of every race, nation and religion, to mingle in fellowship and contribute each his best to a common end. The roll of speakers who have taken part in the Green Acre Conferences represents well nigh the flower of modern liberal thought.

"Green Acre," Miss Farmer declared some years before her death, "was established for the purpose of bringing together all who were looking earnestly toward the New Day which seemed to be breaking over the entire world. The motive was to find the Truth, the Reality, underlying all religious forms, and to make points of contact in order to promote the unity necessary for the ushering in of the coming Day of God."

Only the older generation can ap-

preciate the courage and magnanimity of this woman at their true value. The note of human solidarity and interdependence has penetrated life at many points during the past twenty years, but Miss Farmer arose as a consecrated pioneer to make a definite and practical application of ideals hitherto existing only in the minds of philosophers and the lives of saints.

THE FRUIT OF NEW ENGLAND TRANSCENDENTALISM

Too frequently, students of that marvelous period of aspiring consciousness known as the "Transcendental Movement," and associated with the greatness of Emerson, Thoreau and their fellows, have traced the continuity of the movement down the many dividing, tenuous streams of so-called "New Thought." This is a fundamental mistake. Great thoughts do not reach fulfillment in a multiplicity of little thoughts—their fruit is in permanently ennobled customs and institutions of daily life.

The significance of Miss Farmer in the history of American progress is that she stands as the actual fulfiller of Emerson in terms of applied influence. Miss Farmer can be considered as the feminine counterpart of Emerson, for she possessed his idealism to the full, but her nature was executive, practical and intensely human, desiring tangible results above abstract formulas and definitions.

Green Acre consequently arose as the effort to live out and apply the great American vision of truth, justice and righteousness, and throughout more than thirty years of struggle, Green Acre has never lost sight of that essential purpose.

WHAT IS GREEN ACRE

Physically, Green Acre is a tract of some two hundred acres, situated along the banks of the Piscataqua river in Eliot, Maine, only four miles up from the sea, and opposite the historic city of Portsmouth, New Hampshire. On this tract, and also round about the countryside, are magnificent pine groves, the combination of river, sea, pines and sunswept rolling farm lands making an environment of unsurpassed charm and healthfulness.

The buildings already erected at Green Acre include the Inn, Fellowship House, Arts and Crafts Studio, Little Theatre, Persian Gift Shop, Rest House and Health Center, Tea House, cottages, tennis court, swimming beach, sites for camping parties. All this property is administered by a non-profit sharing association incorporated, as the Green Acre Fellowship, now under the supervision of the National Spiritual Assembly of the Bahá'ís of the United States and Canada. No restrictions exist to limit the membership in this body beyond basic considerations of character and suitability.

THE GREEN ACRE CONFERENCES

The present year brings the thirty-second season of the famous Green Acre Conferences, which have resolutely stressed the independent investigation of reality in all the fundamental issues of human life. Such subjects as Comparative Religion, Religion and Science, The Unity of Mankind, and The Significance of the New Era, have been presented by leaders whose names are known throughout the world. It was typical of Miss Farmer's large purposes, and also of her capacity to dramatise the ideal in the concrete, that the original ceremony opening Green Acre on July 4, 1894, culminated in raising a flag of World Peace.

Among those who have been associated with the development of

Green Acre Conferences are: John Greenleaf Whittier, Edward Everett Hale, Edwin H. Markham, Ralph Waldo Trine, Helen Campbell, William Dean Howells, William Lloyd Garrison, John Fiske, Lester A. Ward, Paul Carus, Booker T. Washington, Edward Martin, Mirza Abu'l-Fadl, Ali-Kuli Khan, Edwin Ginn, Myron H. Phelps, Thornton Chase, Edwin D. Mead, C. H. A. Bjerregaard, Jacob Riis, Horatio Dresser, Joseph Jefferson, Anagarika H. Dharmapala, P. Ramanathan and Rabbi Silverman.

The audiences attending these Conferences have more than once had the distinction of hearing, in the form of an intimate address, some theme later to become famous as a public lecture or chapter in a book. For more than a decade, it was at Green Acre that Oriental philosophy and religion found their most hospitable open door into the consciousness of the Far West.

THE "WAR PERIOD" AND AFTER

A development in the methods necessary for attaining the ideal of Green Acre could be noted from year to year under Miss Farmer's guidance, withdrawn forever shortly before the war. This development was away from days filled entirely with lectures and addresses (more than once the program included over fifteen lectures a day) to a more well balanced program. The "war period" permanently altered the character of these Conferences by abruptly emphasizing *reality* as the criterion of truth as well as of usefulness. At present the expressed purpose of the Conference program committee is to concentrate on fewer speakers, but give each one an adequate opportunity to develop his subject and leave permanent influences behind. As far as possible, lecturers are invited this year to spend a week at Green Acre, their public address being the feature of the Sunday afternoon program,

other days devoted to informal conferences for the purpose of rounding out the richness of life at Green Acre.

In addition to this public program, maintained by the contributions of members and friends, Green Acre is now developing other features and activities scarcely less important as factors in what will one day be an all-year community of active workers whose efforts are focussed entirely upon humanitarian ends.

One of these features is a modest but very hopeful beginning upon the realization of Miss Farmer's vision of a spiritual university—an institution where young men and women could be prepared for lives of true service dedicated to the principle of the oneness of mankind. Last year two trained teachers and field workers, Reverend Albert Vail, formerly a Unitarian minister, and Mr. Louis Gregory, long devoted to the task of creating amity between whites and negroes, established daily classes in Comparative Religion and also extemporaneous public speaking, and on this basis will be gathered together this year an informal faculty to assist those interested in universal fields.

WORK AND PLAY

The new Arts and Crafts Studio brings to Green Acre the first of what is hoped will be the many accessory activities required to restore the wholeness of life and create a true *community*, in distinction to a mere unregulated and unpurposeful "living together" as found in the ordinary village and town.

For a nominal fee, anyone can secure training in one or more of many arts and crafts available under the direction of Mrs. Bernice Hayes, who has passed the difficult Government examinations in vocational therapy. This training equips one to make useful and beautiful objects for the home or person, and above all has an in-

valuable direct influence upon one's general health and efficiency. Manual work, really enjoyed, is to the inner life as leaves to the tree.

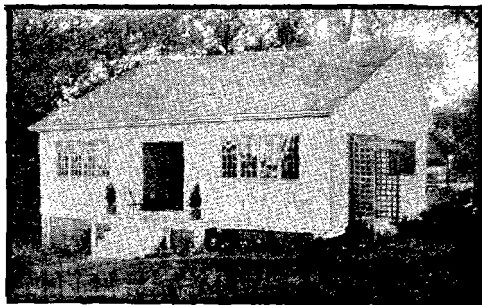
New also is the Rest House and Health Center, where under favorable conditions wrong dietary and living habits can be corrected and the body re-educated to normal activity. Within a short time—probably within a year—the Rest House will have grouped near it a number of simple, one-room bungalows ideal for convalescence and dietary, fresh air and sunlight treatment.

The season of 1925 was made exceptionally interesting by the activities of the young people in connection with the Little Theatre, a phase of Green Acre life which will be extended this year unless the directors decide to install a moving picture outfit to meet the request of many visitors and guests.

An essential part of Miss Farmer's original plan was the development of industries capable of providing a permanent economic foundation for Green Acre and its active workers. This and the agricultural activity to be correlated with it still await the coming of volunteer executives equipped to translate this vision into actual reality.

A CENTER—NOT AN "INSTITUTION"

Those who would compare Green Acre with any foundation which began from the material end—that is, with adequate equipment for public lectures, private instruction or even entertainment and general recreation—are unaware of its true spirit. Green Acre began with a vision rather than with a purse. Its appeal has been greatest to those who appreciate the rare opportunity of participating in a living, growing center rather than in a formally institutionalized regime. The material equipment necessary for Miss Farmer's objectives is being slowly but surely provided,



Green Acre Arts and Crafts Shop—one of the important addition to Green Acre awaiting the visitor and guest this year. Here instruction is given in many branches of handicraft under capable direction.



Rogers Cottage, Eliot, Maine, opposite entrance to Green Acre. Here 'Abdu'l-Baha gave a Feast to all the residents of Eliot during His visit in August, 1912. This home has also been the first Office of the National Spiritual Assembly of the Baha'is of the United States and Canada.



Health Center and Rest House where correct diet, sunlight, abundant fresh air and a spiritual atmosphere combine to reeducate fatigued bodies to new health and vigor.



Golden Cock Tea House at entrance to Green Acre offers true hospitality and refreshment to the passerby. The rooms occupied by the Gift Shop are devoted this year to a notable collection of modern and ancient Persian objects from the Persian Art Center founded by Ali-Ruki Khan, N. D., in New York City. A complete Baha'i library is also maintained at this center.

but Green Acre is still inspiringly fluid and informal, responding to every sympathetic and creative thought.

Green Acre, in fact, came into being at just about the time when American life began to create impressive "foundations" in the fields of education, art and science corresponding to the earlier bequests and gifts to churches. These great financial foundations have accomplished invaluable good. None of them, however, occupies the particular niche filled by Green Acre, whose supreme function is not to give opportunities to the exceptionally trained specialist, but to manifest the reality of world unity. Green Acre's difficulty never has been the raising of funds, but the finding of people capable of remaining true to this vision.

Thus it was inevitable that Green Acre should, for a time at least, lose much of that brilliance characterizing its conferences during the earlier years, for this brilliance reflected the facets of individualism brought into the intense light of a world ideal. As the fruit slowly matures after the passing of the flower, so Green Acre has been learning how to discipline and unify its own workers rather than to attract the few leaders who tarry but for the passing day. More powerful than any financial budget is that foundation consisting of men and women rid at last of secret ambition, false pride and useless sensibilities. When this unity is thoroughly established, brilliance—so often the flickering torch—becomes illumination—the steady glow of dawn.

It is in the roll of Green Acre Fellowship, listing many friends and workers associated with Miss Farmer's purposes for twenty, even twenty-five or thirty years, that Green Acre's treasure and wealth must be sought, for their faithfulness has created the only condition wherein can be realized the logical conclusion

of these Conferences: "a universal platform for all mankind, irrespective of race, religion or nationality. . . . that the influence of the confederation of religions and sects may permeate to all parts of the world from Green Acre, and Green Acre for future ages and cycles may become the standard bearer of the oneness of humanity."

GREEN ACRE A WORLDWIDE ACTIVITY

In 1896, two years after the opening of Green Acre, Miss Farmer found her objects and ideals expressed in their purest, most vital form in the Bahá'í Faith. Perceiving that the entire modern liberal movement of the West was but the direct reflection of the Light which dawned in Persia in 1844, and that the heroic lives of the Bahá'í martyrs had established an unshakable basis for every liberal and universal cause, Miss Farmer journeyed to Aqá, the prison colony on Mount Carmel, and offered her services to 'Abdu'l-Bahá. This action brought about no fundamental alterations in the policy or purposes of Green Acre, but related Green Acre to the modern world movement at its spiritual source.

In July, 1925, at the invitation of the Green Acre Fellowship and Trustees, the Bahá'ís of the United States and Canada gathered here in their Seventeenth Annual Convention and Congress, and this occasion signalized the visible fulfilment of Miss Farmer's pilgrimage to Aqá so many years ago. An international touch was given the event by the presence of honorary Bahá'í delegates from France and Persia, and the receipt of messages of fellowship from the Bahá'ís of England, Germany, Caucasus, Egypt, Iraq, South America, India and Burma, and Australia and New Zealand.

By this connection Green Acre loses nothing of its local flavor, its

distinctive tradition or its special character. On the contrary, Green Acre gains the immense advantage of association in a worldwide movement consecrated to the same purpose, and will increasingly profit by the direct interest and loyalty of trained workers living in all parts of the world. Its methods become far more susceptible of improvement, and its ideals are forever raised above the destructive influence of personal opinion or the clash of partisan interests.

THE GREEN ACRE IDEAL

Briefly stated, the ideal of Green Acre is to afford a platform for the discussion of fundamental subjects from the point of view of reality—that is, as they affect mankind and not merely one limited group. This universal platform is to be founded on the firm basis of a community of loyal, unified and active workers, some resident at Green Acre the year round, others spending only their summers there; people of different sect, race and class, and of different character and training, but agreeing in their mutual desire to serve one aim and participate in one all-inclusive purpose. As time goes on, the underlying harmony of Green Acre will be evidenced by more and more accessory institutions, each expressing some one phase of physical, mental or soul life. At Green Acre there must be fulness of life and richness of human comradeship—a community whose motive is service, not wealth, but at the same time consciously rejecting all those artificial schemes which promise to solve life's material problems without relying upon self-sacrifice and spiritual love.

In New England, and throughout the United States, there are today untold thousands of people who know that they are capable of responding to finer enthusiasms and higher motives than touch them in their daily lives. The motive of mere material

wealth leaves them cold; they find no true distraction in physical games, no true inspiration in abstract art and science, no profit in the clash of religious doctrines.

Green Acre exists entirely to serve these as yet unawakened souls of the new day. Green Acre will serve them first of all by using their capacities at their best, kindled by the vision of what remains to be done in the spot blessed by Miss Farmer's life and work. Green Acre will draw them out of themselves, teach them the laws and principles of unity and reveal hidden sources of conviction and joy. For a day, for a week, for a season, for a lifetime, Green Acre needs workers—but Green Acre will give more than she takes.

FEATURE OF 1926 PROGRAM

The annual meeting of Green Acre Fellowship falls on the second Monday of August, and it is at this time that the largest number of Green Acre workers are gathered together. In connection with the 1926 annual meeting, on August 9th, plans are under way to hold a two-day World Unity Conference, and this conference will be the principal feature of the Green Acre program this year.*

The World Unity Conference will take place on Saturday, August 7th, and Sunday, August 8th, with a program including essential subjects related to peace, unity and fellowship between the nations, races, religions and classes of mankind. The details of this Conference are in the hands of the committee on World Unity Conferences recently appointed by the National Spiritual Assembly of the American Bahá'ís, and the meetings at Green Acre will be the first of similar World Unity Conferences to be held under the auspices of that body in various cities throughout the year.

* (Details of this and other Green Acre activities may be obtained by addressing Program Committee, Green Acre, Eliot, Maine.)

THE EVENTUAL UNITY

ALBERT R. VAIL

An address delivered before the Pasadena Browning Society on the occasion of the annual celebration of the birth of Robert Browning, May 7th, 1926.—(From notes by Miss Lilian Rea of Pasadena.)

EMPHASIZING the birthday spirit, Mr. Vail began his address by quoting the opening sentences from "Rabbi Ben Ezra," which, he said, a Professor of Harvard had called the most magnificent poem of the 19th century.

"Grow old along with me!
The best is yet to be,
The last of life for which the first
was made:

Our times are in his hand
Who saith: "A whole I planned,
Youth shows but half; trust God:
see all, nor be afraid."

"This," said Mr. Vail, "carries a note of Browning's own life—his everlasting youth: he can never grow old, and his immortal words represent ideas that are now growing marvelously in European thought. What a magnificent didactic poet he was to be able to look ahead and believe that the best is yet to be! He was also one of the most conservative of poets because he conserved what was best; one of the most liberal minds of the 19th century, he yet wanted everyone to believe in Christ. Some of the most magnificent interpretations of the history of Christ in modern literature are to be found in his poem of Saul, "See the Christ stand!" This is the essence of the revelation of Christ: our Lord, the Christ.

Browning was both Fundamentalist and Modernist, because he held to the essentials of religion, and yet was modern in a degree not paralleled—so daring in his verse, so democratic even at twenty-two that he could write a poem that inspires youth today, *Paracelsus*: in other words, Browning is the rare product of that

which makes our cycle so beautiful and promising. He considers all that is good, and tells us the best is yet to be. What would Browning say if he were here today? How would his "best" look now?

The verse on the program is one of the most beautiful subjects possible:

"—learn and love
Each facet flash of the revolving year
Red, green and blue that whirl into a
white
The variance now, *the eventual
unity.*"

It is so prophetic and magnificent that we ask: what does Browning mean, and what does it mean to us today? The following story is descriptive of our present-day position:

Three men were sailing in a boat: A Christian—not a very good Christian; a Muhammadan—not a very good Muhammadan; a Jew—just an ordinary Jew. A storm came up over the waters and the Christian and Muhammadan fell on their knees to pray. The Muhammadan said, "Oh Allah, drown the Christian." The Christian said, "O Lord, sink this Muhammadan in the depths of the water." The Muhammadan turned to the Jew and asked him why he did not pray. The Jew said, "I was praying that both your prayers might be answered."

Now that is the international situation, and that also is the international *religious* situation—the variance now. But everybody knows that if it had not been for the Jews our world would have been a different world. They produced everything that made life rich and splendid from

early times to the dispersion—a marvelous race. They have been called one of the most amazing contributors to history through three thousand and more years of spiritual, educational and intellectual culture. The glory and the splendor of Christ and his apostles would not have been possible without them. They inspired the growth of Christian Roman civilization—the building of the cathedral, the great statues of art.

Even the Moslem made his contributions to history, art and science. He studied and made discoveries in astronomy, chemistry and medicine, not to be duplicated in two hundred years. There are those who say that every modern science was made in Moslem Universities. Out of the Moslem has come the most beautiful architecture. A nun in Saxony said that all the whiteness in the world was centered in the Moslem mosques of Cordova and Toledo in Spain, while Renan considered the Taj Mahal one of the most exquisite examples of architecture in the whole world. Persian proficiency in the arts and sciences is also well known—in fact, all are beautiful, and we see that each one of these great religions is like the green and red and blue that whirl into white—the variance being the transition stage, moving toward the sublime unity. We will then love each facet flash of the revolving year—much more divine and golden if it shine through Moses, through Buddha, through Christ. Started by these great Messengers of God, the light continues through the Camel-Driver, and flows on and on until it reaches our own day.

The new attitude is to see the good and not the bad, because when we go out among people, we want them to see the good in us. If they saw the bad, we could not work among them. We want to cover up our sins, and let them behold only our virtues. We

hold up our heads because we think other people think we are all right. This is evidently the way to practice the Golden Rule: "Do unto others as ye would they should do unto you." Looking for, and loving that which is beautiful everywhere.

The Germans and French are different again; but each has made his contribution. The French are the most wonderful artists, whether they direct our dress, our fashions, or our taste in modern arts. As for the Germans, the Reformation was made in Germany; the German text books are the best in the world. Then, we love the English because they are calm and conservative, reliable, dependable and straight-thinking.

The Japanese artist connects our groups, but Japanese, Chinese and Hindu all exhibit great artistic power. The arts immediately Japanese are those of decoration, embroidery, color engraving, lacquers, sculpture and carving. China has its contribution and the western world takes it up. She has brought much into our modern science. She can teach both Moslem and Jew. The Arabs and the Hindus invented numerals and made modern mathematical science possible. This is the way the world is advanced. This is the way of the new conditions—they are all from one source. Eventual unity is coming when we teach our children, *not* that everything good is coming out of one country, but that every country makes its own contribution to the beauty of the world. See the good and not the bad. Though they look like red, green and blue, they are all united and will eventually become one. This is the new attitude, this will bring eventual unity.

The new attitude of appreciation will bring the great and universal love, and will transform all into unity: "All instincts immature, all purposes unsure." All that is right in

man. It brings man out into a magnificent destiny where, warring not for ourselves, but for all humanity, we reach eventual unity. Nothing can go amiss, go astray: though eye hath not seen, nor ear heard.

Variety brings beauty. Go a step further and variety still brings more beauty to the world. Every gardener knows that no gardener uses white only. The divine artist puts some red children (Indians) into his garden, then he brings in some yellow children, then some brown children, and perhaps he likes blondes—he likes all flowers in the garden of humanity, or why did the Lord of the world create the others? Why did He create four hundred million yellow, three hundred million brown? Why did He create these very black children? Because He loved them.

A little black boy saw some white boys playing. He thought he would try to talk to them, so he went over to the group. They said: "Stay away from here." He said, "But I was over in a Bahá'í school and there they believe that God is Father of all, that He has all kinds of flowers in His garden. He made red flowers, and blue flowers, and white ones. Why do you not love each other as God loves us all?" The other boys replied: "Pretty good—you can go through." Not black, but a flower of humanity.

This is the power that should emancipate the world. This new thought will make war impossible, and through real education the world will become like Browning's red, green and blue that whirl into a white. Browning was the great forerunner of this new attitude. He saw all that is good in the past, and opened out the truth of the future, teaching us to see unity in our own lives by valuing discipline:

"Then welcome each rebuff

That turns earth's smoothness rough

Each sting that bids nor sit nor stand, but go!"

In poetry or modern verse who sees these things so magnificently as Browning? This is the way that we climb and ascend and go. All the clash and bewilderment may be seen as simply the roughness preparing the world for the eventual unity.

We had the great blessing of going to Palestine, and there we saw that this principle was being put into practice on earth in the town of Aqá. We came into a house at the foot of Mount Carmel, and looking around us thought: "Well, this is the strangest gathering we ever saw!" Christian, Jew, Muhammadan, Persian, a learned Doctor, the Dean of a Medical College; an officer from a steamship; a Doctor from England—a conservative; a fiery Kurd in whom flowed the energy of a fanatic—a great modern teacher of eventual unity! Here not one gloomy face, all these different elements joined into one, and the affiliation was made with laughter and gladness! Each saw the light of God in his neighbor's heart and looked forward to the eventual oneness of his neighbor's life, to the coming of peace and brotherhood—the "event toward which we move." This is the new attitude of a mutual appreciation, of an universal love. What makes Browning unique is that he had the greatest light in English literature—a marvelous appreciation of loving kindness. No one mentions it so much as Browning. Eventual unity is when we discover that the power that will light the world is Love. Cold ever bars the irradiation of loving kindness. What is needed is the fire of the love of God to burn so brightly that the ice will be melted and that the fire of the Love of God will warm all these races into Universal Brotherhood. Then we shall attain a unity that will endure.

WHY I BELIEVE

ELLA LOUISE ROWLAND

"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 glad-tidings! Try that thou mayest comprehend the mysteries as they must and should be comprehended, and that thou mayest understand the mysteries of the Holy Books."

'Abdu'l-Bahá.

IF I might continue to quote from the Holy Utterances of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá I should feel that I were giving the readers of your valuable magazine something which would not only linger in the memory, but would hold their interest and lead them to investigate for themselves the claims and proofs of the Bahá'í Faith if they have not already done so.

You may be interested to know that from the first moment of my hearing the Glad-Tidings of the coming of the Manifestation of God there were no doubts in my heart or mind, and whatever questions arose were from the desire to investigate and study, not only for myself but rather that I might have something of value to share with humanity everywhere.

The location of Hawaii being in the nature of a world-center where various nationalities mingled in work and in everyday activities of both Spiritual and material progress, the idea of brotherhood and the realization of our dependence each upon the other was so early implanted in my life that I scarcely know when it became evident to my consciousness so it was but a step to grasp the significance of the Revelation of this New Day; and I only wish that I had shown earlier in life the hunger which my soul held for the Bahá'í

Teachings when my life-long friend, Miss Agnes Alexander, shared them with me.

It was to the early influences of my life that I am so greatly indebted for the interest which was awakened in the people of foreign countries, for our life-work seemed ever to include the stranger within our gates (Hawaii), lest unhappiness and strangeness remain with them; and while we never interfered with the religious belief of any soul, it was our pleasure to entertain in simple manner those who had journeyed far in search of health, or to serve their respective countries in diplomatic and official capacity. Thus it was that I became acquainted with people,—men and women from France, Germany, Denmark, Australia and America; and I looked upon the navy of the United States as a navy of peace since it became necessary for Hawaii to join forces with America in order to end the various disturbances caused through insurrections and lawlessness generally.

My father having arrived at an early age from New Castle, N. S. W., and my mother having journeyed the long distance from New York State to California where she met and later married my father and came to reside in Hawaii, it was but natural that our hearts turned both East and West in loving interest.

My grandparents, on my father's side, having been in charge at one time of the Seaman's Home which adjoined the Seaman's Chapel, afterwards known as the Bethel Church and one of the first Christian Chapels for the various peoples coming to or passing through Honolulu other than Hawaiian, my earliest recollections are of the church and its associations and I am very grateful that it is so.

My training helped me to choose the spiritual and leave the unworthy and always there remained with me an abiding faith in the fundamental belief of the Oneness and Greatness of the Supreme Being, of the Oneness of humanity, and in Christ as the Messiah of nineteen hundred years ago.

While I have not deeply investigated other religious Teachings, it has ever been a matter of belief to me that Confucius, Buddha and Muhammad had brought Divine messages to their peoples, and I always felt a personal hurt when I heard adverse criticisms of any prophet or teacher of other religions than our own.

Therefore it was a joy to learn of the Bahá'í religion, a faith which is so all-inclusive and pure; it was a joy to understand how close God was to each and every one of us and how close we might draw near to Him through prayer, and through outer communication with His appointed and chosen Messengers. It was a special and particular privilege and blessing to communicate with 'Abdu'l-Bahá whose life of servitude at the Divine Threshold was a living example to all the world; to receive from him personal messages and tablets which reveal even now more and more how fully he understood our lives and the condition surrounding us, and how greatly he loved us, whether seen or unseen during his lifetime.

It is a most great privilege to have received the Bahá'í Teachings and to be considered worthy to serve so wondrous a Cause in this Day of the world's history,—a privilege which is beyond human appreciation. Only through our lives may we hope to manifest the appreciation within our hearts; ever striving to prove the efficacy of the Bahá'í Teachings; radiating that Spirit which is the same yesterday, today and forever because it is sent from God and belongs to God and is God, in so much as our hearts can contain Him.

So much has already been written, so much in future will continue to be written on the subject of the Bahá'í Cause, for one is ever making the acquaintance of those upon the pathway of existence who are still unaware of the appearance of the Manifestation of Divinity (through Bahá'u'lláh). And in hearing for the first time the Glad-tidings of the fulfillment of prophecy, not only of the Holy Bible, but of all the Holy Books, find themselves at a loss for sufficient preparation to accept so wondrous a statement.

It is then a most great privilege to grasp the opportunities which come to each and every one of us, who have heard the Glad-tidings and feel the urge to share with others the best in our possession, *because we believe*, and in accepting have found peace within our souls, a peace beyond description.

TRUE religion is the foundation of spiritual union, the union of thought, the union of susceptibilities, the unity of customs, and the ideal chain binding together all the children of men. Through its practical realization, the minds and souls will receive development by divine instruction; they will become assisted to investigate reality, attain to a lofty station of wisdom and establish *the basis of a divine civilization*.

'Abdu'l-Bahá.

ESPERANTO

THE UNIVERSAL AUXILIARY LANGUAGE

In the world of existence an international auxiliary language is the greatest bond to unite the people. Today the causes of differences in Europe are the diversities of language. We say, this man is a German, the other is an Italian; then we meet an Englishman, and then again a Frenchman. Although they belong to the same race, yet, language is the greatest barrier between them. Were a universal auxiliary language now in operation they would all be considered as one. . . . In the world of humanity, the greatest influence which will work for unity and harmony among the nations is the teaching of a universal language. Every intelligent man will bear testimony to this, and there is no further need of argument or evidence. Therefore His Holiness Bahá'u'lláh wrote about this international language more than forty (now about sixty) years ago. He says that as long as an international language is not invented, complete union between the various sections of the world will be unrealized, for we observe that misunderstanding keep people from mutual association, and these misunderstandings will no be dispelled except through an international auxiliary language. . . .

Now, praise be to God, Dr. Zamenhof has invented the Esperanto language. It has all the potential qualities of becoming the international means of communication. All of us must be grateful and thankful to him for this noble effort; for in this way he has served his fellowmen well. He has invented a language which will bestow the greatest benefits on all people. With untiring effort and self-sacrifice on the part of its devotees it will become universal.

'Abdu'l-Bahá.

Star of the West, Vol. 11, p. 290, 291.

LA TUTMONDA HELPANTA LINGVO

En la mondo de la ekzistado internacia helpanta lingvo estas la plej bona ligilo por unuigi la popolojn. Hodiaŭ la kaŭzoj de malkonsentoj en Eŭropo estas la diversecoj de lingvoj. Oni diras, Tiu homo estas Germano, la alia estas Italo; poste oni renkontas Anglon, kaj reposte Francan. Kvankam ili apartenas al la sama raso, tamen lingvo estas la plej granda barilo inter ili. Se tutmonda helpanta lingvo nun funkcius, ĉiuj estus konsiderataj kiel unu. En la mondo homara, la plej granda influo kiu laboros por unueco kaj harmonio inter la nacioj estas la instruado pri tutmonda lingvo. Ĉiu inteligenta homo faros ateston al tio-ĉi, kaj ne estas plia bezono de argumento aŭ klareco. Tial Lia Sankta Moŝto, Bahá'u'lláh, skribis pri tiu-ĉi internacia lingvo antaŭ pli ol kvardek (nun ĉirkaŭe sesdek) jaroj. Li diras ke, dum ke internacia lingvo ne estos elpensita, plena unuigo inter la diversaj partoj de la mondo ne estos efektivigita; ĉar ni observas ke malkomprenĝoj detenas la popolojn de reciproka partoprenado, kaj ĉi-tiuj malkompreniĝoj ne estos dispelitaĵ escepte per internacia helpanta lingvo. . . . Nun, gloro estu al Dio, Doktoro Zamenhof elpensis la lingvon Esperanto. Ĝi enhavas ĉiujn lapotencecojn por fariĝi la internacia komunikilo. Ni ĉiuj devas esti dankemaj al li pro tiu-ĉi nobla verko; ĉar per tio li bone servis siajn kunhomojn. Li elpensis lingvon kiu donacos la plej grandajn bonojn al ĉiuj popoloj. Per senlaca penado kaj sindoneco de siaj entuziasmuloj, ĝi fariĝos tutmonda.

'Abdu'l-Bahá.

Stelo de la Okcidento, Vol. 11, p. 290, 291.



AS THIS is the radiant century, it is my hope that the Sun of Truth may illumine all humanity. May the eyes be opened and the ears become attentive; may souls become resuscitated and consort together in the utmost harmony as recipients of the same light. Perchance God will remove this strife and warfare of thousands of years. May this bloodshed pass away, this tyranny and oppression cease, this warfare be ended. May the light of love shine forth and illumine hearts and may human lives be cemented and connected until all of us may find agreement and tranquility beneath the same tabernacle, and with the standard of the "Most Great Peace" above us move steadily onward.

'Abdu'l-Bahá.



Fifteen of this group made a pilgrimage to Haifa, Palestine during their vacation, visiting Mount Carmel and other sacred and historic spots. They also visited Shoghi Effendi, Guardian of the Bahá'í Cause, who has great interest and confidence in these Bahá'í students. His encouraging and inspiring instructions thrilled them, and they returned to the University with greatly refreshed minds, purified thoughts and a longing desire to serve in the Bahá'í Youth Movement.

The Bahá'í Magazine

STAR OF THE WEST

VOL. 17

AUGUST, 1926

No. 5

"Without cohesion among the individual elements which compose the body-politic, disintegration and decay must inevitably follow and life be extinguished."
—'Abdu'l-Bahá

THE WORLD has certain definite problems which it must solve before civilization can be established on a sure and permanent basis. The problems connected with the earth's physical resources and their application to man's sustenance, shelter, and comfort, we need not worry about; for as science has up to the present discovered and rendered available vastly more in this direction than the most ardent imagination of previous centuries could have conceived, so we may trust it to solve for the future the problems of adequate food production, of heat and power resources, of health improvement, etc.

No, it is not earth's physical problems, but the problems of human relationship which may well cause anxiety in thoughtful minds. For of what use are the most marvelous of material inventions if dissension exists in the body-politic of the world? We are beginning to realize that the only possible foundation for a lasting civilization is unity. Three important things must be established before such a foundation is realized: universal peace; complete harmony and co-operation between labor and capital; and a distribution of earth's resources in such a way as to insure at least the means of life and shelter to every individual. Until this is accomplished, all the science in the

world, all man's inventions and productive genius, will be built upon foundations laid, as it were, in sand.

THE EMOTIONAL nature of man is so unstable, so unreasoning as to make not only possible but imminent the mutual destruction of all that makes for happiness and prosperity; nay, even of life itself. Until the world is so organized that masses of men are no longer pitted against each other by emotions of jealousy, greed, or hate, the utmost material progress will not avail against the danger of the extinction of civilization.

Marvelous is the work of the specialist, producing his best for the perfecting of human life on this planet: too marvelous to be jeopardized by the frailty of our social organization. "Unquestionably the further evolution of society," says Professor Edwin Grant Conklin of Princeton, "must lie in the direction of greater co-operation. . . . It was the failure of co-operation rather than of specialization which led to the downfall of almost every great civilization of the past, and it is this danger especially which confronts the modern world. Stable progress consists in advance along co-operative lines."

Is there a single sociologist, political economist, or earnest thinker of

any sort, who does not corroborate in his own heart this statement, that "stable progress consists in advance along co-operative lines?" It is what all the world is seeking for; yet cannot in sufficient degree attain. Co-operation, harmony, unity of feeling and action, are absolutely essential to any world civilization which would survive the blasts of those hot, devastating emotions that prove both fratricidal and suicidal when the banners of war—be it between nations or classes—are raised and the tomtoms' beat surges in veins that still have as much of primitive as of cultured blood. For we are all animals on the one side, though dowered with angelic potentialities on the other.

HOW CAN absolute co-operation be attained? That is the key-note to all world problems of today. Any one who could successfully answer it would be conferring the greatest possible benefit upon humanity—greater even than the blessings brought it by the greatest creators in the realm of politics, of science, of medicine, of industrial organization and production.

We might as well confess that the solution of this problem is beyond human potentiality. Nothing short of the power of God can bring immense masses of humans—of diverse temperaments, cultures, ideas, and desires—into any real and abiding unity. Is it a satire on the nature of man to suggest that on the human plane that which brings the deepest and closest unity is hate and fear? But on the plane of the divine that which brings unity is love.

WHAT MANKIND is really waiting and yearning for is the establishment of a divine civilization, based on the spiritual qualities and susceptibilities of man. Such a civilization would be both perfect in itself, and

stable. But to bring to pass such civilization requires divine aid. Not all the intelligence, the organizing energy, the creative will of earth's greatest human leaders can inaugurate such a civilization. Because the thing needed is not ideals, concepts and patterns—but a changed heart in man. Not until man's nature breathes a heavenly love, each toward his fellow-man, can world unity be attained. It is for this love, this unity, that the Manifestations of God have appeared upon earth, raising the standards of peace, of love, of unity and co-operation; and with breaths of the Holy Spirit stirring and resuscitating the hearts of men, kindling them to a new fire which burns cleansingly and not destructively.

IT IS these Spiritual Guides of mankind who are the real and only possible Founders of enduring civilizations. And in this age of transitions, of cataclysmic changes, of tottering institutions and governments, it is comforting to note that again has appeared a Guide to show humanity the way through pitfalls and dangers which confront it—graver menaces, perhaps, than ever confronted it before.

Bahá'u'lláh has brought to the world a marvelous message of universal peace; of the abolition of racial and class hatreds; of the overcoming of poverty; and the establishment of love, sympathy and co-operation between capital and labor, and between all races and nations.

Not only is the Announcement given, the way shown, but the earth is flooded with waves of dynamic power of the Holy Spirit, enabling men to live these lofty teachings. Only through the life-giving rays of the Spirit can man's heart be changed and his nature transmuted from one of animal to one of angelic propensities. And when his heart is thus

changed, co-operation, leading to social and economic and political organization of a stable type, becomes almost a matter of course. For in real unity is absolute stability.

How, then, can the world solve the great problems which threaten its integrity? Co-operation is the solution. And co-operation is something which man must divinely achieve.

THE WORLD OF HUMANITY cannot advance through mere physical powers and intellectual attainments; nay, rather, the Holy Spirit is essential. The Divine Father must assist the human world to attain maturity. The body of man is in need of physical and mental energy but his spirit requires the life and fortification of the Holy Spirit. Without its protection and quickening the human world would be extinguished. His Holiness Jesus Christ declared, "Let the dead bury the dead." He also said, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." It is evident therefore according to His Holiness that the human spirit which is not fortified by the presence of the Holy Spirit is dead and in need of resurrection by that divine power; otherwise though materially advanced to high degrees man cannot attain full and complete progress.

'Abdu'l-Bahá.

THE PATH OF ENDURING UNITY

COMPILED FROM THE UTTERANCES OF 'ABDU'L-BAHA

IN THE investigation of a subject the right method of approach is to carefully examine its premises. Therefore we must go back to the foundation upon which human solidarity rests, namely: that all are the progeny of Adam, the creatures and servants of one God; that God is the protector and provider; that all are submerged in the sea of divine mercy and grace and God is loving toward all.

Humanity shares in common the intellectual and spiritual faculties of a created endowment. All are equally subject to the various exigencies of human life and are similarly occupied in acquiring the means of earthly subsistence. From the viewpoint of creation human beings stand upon the same footing in every respect, subject to the same requirements and seeking the enjoyment and comfort of earthly conditions. Therefore the things humanity shares in common are numerous and manifest. This equal participation in the physical, intellectual and spiritual problems of human existence is a valid basis for the Unification of mankind. (Pro. of U. P., p. 224.)

IN THIS GREAT century the most important accomplishment is the unity of mankind. Although in former centuries and times this subject received some measure of mention and consideration, it has now become the paramount issue and question in the religious and political conditions of the world. History shows that throughout the past there has been continual warfare and strife among the various nations, peoples and sects, but now, praise be to God! in this century of illumination, hearts

are inclined toward agreement and fellowship and minds are thoughtful upon the question of the unification of mankind. There is an emanation of the universal consciousness today which clearly indicates the dawn of a great unity. (Pro. of U. P., p. 223.)

GOD IS ONE; His servants are likewise one. God has created all; He is kind to all. Inasmuch as He is such a tender Father to all, why should His children disagree? Why should they war and fight? Like the Heavenly Father we must live in love and unity. Man is the temple of God, the image and likeness of the Lord. Surely if one should destroy the temple of God he will incur the displeasure of the Creator. For this reason we must live together in amity and love. Bahá'u'lláh has addressed the world of humanity, saying, "Verily ye are the fruits of one tree and the leaves of one branch." This signifies that the entire world of humanity is one tree. Individual members of mankind are represented by the twigs and blossoms. Why should these parts of the same tree manifest strife and discord toward each other? (Pro. of U. P., p. 368.)

WITH IMPARTIAL love and wisdom He (God) has sent forth His Prophets and divine teachings. His teachings are the means of establishing union and fellowship among mankind and awakening love and kindness in human hearts. He proclaims the oneness of the kingdom of humanity. He rebukes those things which create differences and destroy harmony; He commends and praises every means that will conduce to the solidarity of the human race. He en-

courages man in every step of advancement which leads to ultimate union. The Prophets of God have been inspired with the message of love and unity. The books of God have been revealed for the upbuilding of fellowship and union. (Pro. of U. P., p. 291.)

IF THE WORLD should remain as it is today, great danger will face it; but if reconciliation and unity are witnessed, if security and confidence be established, if with heart and soul we strive in order that the teachings of Bahá'u'lláh may find effective penetration in the realities of mankind, inducing fellowship and accord, binding together the hearts of the various religions and uniting divergent peoples,—the world of mankind shall attain peace and composure, the will of God will become the will of man and the earth a veritable habitation of angels. Souls shall be educated, vice be dispelled, the virtues of the world of humanity prevail, materialism pass away, religion be strengthened and prove to be the bond which shall cement together the hearts of men. (Pro. of U. P., p. 314.)

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 thru 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 com-

bination. 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 co-ordination among the various parts of the human organism, the Holy Spirit is the controlling cause of the unity and co-ordination of mankind. That is to say, the bond or oneness of humanity cannot be effectively established save through the power of the Holy Spirit, for the world of humanity is a composite body and the Holy Spirit is the animating principle of its life. (Pro. of U. P., p. 315.)

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. Then this human world will become angelic, earthly darkness pass away and celestial illumination flood the horizons, human defects be effaced and divine virtues become resplendent. This is possible and real but only through the power of the Holy Spirit. Today the greatest need of the world is the animating, unifying presence of the Holy Spirit. Until it becomes effective, penetrating and interpenetrating hearts and spirits, and until perfect, reasoning faith shall be implanted in the minds of men, it will be impossible for the social body to be inspired with security and confidence. Nay, on the contrary, enmity and strife will increase day by day and the differences and divergences of nations will be woefully augmented. (Pro. of U. P., p. 315.)

GOD HAS desired for mankind the effulgence of love but through blindness and misapprehension man has enveloped himself in veils of discord, strife and hatred. The supreme need of humanity is co-operation and reciprocity. The stronger the ties of fellowship and solidarity amongst men the greater will be the power of constructiveness and accomplishment in all the planes of human activity. Without co-operation and reciprocal attitude, the individual member of human society remains self-centered, uninspired by altruistic purposes, limited and solitary in development like the animal and plant organisms of the lower kingdoms. The lower creatures are not in need of co-operation and reciprocity. A tree can live solitary and alone but this is impossible for man, without retrogression. Therefore every co-operative attitude and activity of human life is praiseworthy and fore-intended by the Will of God. (Pro. of U. P., p. 332.)

THE FIRST expression of co-operation is family relationship which is unreliable and uncertain in its potency, for it is subject to separation and does not permanently cement together the individual members of humanity. There is also a co-operation and oneness in nativity or race which is likewise not efficient, for although its members may agree in general, they differ radically in personal and particular points of view. Racial association therefore will not insure the requirements of divine relationship. There are other means in the human world by which physical association is established but these fail to weld together the hearts and spirits of men and are correspondingly inefficient.

Therefore it is evident that God has destined and intended religion to be the cause and means of co-opera-

tive effort and accomplishment among mankind. To this end He has sent the Prophets of God, the holy Manifestations of the Word in order that the fundamental reality and religion of God may prove to be the bond of human unity; for the divine religions revealed by these holy Messengers have the one and the same foundation. All will admit therefore that the divine religions are intended to be the means of true human co-operation; that they are united in the purpose of making humanity one family, for they rest upon the universal foundation of love and love is the first effulgence of divinity. (Pro of U. P., p. 332.)

BAHA'U-LLAH teaches that material civilization is incomplete, insufficient and that divine civilization must be established. Material civilization concerns the world of matter or bodies but divine civilization is the realm of ethics and moralities. Until the moral degree of the nations is advanced and human virtues attain a lofty level, happiness for mankind is impossible. The philosophers have founded material civilization. The Prophets have founded divine civilization. . . . 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. (Pro. of U. P., p. 370.)

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. (Pro. of U. P., p. 2.)

IT IS EVIDENT therefore that the foundation of real brotherhood, the cause of loving co-operation and reciprocity and the source of real kindness and unselfish devotion is none other than the breaths of the Holy Spirit. Without this influence and animus it is impossible. We may be able to realize some degrees of fraternity through other motives but these are limited associations and subject to change. When human brotherhood is founded upon the Holy Spirit, it is eternal, changeless, unlimited. (Pro. of U. P., p. 386.)

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 stand-

point 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. (Pro. of U. P., p. 228.)

"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.

UNITY OF MANKIND

“**Y**E ARE all fruits of one tree, the leaves of one branch, the flowers of one garden.” That is one of the most characteristic sayings of Bahá'u'lláh. . . . Unity—unity of mankind, and of all created beings in God—is the main theme of His teaching. Here again the harmony between true religion and science is evident. With every advance in science the oneness of the universe and the inter-dependence of its parts has become more clearly evident. The astronomer's domain is inseparably bound up with the physicist's, and the physicist's with the chemist's, the chemist's with the biologist's, the biologist's with the psychologist's, and so on. Every new discovery in one field of research throws new light on other fields. Just as physical science has shown that every particle of matter in the universe attracts and influences every other particle, no matter how minute or how distant, so physical science is finding that every soul in the universe affects and influences every other soul. Prince Kropotkin, in his book on “Mutual Aid,” shows most clearly that even among the lower animals, mutual aid is absolutely necessary to continued life, while in the case of man, the progress of civilization depends on the increasing substitution of mutual aid for mutual enmity. “Each for all and all for each” is the only principle on which a community can prosper.

All the signs of the time indicate that we are at the dawn of a new era in the history of mankind. Hitherto the young eagle of humanity has clung to the old eyrie in the solid rock of selfishness and materialism. Its attempts to use its wings have been timid and tentative. It has had restless longings for something still unattained. . . . But now the era of confinement is at an end, and it can launch on the wings of faith and reason into the higher realms of spiritual love and truth. It will no longer be earth-bound as it was before its wings had grown, but will soar at will to the regions of wide outlook and glorious freedom. One thing is necessary, however, if its flight is to be sure and steady. Its wings must not only be strong, but they must act in perfect harmony and co-ordination.

Dr. J. E. Esslemont,
In “Bahá'u'lláh and the New Era.”

Note: Dr. Esslemont reserved the rights of translating his books into all foreign languages, and under his will such rights are now vested in his widow, who alone can sanction the publication of translations. Any inquiries as to the conditions attaching to such sanction may be addressed to Mr. Geo. P. Simpson, 58 North End Road, Golders Green, N. W. 11, London, England.—*Editor.*

AN APPROACH TO THE STUDY OF RELIGION

DALE S. COLE

ALL THE world is seeking, seeking for that mysterious something without which life seems forever incomplete; without which there is a sense of instability and an emptiness of heart; without which the honey of success turns to ashes in the mouth.

It is reassuring to know that there are many avenues of approach to that which all are seeking, that whether we start from the east or the west, the destination is the same and attainable. It may not appear to be so at the outset, for the road may be a winding one, even tortuous, but the paths of knowledge lead one surely and certainly up the slope of conviction until the view from the mountain top is unfolded before astonished eyes, one unbroken horizon of truth, clear, beautiful, sublime and infinite.

That which all are seeking is—spiritual contentment and understanding whether it be recognized as such or not. It may be sought in one guise or another but when found is sure to lead to the appreciation of a oneness and unity not before imagined.

Many feel that most of the enjoyment of a journey is in the planning, the anticipation; and yet when we start on the search for truth what directions can be applied? What plans made? It may be the impulse of a moment or the result of long meditation. True, there are many instructions issued from various sources, telling us that this or that way to truth is the only way, and the one which must be followed to the exclusion of all others.

Along these paths we find numerous sign boards with further instructions as to what to believe and what not to believe. Some of the roads are circular and bring us back to the starting point. Some are always branching off into by-ways which lead nowhere but leave the traveler mired in a quagmire of doubt from which he must find his way back as best he can, back to his unsatisfying former position. Some roads are so walled in that nothing is left to the imagination, merely blank fences hemming us in. Some are even arched over, shutting out the light of heaven.

Is it not then alluring to be assured that there are a number of paths all leading to a common goal,—the real truth, and that the paths are for our choosing? Such an invitation lends enchantment to a difficult journey. We are searching for a great treasure and may expect adventures along the way, some pleasant, some trying, but we are to be free in the search.

To seek with such freedom is not only a joy but a privilege and if interest need be intrigued what more attractive than to throw off all burdens of prejudice, tradition and superstition and step out lightly and blithesomely along the path to knowledge in the warm sunlight of a new day, unhampered and unfettered, free to enjoy the beauties along the way, strong to withstand the hardships, and eager to complete the quest. We may turn over every stone, pry into every dense clump of underbrush, peer into the depths of every lake, and scratch the bottom of every running brook without fear

that it is forbidden. The joy of the open road is ours for the taking. We have but to start. The quest is worthy of our highest metal.

II

A sincere search will prove that great truths have been uttered and reiterated at different times by different voices and in various places; that there is a striking and unmistakable unity in these truths will become obvious.

Why then, if there are these great, fundamental foundation truths, cannot they be combined in a single code for the guidance and inspiration of man? Instead of sectarianism, separate roads with no common destination, why can't we have universalism? This thought is not new. Many have asked it and continue to enquire. It has been tried. One of the earliest parliaments of religions was held some three hundred and fifty years ago in India. Since that time, there have been numerous attempts to synchronize thought and to formulate a synthetic religion.

Why have not these attempts been successful to the extent that they might have eliminated sectarianism? For the same reason that man may construct a seed, chemically and structurally, but he cannot make it grow. It lacks the spark of life—that mystic bond with the Creator which endows it with the power of living and growing.

As the stars in the heavens apparently glimmer with different degrees of intensity, so do the minds and tendencies of thought among mankind differ. What appeals to one as all-important is cast aside without consideration by another. But man in his gropings has siezed upon some truth, here and there, and erected as best he could, a sort of spiritual shelter to protect himself from the storms of deep desire and

yearning, to satisfy his hunger, and lull himself into a state of temporary security and contentment. That such attempts have not been entirely successful is evidenced by the many sects existing. If one or a few were to satisfy, completely, there would not now be so many.

If sectarianism is a mirage, the pathways will lead through it and into the light of understanding for those who have the courage to seek diligently and sincerely.

The preponderance of evidence shown by the writings of the great religions of the past and present, those which have had the power to influence humanity and leave their stamp upon the human soul of the world, to better conditions and glorify God, has been set forth in a recent publication in the following manner:

"Here it is made scripturally apparent that all religions are one in that they share in common religious and moral ideas and ideals of paramount and permanent worth. As for the differences that keep them apart, it is the sublime mission of the modern friends of fraternity in religion to show forth the organic oneness of those historic faiths, a oneness that takes account of and has profound respect for those differences, seeing that they serve an indispensable purpose in the attaining of a *NOBLER UNITY* than that which rests solely upon acceptance of the resemblances. That nobler unity is founded upon the frank recognition of differences, conscious that each of the great religions has some excellence peculiar to itself which may contribute toward the enhancement of all the rest and receive in return the manifold contributions of all the others toward the enrichment of its own power to inspire and uplift."

III

It is the "sublime mission of mod-

ern friends of fraternity in religion" to strive for a "nobler unity." That is what the Bahá'í Movement is doing and has done throughout the world, but with a dynamic power which cannot be attained except through the outpouring of the Bounty of God through His Manifestations for He "quickeneth whom he willeth."

No man-made acorn can be a potential oak. It has not that vital spark of life which can only be breathed into a seed by the Creator.

As each great religion has taught and teaches the brotherhood of man so the Bahá'í Revelation not only includes this but teaches the brotherhood of religions—a resounding call. As a former religion stands to its followers as a group, so the Bahá'í Revelation stands to the groups of religions—a universal message, universal in every sense, all-inclusive. It is all-inclusive by the power of the Revealed Word for there is ever a dynamic force in revelation which cannot be attained by human co-operative endeavor alone.

Recognizing differences, appreciating worthiness, the Bahá'í Movement is "the spirit of the age," leavening humanity. It includes all praiseworthy endeavors, past and present, but adds some priceless considerations not found in any purely human effort—a universality of scope and a dynamic power.

The Bahá'í Revelation greets the seeker with the assurance that he must investigate truth, independently, for himself.

"He who seeks knowledge, adores the Most High, he who spreads it, dispenses alms to the ignorant. Knowledge lights the way to heaven, it is our friend in the desert, our companion in solitude." (Muhammadan Teaching.)

"Let not mercy and truth forsake thee, bind them about thy neck, write them upon the tablet of thine heart.

Great is truth and mighty above all things. It endureth and is always strong, it liveth and conquereth for evermore. (Jewish.)

The Bahá'í Revelation bids all to seek "the strength and the majesty of all the ages," with full assurance that the true seeker will find. There is nothing to remain hidden that the human mind can grasp, nothing to be concealed or covered up. There are many paths. They lead to one center. This explains why it is possible for travelers to journey by different routes for if they stay on the paths of knowledge, sooner or later, these will merge into a single road. The Bahá'í Revelation is complete in every detail, guiding through every pitfall of life, every labyrinth of conjecture and doubt. One may approach it through but a single avenue but on continuing his journey cannot but appreciate the beauty and completeness of the message.

The Bahá'í Revelation admonishes, the seeker at the outset, to investigate for himself, not to understand things through another's interpretation, who like himself is human. It directs the seeker to set out on the trip in light marching order. This cannot help intriguing the interest. It points out that there is a fundamental oneness in all great teachings about truth which can be recognized for the seeking and shows how these blend into glorification of the one and only God.

When these facts are appreciated, then the reverberating and inspiring call to a "nobler unity," a universal one, not only of man but of religions, will seem as sweet as music, as a haven to the weary traveler who has struggled to a mountain top (there may be others still loftier) and sees spread out before him, many trails. But as he looks, his vision clears, and he sees that they all lead to a common point. He sees travellers on

every path, strangers to each other. When will these highways lead within a mystic circle where they will draw close together, as the spokes of a wheel near the hub, close enough for the searchers to recognize each other? When the fog of prejudice and misunderstanding lifts, driven away by tolerance, forbearance, appreciation and understanding. Man alone cannot achieve this, however great be the power of co-operative endeavor.

“... learning was given to promote good actions, not empty disputes.”

IV

And so, one approach to an understanding and appreciation of the Bahá'í Revelation is the “open road.” There are others, many others, but what more inviting than an open road, wonders on every hand by the wayside, and a marvelous reward at the end of the journey?

The pragmatic question, “will it work?” is not so relevant in considering the universal human quest as—“can we work it”—can we apply what we find, in our daily lives, will it carry us through, will it satisfy, is it complete?

To all of which the answer is—seek and test it for yourself, an answer which inspires confidence at the start. The search, however, must be a sincere one. No true scientist seeks to disparage the facts brought out by his experimentation if he is sincere. He accepts what he finds to be true, fitting it into its proper place in the scheme of things as he knows them. No traveller can make progress burdened with prejudice, his vision bleared by superstition and his judgment warped by the tales of the past. He must set out upon the road, eagerly,—free and unbiased.

But can this all not be found in various movements to form a uni-

versal religion? Wherein does the Bahá'í Revelation differ from these? It differs in the same manner that a plant growing in full vigor in the sunshine differs from one struggling for existence in the shade. The one receives the life-giving rays of the sun directly, assimilating the heat and warmth to exemplify its power of growth. The other benefits by the rays of the sun but not receiving them in their full strength does not attain a full development, its flowers are not as beautiful, its fragrance is not as delightful, nor is the fiber of its stem so strong. It exists by the bounty of the sun and attains a certain limited growth, but how incomplete when compared to the other, resplendent in the complete fulfillment of its purpose in the direct rays of the sun.

In comparison, the Bahá'í Revelation is like the plant in the sunshine. It is energized by the dynamic power made manifest through the Manifestations of God. Man is incapable of receiving the full Bounty of God directly in all its power, he must have some intermediary, some Manifestation to temper them to his capacity for reception. The history of the Movement shows clearly its power. Thousands have willingly given their lives—the supreme human test. No one knows how many believers there are. It is impossible to count them. Some are like the plant growing in the sun, working in the light of full knowledge and appreciation of the teachings, others are as the plant in the shade, conscious of some power active in the betterment of mankind, but not knowing the Source. All are enjoying the bounty of God but in different degrees depending upon their relationship to the Sun of Truth.

The Bahá'í Movement has much to offer. It greets the inquirer cordially, with the invitation to investigate

fully for himself, offering every aid in the search. It has a dynamic power which is irresistible when once its influence is felt, which is evidenced by historical records.

"The light of knowledge hath appeared before which the darkness of every superstitious fancy will be annihilated. The hosts of the Supreme Concourse are descending to assist all those who rise up to serve their Lord, to subdue and gain victory over the city of the hearts, to proclaim the glad tidings of the coming of the Lord, and to unite the souls of His creatures."

"To unite the souls of His creatures" is the aim of the Bahá'í Movement, a new brotherhood conception, not a mere social, racial, ceremonial, or intellectual unity, but a "unity of soul"—spiritual relationship to God, a brotherhood of religions and of souls.

"O People! The doors of the Kingdom are opened—the sun of

truth is shining upon the world—the fountains of life are flowing—the day-springs of mercy have appeared—the greatest and most glorious light is now manifest to illuminate the hearts of men: wake up and hear the voice of God calling from all parts of the supreme world—"Come unto me, O ye children of men: come unto me, O ye who are thirsty, and drink from the sweet water which is descending in torrents upon all parts of the globe!"

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

Investigate!

"O friends! Consort with all the people of the world with joy 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."

"For Universality is of God and all limitations are earthly."

"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."

"How glorious the spectacle of real unity among mankind! How conducive to peace, confidence, and happiness, if races and nations were united in fellowship and accord! The Prophets of God were sent into the world upon this mission of unity and agreement. . . ."

'Abdu'l-Bahá.

THE BAHAI MOVEMENT

A SPIRITUAL BASIS FOR WORLD UNITY

ALBERT R. VAIL

The following is an address by Mr. Vail, Bahá'í lecturer and teacher, given at the public session of the Eighteenth Annual Convention of the Bahá'ís of the United States and Canada, held at the Palace Hotel, San Francisco, May 2, 1926.

"Love and fellowship are absolutely needful to win the good pleasure of God which is the goal of all human attainment." 'Abdu'l-Bahá.

BAHÁ'Í means light, a follower of the light; one who would transmit throughout the world the light of truth, the light of brotherhood, the light of unity, the light of love, the light of God. The Bahá'í Movement is simply to spread this light just as widely as possible throughout the world. It comes into the world with a quite new point-of-view. It comes as an inclusive Movement. We think often that Edwin Markham was inspired by this very spirit of inclusiveness when he wrote that striking little verse:

"He drew a circle and shut me out
Heretic, rebel, a thing to flout;
But love and I have the wit to win,
He drew a circle and took him in."

This is the new attitude that is to unite the world. Find the biggest circle; the biggest international circle, the biggest inter-racial circle, the biggest inter-religious circle that can be drawn on this little handful of dust, the earth, and we will discover the one home and soon it will be in unity.

Everyone is waiting for the discovery, the great word that is going to transform the whole world, and perhaps, this is the way to find it: Watch for the most universal mind in the world, the one who criticizes the least, the one who has no pride, the one who never exalts himself, the one who praises all prophets, all religions, all nations, all races, and lifts

the minds into glory to the one God who has given everything good and beautiful to every people and race and kindred upon the earth, and when you find the universal lover of mankind then you will find the Prophet of Unity.

Many of us have found this great teacher, first in Bahá'u'lláh, and then in His son and successor, 'Abdu'l-Bahá. Perhaps, to make it dramatic, to set the dazzling light over against the densest darkness, the order of nature and the movement of the spiritual seasons, and the evolution of the world, and the onward movement of mankind, the spirit of God, brooding over the world and inspiring the world, brought to birth, like a dazzling sun in the darkest corner of the earth, this great mind and universal heart whom we call Bahá'u'lláh.

Into a world where fanaticism was most intense, Bahá'u'lláh came with a light, bright and radiant, against that intense darkness, and there it shone in dazzling illumination. This light is the light of unity. When we see it, it is so bright, so simple, so easy to see, that we wonder how the brightest theories, *truth*, could so long have been hidden from the mind and heart of the people. But, perhaps, we had to wait for the telegraph, the telephone, the railroad, the radio, the printing press, the air-mail, and all the other rapid

methods of transportation and inter-communication, so that when the great light shone into the world it could be flashed along the world in the twinkling of an eye. So, the coming of the great teaching of unity is right in the midst of the great age of a new international communication and a new physical civilization.

THIS LIGHT is clearly reflected in the Tablets and writings of Bahá'u'lláh, through a universal mind, which was His great glory. The first ray is heavenly teaching. The teaching that will illumine the world must not come from the earth, but from God. God is one. Human beings are diverse, divided, sectarian, limited, striving, quarreling and their animal nature is fighting against the divine. So, human beings cannot, from the earth of discord, evolve a program or a teaching that will bring unity. It is only the heavenly light descending from God, the source of oneness, that can unite this scattered, warring, discordant, troubled, bewildered children. This, then is the great discovery. The teachings that will unite the world must come from God. God is so simple in his unity and He is so universal in His Love. Just watch for His light with an open mind, with a mind that is longing for the sunrise and crying for the Lord of illumination and it comes. Jesus said, "If we could become like little children then we could enter and receive the Kingdom of God." We should have an open child-like receptive mind.

The mind of the great scientific scholar welcomes truth from whatever source it comes, wherever it leads, and this is the scientific mind of the spiritual investigator. So, then, the second ray from out the heavenly light is an independent investigation of truth. The third ray is the laying down of prejudice; the fourth ray is the great campaign for universal peace, and the fifth ray is

that religion was sent from heaven to unite mankind. If it divides mankind it has lost its divine glory, and we need to have it purified, cleansed, that the eternal illumination again may be manifest.

These are a few of the rays from out this new light that is illumining the world. It is the light in a new Manifestation. One of the brightest of the rays is that science and religion both came from God; that one word would heal many of our strifes and discords. Who is it that said that there are about two hundred denominations that we have known in Christendom?

The great need is to see that when the scientific investigator looks for the truth in his laboratory he receives light from God and when the prophet on Mt. Carmel, or when the prophet in the valley of India, or when the prophet on the Himalayas or when the prophet on the exalted mountains of ancient Persia, or when the prophet of God in Palestine, or India, listens to the eternal music, it purifies the heart and he receives his eternal illumination. There is only one *source* from which all light has descended, but this divine light has been given to the world through different lamps, and if we could see that this light is good from whatever lamp it is burning, that a star has the same radiance whether it shines from the East or West, that truth is divine in whatever mind it is reflected,—then that new discovery of the oneness of God and the oneness of truth would bring our science and religion into a most magnificent unity. Then we could, perhaps, say with Tennyson:

"Our little systems have their day,
They have their day and cease
to be:
They have but broken lights of
Thee,
And Thou, O Lord, art more than
they."

Then we would not care whether our theologists prevailed or creeds prevailed, if God's truth can prevail. What are the theologies and the philosophies of men? This is the new attitude that will bring science and religion into a sublime unity and so the great light that is shining into the world is the light of the fundamentals of religion. The great fundamentals of religion are just the same the world round. The Golden Rule is golden, is it not, in whatever mind it may be shining? The Golden Rule is golden whether it comes from the lines of Buddha, Zoroaster, Confucius, the ancient Brahmans, or from the ancient Hebrews or from the divine and heavenly Christ. Whatever truth is true is true through whatever voice it speaks; whatever light is brilliant is glorious in whatever mirror it may be reflected; whatever melody is heavenly sings its music whatever the song may be. This is the new discovery—that the word of God is one though the speakers be many.

THIS DISCOVERY of the oneness of religions is, perhaps, going to be such a brilliant light of unity in the world that when they look back at our century they will say all the centuries were for the bringing forth of the twentieth century, and in the twentieth century the children of one God discovered that they had all come from one source and their bibles were all inspired by one divine illumination and the people will come into the glorious consciousness of the oneness of mankind, and the fundamental oneness of the world's religions.

This, of course, is the discovery which will make it so easy for the children of God to have one home upon the earth. Perhaps, therefore, nothing is more important today than just to study the religions of the world and see their oneness. Ba-

há'u'lláh, seventy years ago, suggested that if the educators of the future wished to unite mankind they should study all the bibles of the world and pick out the choicest and most beautiful jewels of truth in every scripture, put them in textbooks in simple form, separate the kernels from the chaff, and then with these great jewels from Confucius, Buddha, Zoroaster, Brahma, the Hebrew prophets, Christ and Muhammad, and when they have selected these jewels if they will put them together in a booklet and give them to the children, adapted to their age, in condensed form, the children will make one great discovery. Every prophet of the world's teachings means to be honest; every prophet God ever sent teaches men to speak the truth; every prophet who ever lived in China, India, Persia, Palestine, or Arabia has taught the brotherhood of man—all are brethren. This has been the truth that has swung around the world like one great universal melody and the children of the future will be so captivated with the beauty of the unity of religions that they will not know what the discords of the nineteenth century could mean. This is the great light of religious unity.

It is a strange thing that we can love Buddha easily but it is hard to love Muhammad. It is like being able to love your successful competitor. Buddha has never been a competitor to the Western world, although Muhammad was, and if we allow that Muhammad was a prophet we would not know what to do with our institutions and we would get into grave difficulties. So, today, there is creeping over the world a magnificent new discovery, and that Muhammad after all was one of the great civilizers and upbuilders of the world and people are looking about and saying, "Wasn't it amazing?"

JESUS, with all His divine glory, had His teachings so obscured by theologians that the light of His splendor could never penetrate into darkest Arabia; Moses, with the making of all those Commandments on Sinai, could never be heard in darkest Arabia. Then right out of Arabia, way down in the Southland out of the desert, in the blazing sun, among people that killed each other and buried their daughters alive, and fought with each other and stole each others' camels, and worshipped idols, there arose a man named Muhammad and he heard the voice of the divine unity saying, "There is no God, but the one God; burn your idols, destroy your images, away with your quarrels, banish your strife," and Muhammad came into the world with his ancient and eternal message of the unity of God and the brotherhood of mankind.

We always love the story that one of our first great American essayists wrote in his sketch-book. It is a strange power that sweeps through the world when a prophet arises. Muhammad was lying upon the desert sands, one time, with his sword lying at his side. Along came one of his enemies. He said, "Ho, ho, look, Muhammad the prophet, asleep and his sword by his side. I will kill him. The man came up and took the sword and raised it over Muhammad and said, 'Prophet Muhammad, who is going to protect you now?' and he raised the sword to kill him. Muhammad awakened from his nap with serenity and smiled at the man holding the sword over his head and said, 'God will protect me.' The man looked down; he had the sword and Muhammad had nothing but God. He looked at that face; he looked into those eyes and he saw the light in that face. He felt the power shining from that body; he dropped the sword in consternation. Muhammad seren-

ely arose and took the sword and went over to his enemy and lifted the sword and said, 'Now, who is going to protect you?' 'Alas, nobody,' said his enemy. Then Muhammad handed him the sword and said, 'Then from Muhammad, the prophet, learn to be merciful,' and he gave the enemy his sword. The enemy turned around and said, 'Muhammad, I will be one of your disciples because anybody that had the courage to trust God like that must have more behind him than human power.' "

This is the great spiritual basis of unity. This is the basis that unites the religions of the world; it is a power so mighty that all the world cannot withstand it and it is a force that is so irresistible that all the legions of Rome, when that force arose in Palestine, were powerless against it. Jesus, what did He have? His disciples wanted to buy Him a sword and He told them, "He that taketh the sword shall perish by the sword." Jesus stood before the mightiest organized military system that the ancient world had ever known; He stood before the most majestic ecclesiastical system of antiquity—before the Pharisees and Jews—with Moses and all the prophets. He stood, a poor working man, before the great social organizations of Judea, of Greece and of Rome, and He absolutely had nothing to protect himself against the oncoming hosts of fanaticism, except God. Yet, as 'Abdu'l-Bahá has said, Jesus stood all alone, unprotected, deserted even by His disciples, at last crucified and the haughty and mighty rulers of the world laughed with scorn at Him, struck Him and said, "Prophet, who struck Thee?" And to make the crucifixion more ignominious they placed the crown of thorns upon Him and Jesus had nobody but Mary Magdalene at that moment to stand by Him. What did Jesus do? He turned

to them and said, "The son of man is seated on the throne of power and the hosts of God are with Him."

As 'Abdu'l-Bahá has said, before the crown of thorns dropped, the jewelled crowns of all the kings and the mighty and powerful ones went down and the crown of thorns and the Kingdom of Christ rose in splendor. They never lifted a sword to defend themselves, and in those early days of divine heroism, with the power of the holy spirit, they swept the world. The Roman legions were annihilated before the oncoming barbarians of the North, but the simple unarmed disciples of the King of Kings, the Christ, conquered the barbarians of the North, swept through the world, and kings have been crowned in the names of those fishermen for many centuries.

THIS is the power of unity and whenever this power comes into the world the world is made new, like a divine Spring-tide, and sweeps over the earth and we behold the birth of a new cycle. But this, glorious as we all know,—lost its power to fill the world with light and to unite the disciples of the Christ. Muhammad was powerful in his day, but his influence is waning; Moses was heralded as a divine law-giver from Mt. Sinai in his day, but his Commandments are losing their prestige as authority; Buddha was the light of Asia, shining with splendor and glory into untold millions of hearts, but the light of Buddha is dim; Confucius was the uncrowned king of ten thousand kingdoms in his day, but everyone knows his day is over. We turn and say, "Is there something in the world powerful enough to take these scattered cohorts of all these religions and races and nations that once were illumined with the dazzling light, and now have lost their way in the darkness or prejudice and in-

ternational strife, is there something that can actually unite them?"

The Bahá'í teaching, then is this: That God is so merciful that again he has sent a collective center of unity and that collective center not only teaches what we have always been teaching, that is they renew religion and add specific teachings for the needs of this Day. These are the teachings of Bahá'u'lláh and 'Abdu'l-Bahá, and these Divine Messengers have the executive power to put their principles into practice, and this is something very amazing and very, very wonderful.

One man says, "Love each other," and the people continue quarreling; but when a Prophet of God says, "Love each other," then something wonderful happens. Two men, one time, came into 'Abdu'l-Bahá's room. They hated each other only as Arabs of the desert can hate. They got into the room, by surprise, together. 'Abdu'l-Bahá looked into their faces, filled with blackness and darkness and determination to destroy each other. He said, "My home is the home of laughter and delight; my home is the home of peace and of reconciliation; my movement is the movement of love and unity." Then he waited a little while. He was perfectly serene in the power of God and he could wait and wait for the divine light to drive away darkness, for light is eternal and positive and hatred is negative and it cannot last. Presently they became quiet and 'Abdu'l-Bahá, with His calm intuition, looked into their hearts and saw their anger had abated. He said, "You two men are of the same race, both Arabs; you are of the same family, same city, and the same religion hast thou. You used to love each other. Why do you not love each other again?" The men rose and embraced each other, with the same heartiness with which they had hated

each other, and went out of the room in each others' arms. So we realize the mighty power of the Prophet of Love to melt even the bitterness of hatreds. This power is the power that He has exercised on multitudes of human beings and, perhaps, nothing is more wonderful than to see a Prophet of Unity in action, because it is such a strange and wonderful victory when we win over the most discordant and antagonistic of people.

WHEN 'Abdu'l-Bahá was in prison, in Akká, close thereto was a man celebrated for his intense fanaticism and every time he saw this Prophet of Unity, 'Abdu'l-Bahá, he cursed Him and every time 'Abdu'l-Bahá met His enemy He blessed him. The days went by and the man became ill. 'Abdu'l-Bahá brought him a physician and the man held his sheet in front of his face, received the medical attention, but would not allow himself to see 'Abdu'l-Bahá lest he would have to speak to Him. 'Abdu'l-Bahá sent him food. This man cursed and abused 'Abdu'l-Bahá over a period of twenty-four years. At the end of twenty-four years this man had such a streak of good fortune that he was allowed to administer a case in the courtroom. 'Abdu'l-Bahá came in and this man, looking at 'Abdu'l-Bahá, fled out the opposite door. The whole Court-room burst into laughter and the heirs came up and said, "Abdu'l-Bahá, why do you not administer the estate for us? How can we trust a man who runs off when you come in?" 'Abdu'l-Bahá said, "I love that man very much." "You love him? Hasn't he been abusing you for twenty-four years?" said the heirs. 'Abdu'l-Bahá said, "I love him very much because he is sincere." So many people hate you and pretend to like you. They are not sincere, but when a

man hates you and shows it that simply means he is sincere. 'Abdu'l-Bahá always loved a sincere man. The heirs went to this man and said, "Do you know what 'Abdu'l-Bahá said about you after the twenty-four years you have been persecuting Him?" The man said, "What did He say?" They said, "He said that He loved you very much and hoped you would administer the estate." The man said, "What?" They assured him that was what 'Abdu'l-Bahá said. The next morning, at 7:30 o'clock, there came a knock at the door of 'Abdu'l-Bahá's prison room and this man was at the door. He looked up and saw 'Abdu'l-Bahá and he threw himself down at His feet. He said, "'Abdu'l-Bahá, for twenty-four years I have done evil to you; for twenty-four years you have done good to me. The love of God is surely with you. I surrender." He became one of 'Abdu'l-Bahá's devoted friends.

This is the power that can move the world. All you need is love powerful enough, love divine enough, love universal enough, love that is patient enough, love that is long-suffering enough, love that is believing enough and it will transform the darkness of the jungle into the brightness of the courts of heaven. This is the power that we have seen coming in the world so wonderfully that it offers a most glorious prospect for a united humanity in our present day.

One day there was a young professor who went to see Professor Jowett, the celebrated scholar at Oxford, England, that is, one of the greatest scholars of England in the last century and Professor Jowett said to this young professor, "Never let the Bahá'í Movement out of your notice. This Bahá'í Movement is the greatest light that has come into the world since the days of Jesus Christ.

It is too high and too great for the present to understand its full import, but the future will comprehend it."

WHAT we believe is this: Everyone who is a pioneer, everyone who is looking forward, everyone who is watching for the heavenly city to descend and the Kingdom of God to appear on earth, of course, is a pioneer and he is watching for the light that will greet the whole world in the twentieth and twenty-first centuries. Already the Bahá'í Cause has risen in Persia like the dazzling sun; it has swept away the hosts of persecution; twenty thousand of its disciples have gone down into glorious martyrdom; nations of the whole world are hearing of its teachings; its apostles are going to the remotest corners of the world; Christians and Jews, Protestants and Catholics, Christian Scientists and Physical Scientists, Muhammadans, Parsees, Buddhists, Hindus and Confucianists are all discovering that it is the note of unity, the light of oneness, and are coming under the great pavilion. 'Abdu'l-Bahá has declared,

"Praise be to God, the day of Unity has come; the doors of the Kingdom are open; the sun of truth is shining upon the world; the greatest and the most glorious light has appeared; the fountains of life are flowing; awake and drink of this sweet water which is descending in torrents upon all parts of the globe. Now is the time; now is the accepted time."

This is the Message that is making thousands of hearts beat with a new gladness.

Not long ago a Seventh Day Adventist lady picked up the book, "Bahá'u'lláh and the New Era." She said, "I was in an automobile accident and I was so weary I could hardly lift my hand to hold the book. I thought I would read this wonderful book, telling of the Bahá'í Movement and Unity, for fifteen minutes, as it is so restoring in mind and spirit, thinking it would make me sleep well in the night." She sat down at a quarter to eight, preparing for relaxation and rest. She looked up in amazement, a few moments later, she thought, and found it was a quarter to two in the morning. She had been reading in absolute joy and ecstasy from a quarter to eight until a quarter to two and she thought she was ill and exhausted and completely spent. Then she discovered that there was something more in heaven and earth than she had ever realized. That is the water of the Holy Spirit as it flows through a divine book and she came away with the discovery that there has come healing to all of our troubles and even healing to our bodies when a great Prophet of God opens the doors of the Kingdom and lets the light of eternal sunshine upon His pages, reflecting the light from the mirror of His sentences, banishing the darkness of hatred and prejudice, and uniting the people of all races and religions into the glorious oneness of the Kingdom of God.

"This Century is the Century of the Sun of Truth. This Century is the Century of the establishment of the Kingdom of God upon the earth."

'Abdu'l-Bahá.

A TRUE STORY

CHRISTINE FRENCH

The stress which both Bahá'u'lláh and 'Abdu'l-Bahá in their Tablets and instructions lay upon kindness to animals not only awakens in the hearts of their followers a desire to conform; but suggests a hitherto undreamed-of intimacy which may be brought about by the practice; an intimacy which the pure-hearted St. Francis of Assisi enjoyed, and which the legends of the youthful Siegfried ascribe also to him. In fact instances are numerous in which there has been a complete understanding and sympathy between human individuals and affectionate members of the animal kingdom.

The following narrative, absolutely true in every detail, brings nearer than ever that sympathetic understanding, and proves beside, the great value of the special training which our young boys are now receiving in Scouting. The story is so simple and straightforward, so unusual and appealing that it is here quoted in the words of a Boy Scout who embodied it in his report of his "Fourteen Mile Hike" which is one of the tests which all good Scouts like to take. These are his words:—

"I was pretty well along on my hike. I had reached a rather open part of the country outside of the city and it looked very much like rain so I was hurrying along when I was attracted by the curious actions of a bird which kept flying over my head. The bird seemed tame and it flew quite near and kept calling and calling as if to make me understand something. As I stopped to watch it, it flew back to a tree and called again. I thought that rather strange, but I started ahead intent upon reaching my destination before the rain came

on. My turning away seemed to worry the bird and it became so excited that it called more loudly than before, so I followed it to the tree, but as I could see nothing I said to myself—'Well, I'm not going to let this bird make a fool of me,' so I kept on. However, it became very plain that the bird was trying to tell me something and I went back to look around more carefully. As I did so I heard a sort of moan. I followed the sound and came to a place where there had been a sort of cave-in in a dugout and I again heard the sound of something in distress. I jumped down into the opening and lifting up some weeds and loose dirt I soon discovered a collie dog which had evidently been caught in the cave-in and so seriously hurt that he could not move. I dug the dirt away and lifted the dog out. Then I bound up his leg which was broken and tried to clean him up a little. In so doing I found that he wore a collar upon which was the name and address of his owner so I decided that my good turn was to take this poor old fellow home. The bird in the meantime had subsided and seemed perfectly contented that he had finally made me understand the difficulty.

I started home with the dog. It was somewhat slow going and the distance was three miles but we finally got to the door of the house the address of which was on his collar. I rang the bell and a man came to the door. I was about to ask him if this was his dog when the whole family came flocking out on the porch to welcome the dog. After the first burst of surprise and delight the man asked me where I found the dog. I told him the story of the bird which had

led me to the spot and the man said: 'Yes, that is our tame bird and we let him out in hopes that he would find the dog.'

The man offered to pay me for my kindness but I said: 'Oh no, I am a Scout, and we do not accept pay;' so he said he would like to do something for my Troop and I thanked him and said we would appreciate it very much, then I hurried home and got drenching wet and was late for supper."

Extraordinary as this tale appears it is yet absolutely true, and altho perhaps better adapted for publication in a magazine for youth, it bears a touching interest which should appeal to all and help to awaken in all a deeper sense of spiritual nearness.

Here follows a Tablet of Abdu'l-Bahá on the subject of kindness to animals.

"O ye friends of God!

Ye must not only have kind and merciful feelings for mankind but ye should exercise also the utmost kindness toward every living creature. Physical instincts and sensibilities

are common to man and animal alike. Man however is negligent; therefore he practices cruelty to animals. In reality what difference is there in physical sensation? Sensibility is the same whether you harm man or animal, there is no difference. Nay rather, cruelty to the animal is more painful, because man has a tongue and he sighs, complains and groans when he receives an injury, and complains to the law, and the law protects him from cruelty; but the poor animal cannot speak; it can neither express its suffering, nor can it appeal to the law. If it is harmed a thousand times by man, it is unable to defend itself in words, nor can it seek justice. Therefore one must be very considerate towards animals, and show greater kindness to them than to men. Educate children in their infancy in such way that they may become exceedingly kind and merciful to all animals. If an animal is sick, they should try to cure it; if it is thirsty they should satisfy its thirst; if it is hungry they should feed it; if it is tired they should give it rest."

"No matter how much man may acquire material virtues, he will not be able to realize and express the highest possibilities of life without spiritual graces."

'Abdu'l-Bahá.

WHY I BELIEVE IN THE BAHÁ'Í MOVEMENT

The author of this article (a remarkable document from a youth of twenty-one) is a Persian student of Tihrán, who desires to remain anonymous. Further articles from his pen will appear in the Bahá'í Magazine from time to time. We welcome to our pages such appealing freshness and ardor.—Editor.

By looking deep into the general condition of the world today and contemplating it in comparison with the past, one may conceive new ideas whereupon definite beliefs can be founded. Such a meditation on the present condition of the world has led me to a belief which I have drawn up in the form of a syllogism, as I shall now endeavour to describe.

First Proposition. That the civilized world, through the extraordinary efforts of a number of scientific pioneers, has progressed at an amazingly rapid pace; and that wonderful scientific and industrial discoveries have been made, which have enabled man to predominate over nature. By discovering the secrets and potentialities of nature, mankind has established commercial, industrial, economic and political relationships among the nations of the world which are increasing day by day. These increasing scientific and industrial relations indicate that the nations of the world are drawing nearer and nearer to one another, that Humanity is advancing towards unity and oneness, and that the solidarity of mankind and the eradication of wars and misunderstandings between the nations is not an unrealizable ideal. Thus, in consequence of scientific development and accomplishments, the hearts of men are drawing closer and closer to one another; so much so, in fact, that one may look for the harmony of mankind and the eradication of differences and misunderstandings in the near future.

Second Proposition. That mankind

has never been free from evil propensities: Avidity, greed, sensuality, indomitable passion, selfishness, desire for authority and similar other susceptibilities have always beset mankind. Such feelings have sometimes culminated and sometimes declined in their vehemence, but they have never been utterly extinct. Evidently one of the causes of the culmination of these carnal feelings is moral depravity and lack of ethical culture: that is to say, whenever society has had firm moral and spiritual laws, such evils have, to some extent, been repressed; but whenever society has lacked moral discipline, these evils have broken out to an appalling degree of intensity.

Perhaps in the olden times the nations of the world were very malignant and inimical towards one another, but as they lacked the deadly weapons of today, they could not work much ruin. Swords, bows-and-arrows, and similar instruments of warfare could not occasion such copious bloodshed as the modern world has seen. There are the same differences and the same hostility among mankind today as there were yesterday, but as the instruments of bloodshed have been completed, much more ruin is wrought now than ever in the past. What are the bows-and-arrows of the past as compared to the suffocating gas of the present time? What are the slings of the olden times as compared to the battering-rams of our days? Therefore we see that the means of bloodshed and cruelty have increased with the sci-

entific and industrial advancement of the world. In a word, we see that the lack of morality in the civilization of the world has counteracted the nobility of scientific advancement.

By pondering over these two propositions, I have conceived the belief that a certain power must arise in the world to change moral depravity, prejudices, greed and hatred of the nations of the world into unity, oneness, solidarity and whole-hearted co-operation; otherwise, the scientific and industrial advancement of the world, far from uniting mankind, will increase the misunderstandings and differences between the nations. The recent invention of electric rays which can burn to ashes a whole village in a short time shows that material civilization is becoming more and more intolerable. The tide of material progress, however, cannot be stemmed, because man's insight into the latent realities of things increases day by day; besides, all the various inventions of man are absolutely essential to the prosperity and comfort of mankind, if not misused. I formed the opinion therefore, that spiritual means were needed to rectify the morality of mankind at large and to bind together the hearts of men, so that Humanity, as one body and one soul, might march towards the Promised Land.

This being my established belief, I set about investigating the means of accomplishment of such universal love and harmony, feeling sure that such means, if not already existing, must needs be created. Fortunately, my association with the Bahá'í Community led me to the realization of my ideal. I found, upon free investigation, that the Bahá'í teachings are the means of spiritual edification, and constitute the most effective factor of creating love and unity and eradicating racial, patriotic, national,

religious and other strifes. The Bahá'í teachings encourage the world of humanity to achieve further material, as well as spiritual, advancement; and at the same time, with a supernatural force and power, are changing the hostility of the nations into love, peace and co-operation.

Among the numerous other teachings, Bahá'u'lláh enjoins the establishment of a universal House of Justice (or court of arbitration), and the creation or selection of a universal language; two essential steps, which are decidedly conducive to oneness and unity of mankind and the extermination of all differences. He teaches that the world is but one territory, that the people of the world are but one nation, and that men are "the fruits of one tree, and the leaves of one branch." He tells us that a time shall come when love of the country shall be changed into love of the world; when, if a man is asked to what country he belongs, he will not answer "to France," "to Germany," "to England," or "to Persia," but will say; "I belong to the World of Humanity."

We see that already a large number of people of different nationalities, creeds and races, orientals and occidentals, colored and white, Muslims, Jews, Christians, atheists, etc., who were formerly "at daggers drawn" with one another, have been united under the Pavilion of Bahá'u'lláh's teachings, to such an extent, in fact, that their harmony and unity has amazed the world.

The Bahá'í doctrines are gathering together the people of the world under the tent of unity, without having recourse to threats or false hopes. Bahá'u'lláh teaches that science must be the servant of the world of humanity, and that civilization must be the means of comfort and welfare of mankind.

Deeply investigating these and many other teachings, and finding them to be firm, sacred, and divine, I came to believe that Bahá'u'lláh who succeeded in promulgating them, in spite of extreme hardships, exile

and imprisonment, is the greatest teacher of Humanity; and that IN BAHÁ'U'LLAH'S TEACHINGS LIES THE CHERISHED IDEAL OF ALL TRUE SEEKERS OF UNIVERSAL PEACE AND HARMONY.

THE ALTAR OF SACRIFICE

SHAHNAZ WAITE

From the teachings of 'Abdu'l-Bahá we realize that an altar is an eternal necessity, for all who live, give. Sacrifice is spontaneous to the upward motion of life; the higher the spiritual development, the more freely will it give in self-sacrifice. This is the heart and essence of all true religious worship, whether it be the giving of self to a great Deity, or the daily sacrifice of the mortal life to others, both are the expression of the giving of self, the very best of one's self to something higher than that self.

Deeper and greater than the law of getting is the law of giving. It runs like a golden thread through every path of life. It makes possible the home where the larger lives delight to serve the lesser ones and where all find the true joy of living in self-giving. It makes the pains and restrictions, the real enriching of our lives. It is the foundation of true friendship, the spirit of which is to give of one's love, sympathy and cheer; and to the stranger to whom we are permitted to render some services are we more truly his debtor than he ours, for he has offered us an opportunity to be blessed by the spirit of sacrifice.

In the Bahá'í Revelation the word

sacrifice gains a new glory; the old thought of a bloody victim led unwillingly to the altar to propitiate an angry God is changed to the great privilege and to the crowning glory that life is so truly our own, that we may give it in service to others and thereby to God. Thus sacrifice becomes the joy of existence and its cup is filled with the intoxicating wine of spiritual delight. We realize that each sacrifice of self is but the upliftment of self on to a higher plane. We do not feel sad when we plant the little seed in the ground, knowing that it must germinate, burst and cease to exist as a seed, for we hold in mind its beautiful unfoldment as a perfect flower. So is it with the seed of self, it is sown a mortal body, it is reaped an immortal one through sacrifice, and from this truth we are lifted into the spiritual realms and learn the law of enrichment through giving. It is thus the spirit of man comes to a realization of the great Spirit of all, the source of Life and the foundation of all Love; this reaching out is the eternal in us seeking the Eternal. That which is from above must lift us up; that which is heavenly must transform. We must strive for Faith to trust in the fruits of divine Love, even

though the roots lie hidden in mystery.

When a soul seeks to make living a business of self-giving, in harmony with the great Spirit of Life, he finds the whole world becomes his altar and every breath one of worship. A *living sacrifice*, is not a life led out and offered up in death, but a life led UP—and offered in living, loving service. The Bahá'í Revelation calls for live saints and living sacrifices. Love offers not its worst but its best.

When one truly loves God he seeks to express his love in a sane, healthy joyous and joy-giving life. In this day man must attain not only love *for* God, but greater still he must possess the Love *of* God, the distinction is marked. Materially man may love his father, but he knows not the love *of* the father until he actually becomes one. This is the day of spiritual maturity and Bahá'u'lláh has brought to the world the love of the Father—the highest expression of the parental Love of God. It is this quality which man must attain to, that his heart may be filled with the love *of* a Father—which fosters and encircles all humanity, and this love is the very essence of self-sacrifice.

To use our lives in any way for the enriching of all lives is to offer the living sacrifice. The offering to high heaven at any one time of one's life means nothing, but to offer one's self with all one's powers and to strive to carry out the will of the highest, to make heaven real and present *here* and *now*, means everything. Here is the great altar, the home and the daily ways of life; and the season of worship is every day and every hour. Here burns the blessed incense, the glow of affection, the joy of mutual helpfulness, the life-giving current of love, and here is the seat of true communion, fellowship and partnership with the Most High, in the divine

privilege of Love, whose expression is ever to sacrifice the seed of self that the perfect rose of another's happiness may bloom.

Divine Love is placing each soul in just the environment it most needs to bring forth the perfect fruits of the spirit. The great Director of the Orchestra of Life is giving to each one the instrument that he is best qualified to play upon and his proper place in the orchestra. One may be given a horn who feels he would rather play upon a violin, and it is this striving to do what one is not intended to do, to play upon the instrument for which he is not qualified that causes all the discord and inharmony, the jealousy and rancor. Each has his own divine niche and is indispensable to the whole, but melody and harmony can only be produced as each is submissive to God's Will and learns to play the instrument that the Divine Leader has selected for him and not the one that his finite and carnal mind desires. "O Son of Earth! If thou desireth Me, desire no other than Me. If thou seeketh My Beauty, withdraw thy glance from the people of the world, for my will and the will of another is like fire and water which cannot be contained in the same mind and heart."

"O Son of Humanity! If thou lovest Me, turn away from thyself; if My Will thou seeketh, regard not thine own, that thou mayest die in Me and I live in thee."

To tread the path He chooses for us, to sacrifice our own wishes and desires, is to finally come into the joys that are prepared for those who love God.

In so many of 'Abdu'l-Bahá's writings we find sacrifice gloriously defined. From His illumined sayings the following is quoted:

"Every man trained through the teachings of God and illumined by

the light of His guidance, who becomes a believer in God and His signs and is enkindled with the fire of the love of God, sacrifices the imperfections of nature for the sake of divine perfections. Consequently every perfect person, every illumined heavenly individual stands in the station of sacrifice.

"The mystery of sacrifice is that man should sacrifice all his conditions for the divine station of God. The station of God is mercy, kindness, forgiveness, sacrifice, favor, grace, giving life to the spirits and lighting the fire of His love in the hearts and arteries."

THE SHEPHERD'S VOICE

In Palestine the shepherds still
 Watch o'er their sheep, as they of old,
 Each has his call, and this is known
 Alone by sheep of his own fold;
 And though throughout the day they roam
 When evening comes he calls them home.

Though many sheep of different folds
 May mingle on the hills as one,
 Yet each will answer but one voice,
 His shepherd's voice when day is done;
 And if a sheep should lose the track
 No hireling can call it back.

God's Shepherds come into this world,
 And give their Call—amid earth's din,
 And only those who know His Call,
 Arise with joy and follow Him;
 "My sheep shall know My Voice" Christ said,
 "By it alone will they be led."

Unless we know the Voice of Truth,
 It's tender tones we do not hear;
 All unfamiliar, strange are they;
 E'en though the Shepherd doth appear
 We know Him not, and onward roam,
 When He has come to call us Home.

Open our ears we pray O God!
 That we may hear the Voice Divine,
 And know the Shepherd when He calls,
 And follow—for His Voice is Thine;
 Our souls shall then each day be fed
 And into pastures green be led.

Shahnaz Waite.

THE SOUVENIR FEAST OF 1926

KEITH RANSOM-KEHLER

In 1912 no more dramatic and fascinating figure than 'Abdu'l-Bahá challenged the attention of a careless world. Venerable, revered as a Prophet in every land and amongst every race, for forty years a prisoner, dazzling in dialectic, irresistible in humor, magnificent in spiritual love,—here was a living super-man the like of which Plato or More or Nietzsche had never dreamed. He entered the penal colony of Akká a superb and beautiful young man in 1868. In 1908 the progressive Young Turk Party coming into power, opened the gates of the Prison City and freed thereby many of the political and non-criminal prisoners. Thereafter 'Abdu'l-Bahá spent much time in Haifa, and in the immediate succeeding years journeyed to Egypt, later to France and England, and to America in 1912.

It was then that the path of the Sun of Righteousness passed from the East to the West and illumined America by the effulgence of His presence amongst us.

He instituted several meetings during His sojourn, one of the most picturesque and delightful of which is the Annual Unity Feast held in West Englewood, New Jersey, on the last Saturday in June. It is called "The Souvenir Feast of 'Abdul-Bahá" in commemoration of the memorable occasion when He gathered the Bahá'ís and their friends, and Himself acted as host in June 1912. Every hour of every day is to the Bahá'í a Souvenir of this most precious Being, but there is a joyous perfume about our yearly gathering.

Not only Orientals and Occidentals, Jews, Christians, Buddhists, Muhammadans, Brahmins, Americans, Persians, Indians, Japanese, English, French, Russians, Germans, Negroes,—but journalists, statesmen, poets, scientists, mechanics, artists, merchants, teachers, students, millionaires, paupers—sooner or later, from every walk of life, every race on earth, every social group, every religious faith, men and women hear on this occasion the glad-tidings of



Members of the National Spiritual Assembly and guests. From left to right standing: Roy Wilhelm, Allen B. McDaniel, Horace Holley, Dr. Ali Kuli Khan, Mrs. Wilhelm, Mr. Siegfried Schopflocher. Seated: Hamedeh Khan, Mrs. Florence Morton, Mrs. Collins, Mrs. Kehler



A group of Bahá'ís and friends at the annual Souvenir Feast at West Englewood, N. J., June 26, 1926.

practical brotherhood, and witness the unity to which 'Abdu'l-Bahá made reference in His memorable talk to those gathered at the Feast in 1912, for He said:

"The purpose of all is unity and agreement. The desire of all is attraction to the Kingdom of God. Since the intention of all is toward unity and agreement, it is certain that this gathering will be productive of great results. It will be the cause of attracting a New Bounty. This is a New Day and this hour is a New Hour wherein we have come together here; all are turning to the Kingdom of ABHA, seeking the infinite bounties of the Lord. Surely the Sun of Reality, with its great and full effulgence, will illuminate us and all dark disagreements will surely disappear. The utmost of love shall result. The favors of God shall encompass us. The Pathway of the Kingdom will be made easy. The

souls like unto candles will be ignited and made radiant through the Lights of the Great Guidance. . . . The efficacy of such meetings as these is permanent throughout the ages."

In spite of the rainy weather, a large group attended the latest of these meetings on June twenty-sixth. The National Spiritual Assembly of the Bahá'ís of the United States and Canada met there in honor of the occasion, and a succession of interesting and inspiring speakers presented the Bahá'í Cause from many angles. Surely the Spirit of the founder is present in these gatherings of peace and good-will. The harmony and aspiration of those present seemed almost tangible, a thing that one could carress like the fine delicate surface of some heavenly object. It was but another illustration of 'Abdu'l-Bahá's moving words:

"In the union of hearts, there am I."

ESPERANTO

THE UNIVERSAL AUXILIARY LANGUAGE

"One of the revealed principles of the Universal Religion is the establishing of a Universal Language.

"In the material world of existence, human undertakings are divided into two kinds—universal and specific. The result of every universal effort is infinite, and the outcome of every specific effort is finite.

"In this age, those human problems which create a general interest are universal; their results are likewise universal for humanity has become interdependent. The international laws of today are of vast importance since international politics are bringing nations nearer to one another. It is a general axiom that in the world of human endeavor, every universal affair commands attention, and its results and benefits are limitless. Therefore let us say that every universal cause is divine, and every specific matter is human. The universal light for this planet is from the sun; and the special light here tonight, which is electric, illumines this banquet hall through the invention of man. In like manner the activities which endeavor to establish solidarity between nations and to infuse the spirit of universalism in the hearts of the children of men are like unto divine rays from the Sun of Reality, and the brightest ray is the coming of the Universal language. . .

"Therefore every one of us should study this language and make every effort to spread it, so that each day it may receive a wider recognition, be accepted by all nations and Governments of the world, and become a part of the curriculum in all the public schools. I hope that the business of the future conferences and congresses will be carried on in Esperanto. In the future two languages will be taught in the schools, one the native tongue, and the other the International Auxiliary Language."

'Abdu'l-Bahá

LA TUTMONDA HELPANTA LINGVO

"Unu el la malkaŝitaj principoj de la Religio Universala estas la establado de Tutmonda Lingvo.

"En la materia mondo de l'ekzistado, homaj entreprenoj estas dividitaj en du specojn—universalan kaj specifan. La rezulto de ĉiu universala klopodo estas infinita, kaj la elvenaĵo de ĉiu specifa klopodo estas finita.

"En tiu-ĉi epoko, tiuj homaj problemoj kiuj kreas ĝeneralan intereseon estas universalaj: iliaj rezultoj estas ankaŭ universalaj, ĉar la homaro estas fariĝita interdependa. La nuntempaj internaciaj leĝoj estas vaste gravaj, ĉar la politiko internacia proksimigas la naciojn. Estas ĝenerala aksiomo ke, en la mondo de homa klopodo ĉiu universala afero altiras atenton, kaj ĝiaj rezultoj kaj profitoj estas sennombraj. Pro tio, ni diru ke ĉiu universala afero estas dia, kaj ĉiu specifa afero estas homa. La universala lumo por tiu-ĉi planedo estas de la suno; kaj la speciala lumo tie-ĉi hodiaŭ vespere, kiu estas elektra, iluminaĵas tiun-ĉi festenan salomon per homa elpensado. Simile, la agadoj kiuj klopodas establi solidarajn inter nacioj, kaj infuzi la spiriton de universaleco en la korojn de la infanoj de homoj similas la diajn radiojn de la Suno de Realeco, kaj la plej brila radio estas la alvenado de la Lingvo Tutmonda. . .

"Tial ni ĉiuj devus studi tiun-ĉi lingvon, kaj fari ĉiun klopodon por ĝin disvastigi, por ke ĝi ĉiutage ricevu pli vastan rekonon, estu akceptita de ĉiuj nacioj, kaj fariĝu parto de la studoplano en ĉiuj publikaj lernejoj. Mi esperas ke la aferoj de estontaj konferencoj kaj kongresoj estos administrataj per Esperanto. En la estonto, oni instruos du lingvojn en la lernejoj—unu lingvon la enlandan, kaj la alian la Internacian Helpantan Lingvon.

'Abdu'l-Bahá



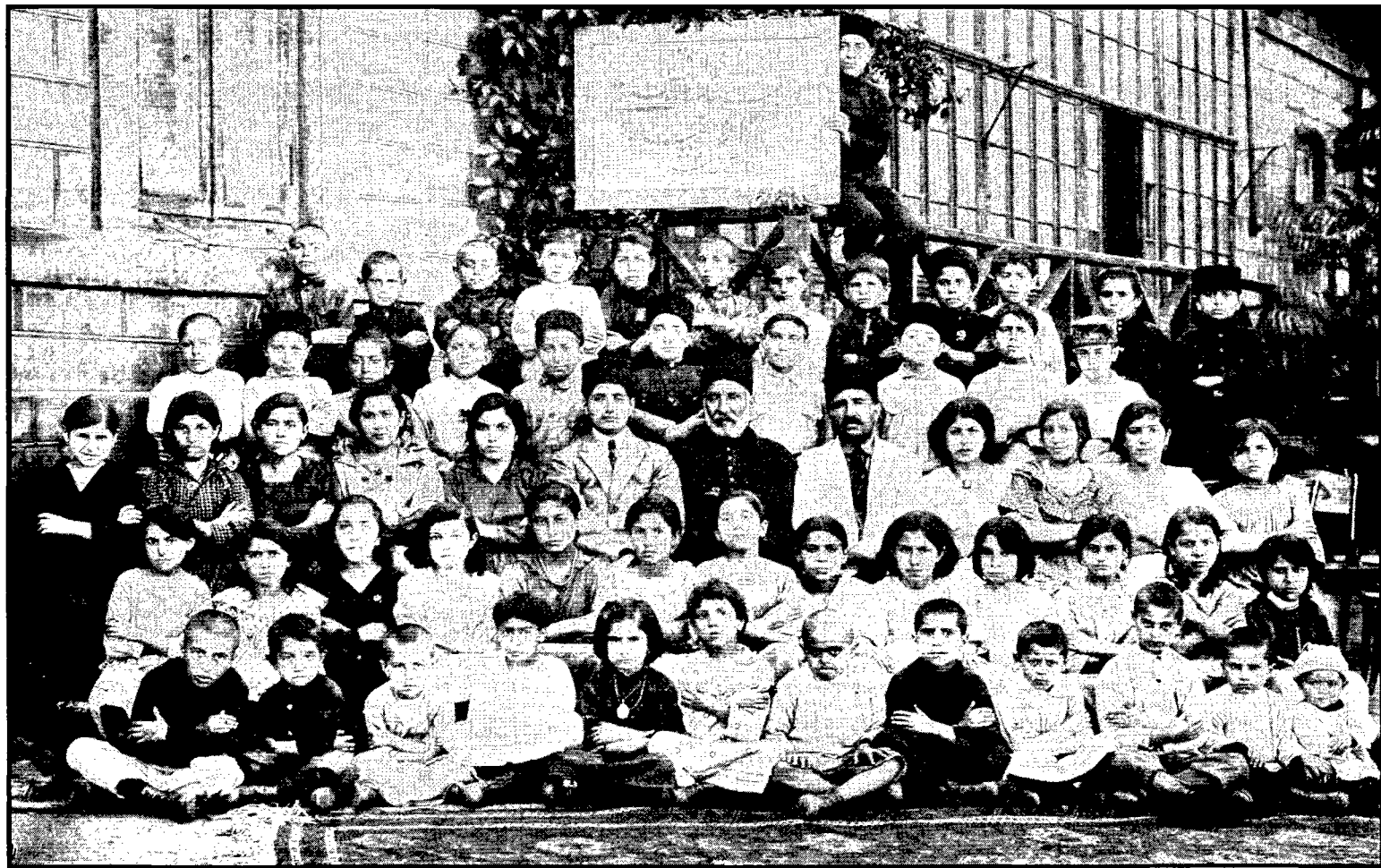
THE SCHOOLS should be free from all religious and racial prejudices, for these often prevent good results from being obtained. All schools and colleges should have these three foundations:

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

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

Third—Service to the world of humanity should be obligatory. Every student should know, with perfect certainty, that he is the brother of the people of all religions and nations and that he should be without religious, racial, national, patriotic or political bias, so that he may find the thoughts of universal peace and the love of humankind firmly established in his heart. He should know himself as a servant of human society of all the countries in the world. He should see God as the Heavenly Father and all the servants as his children, counting all of the nations, parties, and sects as one family. The mothers in the homes, the teachers in the schools, the professors in the universities, and the leaders in the lofty gatherings, must cause these thoughts to be penetrative and effective, as the spirit circulating in the veins and nerves of the children and pupils, so that the world of humanity may be delivered from the calamities of fanaticism, war, battle, hate and obstinacy, and so that the nether world may become the paradise of heaven.

'Abdu'l-Bahá.



A Bahá'í "character building" class in Baku, Russia. This very interesting picture shows a group of Bahá'í children receiving instructions in the principles of character building.

The Bahá'í Magazine

STAR OF THE WEST

VOL. 17

SEPTEMBER, 1926

No. 6

"THE MISSION of the Prophets of God has been to train the souls of humanity and free them from the thralldom of natural instincts and physical tendencies."

'Abdu'l-Bahá

THIS IS an age of extreme freedom for children. Not only our home but also our educational systems are being invaded by this sense of liberty, this feeling that the child-soul should be allowed to expand, like a flowering plant, freely along the lines of its own genius and to blossom into forms of beauty unrestrained. Is there in this tendency a danger of freedom becoming license; of its resulting in wilfulness and selfishness and other unbridled faults which are a disturbance and irritant, to say the least, in our social order? Is there even graver danger of youth, taking its course in its own hands, running into ways of immorality and abandoning those virtues of restraint which centuries of Christian civilization have with difficulty built up?

AS IN ALL evolutionary movements—and this youth movement would seem to be of such a nature—it is impossible to return to the former condition. Doubtless it is safe to say that children of the future will never again be trained in the severe and standardized discipline which imposes both ideas and moral codes from the world of adulthood as from a world of infinite power and wisdom. Parents are becoming more enlightened and humble. If the

appeal, then, is not to be mere authority, how can those well-organized virtues of the old order be retained, and parents be assured that their children will advance safely through those dangerous fields of experience where hitherto adult authority has seemed the safest guide?

IT IS EVIDENT that children cannot be their own guides. They have neither experience or wisdom to go upon; and impulse, which is with them so strong a motive-force, must acquire somehow a rudder and compass and a sense of direction if it is to bring them eventually to worthwhile goals. Where is this to be found unless in religion? Whereas in ethical codes human authority has to be accepted, the great advantage of religion as the teacher of morals is that in religious instruction human authority is at a minimum, and divine authority at a maximum. That which the young will not joyfully accept from their parents or from other adults, they accept willingly from their own voluntary allegiance to a revealed religion, the force of which they recognize as coming from God. Therefore what is needed most in this day of disrespect of human authority is adequate spiritual training for the young. It is the lack of this in our present educational systems,

not the tendency to greater freedom for the child, which is the gravest fault in the present methods of child-training.

For if the proper spiritual concepts are arrived at by children, they will find in religion a safe and ready guide through all the uncertain fields of experience lying before them. Religion, not of a pietistic but of an active kind, will serve not only to direct but to focus all their forces, insuring a career which will be successful from the practical as well as from the spiritual view-point.

OF ALL the possible subjects in our educational curriculum, spiritual instruction, which is the most important, is given the least space. What the causes of this are,—whether the distrust and hostility between sects and creeds or the religious apathy of an age strongly given to applied science—it is not worth while here to go into. The situation exists, and that to an alarming extent; as is becoming realized by those who ponder the welfare of the child and through it the welfare of the coming generation.

If it were not so serious, there would appear a certain ridiculousness in the discrepancy between the time and attention given to temporal education, which trains us for things of a day, and that given to spiritual education, which trains us for life eternal. The writer will never forget the occasion of his visit, while connected with a Travel School for boys, with 'Abdu'l-Bahá in Paris, and the latter's searching inquiry after eliciting the various subjects of the curriculum—"Do you teach the spiritual things?" Embarrassed, the writer was obliged to give a negative answer, with the weak defense—"There isn't time for that in the program." True, there was no place for it on the full program which was to

prepare for college while also cultivating the students in the art and civilization of the old world.

No place for religion today in our educational program! But can any one honestly say, no time for the teaching of those eternal verities which are to safely guide us through this brief space of material existence and prepare us for a life in those exalted and eternal conditions which await us when freed from the body? Time to train for transient things; but no time to train for the eternal life, and for the development of those qualities which belong to the eternal life whether lived here or hereafter,—this confession will be the most serious indictment with which the coming age will judge the education of today.

THE NATURE of training for children hinges upon the concept we have of human nature and of its inherent qualities. If children are born with only good tendencies, then they will arrive at the right educational goal by being allowed to express freely these native tendencies. If, on the other hand, their inborn tendencies are predominantly evil, restraint and suppression would be the inevitable educational policy. But there is, it would appear, a middle ground.

All the world's great religions have taught us, and the Bahá'í Movement is very specific upon this point, that man has a dual nature; partaking on the one hand of the animal nature with all its evil (when expressed upon the human plane) tendencies, and on the other hand of the spiritual nature with all its perfectional tendencies. If this be true—and science joins with religion in the support of this view—then it is of the utmost importance which of these two natures gains the ascendancy in man; and the most momentous problem

which confronts the educator in dealing with the child is this:—Will the child, if left to himself, develop more along the animal or along the spiritual side?

'ABDU'L-BAHÁ states emphatically that the child-soul, like a garden, will not produce good fruit without cultivation. If left uncultivated, it will, like the garden, run to weeds and thorns. In other words, the child must be helped to its own best development. The doctrine of free expression, therefore, needs serious modification because unmodified it is not in accordance with the nature of the child. Children left to themselves from birth would grow up to be like little animals, says 'Abdu'l-Bahá. Freedom of expression, therefore, is a theory which while high-sounding cannot be uncategorically applied in the actual practice of education. Freedom to express the higher qualities,—yes; but freedom to express the animal qualities cannot be granted to the child.

MUST WE then turn back to the old education of restraints, of punishments, of stern authorities and sanctions on the part of the adult world upon which rests the responsibility for the proper training of the child? Fortunately this is not necessary. There is a Teacher and Educator, of children as of adults, which works in other and miraculous ways. This is the Word of God, of which 'Abdu'l-Bahá says: "The Word of God is the storehouse of all good, all power and all wisdom." If the child-soul is awakened to the meaning and potency of true religion, if it learns to seek the guidance and assistance of the Divine Educator, then there will come a remarkable development to the child and it will mature into ways sweet and radiantly good. The Spartan disciplines and authorities are not needed; in them are too much of

the egoism of adulthood. What is needed is to help the child understand its dual nature and to teach it to turn to God for help in overcoming the animal tendencies so as to be able to express only the spiritual. And it is very important that this training come early in the child's existence, for if the animal qualities once gain the ascendancy they are very hard to conquer. Therefore it is of the utmost importance that parents, teachers, and all others responsible for the development of children, be awakened spiritually and capable of giving spiritual training to the child.

Of these truths and others laid down by 'Abdu'l-Bahá concerning the child, the reader will find fuller treatment in "Practical and Spiritual Education for the New Civilization" and in the other articles in this number. After a careful reading of these articles one will perceive that a theory and practice of education based upon these teachings would produce a very wonderful generation of youth. Already the first-fruits of such a system are appearing in Persia, India, Germany, England, America, and other countries where the Bahá'í teachings are being put into effect. A concrete illustration of the efforts of the Bahá'ís to train their children in spiritual principles and ideals, is given in the frontispiece which shows a class receiving instruction in character building.

A few more decades will amply demonstrate, it would seem, the value of the Bahá'í method of child-training which is based upon freedom for the child within the limits of its own spiritual nature; and on help for the child as loving and tender as may be, to overcome the limitations of its lower nature;—the whole treatment of the child being supported not solely by authority of parenthood or of age, but by the authority and aid of God.

PRACTICAL AND SPIRITUAL EDUCATION FOR THE NEW CIVILIZATION

ALBERT R. VAIL

The author, former editor of the Star of the West, is giving us here an invaluable article quoting 'Abdu'l-Bahá's teachings on the need of training the child in the Divine education as well as the material education.—Editor.

I

A well-balanced system of education is the real foundation for the new and universal civilization which is to save the world from its manifold disasters. "It is most clear and manifest" says 'Abdu'l-Bahá, "that national affairs will never revolve around their proper axis until the whole people have received instruction, and public thought has been directed to a single end.

"The most important of all the matters in question and that with which it is most specially necessary to deal effectively is the promotion of education.

"No freedom or salvation could be imagined in the case of any nation which had not progressed in this greatest and most important point."*

Every boy and girl in the nation must be given a trade or profession, "something whereby he may be able to support himself and others." "Teach them," says 'Abdu'l-Bahá, "a technical art or profession." If the parents cannot afford to give their children such an education or if they neglect to do so, it should be provided at State expense and if necessary made compulsory. Thus will the nation through technical, scientific, agricultural education rise to its real efficiency and lay the foundation of a resplendent material civilization. In the future, declares Bahá'u'lláh, scientific research will be counted as an act of worship. New and marvelous sciences and arts will be discovered.

*All quotations in this article are from the words of 'Abdu'l-Bahá unless otherwise indicated.

But they must be sciences that "lead and conduce to the elevation of mankind" and do not begin "and end in mere words."

Material education without moral and social education, however, is as a beautiful house built upon a foundation of sand. The problem of the hour is to attain effectiveness in the education of character and of social, universal motives. This is the only abiding foundation for universal brotherhood and a true confederation of the nations. "By every means at their disposal must parents and teachers inculcate into the children's growing souls, minds and spirits the principles of sincerity, love, trustfulness, obedience, true democracy and kindness toward all races. Thus in future the world of civilization may flow in one mighty current and the children of the next generation may make secure the foundations of human solidarity and goodwill. From tenderest childhood children must be taught by their mothers love of God and love of humanity—not the love of the humanity of Asia, or the humanity of Europe, or the humanity of America, but the humanity of humankind."

The schools must needs lay new emphasis upon an impartial, sympathetic study of the literature and history of the civilizations of all nations, of China, Japan, India, Persia as well as of Europe, of the civilizations of Islam and Buddhism, as well as of Judaism and Christianity. Thus will they unite the Orient and the Occident and lay the foundation for universal brotherhood and peace.

One universal auxiliary language, one universal curriculum, will help immensely in establishing universal friendship among the nations. "Therefore Bahá'u'lláh promulgated the oneness of education, that is, the need of one curriculum for both men and women. Daughters and sons should follow the same course of study and have the same education; having one course of study promotes unity among mankind. When all mankind receives the same education, and the equality of men and women is realized the foundations of warfare will be utterly destroyed."

If one cannot educate boys and girls equally well give the preference to the girl for she is the potential mother of the new generation and can best inculcate in the minds of the children that love, that gentleness, that spirit of sacrifice, that courage of patience, that fine intuition which are to be the sustaining life of the world—brotherhood and democracy of the future. The world in the past has been ruled by force and man has dominated over woman by reason of his more forceful and aggressive qualities both of body and mind. But the scales are already shifting, force is losing its weight, and mental alertness, intuition, and the spiritual qualities of love and service in which woman is strong are gaining ascendancy. Hence the new age will be an age less masculine and more permeated with the feminine ideals or, to speak more exactly, will be an age in which the masculine and feminine elements of civilization will be more properly balanced.

This education for loving co-operation in the new world order is the supreme task of the future. How may we educate not only the intellect but the character, the heart, the will? It can be done only by inculcating in the lives of children "the highest ideals of truth and justice." But

these ideals must be presented so vividly and surrounded with such glory and spiritual beauty that the children will love them. This love never reaches its perfection until ideal justice, goodwill, truth, brotherhood are seen as the will of God. "In the tenderest years of their youth," says 'Abdu'l-Bahá, who has been so amazingly successful in educating the youth of many lands, races, religions into universal brotherhood, "the pure hearts of boys and girls must be illumined with the light of the love of God. Then when they grow up most astonishing results will appear because the maps of their whole lives will be drawn with the hand of the spiritual Educator. . . . The power of great faith will take possession of the child's heart. But if these supreme precautions are not taken in the earliest stages of the child's growth it will be most difficult to curb later on his growing manifold appetites, for then he will live according to the dictates of the world of nature and the uncontrolled self. Once the lower and sensual habits of nature take hold of him it will be very hard to reform him by any human agencies. Therefore, children must be brought under the control of the love of God and under spiritual influence from their earliest youth. The lower appetites of nature are like kings over men. One must defeat their forces else he will be defeated by them."

"Children must receive divine and material education simultaneously and be protected from temptations and vices. How wonderful it would be if the teachers were faithful, attracted to God, assured, educated and refined Bahá'ís, well grounded in the science of pedagogy and familiar with child psychology. Then they would train the children with the fragrances of God. In the scheme of human life the teacher and his system of

teaching play the most important role carrying with it the heaviest responsibilities and the most subtle influence."

To ignite the fire of the love of God in the hearts of the youth and older people of the nations, the teachers must needs turn, themselves, and guide their students to those in whose hearts and minds it is glowing bright and radiant. This love is contagious. He who has it not can never transmit it. Such is the profound law of social psychology. But he in whose heart, face, words this love of the Perfect One is ablaze can shed its life-renewing radiance into many lives.

The supreme centers for the transmission of this divine love, of this Holy Spirit are the world Prophets. From them it shines into the lives of apostles, saints, the moral and spiritual teachers of the world. Therefore they are the supreme, the Master-Educators.

II

"*Material education confers upon man the means of physical comfort, provides for the complicated physical needs of humanity and makes possible material advancement in worldly affairs. For example, the European nations have made marvellous progress.

"The founders of the school of material education are the past and contemporary philosophers and thinkers. Scientists and inventors, through the application of their mental faculties, bring forth upon the arena of existence wonderful enterprises and undertakings; thus man enjoys the benefit of the labors of these leaders of thought.

"However, the teachings of these

material educators do not have effect in the world of morality or if they display any effect it is very slight for material education simply develops the physical side of humanity; it is incapable of illumining the dark regions of the great world of morality. Eternal beatitude is not made possible through the spread of material education.

"Consider, after all, how the sphere of material education is limited. Even if man satisfies his greatest desires for material comfort he is only like a bird. Imagine the happy state of a bird which flies in the immensity of space, hops from one branch to another and builds its nest upon the loftiest branch whence it can view the whole panorama of nature spread before its eyes—a scene of ravishing beauty and enchantment. Its tiny nest is more beautiful than a king's most sumptuous palace. Its wealth consists of all the seeds of the fields, of the cooling springs flowing from the breast of the mountains and of the green meadows. This is the highest point of physical bliss, an enjoyment which is made possible in a more perfect manner for the birds of the field than for men. These things are prepared for them without any hard labor or suffering. They know not sorrow neither any danger or fear, such as men experience in their lives. In the utmost ease and happiness they live. Such, then, is the happiness of the animal world.

"But the happiness of the human world comes from the *virtues* of the world of humanity, which enjoyment the animals know not of. It comes from the extension of the range of vision, the excellencies of the world of humanity, the love of God, the knowledge of God, equality among the people, justice and equity and ideal communication between hearts.

"These are the principles upon which the structure of human hap-

*Analysis from 'Abdu'l-Bahá in the "Asiatic Quarterly Review," April, 1913, with slight adaptation:

piness is built. Spiritual education consists of the inculcation of these ideals of divine morality; it promotes these high thoughts. This spiritual education is made possible through the power of the Holy Spirit. As long as the breath of the Holy Spirit does not manifest any influence, spiritual education is not obtained: whereas if a soul is inspired by the Holy Spirit he will be enabled to educate a nation.

"Consider the records of bygone philosophers: the utmost that they could do was to educate themselves. The circle of their influence was very limited: all that they could do was to instruct a few pupils. Of such a type was the influence of Plato and Aristotle. These philosophers were only able to train a limited number of people.

"But those souls who are assisted by the breath of the Holy Spirit can educate a nation. The Prophets of God were neither philosophers nor were they celebrated for their genius. Outwardly they belonged to the common people, but as they were encircled with the all-comprehending power of the Holy Spirit they were thus enabled to impart a general education to all men. For instance, His Holiness, the Christ, and Moses and Muhammad were not (classed) among the thinkers of their age, neither were they counted great geniuses; but through the power of the

Holy Spirit they were able to confer universal instruction upon many nations. They illumined the world of morality. They laid the foundation of a spiritual sovereignty which is everlasting.

"Thus is it with those souls who have entered the tabernacle of the cause of God. Although not important in appearance, yet each one is confirmed in stimulating the cause of general moral instruction. Therefore it has become evident that real spiritual, universal education cannot be realized save through the breath of the Holy Spirit. Man must not look at his own capabilities but must think of the power of the Holy Spirit.

"In this age His Holiness Baha'u'lláh has breathed the Holy Spirit into the dead body of the world. Consequently every weak soul is strengthened by these fresh, divine outbreathings, every poor man will become rich, every darkened soul will become illumined, every ignorant one will become wise because the confirmations of the Holy Spirit are descending like unto torrents. A new era of divine consciousness is upon us. The world of humanity is going through a process of transformation. A new race is being developed. The thoughts of human brotherhood are permeating all regions. New ideals are stirring the depths of hearts and a new spirit of universal consciousness is being profoundly felt by all men."

THE PURPOSE and mission of the holy divine messengers is the training and advancement of humanity, the cultivation of divine fruits in the garden of human hearts, the reflection of heavenly effulgence in the mirrors of human souls, the quickening of mental capacity and the increase of spiritual susceptibilities. When these results and outcomes are witnessed in mankind, the function and mission of the Manifestations are unmistakable. 'Abdu'l-Bahá.

THE UNFOLDING SPIRIT

ROSA V. WINTERBURN

Modern education rests on a solid foundation laid in the past; and it is constantly erecting new and innumerable structures, some well built and some most flimsy, on or near this solid foundation. This is inevitable, for it is the way that institutions evolve. There are, however, some very serious conditions that should receive thoughtful consideration. There are certain tendencies to be restrained or guided; and there is great need for a more comprehensive plan of general education.

One of the compelling tendencies of today is an ever widening demand for education, then more "education," then still more *education*, until high schools increase in numbers and pupils crowd in greater swarms, and universities tend to push their doors partly shut to keep out the numbers asking for admittance. This is not due alone to increasing population; but like New York's traffic congestion,—the more fully the congestion in any section is met by increased transportation facilities, the greater the congestion becomes. This is merely because improved transportation immediately attracts more people to avail themselves of its advantages. So with high schools and universities. Build more schools, and more parents seize upon their offerings; and more young people hasten to "fit" themselves for that luring, awe-inspiring, open-armed world just before them. This is as it should be *if* the schools really prepare young people for life.

Another compelling tendency of today is the sweeping materialism that, flooding all the world, has invaded our schools until it threatens to make of education a mere means

to turn a dollar. Education for the finer things of the mind and the spirit; education for the development of keen, speculative, intensive investigation of the mysteries of life; education to open the doors of personal expression, to release whatever energy and ability every one may have, to widen and deepen to the utmost whatever capacity an individual may possess,—such education is rushed and hustled to one side, to make way for the all-compelling struggle just ahead with the material-minded, money-mad crowds, bent on getting the greatest material advantage possible. Fortunately many a youth gets more out of his education than this kind of preparation. Youth is idealistic, youth is buoyant, youth is convinced of possible upliftment, and some are able to visualize the better, bigger things of life, and some are able to hold on to those better things even when their struggles in the world begin.

Another disturbing tendency of today is the possible appearance of a dominating educated class. True education of course, is upliftment of all, not merely of the most capable. The movement of today is to keep raising the standards for graduation from the high schools and for entrance into universities, thus steadily transforming our most popular educational institutions into more specialized ones. Such specialized education has its place, but the great necessity of progress is to reach those whom institutions of "higher" education reject, and so instruct and develop them that every power shall be given the fullest opportunity for unfoldment. It must not be forgotten that the "lower" classes are the vast

and germinating seedbed of humanity. The youths who struggle fiercely for every step of mental progress as they break the bonds of ignorance must not be permitted to drop back into the sloughs of passivity. They must be helped in their painful climb up into the light of greater capacity and of fuller civilization.

These are only three of the binding influences in the educational work of today. There are others, that trip the feet of teachers and pupils at every turn. Strange as it seems to many, the most promising path of progress opening before us educationally is the awakening spiritual consciousness of the world for back of it is the will of God. It behooves us to work ceaselessly, vigorously, and joyously for this spiritual progress. Absolutely true are the words, "Seek ye *first* the Kingdom of God, and all these things shall be added unto you."

Spiritual principles, doctrines, faiths, must be inculcated in the young, talked over with the mature, written about in the papers and magazines. They may not be *labeled Bahá'í*, but they *must be* the teachings of the new age. The law of love, of justice, will lead to a solution of labor problems, of world jangles and wars; to the abolition of the physical, mental and spiritual plague centers of abject poverty. These principles and faiths will lead to fuller and fuller opportunities for every child to learn; they will release more and more human energy, which, if trained in the divine commands, will steadily and naturally solve seemingly unsolvable problems. The doors of our present universities may, perhaps, swing open only to special types; but Bahá'ís must prepare the way for the opening of greater, more useful institutions of learning that aim to give to every one that for which he is longing and which he has

a right to demand as one of the people and as a child of God. Ever fuller and ever greater must be the educational opportunities, and these not merely for the young. Adult education is one of the most vital new problems of our day; and men and women in all the awakened world are eagerly seeking the roads of upward leading.

Education, knowledge, is the safe road of progress. Laws forbidding robbery and murder will never transform the criminally minded into peaceful and law-abiding men. Amendments to the Constitution cannot turn drunkards into abstainers. A World Court and a League of Nations cannot free the world from war. There is but one way to advance human civilization, and that is to advance *man*. His desire for progress must be awakened; his understanding of the reality of progress must be illumined; his will to persist against obstacles must be strengthened; and, supreme power of all, his spirit must be made capable of perceiving the divine light and of comprehending the way thereto. Then, in worldly progress, each being will act according to his talent and his capacity, and "all these things shall be added unto us."

This consummation is not so remote as it seems to many. The world is already trembling with the germinating seeds of spiritual growth. Let every Bahá'í scatter every seed of faith, and truth, and illumination that he can. These seeds will grow, for the gardener is the Divine One.

This teaching of faith in God, of obedience to His directions, of joyful and implicit following of His guidance, *is the only safe and progressive education* for this generation. Methods and nomenclatures may be many and various, but if the substance is the Divine truth, youth and maturity will alike respond, and their

instructed and vivified spirits will solve the problems that befuddle the darkened and materialized humanity of today. Bahá'ís are the light bearers; they are the teachers.

The courses of study for our schools must be enriched by every useful science that we can place in them. The teachers must be chosen

for character as well as for mental ability. Control of schools must be put into the hands of broad-visioned, true hearted men and women. The public must be led to know that in fuller education there is greater power. All this is already steadily taking place. Bahá'ís must hasten it and clarify the purposes to be gained.

THE NEW GOSPEL OF WORK

DALE S. COLE

The acquisition of knowledge has in the past seemed the purpose of education. Today, however, new purposes are appearing. This article brings out very clearly one of these new purposes of which the world is becoming conscious—the development of the active side of man and his application to the work of the world. The Bahá'í teaching is very explicit on the duty of every individual to engage in some work which shall not only benefit himself but humanity as well—Editor.

"It is enjoined on every one of you to engage in some occupation, some art, trade or the like. We have made this your occupation identical with the worship of God, the True One."—Bahá'u'lláh.

FOR the first time in the history of humanity this new note sounds—glorifying labor, bringing comfort to toil-laden hearts, courage to carry-on, and a priceless incentive to do what it is given us to do, daily and hourly.

In a recent industrial publication a summary and comparison of a number of successful wage plans was described. The various schemes were compared in detail and in every instance those factors tending to better material conditions were emphasized as advantages, while those bearing upon the more spiritual side of human existence were given secondary consideration.

In studying this comparison the realization is forced upon the reader that perhaps the objects of a successful wage plan cannot be listed as merely to reduce costs, to increase wages and to accelerate production. Hidden away behind the facts and figures, the trials and errors, the mis-

understandings and gropings for a solution of the ever more pressing problem of wage adjustment, may there not be some spiritual factors which are, after all, the fundamental considerations?

In any study of such problems of the day, particularly those having to do with wages and profit-sharing plans, the fact stands out clearly that none of them have been sufficiently successful to be widely and universally adopted. There is something lacking in each one of them, and it is suggested to the student of such affairs that perhaps what is really needed is a new attitude toward work.

A Syrian thinker has said:

"Always you have been told that work is a curse and labour a misfortune" and is this not quite generally true? We seek some extra reward in wages because tasks are distasteful. The men and women who are vitally interested in their

work do not complain of poor working conditions should they have them to contend with, neither do they demand premium or bonus systems however just they may be.

The right kind of interest in work is incentive enough and a reward in itself. Therefore, it would seem that the simplest and most effective wage plan which could be suggested would be one wherein interest is aroused and maintained and in which incentive naturally follows.

But, it is said, such an idea is not new neither is it practical as long as human nature is constituted as it is. Such an idea is too idealistic—a dream which can never come true.

But we are told by the same philosopher—

"But I say unto you that when you work you fulfil a part of earth's furthest dream, assigned to you when that dream was born.

"And in keeping yourself with labour you are in truth loving life,

"And to love life through labour is to be intimate with life's inmost secret."

The answer is that theoretically such thoughts may be all right but one who is bent down with fatigue and poverty does not have such dreams of labor. To him work is quite likely to seem "a curse and labour a misfortune."

It is conceivable that it might be so were it not for the illuminating and consecrating assurance that, "We have made this—your occupation—identical with the worship of God, the True One."

A new conception of work is needed and in these words are we blessed with an invaluable incentive to adopt and foster a new attitude toward our daily tasks however humble and insignificant they may be.

And so there comes a dream—a dream of educating the younger generation to a new conception of work,

one which will make it a joy, one which will make misunderstandings impossible and one which will be entirely adequate in the matter of reward. What more universal and far reaching effect can education have than this? To lift the yoke from the shoulders and place a song on the lips?

"When you work you are a flute through whose heart the whispering of the hours turns to music.

"Which of you would be a reed, dumb and silent, when all else sings together in unison?"

What a dream—to see the workmen of the future *happy* in their tasks, accomplishing cheerfully the work of the world *in unison*.

"You work that you may keep pace with the earth and the soul of the earth.

"For to be idle is to become a stranger unto the seasons, and to step out of life's procession, that marches in majesty and proud submission towards the infinite."

Surely this man of clear vision, Kahlil Gibran, breathes a sweet melody of words and thoughts which blend perfectly into the great purpose of work as revealed in the Bahá'í Revelation.

He says further:

"You have been told also that life is darkness, and in your weariness you echo what was said by the weary.

"And I say that life is indeed darkness save when there is urge,

"And all urge is blind save when there is knowledge,

"And all knowledge is vain save when there is work,

"And all work is empty save when there is love;

"And when you work with love you bind yourself to yourself, and to one another, and to God."

"And what is it to work with love?"

"It is to weave the cloth with threads drawn from your heart, even

as if your beloved were to wear that cloth.

"It is to build a house with affection, even as if your beloved were to dwell in that house.

"It is to sow seeds with tenderness and reap the harvest with joy, even as if your beloved were to eat the fruit.

"It is to charge all things you fashion with a breath from your own spirit. . . ."

And if we do all these things humbly, earnestly in the spirit of worship, how great will be the reward! What a glorious purpose for education—to instill into those who are to come after us some such new conception of work in accordance with the Bahá'í Revelation, for it is therein, that labor has been made one with prayer and worship, privileges too little appreciated until adversity overtakes us.

"And he alone is great who turns the voice of the wind into a song made sweeter by his own loving." The work of the future will be "love made visible."

"And if you cannot work with love but only with distaste, it is better that you should leave your work and sit at the gate of the temple and take alms of those who work with joy."

"For if you bake bread with indifference, you bake a bitter bread that feeds but half man's hunger."

"And if you grudge the crushing of the grapes, your grudge distills a poison in the wine."

But how can anyone, knowing that, "in the Bahá'í Cause arts, sciences and all crafts are counted as worship," bake bread with indifference?

We are reminded of Brother Lawrence, that venerable old saint who many hundreds of years ago voiced a prayer something like the following, while being forced to do the most menial tasks:

"O God, since I am in Thy presence, and I must now in accordance with Thy commands, devote my attention to these outside things, do Thou grant me the grace to continue in Thy presence, and to that end do Thou prosper me with Thine assistance, receive all my work, possess all my affection."

What a wealth of inspirational material there is for educators to use in bringing about a new attitude toward work which is so sorely needed, for, as never before has work been made a most important phase of our relationship to God. Even the work of education must be one of love.

"And if you sing though as angels, and love not the singing, you muffle man's ears to the voices of the day and the voices of the night."

And so education must assume the burden of bringing about a new conception of work as well as to train the minds and hands to function, and this can only be done by awakening the sleeping sensibilities and souls to the true value of work as explained in the Bahá'í Revelation.

Usually this responsibility is not laid directly to education but it is expected to be accomplished by it indirectly. But is there any more pressing educational problem to be considered than that which affects so many millions? If the new vision of work can be brought before their straining eyes, what relief will be afforded, what impetus given to greater achievement and what acceleration to investigation of truth, for such a lesson when learned cannot help awakening those who experience it to the realization that the fundamental aspects of life are those of the spiritual kingdom. Education must attack the problem directly. The need is great. The time is short. If we wait for cultural influences to slowly bring about the change it may be too late to prevent lamentable oc-

currences. The gospel of the identity of work with worship must be brought to the attention of all peoples as a comfort to the souls, and thus attaining some measure of peace within, be better able to contemplate the other blessings of this new day.

All of the teachings of the past have taught of work.

Egyptian—Waste not time in which thou canst work. Wealth endureth not when work is abandoned.

Hindu—Labor makes us know the true worth of a man as fire brings the perfume out of incense.

Persian—Be diligent and discreet; diligence in one's occupation is the greatest good work.

To sew patch on patch is better than begging rich men for clothing.

Whoso cultivates barley cultivates virtue.

Buddhist—Not the failures of others, but his own negligence should one most observe. If anything is to be done let it be done vigorously.

Christian—If a man will not work, neither shall he eat.

I must work while it is day; for the night cometh when no man can work.

Give diligence to present thyself approved, a workman that needeth not to be ashamed.

No man having put his hand to the plough, and looking back is fit for the Kingdom of Heaven.

Be not deficient in zeal but be fervent in spirit.

And then that comforting and inspiring call to service from the Bahá'í Revelation illumines all that has gone before:

"Briefly, all effort and exertion put forth by man *from the fullness of his heart* is worship, if it is prompted by the highest motives and the will to do service to humanity. This is worship: to serve mankind and minister to people's needs. Service is prayer. . . ." and—

"Prayer and supplication are two wings whereby man soars toward the heavenly mansion of the True One."

"When one supplicates to his Lord, turns to Him and seeks bounty from His Ocean, this supplication is itself a light to his heart, an illumination to his sight, a life to his soul, and an exaltation to his being."

Since work is so much a part of us and our lives is it not a great benefit that it is, "identical with the worship of God?" Here is something we can lay hold of, take with us into complex and troublesome lives. Here is something practical and workable which will not only lighten but illumine tasks and make achievement altogether satisfying.

And if this new gospel of work, this new "theory of wages" is to be broadcast to humanity, it must be spread by *education*, for it is one of the most vital educational opportunities of the present and future.

"IN THIS AGE every face must turn to God, so that spiritual enlightenment will go hand in hand with material education. Material education alone cannot make the world happy. Spiritual civilization must assist the material civilization. . . . Material civilization serves the world of men, but the spiritual civilization founds the world of morals. These two kinds of civilization must go hand in hand."

'Abdu'l-Bahá.

THE NEW EDUCATION

KEITH RANSOM-KEHLER

The differences between men are not differences of education, of environment, of ability, of capacity, of opportunity, or of striving; they are differences of energy. How often we see superior and well-equipped people taking secondary positions in life, while those who have neither their ability nor their capacity forge to the front. This energy is not in any sense mere force; but that vitality or buoyancy expressed by the French word *élan*.

There is in us a power altogether different and apart from the power of body or of mind, whose maximum of expression is reached through the focus of our *attention*. Without this focus of *attention* our efforts are spasmodic and their results sporadic.

A very simple experiment that every High School student has performed well illustrates the significance of *attention*. If he drop some iron filings into a bowl of water, they usually float over to one side in an uninteresting little black line; but let him introduce a magnetic needle into the bowl, and immediately the filings take on a lovely symmetry, forming the beautiful figure of a crystal, sometimes flower-like in shape. So in the mental realm; once the attention is focused, all the details of our lives fall about this primary desire and a plan emerges from chaos and confusion.

The two chief objects in education then should be, first the release of energy, and secondly the training of attention. We Americans are somewhat lacking in the capacity for sustained attention. Unless one has lived in Europe or those countries whose culture is based upon an aristocratic tradition, he can scarcely realize to what appalling ends of

wasted effort we go with our twice and thrice repeated directions. The European peasant generally acts successfully upon a direction once clearly given, and the fact that for a good many centuries one was likely suddenly to find one's head in the waste basket if one's interest wandered from his lord and master, has combined to defeat the general laxity that is inherent in the democratic principle.

The above statement means to offer no criticism of its hard-won triumph: but merely to point out that as we all suffer from the defects of our qualities, so there are inherent dangers in all of our human institutions. We cannot but recall in his "Republic," Plato's fine scorn of that democracy in which "Equality is handed out to equals and unequals alike." But surely the most advanced men today are willing to restrain their own capacities for advancement while they wait for "the man in the street" to catch up; realizing that all power is dangerous that is not dedicated to the powerless, that all strength is vicious that does not protect the weak.

It seems as if America had been especially handicapped by her educational tradition. We have fondly and blindly believed, in this country, that because education is free and compulsory it must, of necessity, be democratic. Horace Mann, so the story goes, returned from Germany in 1836 bringing with him as the foundation upon which American education was to rest to this very hour, the model of the German *Folk-schule*. This was the educational system designed for the peasant class, not for the *bourgeoisie* and aristocracy; and so, for near a century, we

Americans have received our mental equipment through a system designed for the peasants in a monarchy.

The complete change in our educational ideals at present is making rapid inroads on the entire program of the past, and undoubtedly all antiquated systems based upon the psychological enormity that a child is an empty adult, will go into limbo with other eighteenth century concepts. The pervasive conception of my childhood was that we were merely adults in the making and had to be backed up, as it were, to some filling station where adult knowledge could be poured into us and there permitted to ferment until we had happily outgrown those limitations that plagued and tested our elders.

When Bahá'u'lláh challenged with His mighty message the effete and decadent civilizations of the world, one of His first commands was for an adequate and universal education; an education that would include both sexes. Though He was speaking three generations ago in the Orient where women had no educational privileges He said that if education could not be given to all the members of a family it must be the girls who receive it, for they are the potential mothers of the race, and enlightened mothers are necessary to the rapid progress of society.

Up to that time there had been uneasy stirrings provoked by Rousseau's epoch-making "Emile." This book in itself was valuable only for what it produced in others. But it did fix the attention of men like Pestalozzi, Froebel, Ferrer, and their successors, down to our contemporary revolutionaries, Dewey, Montessori, Johnson, Miriam Finn Scott and other notables, on the fact that the one thing that education should further and foster—the release of energy—it was actually cramping and repressing. In other words the child was

being trained not from the viewpoint of his mental and personal requirements as a child, but from the viewpoint of his mental and personal requirements as an adult.

There can be no manner of doubt that life is framed for action. In point of fact these strange new discoveries in physics and chemistry which have ushered in "the new earth," nonchalantly cutting the solid ground from beneath our feet and making the ultimate facts of physics "events" rather than "bodies in motion," offer us the "quantum" as a unit of action; thus seeming to show that action is also fundamental in the empirical structure of the world.

The complacent scoffed and the inquirer was dazed in my generation when William James enunciated the fact that action precedes emotion: that we do not weep because we are sorry, but are sorry because we weep; that it is the contraction of certain muscles, the discharge of the lachrymal glands that induces within, the sensation of sadness; yet their view is today generally accepted by physico-psychologists. And because action is the source and basis of life as we have at last discovered, we have been obliged to recast our ideas of education. In the words of Martin our present-day conception of education is "the formation of those mental habits that will enable us to *re-act* adequately to *real situations*."

Think of the monstrous attack on the precious energies of the child in which the whole adventure of his life are bound up, when he is required to sit for several hours a day, passive, quiescent, listless, learning things that in no way relate to his world or to his interests; while his two most precious assets, energy and curiosity, are fatally transmuted into the inhibitions and repetitions of class-room routine.

The noble experiments of John

Dewey, Marietta Johnson, Maria Montessori and those other inspired pioneers who are gradually lifting education from the encased level of memorized information, to the stimulation and unfolding of those inner potentialities that enable the child to "learn by doing," are finally penetrating the popular mind with a desire better to understand the needs and the requirements of childhood.

The child like the woman, in times past was alternately a toy, or a nuisance. Because their respective functions were not recognized in the administration of society, we are today inheritors of those evils that ever attend tyranny in any form. The new freedom that is now being accorded these two valuable factors in human development carries its own severe degree of responsibility. The child in this modern educational system satisfies his intense and precious curiosity with freedom and *aplomb*, severed from that self-consciousness which old class-room methods imposed; for here is no emulation, no competition, no "showing-off" of meaningless information memorized from adult lore, but the ever-increasing attempt to work out through his inherent capacities those problems in his unfolding life that furnish him with adequate equipment to enter into higher states of responsibility and of duty.

The discipline that restrains our energies from exhausting themselves in fields inimical to the welfare of others is for the most part supplied by his class-mates: he learns those expressions and those inhibitions that are essential to popularity; for what is sometimes called "ego-maximization," is now looked upon as one of the fundamental instincts of human beings. This discipline that comes from association with one's kind, must not be considered the sole restraint in the modern school. There is always wise and persistent direc-

tion on the part of the teacher, but it is a direction which no longer suppresses energy and dulls attention.

These two are like the electron and proton of the mental life; energy seeks some goal for its outlet; attention must have sufficient energy for its accomplishment. If we fix our eyes upon a goal, however cherished, that we have not the energy to reach, our motions become merely wistful, and our efforts end in defeat.

Amongst the glorious principles laid down by Bahá'u'lláh there is none of greater fundamental importance than this command to educate the world. An example of the quick susceptibility of the mind lies in the passing of the nineteenth amendment. Temperance agitation had been going on for decades. The drunkard from the gutter was displayed as a horrible example, on ten thousand platforms; but how many fewer sons were condemned to prison, how many fewer wives left the wash tub as a result of this incessant emotional appeal? A generation ago pictures began to appear in text-books, with descriptive paragraphs showing the deleterious effect of alcohol on the human system; as a result of this rational appeal the prohibition question was supported. We are not here discussing its import nor its feasibility, but merely using it as an illustration of the power of education.

To know how to reason is one of the prime requirements of civilized life. Every civilization that the world has ever produced has failed, because it was irrational; based upon concepts and politics that did not square with the necessities and the requirements of life. But nothing seems easier than to be made stupid by education, to be educated, in the popular definition of the "high-brow," beyond our intelligence; to attempt to substitute mental processes for

the deep relations of life, and to give intellectual conclusions to those questions that only the soul can answer. Hence the insistence in the Bahá'í teachings that at every step spiritual culture must accompany mental culture; that the two must go hand in hand. Jinab'i-Fadil our great Bahá'í teacher, once sagely said that a cultivated minā without an awakened soul is like a skeleton clothed in rich apparel; but that an enkindled soul

without an informed mind is like a beautiful body clothed in rags.

Let us more and more apply those processes in education that will release to their fullest capacity our inherent energy, and fixing our attention upon the lofty goal of social progress and human betterment, surge forward with renewed confidence to the overthrow of the age-old forces of ignorance, folly and superstition.

MAN is rescued from the exigencies of nature by training and culture; consequently education is necessary, obligatory. But education is of various kinds. There is a training and development of the physical body which insures strength and growth. There is intellectual education or mental training for which schools and colleges are founded. The third kind of education is that of the spirit. Through the breaths of the Holy Spirit, man is uplifted into the world of moralities and illumined by the lights of divine bestowals. The moral world is only attained through the effulgence of the Sun of Reality and the quickening life of the divine spirit. For this reason the holy Manifestations of God appear in the human world. They come to educate and illuminate mankind, to bestow spiritual susceptibilities, to quicken inner perceptions and thereby adorn the reality of man—the human temple—with divine graces. Through them, man may become the point of the emanations of God and the recipient of heavenly bounties. Under the influence of their teachings he may become the manifestation of the effulgences of God and a magnet attracting the lights of the supreme world. For this reason the holy Divine Manifestations are the first teachers and educators of humanity; their traces are the highest evidences and their spiritual tuition is universal in its application to the world of mankind. Their influence and power are immeasurable and unlimited. . . . It is evident therefore that the greatest education is that of the spirit.

'Abdu'l-Bahá.

THE UNIVERSAL ESPERANTO CONGRESS AT EDINBURGH

MARTHA L. ROOT

The eighteenth Universal Esperanto Congress was held in Edinburgh, Scotland, July 31—August 7, 1926. Perhaps there is no better way to begin telling you about it than by using the words of the mother of George Stephenson, who used to live in Great Britain not so many hours ride from Edinburgh. When George Stephenson was inventing his steam engine his dear dubious mother kept

conscious that one thousand delegates from thirty-nine different countries were understanding every word. An Esperanto International Summer University was another excellent feature. The Congress was called "The Congress of Joy."

What could be more thrilling or more of a liberal education than to come to Edinburgh to this Universal Esperanto Congress! The very trip



Esperantists in attendance at The Universal Esperanto Congress

saying: "O George, it will never go!" When it was completed and running perfectly, this inventor took his mother for a ride. Then she suddenly said: "O George, it will *never* stop!" That in one line is the position of Esperanto. This eighteenth Universal Esperanto Congress is the forerunner of the International Congresses of the future. It was not a congress just to talk about Esperanto as a language. That stage is past; people from half the countries of the world arose and discussed all the modern progressive movements

itself was extraordinary. As Esperantists journeyed through various lands enroute, they were met at railway stations and ship docks by friends in 'Esperantujo' (the Land of Esperanto). Each one felt himself at home and one family, for his brothers and sisters speaking his dear language showed him the best of the sights in their city, and they showed him love. Later the trains pouring into Edinburgh with their universal passengers often had four or five sections. The Scotch Esperantists, many British and all those newly ar-

rived from other lands met the incoming guests with the green flags flying high. The welcomes in ONE tongue reverberated back from the glass roof of the station.

Edinburgh has welcomed many International Congresses but none so unique as this. Beautiful Princess Street, very 'Scotch' did not say: "I am the greatest promenade in Europe;" Edinburgh did not say: "I am the modern Athens," but with their beauty, their glorious gardens, their castle and other historic charming buildings and monuments, they *were*; and the Congress visitors had

St. Giles' Cathedral with its stately tower that seemed to say to the Esperantists: "Come to me, I am the preacher and teacher of peace," was the scene of the Esperanto sermon on Sunday. Sitting in that great Cathedral, side by side with brothers and sisters from almost every land, one felt that John Knox, who so often used to preach there, had not thundered in vain his call to religious freedom. The writer hoped that Janet Geddes, the courageous young woman who so fearlessly had arisen in that historic Cathedral and thrown the stool (which she had brought to



at Edinburgh, Scotland, July 31—August 7, 1926.

capacity to see! The Scotch did not do a lot of talking about hospitality, but the following is a little of their hospitality: the city gave the free use of the street cars to all Esperantists and the conductors saluted the 'Kongresanoj' in Esperanto. The newsboys told the price of the journals in Esperanto; the menus in leading restaurants were in Esperanto. The city gave a great reception of welcome, the officials wearing their royal red robes, and introducing their best Scotch music and dances in Highland costume.

sit on), at the head of the Dean, who tried to read them a religion against their conscience,—she hoped Janet Geddes could look down from the Kingdom of God and see how Esperanto also is striking a blow towards the freedom of the conscience of humanity.

Solemnly impressive was the dedication of the Bible in Esperanto which has just been completed by the Scotch Esperantists and the first copies were presented that morning to the Dean of St. Giles and other clergymen. It is the first time in the

history of the world that the complete Bible has been translated into an artificial language, Mr. J. M. Warden, Mr. William Harvey and the other Scotch members of this Esperanto Bible committee have worked thousands of hours on this, and the Bible is in the purest, best Esperanto style. Two Scotch women gave the money, several thousand dollars, to have this Bible published in a worthy, befitting way.

It was in Scotland that the monument was built which now marks the resting place in Warsaw, Poland, of Dr. Ludovik L. Zamenhof, the creator of Esperanto. Esperantists of the world gave it, but it is of Scotch marble, simple and beautiful. Some critical people have presumed to say it should have been more imposing, more costly. Personally, the writer feels it is the kind of monument which would have pleased the author of Esperanto, for he loved simplicity. But dearest readers, what are the monuments to our beloved Dr. Zamenhof? Is not this Esperanto Bible one of the most beautiful monuments to his honour! Are not the splendid Esperanto Congresses and the hundreds of thousands of enthusiastic Esperantists themselves the best monument to the creator of our language of brotherhood!

The International Summer University in Esperanto which was a part of this Congress was most interesting and the matter of an international university was considered. Professor Pierre Bovet, of Geneva, Switzerland, who opened the sessions, said there was need not only for an international university, but for an international language by which such an institution could spread abroad its learning. This was the second year of the International Summer University in Esperanto, and the subjects in the curriculum this year were greater than last. Re-

viewing the work of the International Committee, Professor Bovet gave details of unique experiments carried out in the Jean Jacques Rousseau Institute in Geneva. His opinion was that, after the mother tongue, Esperanto should next be taught, as thereafter the child would be able more easily to learn any other language. His idea is that after the child's first year of Esperanto, Esperanto should be used in the teaching of geography. An Esperanto geography of the world should be made, each country supervising the geography of its own land. Then in these experimental schools the children could supplement their work by an interchange of Esperanto letters and picture postcards with scholars in other lands.

Abbe Andreo Che of Rumania, one of the most eloquent Esperanto lecturers and teachers in the world, and famed as the best propagandist of Esperanto in Europe, gave a course in the Summer University on "The Direct Method of Teaching Esperanto." If some of the leading universities of the United States would arrange for Abbe Che to give month demonstration courses in Esperanto it would prove to the educationists, scientists, psychologists, and sociologists the wonderful possibilities of Esperanto as an international auxiliary language in America.

Folklore in different lands was presented by university men at this International Summer University. One felt the spirit of different countries through the extraordinary presentation of the poetry and songs of various nations. It inspired one to visit the lands where the songs are sung. One needs to see an international university in an international setting to realize how cosmopolitan and broadening is its effect.

Every shade of opinion, (religious, political and others), was represented

at the Esperanto Congress. In the main meetings controversial topics were avoided, but thirty-three international associations held conventions in Esperanto, discussing their particular subject from an international point of view. Two Bahá'í Esperanto Conventions were held as part of this Eighteenth Universal Esperanto Congress. The Congress took place in the same Free Church of Scotland where 'Abdu'l-Bahá spoke in January, 1913. Dr. Immanuel Olsvanger, representative of the Zionist Movement in Great Britain, and considered one of the most fluent Esperanto speakers in the world, graciously consented to act as Chairman at the first Bahá'í session, August second. He spoke in his introduction of the friendly relations between these two important movements in the Near East. Then he presented the writer who spoke on, "The Positive Power of Universal Religion," in which she clearly set forth the Bahá'í Teachings. She answered the questions in the general discussion which followed. Then Mr. Friedrich Gerstner, of Hamburg, Germany, editor of "La Nova Tago," gave a short stereopticon talk showing slides of 'Akká and Haifa, Palestine, and the progress of the Bahá'í Cause in different lands. The musical conductor was Mr. Benneman, of Germany, who had so ably conducted at the Grand Concert the evening before, and the following day he appeared on the Summer University program as the speaker on "German Folklore and Popular Songs;" and Miss Elizabeth Herrick and Mrs. Arthur Brown, of London, read from the words of Bahá'u'lláh. The audience included the two daughters of Dr. Ludovik L. Zamenhof,—Dr. Sofie Zamenhof and Miss Lidia Zamenhof,—both distinguished Esperantists. Heads of important schools were present, as were also Church of Eng-

land clergymen, pastors, leaders of religious movements in the Occident and Orient, several members of the International Language Committee, Presidents of Peace Societies. Among the nations represented were the United States, Great Britain, France, Spain, Germany, Poland, Hungary, Rumania, Australia, Holland, Austria, Japan, and many others.

Professor Ernest A. Rogers, Head of the Montezuma School, Los Gatos, California, spoke eloquently at the second Bahá'í Convention, in Esperanto, on August fourth. He had met 'Abdu'l-Bahá in America in 1912. The writer presided and outlined the Bahá'í principles. Mr. Gerstner gave a stereopticon talk showing notable pictures in Bahá'í history. Little Miss Mollie Brown, of London, 9 years old, founder of the "London Garden of Justice" recited Words of Bahá'u'lláh, Miss Pagan, head of the King Arthur School, in Edinburgh, who had met 'Abdu'l-Bahá, in 1911, sent a wealth of roses for this session. (Every one, from every country, who had personally met 'Abdu'l-Bahá, in their own land, came forward and did something for these two Bahá'í Conventions). Lady Blomfield, a Bahá'í from London, who came especially to assist with the Bahá'í meetings and conferences, arranged the flowers for both these sessions. The decorations were unique and so artistic they will long be remembered by all the Congressists. Miss Julia Culver, of Chicago, although she was not able to be present, did a very great deal for the success of these two Conventions. For eight days, at the Mayor's reception, at the ball, at the boat excursion through the Firth of Clyde and the Kyles of Bute, interested people from many lands asked further concerning these principles of Bahá'u'lláh. One man at the Mayor's reception offered to translate "Roy's" Compilation into

the Braille. Much has been done to promote Esperanto among the blind. The Braille edition, prepared for the blind of the world, in this universal auxiliary language, at once brings a great range of literature to this group. Thirty blind delegates from different lands were the guests of the Congress.

Speakers from thirty-nine countries broadcast greetings in Esperanto that week.

The presence of so many children was another significant feature of this Congress. Some of the youngest children spoke with perfect pronunciation.

The weather, too, became an ardent Esperantist and behaved so well, the inhabitants of Edinburgh said they had never known so much sunshine in one week.

Some reader may ask, "What does the League of Nations do about Esperanto?" It was reported in this Esperanto Congress that the Intellectual Commission in the League of Nations which two years ago adopted a resolution recommending the study of a national language, or Latin,—because they did not favor the promotion of an artificial language—was unsuccessful. The resolution of this Commission was not adopted by the General Assembly of the League of Nations in Geneva. This record of the League of Nations adopted in 1922, giving facts about Esperanto and containing a recommendation is filed, and pamphlets about it may be obtained from the League of Nations, Geneva.

Is it far afield in this article to ask, "What is artificial?" It is something consciously produced by art. If this is the criterion one may well beware lest he condemn man's work wholesale. Esperanto as a universal aux-

iliary language has a spirit, it is a living language!

Mr. Frederick G. Cottrell, of Washington, was at the Esperanto Congress for forty-eight hours. Speaking to him the morning the Congress photograph was taken, the writer asked him what he thought of English as the universal auxiliary language. He said in the degree that any national language becomes successful as the international auxiliary language, in that degree it will arouse antagonism. The minute it is officially recognized it will begin to *hurt*!

Dr. Olsvanger made a good point at the Congress when he urged Esperanto societies, the world over, to begin with the word Esperanto in all telephone books when giving the name of local clubs. Then travellers, looking under E would readily find the headquarters of Esperanto in various cities.

There are three hundred and seventy international organizations in the world. The lagards among them that have not yet used this International Esperanto Congress to promote their work more rapidly and universally are awaking to the fact that they are losing a most valuable opportunity.

The Nineteenth Universal Esperanto Congress will be held in Danzig, July 28 to August 4, 1927. Many hundreds of European Esperantists who could not afford the journey to Scotland are enrolling for the Danzig Congress. Indications show that it will be one of the greatest ever held.

This article closes with the telegram of congratulations from Dr. August Forel, the great scientist of Switzerland, "Long live the universal religion of Bahá'u'lláh! Long live the universal auxiliary language, Esperanto!"

THE ESSENTIAL TRAINING



CHILDREN are like green and tender branches; if the early training is right they grow straight, and if it is wrong they grow crooked; and to the end of their lives they are affected by the training of their earliest years. The most essential feature in education is character training and fitting the individual for service to the world of humanity. To this end suitable religious teaching is all important. The Prophets of God are the greatest educators of mankind, and their counsels and the story of their lives should be instilled into the child's mind as soon as it is able to grasp them. Training in arts, sciences, crafts and useful professions is also important.—(Dr. J. E. Esslemont in "Bahá'u'lláh and His Message.")

"To acquire knowledge is incumbent upon all, but of those sciences which may profit the people of the earth, and not such as begin in mere words and end in mere words.—Bahá'u'lláh.

"The first thing to be considered in every art before studying it, is to know what benefit comes from that art, and what fruit and result can be obtained. If a universal profit accrues to the majority of mankind from useful sciences, surely a man should exert himself to study them with his whole soul. If the sole result of his study is to consist in useless reasonings, following after the imaginations of others, and becoming a center of quarrel and dispute out of which no one can derive any advantage—what is the sense of it, why should a man spend his life in empty discussion and argument?"—'Abdu'l-Bahá.

THE INNER SPIRITUAL LIFE

LILIAN REA

Here we have an article of surpassing interest, for the author deals with her subject in relation to its value in meeting the conditions of the world.—Editor.

*"Keep thine heart with all diligence
For out of it are all the issues of life."
Proverbs 4.*

IT HAS been well said that Life develops from within: everything originates within us, and our attitude with regard to things without is entirely based on what we possess in those springs of life-giving water which lie deep, deep down in the profoundest depths of our hidden natures.

Although we may say that our hidden nature is the most important, in order to live in the world we must not only be active but also fit into our environment—a complicated and most difficult task, one which all through the ages has occasioned constant conflict, constant re-adjustment, constant striving. Religion has professed to be able to show the way to reconcile these difficulties and therefore the greatest question appertaining to humanity is religion.

How can Religion help man to adjust himself? By setting up for him ideals of Faith and Worship of a Divine Being or Beings. But ideals of Faith and Worship will not accomplish everything: our minds and spirits must also be disciplined and educated in an ideal of *conduct* so that we may both feel, think, and *act* right. And, as we are too weak to do this for ourselves, whenever our attempts at adjusting our relations to activity and environment have become too complicated, a Great Teacher or Educator has arisen to point out the New Way—which is nevertheless the Old Road—to Perfection. Indeed the mission of the Great

Teachers or Educators of the world—who are the Messengers of God, the Divine Prophets; the Divine Philosophers—is the education and advancement of humanity. Education, says 'Abdu'l-Bahá, is a necessity: "Man undeveloped by education is savage, animalistic, brutal."

Now, what is education? Ideas on this subject have always varied—they are legion, but if the Bible is a standard, we read in Proverbs (III). the real purpose of education:

"Hear, my sons, the instruction of a father,

And attend to know understanding. . . .

Wisdom is the principal thing; therefore get wisdom;

Yea, with all thy getting, get understanding."

Considering the secular point of view, and turning to the dictionary, we find education defined as:

"An attempt on the part of the adult members of a human society to shape the development of the coming generations in accordance with its own ideals in life."

Another purely secular authority—John Stuart Mill—included under the word education "everything which helps to shape the human being."

Of all people in the world, the Greeks were supposed to have attained the highest pinnacle of secular education. With them, as the State was supreme, the great ideal was good citizenship: children, therefore, must be educated to be good citizens, thus boys were given lessons in reading, writing, and arithmetic, in music, and, finally, in bodily exercises, wrestling; later on,

when schools were introduced, the Seven Liberal Arts were taught—Grammar, Rhetoric, Geometry, Arithmetic, Music, Astronomy—these terms including far more than we understand by them to-day. But if, as we believe, true education should aim at the perfection of man's three natures—the physical, the mental and the spiritual—in the scheme of the Greeks the practical and intellectual natures were stimulated at the expense of the moral, for while there was a high standard of aesthetic and scientific culture, the life of conscience and duty was neglected. Plato, however, broadened out their ideal, and approached the universal religious purpose, when he said that the aim of education was to develop in the body and in the soul all the beauty and all the perfection of which they are capable.

But after all the thing we most owe to the Greeks is culture. It is remarkable how the subtle power of Greek culture has worked through age after age of the world's history, and been again and again revived in the leisure of nations and individuals as the most desirable thing in life. This Hellenic spirit—which Matthew Arnold but inadequately defines to mean:

“To get rid of one's ignorance, to see things as they are, and by seeing them as they are to see them in their beauty.”—

fermented throughout the Middle Ages below the surface of Europe, to finally burst out in Italy, after the Fall of Constantinople, into a volcano of enthusiasm. The Italian Renaissance was a reaction from the Christian concentration on one nature alone: people revolted against the old authoritative religion; they longed for freedom, for the free exercise of mind, soul and body, unhampered by the fetters of conscience with which

they had been bound by the early Christians (who had set themselves to the culture and discipline of the heart, teaching that belief in one God was the first condition of the moral life, and that the aim of education was to instill the Fear of God in young hearts). With the sudden realization that Life held Light and Colour and Beauty, as well as renunciation and self-flagellation, men revelled once again in the joy of living, in their own individuality, while Beauty flung wide the door to a great blossoming or revival, of classical learning. But, though like the Greeks, these people of the Renaissance strove to fill every-day existence with light and colour, to bring back the old Greek atmosphere, it is an inexorable law of Time that no moment can ever be exactly reproduced:

“When the goal of the past is no longer the goal of the present, to follow the ways which led to the former is to fail to reach the latter.”

And, underneath it all, the modern attitude of religious freedom was preparing, for Renaissance also opened the way to an investigation of the Scriptures by laymen, making comparisons between the Catholic Faith and the religions and philosophers of other lands possible, thus—unconsciously—producing the Reformation.

And now—although the Greeks are still our models of culture—we differ from them in our aspiration to make culture universal. In forming their State, they said: “Let every citizen be educated”—a magnificent purpose until we stop to consider that only to one-third of the population were the rights of citizenship extended, the proletariat and helots being excluded from any share in them! If we, therefore, who have made every man (and woman) a citizen, say: “Let every citizen be educated,” we

set before us a very high ideal. But can we have too high an ideal?

Reaction follows reaction; men grow tired of concentration on one thing, even though that thing be Pleasure and Pagan exuberance. At such moments, when the world has become grossly material, it is only spiritual regeneration that can bring about a change. It is then that the Divine Manifestations, or Prophets, appear in the world, bringing the Bounties of God to refresh the inner natures of men, their coming inaugurates another beginning—a rejuvenescence like that of the yearly awakening of the natural world—a Spiritual Springtime this time, one which is:

“A cycle of radiance, an age of mercy; everything is renewed; minds, hearts, and all human forces are reformed; perfections quickened, sciences, discoveries and investigations are stimulated afresh, and everything appertaining to the virtues of the human world is revitalised.”

Bahá'u'lláh says: “Consort with the people of all religions with joy and fragrance;” To do so, we must realize that world conditions of to-day inspire the understanding and appreciation of all religions: the comprehension and wisdom of the Old Testament; the Brahmins broad toleration of other faiths; the Buddhists “Find the Way and walk in the Path;” Muhammad’s lesson of Peace with God and man; Christ’s blessed doctrine of non-resistance and love; and, finally, the Bahá’í insistence on unity and universal brotherhood.

If, as the great Bahá’í Teachers tell us, the world both of nature and of man were perfect and complete in itself, there would be no need of training and cultivation in the human world—no need of teachers, schools, universities, arts and crafts. These bestowals of the Great Mani-

festations of God are therefore because of incompleteness and imperfection; man is always in need of divine education and inspiration. “The Spirit of Man,” said ‘Abdu’l-Bahá, “is the meeting between Man and God; the spirit of man is the animus of human life and the collective center of all human virtues.” With deeper meaning still, Bahá’u’lláh taught that:

“The sun of Truth is the Word of God upon which depends the training of the people of thought. It is the Spirit of Reality and the Water of Life.”

These things that the world so much consciously desires just now can only come through complying with the injunction of Bahá’u’lláh. Although culture does nourish and fertilize the intellectual nature in its highest aspect, man needs more than culture; his spirit

“must acquire its bounties from the Kingdom of God. Then and then only can his reality become in its turn a mirror to reflect the Light of God.”

Being the complex creature he is, with his feet planted firmly in the material world, man requires the radiance and vivification of the divine graces and merciful attributes for the intensification and deepening of his Inner Spiritual Nature. Without the presence of the Holy Spirit he is helpless—though physically and mentally alive, he is spiritually dead. He must not only be born again, but trained by the Sun of Truth as exposed by the Word of God and educated in useful knowledge that will help humanity and not be mere words. Moreover his new nature must be continually revived, enriched and exercised—revived by the everflowing Spirit of God moving in each heart that is receptive—enriched by Beauty and Love and Worship—exercised by good deeds and continual work in the Garden of

Humanity. Such a spirit—whose inner life shall constantly inform the outer life, and move in the rhythm of holiness—will have weight to change wrong ideas in the world, and bring about the desired conditions of peace

and harmony. Not through sedition and appeal to physical force; "Not through Warfare, but Welfare!" Then shall the people consort together with joy and fragrance—as has been commanded.

CHANGING ATTITUDES

GRACE ROBERTS OBER

The author of this article pleading for more widespread adoption of homeless children into childless homes, is herself practicing what she preaches, having at various times adopted three children—two boys and one girl. She claims an unusual international quality for her family, impossible save through adoption, since her children are English, German and Russian respectively, while she and her husband represent Canada and the United States.—Editor.

In these days one hears of 'The Fourth Dimension,' 'The Larger Consciousness,' 'The New Awakening,' 'The New Era,' etc. and as one looks out upon world-wide-life with the eye of insight it becomes evident that a new view point, a new consciousness is stirring the hearts and minds *everywhere*. One may call it "The Fourth Dimensional Consciousness" or whatever he may choose, but, is it not apparent day unto day that man's mind and heart as well as his body, are soaring in an air craft from which he is making observations, deductions, and resolutions, by the aid of his long-distance-lens, that in time will make of this world a new world.

As man's physical walk from stage to stage of human progress has been made by the increased light from the little oil dip of long ago to candle light, lamp, gas, and the brilliancy of arc and incandescent lights, so his mind has kept pace with progressive mental and spiritual illumination. Modern science demonstrates that everything is in vibration of greater or lesser wave-lengths, therefore these wave-lengths of thought from

a loftier plane of sight—or insight—must inevitably make their impress even to the ends of the earth.

As the result of this 'mental aviation' one of the things that has sprung up from the proverbial ash-heap of a war stricken world is a CHANGE OF ATTITUDE toward the whole of life. It is as though from out of that dark hour of human travail mankind had emerged with a new sight that effects everything he gazes upon in any world of the worlds, be it educational, religious, social, racial, economic, industrial or international.

A striking registration of this change is the contrast between the magazines and current literature of today and that of from ten to fifteen years ago. We are living at such high pressure that many of us do not take the time to view the march of events as they are passing (like an accelerated camera) before our very eyes. These changes when placed in their proper setting between past history and the events of the future will appear more inspiring than they now do, and it will become evident that

we have been building better than we knew,—a higher civilization.

One of the evidences of 'changing attitudes' might be said to exist in regard to the New Race that is being developed. While at present from some view-points the New Race may appear to be "without form and void" yet we must be patient while adjustments are made to the new tools of thought and civilization. It is felt by many that given time and conditions such as are now coming into existence the youth of today may go far ahead of those running the race before him. It is becoming realized that in many countries mighty efforts are being put forth by the oncoming generation to attain greater heights educationally, scientifically, artistically and spiritually; and most thrilling are the results of some of these endeavors. Breaking forth from the old limited thought mould of superstitions and imaginations they are, many of them, eager to do all in their power to build anew, freed from the past fetters of a less enlightened age.

At a recent conference on "Modern Education and the Child" a noted guest present (not an educator) when asked to speak replied that he regretted he had little to say for when he was a child children were of no account, and now that he had become a man nothing counted *but* children, so he had missed out all thru life! No doubt there are many who can share in the old gentleman's point of view!

Another expression of the 'change' is the attitude of parents toward their children. Some are more fully realizing that the children who are born to them are after all only given to them "in trust" by the Creator, to guide, develop and make ready for the advancement of His Creation—His Kingdom—. Another aspect of this same change is the development of the Universal Parenthood, in which

Fathers and Mothers are alike sharing. As the realization grows in ones heart that "The world is one home" and that all belong to the same family of God, that "In His Home are many mansions," what matters it in which particular mansion we may be serving so long as we are doing our part towards these little ones of whom He said "Suffer them to come unto Me."

Does any laboratory offer greater opportunity for their development, for their growth of love, and the universalizing of their aims than the individual Home? It is the unit of civilization and should more and more become the natural germinating point for the seeds of Peace, Progress and Victory. That ideal home according to The Creational Plan includes Father, Mother, Boys and Girls, and upon this plan it is impossible to improve.

The home without children necessarily is regarded as limited in its scope of joy, service, outlook and general standing in a community. The home that has only boys *or* girls lacks a certain balance and completeness. Either sex growing up without the other "wing" (as 'Abdu'l-Bahá has designated it) finds itself, at the period of adolescence and often for a long time following that period, self-conscious, and awkward in the further social contacts of life. The home with only one child is indeed to be pitied. When parents become fully aware of this fact few children will be brought up alone. Is it fair to any child to deprive him of those elements in God's Plan that make for happiness and development during the formative years of childhood?

During and following the world-war many children were born legitimately, and otherwise, who have since become orphans and alone. Some of these babes are now youths and ere long will be taking up the burden of world-affairs. Many are

being born today under similar conditions. What is the growing attitude towards this channel of life?

When Bahá'u'lláh sent forth the following creative utterance regarding the orphans, the homeless and destitute—"He who educates one of these little ones it is identical with educating one of my children," there is no doubt that he placed a potent seed in the heart of the world that in time will produce abundant fruit.

During the past quarter of a century statistics show an increasing number of homes of higher standard opening to these children, but there is still a great need for the well-springs of hearts to become more actively stirred in response to this vital and important service.

Possibly there are many childless homes, homes with only one child, or those in which one sex only is represented who might seriously consider one or more of these "chosen children" (as they are more and more being called in preference to the term 'adopted') but for a lingering 'Fear' that the child or children might turn out badly; forgetting perchance that parents have no guarantee that their own children will grow up to

be a credit to them and their ancestry.

Your attention is called to a book published in 1924 by the State Charities Aid Association of New York under the supervision of Sophie Van Senden Theis, with a Foreword by Homer Folks, entitled "How Foster Children turn out." This difficult investigation was made possible by a grant of money of between thirty and thirty-five thousand dollars from the Laura Spelman Rockefeller Memorial, and the data, stories and deductions contained in that book afford most interesting reading for every one of us. It will tend to allay fear on the part of prospective parents. Another book is in the making in America which we understand will be forthcoming in 1927 dealing with other aspects of this subject.

Parenthood brings the need of sacrifice and service, many times in life, seemingly to the breaking point, yet most of us realize that we are only sacrificing a lesser for a greater thing. One also realizes that life without children and all the richness, sweetness and happiness that they bring to us could not be contained in all the books that might ever be written upon the subject.

"Life, life—let us have more life! Let us have the life of the spirit, a life which is a collective center of the beneficial forces, a life of sympathy, of practical co-operation, of celestial brotherhood."

'Abdu'l-Bahá.

PEN PICTURES OF PERSIAN CHILDREN

MARZIEH NABIL

The writer of these charming sketches of Persian children is herself quite young and is the daughter of Mirza and Mme. Ali Kuli Khan. She enters Vassar college in the autumn.—Editor.

I

MOST children's faces show some reflection of "that light which never was on sea nor land," but Farhang's face was radiant with it. He was four years old, and typical of the new Bahá'í generation. Coming from a healthy stock, he was sound both physically and mentally, and his sturdiness, his bright eyes, and warm, red cheeks, and his already surprising fund of knowledge, would have brought joy to the heart of the most confirmed pessimist.

Farhang was brought up on stories from the lives of the Prophets, and he often asked to hear the story of Moses. The word for Moses in Persian is "Mousa," and Farhang pronounced it "Mousha," which means mice. So his mother would begin to tell him all about mice and their interesting activities, and would pretend to be very much surprised when Farhang interrupted her with loud cries for Moses. Once his mother told him a fairy story (his first) in which a fish was the hero. When the fish opened its mouth to speak, Farhang could bear it no longer. He did not believe that fishes could talk. He had carefully studied the goldfish in the pool, and had never heard one of them utter a word. So fairy stories were given up, at least for the time being.

Farhang knew several Persian and Arabic prayers, and chanted them beautifully in the Bahá'í meetings. He had also memorized a great many sayings of the Prophets, and when he was naughty, his mother would have him quote a saying to fit the occa-

sion. For instance, if he spoke roughly to his sister, his mother would tell him to repeat the teaching of Bahá'u'lláh, that "a sharp word is like unto a sword, a gentle word like unto milk."

Farhang especially loved the fasting month. About four o'clock in the morning, when it was cold and dark and the stars were going out, the older people would get up, some one would light the lamps, and then the prayer for the fast would be chanted. After that everybody would gather around the samavar, and they would take tea and eat a substantial meal. Soon, from the minarets, the call of the priests would be heard, summoning the Muhammadan world to prayer. Then sunrise, and by the time Farhang woke up, his family would be engaged in their usual occupations. Farhang begged and begged to keep the fast, and finally his parents gave him permission to do so, and he fasted from luncheon till supper.

Farhang was an ardent Bahá'í teacher. If you spoke in his presence of this or that person, he would immediately ask, "Is he a Bahá'í?" His field of teaching lay principally in the servant world, as older people of other classes are often too important to listen to babies. At the age of four he had already converted a chauffeur and interested several maids.

II

HASSAN was twelve years old. He was a slender boy and had thoughtful brown eyes. Hassan attended the Tarbiyat School, which ranks highest in Tihrán, and he

worked hard at his studies. When examination time came, he was well prepared. He would pray for assistance and then go off cheerfully to the test. He was a firm believer in the old saying that if you help yourself, Heaven will help you.

Hassan had a fair knowledge of history from studying the lives of the Prophets, and he had read a great deal of the Bible and the Qur'án, besides many other holy books. He was only a boy of the stone-throwing age, but he had such a sound outlook on life and such a sound knowledge of what he had studied that it was almost impossible to win an argument with him. He was possessed of several uncles and aunts who were bitterly opposed to the Bahá'í teachings. These people would gather round and fire their opinions and questions at him, and he was always ready with a calm explanation or answer. The relatives would shout to him to go to their priests and have his arguments refuted. Later on, Hassan's most fanatical aunt agreed to accept the Bahá'í teachings provided that she could have a sign.

The boy had less success with his grandmother. In fact, he had never seen her, because the lady had persistently veiled from her son (Hassan's father) ever since the latter became a Bahá'í, and had refused to receive any of his family. The Persian Bahá'í must often give up the love of his nearest and dearest.

Hassan's house, like most Persian houses, was built around a courtyard and had a flat roof. He would come to the roof on summer nights, when the moon was rolling up from behind the trees and the sky was dim, robin's-egg blue. All around him there were other flat roofs, partially screened by the tree-tops, and he would sit there, listening to the sound of some distant voice and watching the calm white mountains which lie to the north. The silence and beauty

of these summer nights were an important factor in Hassan's education.

Hassan frequently attended the various Bahá'í meetings. He chanted prayers like an angel. At the same time he was a perfectly normal boy, and very fond of athletics.

III

ZEENAT was fourteen, and she, too, went to the Tarbiyat School,* that is, to the girl's branch of the institution. Zeenat was doing the work of two terrific school years in one. She absorbed knowledge as a thirsty plant drinks rain. Twenty years ago there were no girl's schools in Tihrán. Therefore the Persian girls of today are inspiringly grateful for their education. Zeenat's mother could neither read nor write, and when evening came, she would pause by the table where the lamp was burning and the books were scattered, and watch while her daughter studied.

When Zeenat was not doing her school work or helping her mother with household duties, she was instructing the children in the Bahá'í principles, or else going to the Bahá'í meetings. Women of many religions and opinions came to these meetings. Some were seekers after truth, and some were scoffers; many were highly educated in religious matters, and many were ignorant. They would sit on the floor in a neat row which stretched all around the room, their flowing black veils startling against the white-washed wall. And they would talk, and question, and quote this and that Holy Book or prophecy, and Zeenat and her friends would answer them. From time to time tea would be served in little glasses, and then the discussions would continue. The majority of these women became believers in the teachings of Bahá'u'lláh.

*A School founded by American Bahá'ís. Dr. Susan I. Moody of Chicago, was principle for fifteen years.

In the Spring, when the acacia trees were flowering and Tihrán was fragrant with them, Zeenat would go on picnics with her schoolmates to the famous gardens around the city. The Bahá'í feasts and other festivals were often held in one or another of these gardens, and they were never-to-be-forgotten occasions. Sometimes Zeenat and her friends would hire donkeys and ride all the way to the mountains where the summer colony is situated. The donkeys were small and lazy and gray, and almost invisible under their enormous orange-velvet saddles. The donkey boy, with his astounding but ineffectual vocabulary, would trot tirelessly along beside them. Zeenat's

other recreations were attending Muhammadan religious festivals, going to weddings, and to school commencements, and receiving and visiting her friends. She was healthy and full of fun, and enjoyed her life with its hard work and its play.

A short time ago, the Tihrán Bahá'ís were suffering severe persecution and were in constant and terrible danger. Houses near the one where Zeenat lived had been broken into and pillaged, and she had heard the mob raging in the streets. Her family decided to go elsewhere for a few days, but Zeenat refused to leave, and finally had to be taken away almost by force. She was so eager for martyrdom.

CAN RELIGION BE TAUGHT?

CHARLES M. SHELDON

Excerpts from an article in the "Atlantic Monthly" and reprinted in booklet form.—Editor.

"RELIGION as sectarianism or dogma or theological debate has no place in any educational system. But religion as conduct expressed in love to God and man ought to be possible in all our public schools.

"Here is the remarkable situation that confronts education in the United States today. There are thirty-two million children attending the public schools of this country. In thirty states there is no prohibition of Bible-reading, but custom bars the discussion of religion by the teachers, except the historical discussion or teaching of the religions of the world, like Islam or Buddhism, as they are a part of a history course. In twelve states the use of the Bible in any form is forbidden. In six states Bible-reading is a part of the school course. And the common reason given for all this is that religion cannot be taught with safety—that it is a thing for the home and

the church. It is a principle, say the objectors to the teaching of religion in the schools, that Church and State must be separated. That principle, as it was intended by the framers of our Constitution, seems sound. But, while it may be good statesmanship to separate Church and State, it is poor education to separate a human being from religion. And it is a pitiful fact that in this republic there are, according to the census, over twenty-seven million American children and youth under twenty-five years of age who are not enrolled in any Sunday School and receive no systematic religious instruction.

"We have long courses in science, mathematics, history, philosophy, psychology, language, and in all of these courses error is taught. I was compelled in my university course to study the lives of Caesar, Napoleon, Alexander, Frederick the Great, and take exhaustive courses in the trans-

lation of the pagan poets and dramatists, some of whose writings would put me in the penitentiary if I were to try to send the English translations through the postoffice. I was taught by my teachers in history facts which I have since found out were statements of violently biased nationalists or misinformed historians who described historical events from the standpoint of the man who tells about a dogfight where his own dog whipped the other, but does not tell the truth about how the fight began. As long as I live I shall have a very confused batch of so-called knowledge in my mind about certain historical events, because I have been finding out after getting away from the school-room that a good many things I was taught are not so. I was taught to believe that Napoleon and other killers like him were great men. I have had to make new definitions for myself about some of the so-called great men of history. I hope I am not hypercritical about our educational system, but I am quite sure that the students of my time were more familiar with, and those of this present time are more influenced in the schools by the lives of pagan men and women than the life of the Best Person who ever lived. I should not like to say how many books I was obliged to read about the scoundrels and liars and depraved personalities of the human race in the different centuries, beginning with Nero and coming on down to Benedict Arnold. I had to study them and their abnormal careers—but not a word about Jesus or His matchless teaching.

"If religion cannot be taught, why did Jesus tell His disciples to teach it? If it can be taught safely only in the church and in the home, how about the millions of youth that never have any religious instructions in either of those places, but are in daily attendance on the public schools? If

the teachers now employed cannot be trusted to teach religion, is it because they do not have any, or is it because they have a wrong definition of it? Or is religion in the very nature of the case a thing that belongs to the emotions, a thing which one has to learn for himself and which no course in education can teach?

The answer to these questions will depend largely on the way you yourself have been brought up, and on the definition you have of religion. But the need of some form of religious instruction hardly calls for argument or debate. All thinking people agree that fully developed life has something more in it than the accumulation of facts. Even if the facts are necessary for comfort and physical happiness, there is something lacking. But before the educational and ecclesiastical world will come to gether in a common assent to this need, both sides will have to make new definitions. . . .

Religion cannot be taught in our educational system if by religion is meant controversy over matters that are not connected with behavior. But it can be taught and it must be taught if by it we mean what Jesus meant, when He said, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.' If that cannot be taught in our educational system, then the system is wrong. If it can be taught, in the name of Him who came to give us life abundantly, let us incorporate it into the very heart of our schools, putting it first of all into the hearts of our teachers. For education without religion is more than a blunder—it is a falsehood; and if we do not teach religion in the schools we deserve to suffer as a nation and go the way of all those nations that have thought more of accumulating facts than of making life."

THE ESSENTIALS OF A PRESENT-DAY RELIGION

HOWARD L. CARPENTER

When so much has been written and said about the "deterioration of the youth of to-day" it is a privilege to present in this issue a remarkable essay which a youth with a vision and more than a vision, has produced. The forward looking enlightened youth in their search for Truth have attained the essential purpose, and, awakened to the needs of the hour themselves, are anxious to contribute their part toward the amelioration of present-day problems. The following essay was given in the English composition course at Leland Stanford University.—Editor.

RELIGION should be the cause of unity, harmony, and peace among people. If it does not succeed in this, it is not religion, or it has lost its power and is no longer a vital force in human life. Therefore, I maintain that the existing world religions, in their present state of crystallization, are no longer adequate for modern conditions. According to our qualifications religion must be a means of bringing peace. But it would seem as though what is termed religion had failed in this respect, since almost all the chief participants in the last war were supposed to be believers in religion! Furthermore, some of the greatest wars in history, such as the struggle between Muhammadans and Christians, have been over religious differences. But the recent example of the Great War alone is sufficient to demonstrate that what is interpreted as religion was not able to avert the conflict. Had the *reality* of religion been lived, war would have been impossible.

We have also said that religion must be conducive to harmony and concord, but it is apparent that here the followers of the great religions have failed again. All are inclined to consider those outside of their particular religious system as heathens. Even within the limits of a single religion there is disagreement. When the followers of a religion cannot agree among themselves, then the religion has lost its original power.

The inadequacy of the old religions

in relation to modern life may be traced to several causes. The apparent disagreement between science and religion has caused a great many people to think religion worthless. The scientist knows that evolution is a fact, and that the idea of the earth being created in six days according to Genesis is preposterous. Unless he sees beyond the obvious discrepancy, he believes the Bible is wrong. On the other hand the orthodox Christian, who believes the writings in the Bible literally, cannot bring himself to accept the idea of evolution. An attempt to interpret the Bible in an effort to bring it into harmony with modern science merely causes disputes, for there is no one who has the right to explain or interpret the Bible except one with *divine authority*.

The decline of the great religions may also be traced to the development of cults and sects due to the varying views and beliefs of different people. Thus the religions have been divided and subdivided. Such a condition is ruinous to a religion; to maintain its effectiveness a religion must be preserved in its entirety. As soon as differences in belief occur among its followers, it is doomed to decline.

If we apply the idea of evolution to religion, we obtain a plausible explanation for its present lifelessness. For example, Moses brought a divine message to an undeveloped people. They would not have understood the meaning of such principles as the brotherhood of man or world peace.

Therefore Moses taught them ideas of justice, such as the law of an eye for an eye. Later Christ came to the same people, but he taught them ideas of love and neighborliness, for by that time they were far enough advanced to understand higher ideals. Likewise, Muhammad gave his teachings to a few barbarian tribes, and started them on the way to build a great civilization. Just as the cycle of Moses started, grew, reached its climax, and declined, so we may conceive of every world religion as passing at some time the apex of its effectiveness, leaving the world in readiness for an even greater religion, which would build upon the foundation of those before.

Seen in this light, the great institutions of religion—just as they rise to an apex of power, so they decline and grow old, and a new religious institution or church arises. It must be made plain, however, that it is not religion in its reality that declines and grows old. It is the institution built upon the spiritual teaching, but the spiritual teaching itself, that is reality, never grows old. The new institution builds upon the same principles of spiritual truth so that in reality it is one Light which shines down through the ages, but modified or expanded in its application to meet the needs of each world epoch.

What, then, are the essentials of a modern religion? Its prime requisite is that it be of universal applicability. With travel, commerce, and communication, people all over the world are rapidly coming into closer contact. The thoughts and actions of different races and nations are becoming more and more alike. The prosperity of one nation is reflected in the markets in other parts of the world. A war between two countries affects practically all other nations. Isolation is no longer possible. Muhammadanism was perhaps designed

for a particular race of people, but a modern religion would have to have a world-wide scope to be practicable. Furthermore, there must be some means of preventing dogmas, divisions, and cults from creeping in; a universal religion could not be divided. If it were, disagreements would occur, and the outcome would be no better than the present state of religious discord.

A universal religion would have to be reasonable. Superstition and non-essential ritual would not be tolerated by people today. There was a time, undoubtedly, when religious ritual was of great practical importance as a means of training human minds, but I believe that most people are now able to think independently. Scientific knowledge has advanced so rapidly in the last few years that people no longer accept a proposition blindly and unthinkingly, but immediately test it with the question, "Will it work?" Our modern religion, therefore, must be in accord with science and reason.

It is proper to conceive of a religion as being made up of two kinds of teachings. Spiritual teachings constitute the first group, which contains such instruction as the existence of one God, the existence of a soul in man, and the certainty of a life after death. These are the foundations on which every prophet has based his manifestation, and they have been the same in all religions.

Furthermore, every prophet has given teachings for the advancement of the people of his time. These are known as secondary teachings, which are designed to solve the problems of that particular time. We have already mentioned the precepts of Moses and Christ which fall under this heading. A modern religion must contain secondary teachings which will supplement and add to those of past religions. Our present

civilization is obviously capable of understanding teachings far in advance of those given two thousand years ago by Christ. Our up-to-date religion must contain more extended and inclusive teachings in the form of answers for all problems which may result from present conditions.

The interdependence of all parts of the world and all people has been mentioned in a preceding part of this paper. The various races are no longer isolated, but are becoming scattered and mixed due to the ease of travel and communication. America is probably the chief example of this condition, and it is here that racial problems are the most noticeable. Our modern religion must aim to remove racial prejudice in order to make such close contact between races harmonious. But there are other kinds of prejudice which are condemned by the modern religion. They are patriotic, religious, and political prejudice.

There are economic problems at the present time which were never dreamed of at the time of Christ. Legislation, treaties, strikes, and lockouts have been unable to settle the incessant dispute between capital and labor. The laboring classes should have an opportunity to live a comfortable, contented life as well as the capitalists, but, at the same time, capital must be protected. It is the task of religion to offer a solution for the economic problem.

A very important law which must be propounded by the modern religion is the equality of men and women. The necessity for such an ordinance is not so marked here in America, but in other parts of the world, especially in the Orient, the need is great. In the East women are regarded as the inferiors and practically the slaves of men. Our universal religion must remedy this condition as there is no other institution

that could bring about such a change. Equal educational opportunity would be the chief means of making women the equals of men. This principle is peculiar to our proposed religion, for all former religious systems placed men above women.

The equality of men and women may be achieved by giving both sexes equal opportunities to obtain an education. The modern religion must go further and demand that all men and all women shall be given an education. Under this religious system the education of each child is obligatory. If the parents are unable to provide for the education, the community must advance the necessary funds.

The greatest need in the world today is for universal peace. It is no longer possible for two nations to get off in one corner of the earth and fight out their problems, without affecting practically every other nation in the world. The last war started in the central part of Europe, but it was only a short time before the entire world was more or less involved. In another respect modern warfare differs from that in the past. It was not very long ago that two nations could carry on a war for years without a very great loss of life or resources. But in the Great War the use of gas, airplanes, and long range guns made the destruction in both life and property appalling. More recent inventions threaten to make the next war annihilative. Indeed, it seems as though science might soon be able to make the old Biblical prophecy concerning the end of the world a reality. Peace treaties, clergymen, churches seem to have no effect in preventing war. None of the past religions makes any provision for bringing about *universal peace*. Peace and amity have not prevailed, as 'Abdu'l-Bahá said, we have had wars and rumors of wars for six thousand years, why not try peace?

As a first remedy our religion must demand the acceptance and use of a universal auxiliary language. Misunderstandings due to language difficulties have undoubtedly been a fertile cause of international friction and warfare in the past. When people all over the world are able to communicate in one language, it will be much easier to settle their disputes.

As a chief means of bringing about universal peace our modern religion must provide for an international Court of Justice. At this Court of Justice questions of boundaries, national honor, and property between nations may be arbitrated.

It is useless to expect governments to accept the dictates of a league of nations unless such a League has the firm foundation of Divine Laws. It is only through religious inspiration and guidance that a practicable

means of eliminating war can be instituted. It will only be when men, from religious motives, are willing to accept the decisions of such a Court that universal peace will be realized.

The principles outlined above sound like the results of a religious conference called for the purpose of drawing up a religious system for use under our modern civilization. But a religion cannot be man-made and survive; it has to come from God. The principles of our proposed religion are the teachings of the prophet Bahá'u'lláh. Together with many other beautiful teachings, they are the laws laid down by Him for the guidance and inspiration of people all over the world, of all nationalities, colors and religions. The Message of Bahá'u'lláh is the religious message for this day and age.

OUR VOW—DEDICATED TO PEACE

DONALD F. ROBINSON

"Harvard, '26"

Excerpt from an address given at the "English Commencement Part" Harvard University, last June. It is stirring in its vision and appeal and its reflection of the spirit of this age.—Editor.

The Book of Judges tells the story of a certain widow who had saved up eleven hundred shekels. They were stolen from her. And she made a vow to dedicate them to the Lord and to make an image in silver of them, if they were returned to her. Now it happened that it was her son who had stolen them, and he was sorry for what he had done and returned them to her. But when she saw the silver gleaming in her hand, she repented of her vow; and of two hundred shekels she made a graven image and a molten image to the Lord, and the nine hundred she kept for herself.

Ten years ago we were crying,

"Make the world safe for Democracy! This shall be a war to end war!" The world was in danger. Afraid, we made a vow that we might be saved. We made a vow to dedicate ourselves to the bringing of eternal peace into the world, to the bringing together of the nations of the earth in brotherhood. To ourselves we made it, to the world we made it, to our own lads we made it as they went out to war. In the hour of need we pledged ourselves to the fulfilment of that dream. We sent lads forth, lads with life before them, lads that loved life and knew that it was good, to fight and perhaps to die for the fulfilment of

that dream. We vowed peace, peace and brotherhood of man.

Science has given us other things than weapons of slaughter. It has shrunk the earth smaller than it was. It has given us the radio and so makes it possible for man to speak with man across the world. It has shown us that as bluebird is like to bluebird, so one man is like another. We are but one shape and nature. Lad loves lass and mother loves child in Polynesia even as they do here. In old days the unit of loyalty was the family, and one family fought with another. Then families banded together into cities, and city fought city. Then cities joined together into Nations, and men sang praises of their Nation and waged war with other Nations to win their Nation glory. Now Nations are joining together. The whole world is man's country now. His loyalty is for this little planet Earth, and her glory is his. Shall we alone refuse to honor her? Man once loved best himself. Then love of family became the greater love. Then city and State transcended the love of family, so that a man would leave his home and people and die in the service of his Nation. He loved his people, but he loved his Nation more. We love our Nation, the hills and the valleys of it, the great cities and harbors of it. But greater than the love of Nation is the love of Earth, the love of the whole race of man. Are we too small to feel that greater love? We should despise the man who would not fight

for his Nation because his family would suffer. Shall we exalt the man whose vision cannot pass beyond the boundaries of his Nation? After we have promised eleven hundred shekels, shall we give but two hundred and keep the rest ourselves?

Shall the mothers and fathers, the wives and sweethearts and children of America let us break faith with the lads that died for us? How much does it count, this hollow mockery of honor rolls and monuments and the naming of squares for the dead, if we are too greedy to erect that greater monument they died for, peace and the brotherhood of man? Perhaps it is not wholly without its element of sacrifice, this brotherhood of man. Perhaps it is morally due us that we should be paid the world's wealth, that what we lent should be penny for penny returned to us. But was it entirely without its element of sacrifice, was it entirely for personal pleasure, that lads left their homes and wives to fight in the mudfields of France? And have those that lent their Government their lives and lost them so had them breath for breath returned? A few dollars to keep his widow alive, an out-of-the-way crossroad with his name and a star in gold tacked to a post, are pretty poor restitution for the squandered loan of a whole rich un-lived life.

We have vowed eleven hundred shekels. Shall we give but two?—
(From the "Boston Transcript," June 24, 1926.)

Apology must be made for the publication of Mr. Albert Vail's address, "The Bahá'í Movement—A Spiritual Basis for World Unity," in the August issue of the Bahá'í Magazine, without his having had opportunity to see and revise. The article, having been taken from stenographic notes, deviated slightly from the original speech.—Editor.

EVERY MOVEMENT which promotes unity and harmony in the world is good, and everything which creates discord and discontent is bad.

This is a century of illumination, surpassing all others in its many discoveries, its great inventions, and its vast and varied undertakings. But the greatest achievement of the age in conferring profit and pleasure on mankind is the creation of an auxiliary language for all. Oneness of language engenders peace and harmony. Oneness of language creates oneness of heart. It sweeps away all misunderstandings among peoples. It establishes harmony among the children of men. It gives to the human intellect a broader conception, a more commanding point of view.

Today the greatest need of humanity is to understand and to be understood. With the help of the International language, every individual member of a community can learn of world happenings and become in touch with the ethical and scientific discoveries of the age. The auxiliary international language gives to us the key—the key of keys—which unlocks the secrets of the past. Once establish this auxiliary language and all will be enabled to understand each other.

'Abdu'l-Bahá



Dr. Ludovik Zamenhof, creator of Esperanto the universal auxiliary language.

The Bahá'í Magazine

STAR OF THE WEST

VOL. 17

OCTOBER, 1926

No. 7

One language must be selected as an international medium of speech and communication. Through this means misunderstandings will be lessened, fellowship established and unity assured.

'Abdu'l-Bahá.

NATIONALITY is a matter of psychology, not of race or locality. Many bits of evidence, both in past history and in the present, give proof of this. The modern Greeks, for instance, have a great, if not preponderating admixture, of Slavic blood; yet maintain to an amazing extent the traditions, the temperament, and the character traits of the ancient Greeks. The French, so the anthropologist tells us, is more purely Germanic in race than the Germans themselves; but their culture is Latin, and their sense of nationality is correspondingly and powerfully Latin. The English are a very mixed race—but homogeneous as to their culture, which we term Anglo-Saxon.

Of all such examples the United States is however the most striking, being composed of a great variety of races yet more homogeneous in its outer culture than any other large nationality. What is it that causes English, Irish, German, French, Scandinavian, Italian, Slav, to come together into such an amazingly common culture in the course of a few generations? Is it not because Americans, of whatever previous race, are all possessed by more or less common ideas derived from their schooling, their newspapers, magazines and books, and their environment of modern mechanical progress, efficiency and prosperity?

OF THIS common culture language is one of the strongest factors. Those who can communicate their ideas to each other by speech or by the printed word tend toward a common culture, no matter of what race or blood. So important is the effect of a common language felt to be in building up a strong sense of nationality that conquering nations have always sought to suppress the language of minorities, thus forcing them to the use of the current national language. On the other hand, those minorities who desire strongly to maintain their own culture and sense of race within a heterogeneous empire seek by all means within their power to keep alive their own language, not only orally but also in printed form.

China, which has the least sense of nationality of any modern nation, although extremely homogeneous racially, lacks the common bond of language. Its spoken dialects vary so greatly in the different provinces that pidgeon English has been resorted to as a common means of communication; and its written language, being that of the scholar, is of a terminology and character understood only by a small cultured class. The Chinese patriot of today, wishing to build up in his country a strong sense of nationality, turns first to the endeavor of devising some common

means of communication—and a new written language is being evolved comprehensible to the masses. Otherwise how can any common ideas find currency?

India, a country with no fewer than one hundred and forty-seven distinct languages, according to the Encyclopedia Britannica, and almost innumerable dialects, can hardly be spoken of as a nation, but rather as a collection of peoples.

Enough has been said to show that nationality owes its derivation to the widespread interchange of ideas resulting in a common culture; and that for such interchange of ideas a common language is indispensable.

IF, THEN, the effect of a common language in a country like the United States is to weld, through a common school system, a dozen diverse races into one great homogeneous culture and nationality,—what, one wonders, would be the result of the whole world joining in one universal language such as Esperanto? Would this important step toward unity aid powerfully toward the ultimate goal of a supernational whose boundaries were planetary and not continental? Within a few generations of constant use of such a universal language, would not the world grow more homogeneous, more united in its culture? Would not the universal world civilization, which is fast appearing through the pervasive progress of modern science, succeed, by means of a universal language, in dominating the thought-life, as it is already dominating the action-life, of the planet?

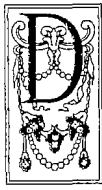
'ABDU'L-BAHÁ gives us the answer in these potent words: "Oneness of language will transform mankind into one world. . . . This auxiliary international language will gather the nations under one stand-

ard, as if the five continents of the world had become one, for then mutual interchange of thought will be possible for all. The world of matter will become the expression of the world of mind. Then discoveries will be revealed, inventions will multiply, the sciences advance by leaps and bounds, the scientific culture of the earth will develop along broader lines. In short, with the establishment of this International Language the world of mankind will become another world and extraordinary will be the progress."

ONLY ONE thing more is needed, in addition to a universal language, and that is a universal religion. For religion is also a very strong factor, undoubtedly the strongest factor, in determining a culture and a civilization. The ideals which permeate and direct a race are traceable to its religion. Not until there is one world-wide religion with its common code of ethics and its common ideals, can there be a real brotherhood of man based upon mutual love and confidence. Religion has in the past,—and can so do in the future,—welded together the most diverse of races into a common brotherhood.

Today the Bahá'í Movement meets this opportunity and need for a world religion. In practice as in theory it is demonstrating its power to unite every race and creed under the unicolor pavilion of God.

Though self-seeking and aggressive nationalism is still rampant on this planet, the forces that make for unity and world brotherhood are steadily prevailing. Let us help to "serve the cause of democracy and freedom. . . . The bright day is coming. The nucleus of the new race is forming. The harbinger of the new ideals of international justice is appearing."



DIVERSITY of languages has been a fruitful cause of discord. The function of language is to convey the thought and purpose of one to another. Therefore, it matters not what language man speaks or employs. Nevertheless, Bahá'u'lláh sixty years ago advocated one language as the greatest means of unity and the basis of international conference. Sixty years ago He wrote to the kings of the earth recommending the unification of languages; that one language should be adopted and sanctioned by all governments and promulgated by all nations. By this means, every nation might have its own natal tongue and acquire the universal language. All nations would then be able to communicate and consult with perfect facility and the dissension due to diversity of language would not remain.

A universal language shall be adopted and be taught by all the schools and institutions of the world. A committee appointed by national bodies of learning shall select a suitable language to be used as a medium of international communication. All must acquire it. This is one of the great factors in the unification of man.

'Abdu'l-Bahá.

THE RELATION BETWEEN THE BAHÁ'Í MOVEMENT AND ESPERANTO

JAMES F. MORTON, JR.

Substance of an address delivered to the Congress of the Esperanto Association of North America, at Philadelphia, Pa., July 20, 1926.

It is well known to all Esperantists that the essence of the Esperanto movement consist in strict neutrality on all debatable issues. Its aim is to provide a common means of inter-communication among all peoples, to be used for the expression of any and all opinions. Esperantists who are likewise members of any cult, political party or movement of any kind are free to use Esperanto to propagate their particular views, and to strive to win adherents to them; but Esperanto must not be held to stand as the advocate of either one side or the other.

While this is true, it is also true that Esperanto had its origin in the spirit of idealism, and that its "internal idea" is that of human brotherhood. It was the love of humanity that prompted the young Zamenhof to struggle against terrific and almost insuperable odds to discover a medium for creating a better understanding, and for breaking down the barriers of miscomprehension which hold the peoples apart. It was this which armed him with the courage and persistence which never wavered to the end of his days. It was this which breathes in his written words, and which animated his entire existence. And it is this spirit, incarnated in the language itself, which distinguishes Esperanto from all its predecessors and successors, giving it a warmth and color which make it glow with life, and which have justified the proud boast that it is "a living language of a living people." Wherever the Esperanto movement penetrates, there goes with it an unmis-

takable trend toward the broadening of views, the increase of tolerance, the growth of a love for peace and harmony, the visible increase of "good will toward men."

With such an inner principle and with such a history, Esperanto cannot fail to be recognized as closely akin to all other movements having a distinctly ideal basis and seeking to co-ordinate the thoughts and acts of human beings along fraternal lines. This must be especially the case where the movement in question is not combative, but a harmonizer; not a divider but a unifier. The Bahá'í Movement, which is not a "new religion," but religion renewed with new teachings applicable to the needs and maturity of the age; which holds a creed so broad that it embraces all the truths enunciated by all the Prophets of the ages; which welcomes all in a spirit of oneness and befriends every sincere and earnest effort to help mankind,—must be recognized as accordant with the entire purpose of every zealous Esperantist. Of it an Esperantist once said that it seemed to him to be among the religions of the world what Esperanto is among the languages—a harmonizer and co-ordinator, presenting the underlying truths on which all are founded, and yet not seeking to undermine the useful work which any of the others are doing.

The Bahá'í Cause comes as a blessing to all, with good will to every preceding form of divine worship. It originated in the Orient, the great home of religious movements; and it

has been firmly planted in the Occident, the great center of practical application of accepted convictions. Thus it is a powerful agency in uniting the East and the West. Wherever its mission is in a measure accomplished, the ancient hatreds and intolerances among the followers of different religious faiths gradually melt away. This is not the place in which to enter into the details of the history and specific features of the Bahá'í Movement. An elementary account, with examples of the Bahá'í teaching and the unfoldment of its basic principles, will be found in the pamphlets, both in English and in Esperanto. This much may be said, that its fundamental precepts are of the most practical nature, free from anything in the way of dreamy mysticism. They include freedom from prejudice, the recognition of unity among the religions, a positive avowal of the oneness of mankind, an insistence on recognition of the claims of science, abandonment of a superstitious frame of mind, independent investigation of truth, universal peace, universal education, an international tribunal, equality between men and women, a just solution of the economic problem and, what especially concerns us as Esperantists, an international auxiliary language. There can be scarcely one of these principles with which all forward-looking men and women of today will not find themselves in full accord, although their practical realization may seem to many to be far distant; but some sixty years ago, when they were first promulgated by Bahá'u'lláh in Persia, they appeared in his own land as startling and revolutionary; and in fact several of them were little less so to even the more advanced thought of the western world of that day. Yet these are the teachings which were proclaimed in all their fulness at that time, and

which ever since have been steadily promulgated as some of the new and important principles of the Bahá'í Movement. In the sixty odd years of its history, there has been no need or tendency to obscure a single one of these original principles; and it has been manifest that the world is moving, however slowly, in the direction of every one of them.

One of the utterances of Bahá'u'lláh may be cited, as an example of many similar expressions. It is published in the "Tablets of Bahá'u'lláh."

"We have formerly commanded, in the Tablets, that the trustees of the House of Justice must select one tongue out of the present languages, or a new language, and likewise select one among the various writings, and teach them to the children in the schools of the world, so that the whole world may thereby be considered as one native land and one part.

"The most splendid fruit of the Tree of Knowledge is this exalted Word: Ye are all fruits of one tree and leaves of one bough.

"Glory is not his who loves his own country; but glory is his who loves his kind."

After the passing away of Bahá'u'lláh in 1892, the mantle of guidance fell on his son, 'Abdu'l-Bahá, who as the great Teacher and Interpreter of the Message given by Bahá'u'lláh to the world was revered throughout the world, not only by Bahá'ís but by many thousands of the followers of all faiths. He recognized in Esperanto the carrying out of the instructions of Bahá'u'lláh, and endorsed it in the strongest terms. In a statement made during his American visit in 1912, he said: "All through America I have encouraged the Bahá'ís to study Esperanto; and to the extent of my ability I will strive in its spread and promotion."

In 1913, he addressed a meeting

under the auspices of the Edinburgh, Scotland, Esperanto Society, in which he used the following words:

"His Holiness Bahá'u'lláh, many years ago, wrote a book called 'The Most Holy Book,' one of the fundamental principles of which is the necessity of creating an auxiliary language; and he makes clear the good and profit which will come because of its use. Now let us thank the Lord because this language, Esperanto, is created. We, therefore, have commanded all Bahá'ís in the East to study this language very carefully; and ere long it will become spread through the entire East."

With equal explicitness, he said at an Esperanto banquet in Paris, in the same year:

"Consequently the strongest means of universal progress towards the union of East and West is this language. It will make the whole world one home, and will become the greatest impulse for human advancement. It will upraise the standard of the oneness of the world of humanity; it will make the earth one universal commonwealth. It will be the cause of love between the children of men. It will cause good fellowship between the various races. Now praise be to God that Dr. Zamenhof has invented the Esperanto language. It has all the potential qualities of becoming the international means of communication. All of us must be grateful and thankful to him for this noble effort; for in this way he has served his fellow-men well. He has invented a language which will bestow the greatest benefits on all people. With untiring effort and self-sacrifice on the part of its devotees it will become universal. Therefore every one of us must study this language and spread it as far as possible, so that day by day it may receive a broader recognition, be accepted by all na-

tions and governments of the world, and become a part of the curriculum in all the public schools. I hope that the language of all the future international conferences and congresses will become Esperanto, so that all people may acquire only two languages—one their own tongue and the other the international auxiliary language. Then perfect union will be established between all the people of the world.'

With these explicit and impressive injunctions, which can by no possibility be evaded or explained away, it is clear that every Bahá'í is of necessity bound to adhere to the Esperanto movement. It is true that this is a counsel of perfection, and that among Bahá'ís as elsewhere not every individual is as active as he should be in carrying out the principles to which he is devoted. Moreover, a number of most earnest followers of the Bahá'í Movement are consuming all their energies in spreading the Teachings which they believe to contain the seeds of healing for the world, and fail of finding time and strength for even so easy a study as that of Esperanto. But they do not fail to throw voice and influence in favor of the Esperanto movement, and to stimulate others to the study of the language. It is hoped that co-operation will increase as time goes on. In fact, there are most interesting and significant signs in this direction. Several Bahá'í works have been translated into Esperanto, besides the pamphlet already mentioned, which it is hoped that all present will take with them. At the Esperanto Congress of last year, held in Geneva, one session was held in the Bahá'í Bureau, with Bahá'ís from America and Germany present. An international Bahá'í magazine now appears each month in Germany, wholly in Esperanto. Its title, "La Nova Tago," will be under-

stood by all Esperantists. This magazine will carry news from all the National Spiritual Assemblies of the world as a regular department, the National Spiritual Assembly being the central body of the Bahá'ís of each country.

It is a great privilege to bear to the Esperantists of North America the

cordial greetings and earnest good wishes of the National Spiritual Assembly of the American Continent, and to express the hope that the understanding between these two great movements may become more and more perfect, to the greater benefit of mankind and the ultimate supreme triumph of the common ideal.



CONSIDER how ignorant and rapacious is man! Domestic animals live with their kind in peace and harmony. . . .

Man, who is endowed with intelligence, must not be less than they; for the greatest bounty in the world of existence is the mind which should lead men to love and concord. We must exercise the functions of such a holy power in the path of love and not expend it upon the inventions of Krupp guns, Mauser rifles and Maxim's rapid-firing cannons. God has endowed us with intellects, not for the purpose of making instruments of destruction, but that we might become diffusers of light, create love between the hearts, establish communion between the spirits and bring together the people of the east and the west.

Every cherish effort must extend its powers to other souls. Is there anything more cherished than the mind of man? We must expend this faculty in the cause of human union, for we are the children of one father. A delicate spiritual power is ever exercising an influence over the hearts and minds of men. Why should we abandon the holy power which binds us together and cleave to the barbarous traditions which keep us apart?

‘Abdu’l-Bahá



WHY I AM AN ESPERANTIST

MARTHA L. ROOT

The greatest problem of this twentieth century is that of establishing universal peace. Thinking men of vision in every walk of life know that a universal auxiliary language is absolutely necessary for world consolidation. In this dawn of a new divine civilization, through the Teachings of Bahá'u'lláh we are taught that a universal auxiliary language is one of the principles which will help usher in universal peace.

A universal auxiliary language is certainly not an attempt to replace any existing language or literature. It is a colossal attempt to open the widest fields of thought and action to the greatest number, and to save a tremendous amount of labour and expense. Spiritually, intellectually and economically, this new cycle of human power cannot afford not to conquer this language difficulty.

Eagerly some may interject: "English will be the universal language!" (The Frenchman may claim it will be his language, and so on). A movement to have English or any other national language adopted officially as a universal auxiliary language would bring so much prestige and business to the country whose language is chosen that it would cause a boycott of the favoured language on the part of a majority of other powerful nations. It would defeat the very aim for world peace for it is upon the universality of adoption that the great use of a universal auxiliary language depends. Every attempt to force English upon a world that does not want it is one more leader towards the fall of all civilizations. Are there no leaders or groups great enough to avert another world war which would be so much

more deadly than the last that the cataclysms of 1914 would seem child's play? Interests of English-speaking peoples are stupendous, but compared to the whole bulk of civilized people, the English speakers are in a minority. The majority includes many high-spirited peoples with a strongly developed sense of nationality and they too will play a very important rôle in the history of the world. Therefore because of political reasons, a national language cannot safely become universal. I studied conditions in almost every land and I perceived that many English-speaking people themselves are becoming broad enough to acquire the knowledge and tact to put themselves at the point of view of others, and they are great workers for a neutral auxiliary language.

Next, some may say: "Oh, there have been many auxiliary languages, I will wait until one is really adopted by the governments of the world." Yes, there have been more than seventy in the past three hundred years. Their histories show why they were short-lived or are carried on in very negligible numbers. I am an Esperantist because I find that the nations prefer Esperanto to any other auxiliary language. It has stood the test of thirty-nine years, grown phenomenally, and it is the best key to meeting the peoples of Europe and the Orient. There are over eight thousand members of the Universal Esperanto Association alone, and more than two thousand cities in the different continents have Esperanto Societies. Esperanto has become a household word, it is already the synonym for a universal auxiliary language. Whether we believe in it

or not, the fact remains it is steadily sweeping the world, and its inner spirit called "Esperantism," is making for world brotherhood. This inner idea of Esperanto is something so beautiful that it attracts the idealists of the world. Purely practical persons, on the other hand, find in it the best and most economical method for international business propaganda. As a potential means of international communication, Esperanto is unsurpassed. It has proved itself a long way ahead of any existing national language. The volume of international business increases each year. It is difficult and expensive to carry on this business in many hard languages. It is much sounder to have an international language. The same results can be produced in an easier way. Also, Esperanto has a simplicity, a directness and a perfect lucidity which make it invaluable for the interchange of scientific thought.

What is Esperanto? The word "Esperanto" is the present participle of the verb *esperi*—"to hope," used substantively. Dr. Ludovik L. Zamenhof, creator of the Esperanto language, used the nom-de-plume "Dr. Esperanto" (one who hopes) when he published his first book in 1887 in Warsaw: the name curiously enough quickly came to be applied to the language. Esperanto is an auxiliary language built on an internationality of roots common to the greatest number of chief languages. It is musical, it is harmonious. It is the easiest language to be learned. Anyone can acquire it without a teacher in a few months. One educator in Shanghai said to the writer: "I learned to speak and write Esperanto more fluently in six months' time than I learned to write and speak English in six years"—he spoke both excellently. Esperanto serves to express every imaginable idea. Professor Charles Baudouin, one of the

great thinkers of Europe told the writer it was as easy to compose poetry directly in Esperanto as in his native tongue.

Count Tolstoy in a letter about Esperanto said: "The learning and spread of Esperanto will help to bring about the Kingdom of God."

An eminent official of the League of Nations, whose name perhaps I can not use without his official permission as his position is so well known, said after attending a Universal Esperanto Congress: "It is my private opinion that Esperanto will do more to bring about the peace of the world than even the League of Nations itself."

As a new idea in education the plan is being tried in many schools of teaching this universal language. Prof. R. J. B. Sanderson, Headmaster, Green Lane Council School, Patricroft, where Elementary School children are taught Esperanto every year, in the ordinary curriculum, says this: "From practical experience I can assert that the teaching of Esperanto has the same effect upon the children as the teaching of Latin, it gives them an insight into the full meaning of English, and forms a splendid basis for the acquisition of other languages."

Boys and girls will be glad to hear that Prof. F. Durieus, Headmaster L'Ecole Montesquieux, Lille, France, writes: "Some of my children correspond in *Esperanto* with children in the United States, Japan, Austria, Australia and Siberia—a feat of which many a diplomat would be incapable!"

Prof. Gilbert Murray of Oxford said that Esperanto was a delicate and beautiful piece of work. Prof. J. E. B. Mayor of Cambridge affirmed that children should learn Esperanto and then pass on to French, Latin, German and Greek. Dr. A. E. Scougal, Chief-Inspector of Schools

for Scotland recommended Esperanto as the *one* additional language in cases where language work is given to children who have to leave school at the age of fourteen. Prof. Sir William Ramsay, O. M. of London in his report said that an English child could learn Esperanto *in, at* most, six months, so as to be able to read, write and speak it.

Certainly the educational benefits from the learning of Esperanto are that it gives one a better knowledge of the mother tongue. It trains one in logical thought and expression. It quickens interest in school work. It is a stimulus in **geographical studies**. It widens the mental horizon. It makes other language studies easier and more interesting. The possession of Esperanto is a valuable asset in business life.

Universal education is another of the great principles of Bahá'u'lláh which will be realized in this country. Before the oncoming rush of universal education, the whole tendency of language in the modern world is towards the disappearance even of dialects, and an insistent demand for a universal auxiliary language.

The International Esperanto Congresses are the forerunners of thousands of international congresses of the future. In the Congress in Edinburgh, Scotland, more than thirty nationalities had delegates present,—and is it a small thing that people from thirty countries can sit in the same great audience hall and understand *every word*! Thirty-one international associations using Esperanto had convention sessions as a part of this great *Congress.

*See general report of this Congress in the September Bahá'í magazine. Letters and papers received later from Edinburgh showed there was an oratorical contest before the general Congress delegates and guests the last afternoon. The nine speakers one of whom was Miss Root drew their subjects from a hat and spoke impromptu in Esperanto an hour later.

Esperanto is now used in every country of the world and is the official international language of the International Amateur Radio Union and of the American Radio Relay League. The Kings of Spain, Belgium and Saxony and the Presidents of the German and Austrian Republics, were patrons of the Esperanto Congresses in their respective countries. The Governments of the United States, Belgium, Spain, Czecho-Slovakia and others have been represented at various Esperanto Congresses. The British Association's Committee on International Language has recommended Esperanto.

The American Philosophical Society, in 1887, when Volapük was nearing its high water mark, appointed a committee to look into its scientific value. Very wisely the Committee rejected Volapük as being too retrograde in tendency, too arbitrary in construction and not international enough in vocabulary. But the report stated that the creation of an international language is in conformity with the general tendency of modern civilization and is not merely desirable, but *will certainly be realized*! This committee was so fully convinced of the importance of an international language, that it proposed to the Philosophical Society that it should invite all the learned societies of the world to co-operate in the production of a universal language. A resolution embodying this recommendation was adopted by the society and the invitations were sent out. About twenty societies accepted.

Over sixty years ago, Bahá'u'lláh wrote to several of the rulers of the world urging them to convene a committee composed of their best linguists to choose one of the existing languages or make a universal auxiliary language, which should be adopted and taught in all the schools

of the earth. Now the "Lingva Komitato," International Language Committee, elected by the Esperantists of all continents, consists of people appointed for their special competence in linguistic matters. This Lingva Komitato is in no sense a legislative body. It watches the spread and development of the language, maintains its purity and helps with judicial guidance. Any additions are officially made by this body.

Many people have wished to change Esperanto and mix it with other attempts at an international language. The guiders of Esperanto wisely think that the author of Esperanto and men who have given some of the best years of their lives to this language, know best. As an international language is a novelty to most people, many are rushing in thinking that they can make, mend or criticise it. It would be as fair for a bridge builder or other expert who in his odd moments dabbles in Greek to think he is perfectly competent to improve the text of Sophocles.

Dr. Zamenhof never claimed that his work was final. He wrought speech for the people, left it to the people and after Esperanto is firmly established a world committee of linguists will add to, and develop the universal auxiliary language of the coming centuries. But Esperanto has all the potential qualities for this universal auxiliary language. Its success is awakening the world conscience. If it is all torn to pieces now, before it is established, by persons who wish to tack amateur tinkering to it, then in quarrels and disagreements Esperanto would go on the rocks of destruction and fifty years of world work on a universal auxiliary language would be lost. Why not trust this Lingva Komitato, and work for the governments of the world and great international associations to help develop this language

which more than any other, is the choice of the peoples of the world!

Esperanto has a growing literature classical, literary and scientific. More than eighty magazines are published wholly in Esperanto. Esperanto is one of the grand evolutions of this twentieth century. Being a neutral language, it belongs to all, and is the property of none. Its adoption will not in any way upset national susceptibilities. Dr. Zamenhof, the great-souled lingual prophet, earned his living as a modest but very fine oculist, and gave his life to his God-given ideal of a universal auxiliary spoken and written language. He persistently refused to make any profit out of it: he *gave* it to the world. He declined absolutely to accept a sum which enthusiasts collected as a testimonial to his disinterested work for humanity. The story of the sacrifices, the poverty, the rugged tenacious honesty of himself and his own family to this language of brotherhood, is one of those heart interest romances of the spirit, that makes not only mortals but the "Choir Invisible" halt to wonder and to admire. From a little boy who caught the vision in his native place, the unhappy warring Bialystok (then Russia, now Poland), and confided his vision to his wonderfully spiritual mother, to the day of his death, when in 1917 even during the War, he was trying to call a World Parliament of Religions to work for peace, Dr. Zamenhof's life was a labor of love. Always evanescent, he refused to accept the Presidency of the International Esperanto Congress. He was very reluctant to name or influence the selection of members of the body known as the "Lingva Komitato," the International Language Committee.

Like Tolstoy and other humanitarians of Europe, Dr. Zamenhof emphasized the fact that the twentieth

century will see the coming into line of the peoples of Asia with their pioneer brethren of the west. As I traveled through Japan and China, thence coming through the Balkans, Hungary, Austria and other lands to western Europe I saw how swiftly modern civilization is spreading. It is spreading not only through the externals as the airship, radio, cable, telegraph,—but through the inner ideas of constitutional governments with growth of representative elected authorities and democracy; universal education, a universal auxiliary language; education of women, and equal rights and opportunities for both sexes; the birth of the cheap press so that there is a universal power of reading; more tolerance of religion and the laying aside of traditions.

The Asiatic world is coming into the comity of nations and approximating the world type of interest and activity. The able men of the Orient see how astonishingly quick the Asiatics are in handling the tools of the west, in grasping western education.

Esperanto is popular in the Orient. The writer found it being taught in the Universities and Y. M. C. A.'s of Japan, she personally met four thousand Esperantists there in 1923. The great universities, of China, a number of colleges and Higher Normal Schools there have introduced this auxiliary language. It was a beautiful sight to see the Chinese university students teaching the ragged little urchins of the street our dear auxiliary language, and those youngsters so poor they hardly wore anything but a smile, spoke their devotion to their "big brothers" with Esperanto fluency which emperors might sigh for or kings envy!

During the past year's constant travel through Europe, I did not enter any city where the Esperantists

did not meet me (not as "a duty luncheon") but with flowers and love; the *bond* was our common enthusiasm over Esperanto. In one city where owing to revolution the Esperantists some of them had no food that day, they stood smiling at the railway station holding out four tulips! They did not mention their hunger; they arranged a big Esperanto meeting where the Principles of Bahá'u'lláh were explained, particularly Bahá'u'lláh's solution of the economic problem. Hundreds of times I spoke in Esperanto in cities where I did not speak their language or they mine, any one of the Esperantists in the hall would volunteer to come forward and interpret, and never once did one halt or fail to understand the thought. It was always a proof to the many non-Esperantists present in the audiences of the value of Esperanto. I know of no key to open more wonderful doors in taking a great Message around the world than this universal auxiliary language of Esperanto. I know of nothing which brings greater happiness in world journeys, except to be a Bahá'í and travel, and of course to promote a universal auxiliary language is a part of the life of a Bahá'í!

The ideals of Romain Rolland are my ideals. I take his quotation from "Le Messenger Bahá'í de Geneve"—official organ of the International Bahá'í Bureau organized by Mrs. J. Stannard in Geneva, Switzerland, extract from a letter to "the Seven Arts": "For my part I cry aloud, not merely that the intellectual ideal of a single nation is too narrow for me, I declare that the ideal of a reconciled western world would be too narrow for me, I declare that the ideal of a united Europe would be too narrow for me. The hour has come in which man, truly healthy and truly alive, must deliberately turn his footsteps towards the ideals of a uni-

versal humanity, where the European races of the Old World and of the New will join hands with the representatives of the ancient and now rejuvenated civilizations of Asia, of India, and of China—universal humanity with a common spiritual treasury. The thought of the future must be a synthesis of the great thoughts of the entire universe.”

'Abdu'l-Bahá in his message to the Esperantists in Washington in April, 1912, summed the whole matter when he said: “Today the greatest need of the world of humanity is for the discontinuance of the existent misunderstandings among nations, and that can be brought about through the unity of languages. Unless unity of languages is realized, the Most Great Peace, and the unity of the human world in a binding manner cannot be accomplished and established. For the function of language is to portray the mysteries and secrets of the human hearts. . . . Men can be trained and educated internationally through

this language. They can acquire the evidence of past history and ages through language. The spread of the known facts of the human world depends upon language. The explanation of Divine Teachings can only be brought about through language. Because of the diversities of languages and the lack of human comprehension of the languages of each other's nationalities, these glorious aims cannot be realized. Therefore the very foremost service to the world of man is to establish an auxiliary international language. It will become the cause of the tranquility of the commonwealth of man. It will become the cause of the spread of sciences and arts among the nations of the world. It will be the cause of the progress and development of all the races. We must with all our powers make an effort so that we may establish an international auxiliary language among the nations and races of the world.”

THE UNIVERSAL AUXILIARY LANGUAGE

ELIZABETH HERRICK

WHEN Bahá'u'lláh in the zenith of His manhood was confined with His companions in prison by despotic governments and religious fanaticism, with the heavy chains of persecution around their necks, for teaching in God's Name that the “bonds of affection and unity between the sons of men should be strengthened; that diversity of religions should cease, and differences of race be annulled; and proclaiming that fruitless strife and ruinous wars should pass away, that all men should live as brothers, and that the Most Great Peace should come,” God was preparing a little child (who listened at his mother's

knee in another part of the world)—to do a mighty work in furthering one of the principles which the Divine Mind through Bahá'u'lláh was promulgating as essential to usher in and secure Universal Peace. That child afterwards became Dr. Zamenhof, who is now renowned for presenting to the world the international auxiliary language known as Esperanto.

“Dr. Zamenhof was born in 1859 at Bielestock, in Poland. The inhabitants there consisted of four different elements: Russians, Poles, Germans, and Jews, all speaking different languages and living at enmity with each other. The young boy was

strongly impressed with the fact that an alien language is a primary cause of international hatred, and at an early age he pondered over the strange difference between the creed his mother taught him—"the brotherhood of man"—and the actual opposite of this which he saw on all sides. Child as he then was, he acutely sorrowed for the world, and gradually became filled with an unfaltering ambition to change all this. From this determination he never swerved, although of course he found as he grew up that the boy's idea of unlimited power was exaggerated. Nevertheless, while at school and at college he still persevered in his endeavor to unite all men in a common tongue. . . . In 1879, when he was nineteen years of age, the language was more or less ready, and Zamenhof and his colleagues celebrated its birth in a college festival; but the author was still too young to publish his work and decided to wait five or six years. While attending the university he gave all his spare time in those most precious years of youth to the study and perfection of his invention. After many disappointments, he succeeded in publishing it at his own cost in 1887. Thus we see Esperanto is the outcome of years of patient perseverance on the part of a man of genius. Now, it can be learned at the cost of a few hours pleasant study per week, during a period of six months. Of what national language can this be said?" (Margaret L. Jones, *Esperanto Manual*).

How good it is to have in the face of such apparently overwhelming difficulties, this practical assurance that there is, as Shakespeare wrote, "A Divinity which shapes our ends." And without doubt many could point to other events, events which have contributed to "The one far-off divine event," of which Tennyson sang,

and to which "the whole creation" has now moved: for even in the darkness of night which the world has known, it has approached us so nearly as to have taken place in our own day.

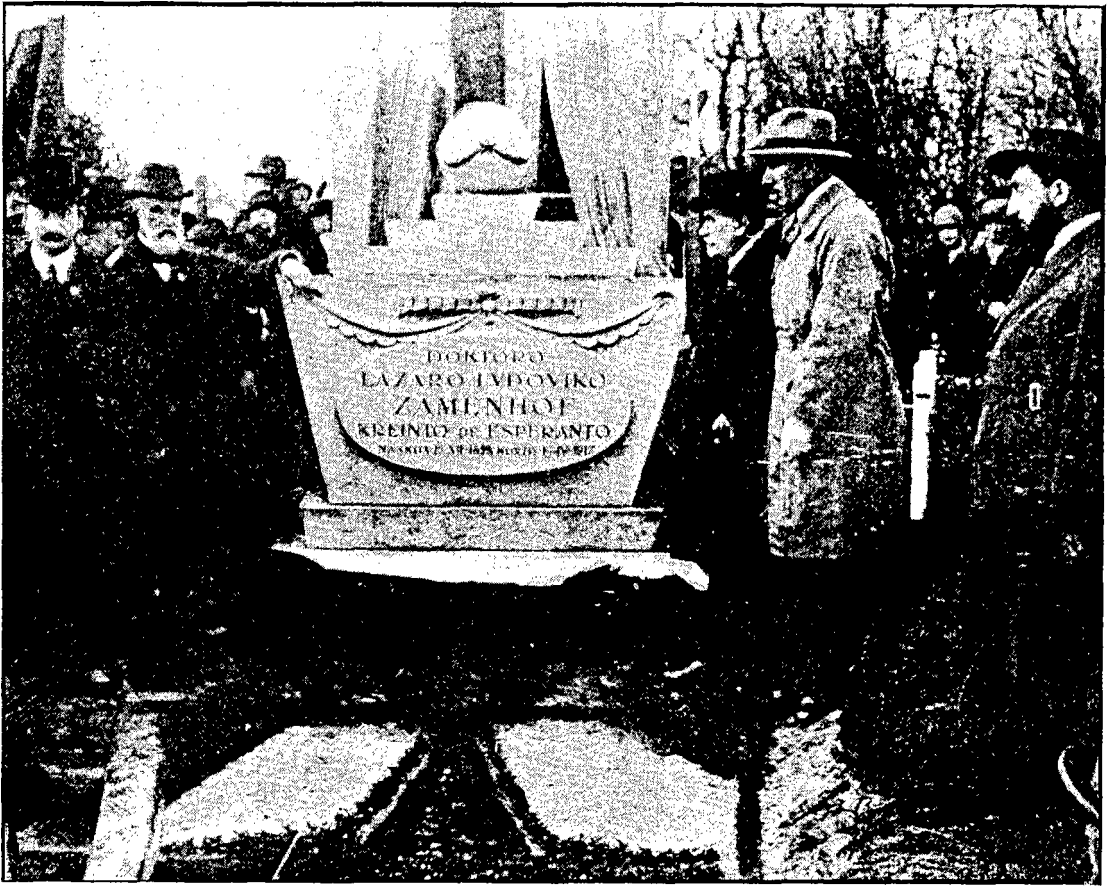
Now he, Bahá'u'lláh, the Desire of Nations, has come, of necessity bringing with Him divine laws and principles which will make all men one. Is not this that to which all Ages have aspired. . . . His beloved Son, 'Abdu'l-Bahá, being set free from the bonds of oppression, labored throughout the world to promulgate those principles of salvation. (From "Unity Triumphant.")

"One of the revealed principles of the Universal Religion is the establishing of a Universal Language.

"In the material world of existence, human undertakings are divided into two kinds—universal and specific. The result of every universal effort is infinite, and the outcome of every specific effort is finite.

"In this age, those human problems which create a general interest are universal; their results are likewise universal, for humanity has become interdependent. The international laws of today are of vast importance since international politics are bringing nations nearer to one another. It is a general axiom that in the world of human endeavor every universal affair commands attention and its results and benefits are limitless. Therefore let us say that every universal cause is divine, and every specific matter is human. . . the activities which endeavor to establish solidarity between nations and to infuse the spirit of universalism in the hearts of the children of men are like unto divine rays from the Sun of Reality, and the brightest ray is the coming of the Universal Language."

'Abdu'l-Bahá.



The unveiling of the monument to Dr. Ludovik L. Zamenhof. The Bahá'í Cause was represented at the ceremonies by Miss Martha L. Root, who is the first on the immediate left of the monument.

SOLEMN and never to be forgotten was the unveiling of the beautiful monument which has been placed in the Hebrew cemetery in Warsaw, Poland, in honor of Dr. Ludovik L. Zamenhof, the creator of Esperanto. It has been given by the devoted Esperantists of the whole world, a simple, grey, granite art-creation most satisfying in color, form and proportion, designed by a Polish artist, Mr. M. Lubelski, and made in Aberdeen, Scotland. Delegates from many Polish cities and some from other lands attended the ceremony,—a great thoughtful, expectant, silent assemblage of people who loved their teacher and friend and had come to honor his memory.

The writer, as delegate of the Bahá'í Movement, placing white roses similar to those which grew in 'Abdu'l-Bahá's garden in Haifa, Palestine, spoke to the people the message

of love and esteem from Shoghi Effendi, Guardian of the Bahá'í Cause, and the greeting of the Bahá'ís of the world.

Dr. Zamenhof was not only the creator of a world language which has stood the test of thirty-nine years and has steadily progressed, but he was also a poet and a great humanitarian who tried even during the war, to convene a universal religious congress; his illness and death prevented its fulfillment. . . . No one could realize Dr. Zamenhof's simple great life, his profound love and consuming desire for world brotherhood without wishing to be like him. One would wish to be like him: very sincere, very modest, very true to the highest spiritual ideals of brotherhood; and like him to follow the mystic upward urge with faithful work through health, through sickness, even to the day of passing on. (M.L.R.)

INTERNATIONAL BROADCASTING

ROBERT S. WOOLF

AMERICAN SECRETARY, INTERNACIA RADIO-ASOCIO

Radio may well be said to have opened a new era for mankind—the international age. We see today this wonderful means of communication linking the nations of the world together, and tending to knead humanity gradually into one composite whole. With practically the whole world now an audience to radio, it has become evident that a common medium of expression must be adopted; for of what practical value is a vast audience, if only a few in it understand the speaker; or if he must be followed by a train of interpreters? It is but natural, therefore, that Esperanto, already an important factor in all spheres of international human activity, should have invaded the new field, and presented the common medium of expression so sorely needed.

Beginning with a speech from WJZ, Newark, N. J., June 19, 1922, about Esperanto as the coming world radio language, the number of stations broadcasting about and in Esperanto has grown proportionately with the increase in the number of stations. Five discussions about Esperanto and one song in the language were broadcast in Europe and America in 1922. In 1923, fifty such items were on the program; over two hundred in 1924; and during 1925 approximately twenty stations on both sides of the Atlantic broadcast regularly in Esperanto. Many stations have been teaching Esperanto by radio lessons, the pioneer American station in this respect being WRNY, the Radio News station in New York City.

According to recent reports, all broadcast stations in Germany are using and teaching Esperanto regularly, as well as in other European

countries. The large new station just completed in Nagoya, Japan, will use Esperanto in its programs. It is in that Japanese city that the great daily newspaper "Ain-Nichi" is published, which paper contains regularly an Esperanto section.

In Paris, station "Radio-Paris" has just finished, with remarkable success, a forty-lesson Esperanto course, under the guidance of Dr. Pierre Corret. In that city also, the station of the "Supera Lernejo de Poŝtoj, Telegrafoj, kaj Telefonoj" presents each Thursday an Esperanto course, led by that eminent Esperantist, Prof. Cart. In Germany, station "Radio-Munster" from November, 1925, to May, 1926 also presented a course of Esperanto lessons, which course was relayed through stations in Dortmund and Elberfeld. In Spain, station "Radio-Carlton" since the 7th of November last year has been giving Esperanto lessons each Saturday. In Soviet Russia, the radio movement has been closely allied with the Esperanto. The government has recognized Esperanto, and has printed postcards with the Esperanto imprint "Poŝta Karto," as well as postage stamps with the imprint: "Inventisto de Radio Popov." One powerful Moscow station broadcasts semi-monthly Esperanto talks, while another station of that city gives a semi-weekly course on lessons in the language. In Denmark, Italy, Switzerland, Australia, Canada, Mexico, Uruguay, and Czecho-Slovakia Esperanto courses are broadcast.

In the United States, stations WJZ, WBZ, WNAC, WTAM, WHK, WOR, WIP, and others have used the language. Recent examples of such use were during the International Test

Week, January 24th to 31st of this year when station WTAM (Cleveland), and WCCO (Minneapolis-St. Paul) were on the air with Esperanto talks and programs. The talk from WTAM was especially emphatic, following as it did greetings given by Mr. Damrosch in four languages, and thus showing the need of an international tongue. Beginning April 26, 1926, at 7.35 P. M., the Cleveland Esperanto Society will give a series of 30 lessons in Esperanto (one each Monday) from station WHK of that city.

In the field of radio journals, Esperanto has also made great headway. RADIO NEWS, published in New York City, was the first great radio review in the world to undertake support of Esperanto as the needed world language. In its issue of December, 1924, is told why Esperanto is favored, and is set forth in detail why the language was selected instead of any other of the many international language schemes presented. Radio News' support of Esperanto was followed soon afterward by the great British review, "Experimental Wireless and The Wireless Engineer." Now, almost without exception radio magazines of Europe and many in other countries follow the leadership of the above mentioned reviews, forcefully proclaiming and teaching Esperanto.

The various technical societies and radio organizations that have considered and investigated the international language problem have arrived at the conclusion that the only possible solution lies in an artificial language, and it is interesting to note that Esperanto is the only artificial tongue that has gained any important measure of support from scientific, linguistic, and radio commissions.

The American Radio Relay League, perhaps the largest and most widely known organization of its kind in the

world, after a two years survey of the international language situation, decided in favor of Esperanto as its official international language, and recommended the language to its membership. In this investigation the League communicated with all the national amateur radio societies of the world. All of those who expressed an opinion in favor of any artificial language recommended Esperanto.

The International Amateur Radio Union, by an overwhelming majority (12 countries to 3) decided in its first annual congress in Paris last year, to adopt Esperanto as the world radio language. This decision was reached in spite of the strenuous efforts of one Idist and two national language advocates.

In April 1924, a "Preliminary Conference for an International Agreement" was held in Geneva, with the primary object of discussing and arriving at an international understanding on the regulation of wavelengths. In addition to this, the conference dealt with the question of an auxiliary language for international use. This conference was thoroughly representative of world-wide radio interests, having also official representatives from the League of Nations, and the Universal Postal and Telegraphic Union. In view of the convincing demonstration of the suitability of Esperanto, provided by the conference itself, of which the business had been largely conducted in the language, it is not surprising that the decision, expressed in an unanimously accepted resolution, recognized Esperanto as the world radio language. The resolution ended as follows: "The Conference recommends to all broadcast stations that they arrange for regular broadcasting in Esperanto at least once a week at a fixed time on an agreed day, and so far as possible arrange for the transmission

of Esperanto lessons. The language has been shown to be easy to learn, clearly audible, and has already spread to 'a considerable extent among listeners-in of all countries.'

Under the name "International Radio Association" there was formed early in 1924 an international radio society. This society aims to abolish, by means of Esperanto, the difficulties raised by the language barrier in the path of radio, and to bring radio users of different countries into touch with one another. The association already has members in 30 countries, and national secretaries in Argentine, Australia, Austria, Great Britain, Brazil, Czecho-Slovakia, Denmark, Esthonia, France, Germany, Spain, Hungary, Ireland, Italy, Jugo-Slavia, Canada, Latvia, Holland, Poland, Roumania, Russia, Sweden, Switzerland, Uruguay, and the United States. The President of the association is Dr. Pierre Corret, a French amateur of world-wide fame. Shortly after its organization it was honored by M. Edouard Belin,

the famous inventor of the Telautograph, becoming its Honorary President. The association publishes in Esperanto only, a monthly radio magazine "Internacia Radio Revuo" which gives world-wide news of interest to all radio users. . . .

In experimental work, Esperanto can be of the greatest assistance in making it possible to discuss the progress of experiments with transmitters abroad. For the "listener" the language holds boundless possibilities, since its utility is already becoming increasingly apparent to those responsible for broadcasting. As the re-broadcasting of foreign programs becomes more general, Esperanto will come into its own and will be a vital necessity to those wishing to pick up transmissions from abroad.

It remains but to urge upon every believer in the future of radio to take immediate steps to acquaint himself with Esperanto for its practical utility. (From "Amerika Esperantisto" August, 1926.)

ESPERANTO IN JAPAN

AGNES B. ALEXANDER

With translation in Esperanto by Alice F. Spiers

In Tokyo in September there was held the fourteenth annual Japanese Esperanto Congress which celebrated this year the twentieth anniversary of the founding of the Japanese Esperanto Association. It was the first time since the great catastrophe of 1923 that the Esperantists have held their Congress in the capital. The monthly publication of the Japanese Esperantists, "La Revuo Orienta," expressed the hope that in friendliness, taking each others hands with enthusiasm, from every part of their lands the Esperantists would gather again in Tokyo.

ESPERANTO EN JAPANUJO

En Tokjo okazis en Septembro la dekkvara ĉiujara Japana Esperanto-Kongreso, kiu gloris ĉi-tiujare la dudekan jarfeston de la fondado de la Japana Esperanto-Asocio. Estis la unua fojo depost la granda katastrofo de deknau cent dudek-tri ke la Esperantistoj estos alvokintaj sian kunvenon en la ĉefurbon. La monata gazeto de la japanaj Esperantistoj, "La Revuo Orienta," esprimis la esperon ke, en amikeco, unuj prenantaj entuziasme la manojn de la aliaj, la Esperantistoj de ĉiu parto de sia lando kunvenos denove en Tokjo.

The Esperanto movement in Japan is at heart a Youth Movement. Throughout that Empire students, fired with love and ardour for this universal auxiliary language, have spread it in schools, colleges and universities. The students themselves form classes and teach their fellow students. In this they have the support of many of their professors and teachers, as well as business men who are enthusiastic promoters of the language.

A unique part of the movement in Japan is the Association of Japanese Blind Esperantists organized in 1923. Through the instrumentality of Esperanto the blind are enabled to correspond with blind of other countries and thus broaden their horizons by this intercommunication.

The question may well be asked: What is in this universal auxiliary language that sways the hearts of these oriental youth and compels them with self-sacrifice to go forward?

In the first place their minds are yet young and unfettered with the materialism of the occident; the spark of brotherly love exists in the language; it is neutral and free from racial and national prejudices; in its use all stand on the same footing. These are some of the reasons for its spread. Above all it is the spirit of the New Age these youth have sensed, for Esperanto is a ray of this universal spirit which is drawing together the peoples of the world in mutual love and understanding.

The late Dr. J. E. Esslemont of England recognized in Esperanto a means towards the unity of mankind and corresponded with some of the ardent young Esperantists of Japan. During the last year of his life he was in correspondence with a student of Keio University, Tokyo, who was preparing for his graduation a thesis on the Bahá'í Teachings. The news of

La Ĕsperanta movado en Japanujo estas, en la koro, movado de junuloj. Tra la imperio, studentoj, flamigitaj per amo kaj fervoreco por tiu-ĉi tutmonda helpanta lingvo, estas dissemintaj ĝin en lernejoj, kolegioj, kaj universitatoj. La studentoj mem formas klasojn, kaj instruas siajn kunstudentojn. En tio, ili havas la subtenon de multe da siaj profesoroj kaj instruistoj, kiel ankaŭ de negocistoj kiuj estas entuziasmaj favorantoj de la lingvo.

Parto unika de la japana movado estas la Asocio de Japanaj Blindaj Esperantistoj, organizita en deknau cent dudek-tri. Pere de Esperanto la blinduloj povas korespondi kun la blinduloj de aliaj landoj, kaj tiel plilarĝigi siajn horizontojn per tiu-ĉi reciproka interkomunikado.

Oni eble demandas: Kio estas en tiu-ĉi tutmonda helpanta lingvo kio incitas la korojn de tiuj-ĉi orientaj junuloj, kaj devigas ilin iri antaŭen?

Unue, iliaj animoj estas ankoraŭ junaj, kaj ne enkatenigitaj per la materialismo de la Okcidento; la flamo de fratamo ekzistas en la lingvo; ĝi estas neŭtrala kaj libera de rasaj k. naciaj antaŭjuĝoj; en ĝia uzado, ĉiuj staras sur la sama nivelo. Antaŭ ĉio, estas la spirito de la Nova Epoko kiun tiuj-ĉi junuloj estas sentintaj; ĉar Esperanto estas radio de tiu-ĉi universala spirito kiu kuntiras la popolojn de la mondo en reciproka amo k. kompreno.

La mortinta Doktoro J. E. Esslemont, de Angllando, konis en Esperanto rimedon por la unuigo de la homaro, kaj korespondis kun kelkaj el la ardaj junaj Esperantistoj de Japanujo. Dur la lasta jaro de sia vivo, li korespondis kun studento de Keio Universitato, en Tokjo, kiu preparis por sia gradatingo tezon pri la Bahá'iaj Doktrinoj. La novaĵo pri la

the sudden death of Dr. Esslemont caused great grief to this young man who writes: "Dr. Esslemont no longer lives on this earth! Alas! He was very, very kind to me a Japanese student. About his kindness I wrote in the first pages of my thesis and thanked him. I cannot eternally forget his kindness!"

That the youth of Japan are thinking beyond their own horizon and looking towards the better understanding of the peoples of the world is illustrated by a letter from a Japanese Esperantist published in "Esperanto," the official organ of the Universal Esperanto Association, March, 1926. The letter describes a meeting held in Tokyo of student groups of the Japanese Association of the League of Nations from thirteen colleges and universities of Tokyo. The students represented all the nations joined in the League of Nations. This meeting unanimously and with great applaud adopted a proposal that Esperanto be used by the members for intercommunication and understanding; that after a stated time Esperanto become the only official language of the League of Nations and be used in all its meetings, publications, etc.; and that the governments represented in the League of Nations give permission, or order, that Esperanto be taught in the schools and thus help in Esperanto education.

The Esperantists are the brightest hopes of Japan today in eliminating prejudice and promoting understanding between the nations. Esperantist visitors from other lands are welcomed by the Japanese Esperantists as brothers. In their endeavor they are preparing the way for the future when the governments of the world will decide upon the matter of a universal auxiliary language which will be made part of all the school curriculums. Then the day of understanding will dawn among mankind.

subita morto de Dro. Esslemont kaŭzis grandan malĝojon al tiu-ĉi juna homo, kiu skribis: "Dro. Esslemont ne vivis sur tiu-ĉi tero! Alas! Li estis treege bonkora al mi, japana studento. Pri lia bonkoreco me skribis sur la unuaj paĝoj de mia tezo, kaj dankas por li. Mi ne povas eterne forgesi lian bonkorecon!"

Ke la junularo de Japanujo pensas ekster sia propra horizonto, kaj rigardas antaŭen al la pli bona interkompreno de la popoloj de la mondo, estas ilustrita per letero de japana Esperantisto, publikigita en "Esperanto," oficiala organo de la Universala Esperanto Asocio, de Marto, deknau cent dudek-ses. La letero priskribas kunvenon alvokitan en Tokjo de studentaj grupoj de la Japana Asocio de la Ligo de Nacioj, el dektri kolegioj kaj universitatoj de Tokjo. La studentoj reprezentis ĉiujn naciojn unuigitajn en la Ligo de Nacioj. Tiu-ĉi kunveno unuanime kaj kun granda aklamado sankciis proponon ke la anoj uzu Esperanton por interkomunikado kaj kompreno; ke, post difinita tempo, Esperanto fariĝu la sola oficiala lingvo de la Ligo de Nacioj, kaj estu uzata en ĉiuj ĝiaj kunvenoj, publikigitoj, kaj tiel plu; kaj ke la nacioj reprezentitaj en la Ligo de Naciojn donu permeson, aŭ ordonon, ke oni instruu Esperanton en la lernejoj, kaj helpu en Esperanta edukado.

La Esperantistoj estas la plej brila espero de Japanujo hodiaŭ, forĵetantaj antaŭjuĝon, kaj helpantaj la komprenon inter la nacioj. Esperantistoj vizitantaj el aliaj landoj estas salutitaj de la japanaj Esperantistoj kvazaŭ gefratoj. En sia klopodo, ili preparas la vojon por la estonto kiam la nacioj de la mondo decidis pri la temo de tutmonda helpanta lingvo kiun oni faros parton de ĉiuj lernejoj studoplanoj. Tiam lumiĝos la tago de interkompreno inter la homaro.

MY ADMONITION and exhortation to you is this: Be kind to all people, love humanity, consider all mankind as your relations and servants of the Most High God. Strive day and night that animosity and contention may pass away from the hearts of men; that all religions shall become reconciled and the nations love each other; so that no racial, religious or political prejudice may remain, and the world of humanity behold God as the beginning and end of all existence. God has created all and all return to God. Therefore love humanity with all your heart and soul. If you meet a poor man, assist him; if you see the sick, heal him; reassure the affrighted one; render the cowardly noble and courageous; educate the ignorant; associate with the stranger. Emulate God. Consider how kindly, how lovingly he deals with all and follow His example. You must treat people in accordance with the divine precepts; in other words, treat them as kindly as God treats them, for this is the greatest attainment possible for the world of humanity.

‘Abdu’l-Bahá

THE PATH TO TRUTH

CORRINE TRUE

Man by himself does not arrive at peace or contentment of soul in social life.

Man, by himself, cannot comprehend things beyond his reasoning faculty, his rational power.

These problems can be solved only by the divine power—the Holy Spirit,—that divine power which has been manifested many times in the history of mankind. And when this divine power has been focused in a human entity upon this earth, he is the great religious teacher, the mouth-piece of God. He reveals to us the truth, relative to metaphysical, social and moral problems.

We find that this divine power can be revealed to the world of humanity *only* through these Chosen Instruments. They are the perfect Instruments,—Mirrors reflecting the perfections, the knowledge, and the will of God. Man is not a perfect instrument, therefore his knowledge is not direct from God; his is *reflective knowledge*. Only when awakened—"born anew"—does he even comprehend that which the Great Teachers bestow upon mankind. It is through this lack of understanding that man has ever wandered from the revealed truths, thinking himself able to arrive at truth without the medium of a divinely appointed center.

The truths given by the Great Divine Teachers are not human ideas merely, ideas gained through study and reflection,—but direct knowledge from God, and an understanding of the divine principles underlying divine law. *They know!* They reflect as a *natural* quality of their being the light and knowledge of God. They are in themselves as Perfect Mirrors which reflect in full perfection the light and glory of God just in the

same way as the light, heat and prisms of the phenomenal sun are reflected in a clear mirror. Although the sun shines upon the ground and upon all things in general, yet we cannot see in full perfection the light of the sun excepting in the crystal-clear and flawless mirror.

Man not being able to know God directly, must know Him through His perfect messengers or Manifestations.

There is but one God, and there is necessarily but one divine Holy Spirit. Therefore it is always the same Light which illumines humanity, the same Light reflected in different Mirrors,—such as Abraham, Moses, Christ, Zoroaster, Buddha, Bahá'u'lláh, and 'Abdu'l-Bahá.

Religious history reveals to us the fact that these divinely appointed religious teachers have ever come at a time when humanity was in its greatest throes and revivification of religion its greatest need. When the Roman Empire had reached its zenith, when Greek and Roman material civilization had ended its cycle of development and multitudes of peoples were agonizing under the Roman yoke, thirsting for spiritual food and for the inspired Word to guide them, God revealed Himself in our Lord Jesus Christ. Through Him humanity received new life, a renewed vigor; awakened hearts responded to His spiritual call, and material progress followed in due time.

Religion always has two aspects; the spiritual and moral truths are ever the same, but the laws and ordinances for material welfare, or laws for arriving at Truth, change according to the needs of the times. Truth is one. All these Teachers are perfect revealers of the truth, but they do not always reveal it in the same

degree, because they must adapt their revelation to the evolution of each new era. We base our Christian religion upon the revelations of the Jewish prophets and teachers. Why cannot we all be Jews? It would be impossible, throwing aside our belief in the Lord Jesus, to accept as our guide today the Jewish Law as revealed for that time, even should we take it in its purity. The world could not now be guided by those laws. Let us take science for instance: Can we today be entirely guided by the scientific discoveries of two thousand years ago? If we believe in evolution—and we must if we are reasonable—then we recognize the fact that this law likewise prevails regarding religion. Did not Christ say, "I have many things to tell you, but ye cannot bear them now. How be it when he, the Spirit of Truth is come, he will guide you into all truth: for he shall not speak of himself. . . ."

Now again in this new era, at the time when all the world travails, when corruption is without limit, when nations arise to destroy each other, when modern civilization produces inventions which could practically exterminate humankind, when hatred, antagonisms and warring factions are everywhere apparent,—in brief, when the human mind demonstrates its incapacity to solve these and almost all other problems of this time, then it is that a great need for spiritual enlightenment is again realized by dissatisfied humanity.

Therefore in this day, another great Educator has arisen. The Spirit of Truth has manifested in the pure soul of Bahá'u'lláh. God's Word has reflected from the pure soul and heart of Bahá'u'lláh. This is not in any way a personality of God; God is transcendental, unknowable, has no rising or setting, no descent or ascent, is eternal in His glory and majesty, One in His being and indivisible,

but through this Great World Teacher the perfections of God, His Will, His love, etc., are bestowed upon the world so that humankind may understand and follow the laws of the New Age.

The truths revealed to us by Bahá'u'lláh contain many new teachings, but there are certain other phases of his teachings which have always been known. To make a correct valuation of the Bahá'í Cause we must not regard the principles singly, but consider them in their synthetic connection as a whole.

It would be quite impossible to enumerate all of the spiritual and esoteric principles; they should be studied and meditated upon with a whole-hearted desire to know the truth, and with mind and heart free from all prejudice. Both Bahá'u'lláh and 'Abdu'l-Bahá have left these instructions in their revealed writings, some of which have been translated into various languages.

According to the declarations of man there are four criterions and standards of human knowledge.

First, sense perception. This is limited—for instance the eye sees a mirage as a lake of water, but there is no reality to it. A whirling torch makes a circle of fire, yet we realize there is but one torch. In brief the senses are continually deceived, and we are unable to separate that which is reality from that which is not.

Second, reason. Among the Greeks and Romans, the criterion of knowledge was reason,—that whatever can be proved and accepted by reason must necessarily be admitted as true. If reason is the perfect standard, why are opinions at variance, and why do philosophers disagree so completely with each other? This is a clear proof that reason is not to be relied upon as an infallible proof. Great discoveries of former centuries are continually upset or discarded by the

wise men of today. Mathematicians, astronomers, chemical scientists, continually disapprove and reject conclusions of the ancients. Nothing is fixed, nothing final.

Third, religious traditions. These are the report and record of understanding and interpreting of the Holy Books. This is done by analysis of human reason. When reading the book of God the faculty of comprehension by which we form conclusions is reason. Reason is mind. In its very nature it is finite and faulty in conclusions. It cannot surround the Reality itself—the infinite Word. As the source of traditions and interpretations is human reason, and it is faulty, how can man depend upon its findings?

Fourth criterion, inspiration. What is inspiration? It is the influx of the human heart. But what are

satanic promptings that afflict man? They are the influx of the heart also. The question is, how shall we differentiate? How shall we know whether we are following inspiration from God or satanic promptings of the human soul?

These are the only existing criterions or avenues of knowledge, and all of them are limited.

What then remains? To obtain knowledge of reality by the breaths of the Holy Spirit, which is life and knowledge itself. Through it the human mind is quickened and fortified and arrives at perfect knowledge and true conclusions.

This then is the proof of the need of the Manifestations or perfect Mirrors. They breathe the Holy Spirit into the world and cause the renewal of all the latent godly qualities within man's being.

WORLD UNITY CONFERENCES

The following series of World Unity Conferences have been arranged under the auspices of the National Spiritual Assembly of the Bahá'ís of the United States and Canada. They are designed to assist in the focusing of the spiritual forces which alone can bring humanity through its complex problems:

Rochester, N. Y.,	October 21-22.	Washington, D. C.,	February 20-22.
Buffalo, N. Y.,	October 23-24.	New York City,	February 26-28.
Cleveland, Ohio,	November 26-28.	Springfield, Mass.,	March 27-28.
Boston, Mass.,	December 10-12.	Montreal, Canada,	April 24-28.
Dayton, Ohio,	January 16-17.	Toronto, Canada, and Detroit, Mich., following the Montreal program. Dates to be announced.	
Chicago, Ill.,	January 20-24.		

THE UNITY OF LIFE

ALBERT DURRANT WATSON

Dr. Watson, the well known author, philosopher and poet of Toronto, Canada, passed into the eternal life on May 3, 1926. He was best known to the Bahá'í world for his beautiful poem, "The Dream of God."—Editor.

To be real, to be true, to be just—essentially alive and regenerate.

To be strong! To realize that we are not mere thinking machines draped in cloth. To know that we are divinely made, creators of character, free, eternal. To realize power. To hitch Niagaras to our plow. To enslave the forces of the flood. To harness the winds and ride upon the storm. To exploit the sun's light and wrap its heat about our hearts.

To cultivate imagination. To have wings and soar. To make new heavens and earths, and people them with glory-robed divinities and not with shades enshrouded with fear and gloom.

To cherish great ideals. To be true to our own souls. To love our friends tenderly. To be just to all. To breathe kindness, peace and serenity amid the unrest and unhappiness on all sides.

And, oh, to dream of love,—the love of God. To join the music of the universal choir. To love as God loves. To be creative and free. To sweep stagnant waters into the stream of life. To refuse to shut up the toil and happiness of the poor in our private bank. To decline to make a morass of any human heart. To be poise to the restless, comrade to the lonely, working partner to the weary. To be patient in the face of all discouragements. To rise to altitudes where Love makes vicarious restitution to the dispossessed of all that selfishness has usurped. To make our daily lives—ourselves—sufficient evidence that there is no wealth but love.

To know that the life of all men



Dr. Albert Durrant Watson

is derived from one Source. To feel the unity of life. To realize humanity as one. To see that diversity should not separate us but should unite us. That other gifts and faiths, customs and views, are not exclusive but supplementary. To see that if we were divested of our prejudices we should hardly know each other apart. To perceive that another's opinion should not breed impatience, or prejudice or repugnance. To consent to the obvious fact that as diversity enriches nature, so also it should enhance the interest of human nature and suggest our unity in God.

So let our lives be filled with harmony and power. Let love speak from our eyes, may our touch comfort and heal our voices, breathe the music of rest. But this can be only by communion with the Divine Friend, the Eternally Beloved. But looking to the heavens for vision, appealing to the heavens for strength, we shall always receive the uplift of the Father's power.

UNION OF THE EAST AND WEST

THE MARRIAGE OF S. ALI YAZDI AND MISS MARION CARPENTER

SHAHNAZ WAITE

We are departing somewhat from our editorial policy to give space to the following interesting news. We do so because the marriage is a significant one from many points of view, especially as it means another union of the East and West. Both ardent Bahá'ís and both cultured earnest students, the union of these two brilliant young people must surely result in an enlarged field of service. Such souls demonstrate the love, unity, kindness, fellowship and divine worship of true Bahá'ís.—Editor.

A marriage of deepest interest to Bahá'ís in general and most unique in its nature in that it manifested the union of "East and West," the Orient and Occident,—together with the combined Bahá'í and Episcopal marriage service, occurred on August 31, at 4.30 p. m. in the home of Mr. and Mrs. E. C. Carpenter, of Santa Paula Calif., when their youngest daughter Marion Bernice Carpenter became the wife of Ali Yazdi,—son of Mr. and Mrs. H. M. Yazdi of Port Said, Egypt and nephew of Ahmad Yazdi, the son-in-law of 'Abdu'l-Bahá.

These two radiant young Bahá'ís were both members of Mrs. Kathryn Frankland's "Bahá'í Junior Class," in Berkeley while students at the University of California, and are well known among the Bahá'ís of the West. The bride is a graduate of Stanford University of California, and the groom a graduate of the American College at Beirut, Syria, and has taken post graduate work at the University of Berlin, and the University of California.

The Bahá'í wedding service from the words of 'Abdu'l-Bahá was most beautifully and impressively read by Mrs. Kathryn Frankland, who preceded the bride and her father, with the bride's maid and best man, as they entered the room, to the strains of Mendelssohn's wedding march, and

joined the groom with the Rev. Lloyd M. Smith, the Episcopal minister, who stood before the embanked fireplace, lighted with yellow candles; Mrs. Frankland taking her place beside the minister where she stood throughout the two services. The words of 'Abdu'l-Bahá, which she read, on the sacredness of marriage, the eternality of the spiritual union, through divine love and the nature of the home that the newly married couple should strive to establish dedicated to God and His service, bore with them a confirming power that was felt and realized by all present, many of whom were not of the Bahá'í faith. After the closing prayer from the pen of Bahá'u'lláh, the Episcopal service was read by Dr. Smith. All during the services the Bahá'í Benediction was softly played by the musicians in an adjoining room. It sounded like celestial strains from the Eternal Kingdom.

A musical program preceded the nuptials, Miss Eleanor Powell of Brookline, Mass., rendered exquisitely Litz' immortal "Liebestraum"—(Song of Love) which was followed by two cello and piano numbers, after which the wedding march announced the approach of the bridal party.

The spirit of radiant joy and happiness which illumined the faces of these two "children of the kingdom"



Mr. and Mrs. S. Ali Yazdi, recently married at Santa Paula, California.

was indeed beautiful to see, and this union of the East and West—Persia and America, so truly Bahá'í in its nature may, we all pray be one that will bind together with stronger ties of spiritual oneness, not only these ardent, dedicated Bahá'í hearts, but the two countries, and that the future home of these earnest believers may be, as 'Abdu'l-Bahá has so perfectly expressed it—"A nest and shelter for

the birds of the Kingdom and a house and dwelling for the meeting place of the spiritual ones. Know that in every home where God is praised and prayed to and His kingdom proclaimed, that home is a garden of God and the paradise of His happiness." May they ever dwell in this paradise and continue in service to the Glorious Cause so dear to their hearts.

Regarding the question of matrimony: Know thou that the command of marriage is eternal. It will never be changed or altered. This is divine creation and there is not the slightest possibility that change or alteration affect this divine creation (marriage).
 'Abdu'l-Bahá.

The marriage of Bahá'ís means that the man and woman must become spiritually and physically united, so that they may have eternal unity throughout all the divine worlds, and improve the spiritual life of each other.

'Abdu'l-Bahá.

ESPERANTO—WHY IT IS SUCCEEDING

EDWARD W. PHARO, JR.

President of Philadelphia Esperanto Society.

May not the marvelous power and success which Esperanto is showing in its appeal both in theory and practice all over the world, be recognized as due to the divine power working in and through this wonderful instrument for intercommunication and brotherhood? A New Age is dawning for the world in which the power of God is working. Is not this one of its instruments?—Editor.

There Is Obvious Need for An International Language:—Since the confusion of tongues at the Tower of Babel men have been kept apart by inability to understand one another. In this enlightened age the absence of a common speech is an absurd anachronism.

Esperanto Does Not Propose to Displace the Mother Tongues, But to Supplement Them:—National languages are too deeply rooted in the affections, the traditions and the literature to be displaced, nor is it desirable that they should be.

Esperanto, "the Latin of Democracy," Is the "Least Common Multiple of European Languages."—Three-fourths of the root words are found in the leading European tongues.

From Its Close Relation to the Common Factors of Other Languages It Follows That Esperanto Is Exceedingly Easy to Learn by Any Educated Person:—As at least 70 per cent. of all Esperanto roots are already found in English, the demand upon the memory is far less than in the case of other languages.

Its Grammar Is Almost Incredibly Simple:—Only sixteen rules and no exceptions.

By Means of a Most Ingenious System of Prefixes, Suffixes and Root Combinations, Esperanto Is Capable of Expressing Shades of Meaning With Great Delicacy and Precision:—

Its system of word formation gives to the student who has learned merely a few hundred roots a practically unlimited number of instantly understood words.

Esperanto Has Eliminated Nearly All of the Many Difficulties Which Are Found in the Study of Other Languages:—No irregular verbs, no irregular plurals or genders in nouns, and most words show to what part of speech they belong (nouns, adjectives, etc.), by their endings.

It Is More Fitted for International Use Than English, French or Any Other National Tongue:—(1) Its precision makes misunderstandings unlikely. (2) It is not tinged with those peculiarities of idiom, psychology and even prejudice which naturally arouse resentment among foreigners. (3) The adoption of any one of these national tongues for international use would confer such a prestige—political, diplomatic, commercial and cultural—upon one certain group of nations as to be absolutely intolerable to others.

It Helps the Student to a Better Understanding of His Own Language. It Reduces the Study of Grammar to Its Essentials:—An English governmental commission reporting most favorably upon this aspect of Esperanto said that the students study not only *a* grammar but *grammar*.

In Contrast to the More Than One

Hundred Attempts at an International Language Esperanto Has Attained a Wide Success and Developed a Literature:—More than 5000 books have appeared and there are at least eighty magazines published wholly or partly in Esperanto.

It Is An Excellent Stepping-Stone to the Study of Foreign Languages:—Dr. D. O. S. Lowell, Master Emeritus of the Roxbury Latin School, (Boston, Mass.), has repeatedly shown that the study of Esperanto is the best preparation for Latin or a modern language. A single example from England: A class of girls who had given three terms to French, preceded by a term of Esperanto, had a better knowledge of the national language than was had by a parallel class of similar girls who had given all four terms to French.

Already Many of the Best Works of the World's Literature Have Been Translated Into Esperanto:—Moreover, there is becoming available in Esperanto many literary products of small nations, which are not ordinarily translated into other languages, due partly to the great cost of the many editions necessary. This also explains why books for the blind, all in large raised type and therefore bulky and costly, are being "printed" in Esperanto, for the number of blind people in any country is always relatively small.

It Helps the Traveler:—The "Universala Esperanto-Asocio" and many tourist clubs spread the knowledge and use of the language by bringing one in contact with intelligent people. Instead of restricting his conversation to the "business English" of shop-keepers, waiters and ticket-sellers, or to a more or less imperfect knowledge of a tongue which at best

may be unknown across another boundary line, the Esperanto meets the whole world on the basis of a linguistic equality that is unknown and even impossible where a national tongue is the medium. The actual experience of thousands of tourists, students and commercial travelers is unanimous upon this point. "If you speak a foreign language ever so well, you remain a foreigner; but if you speak Esperanto, you are welcome as one of the family."

It Facilitates Commercial Relations:—A single pamphlet or catalog in Esperanto may replace a half-dozen in other languages. Many of the great European trade fairs have been for several years issuing their circulars in Esperanto. At least twenty Chambers of Commerce in Europe have endorsed the language.

It Greatly Helps in International Conferences:—With Esperanto in use, interpreters are unnecessary, and, in consequence, misunderstandings and loss of time are avoided. World Congresses in which Esperanto was the sole language used have been held by Red Cross nurses, teachers, railway and post-office employees, physicians, editors, radio amateurs, scientists and commercial men, and by Roman Catholics, Spiritualists, Theosophists, Bahá'ists, vegetarians, peace workers and socialists. Many of these groups are regularly organized, using Esperanto solely in their communications and at their yearly conferences. At such gatherings it is a common remark that, due largely to the noticeable uniformity of pronunciation, the sense of nationality completely disappears and is all but forgotten! And sometimes more than forty different nations are represented there.

It Promotes Human Brotherhood and World Peace:—It does this by

making communication easier and understanding more complete, thus developing a sense of world solidarity.

It Is Being Introduced More and More Into Schools and Colleges:—In Boston University, Columbia University, University of Minnesota, Stanford University, Vassar College, and in many schools courses in Esperanto have already been established. In many public school systems in Europe the study of Esperanto is a regular part of the curriculum, even compulsory, as is the case in Geneva.

Through Radio Esperanto Is Being Spread In This Country and Much More Extensively in Europe, Where the Need Is More Acutely Felt:—Owing to the well-defined character of the Esperanto vowels, the language is much more easily understood over the radio than English.

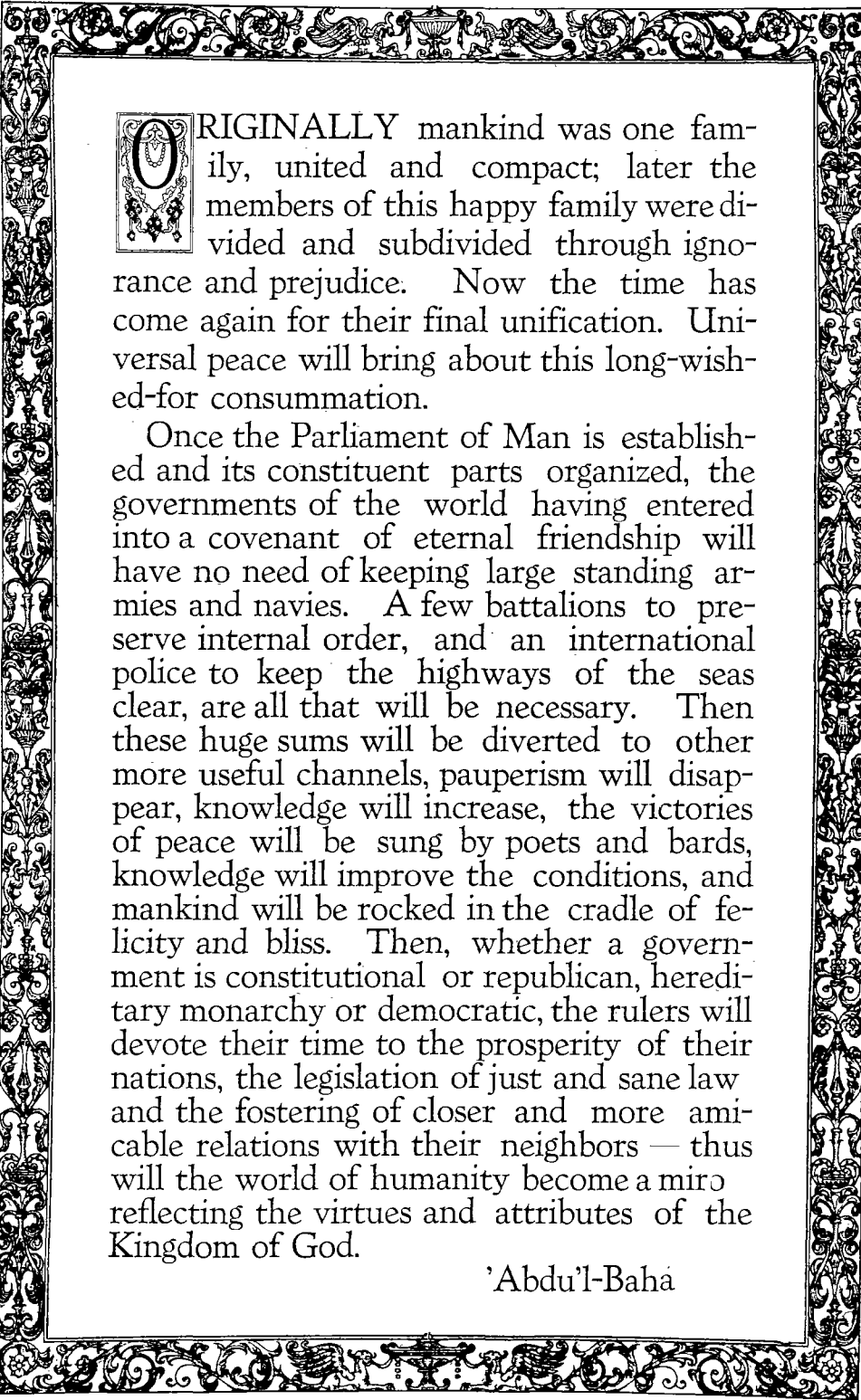
A Regularly Organized Academy Has Charge of the Development of the Language, the Preparation of Technical Vocabularies and the Introduction of New Words. This Prevents Capricious Changes by Individuals:—

Evidence of Its Growing and Widespread Use Is Seen in the Report of the League of Nations (1922) by Which Esperanto Was Estimated as Among the First Half Dozen of the Languages of the World That are in International Use:—It has received the approval of the Red Cross, the International Association of Radio Amateurs, Universal Telegraph Union and almost a score of other associations of an international character.

Esperanto Is More Than an Idealist's Dream; It Is a Successful Reality of Growing Importance.

CONSIDER the harmful effect of discord and dissension in a family; then reflect upon the favors and blessings which descend upon that family when unity exists among its various members. What incalculable benefits and blessings would descend upon the great human family if unity and brotherhood were established! In this century when the beneficent results of unity and the ill effects of discord are so clearly apparent, the means for the attainment and accomplishment of human fellowship have appeared in the world. His Holiness Bahá'u'lláh has proclaimed and provided the way by which hostility and dissension may be removed from the human world. He has left no ground or possibility for strife and disagreement. First he has proclaimed the oneness of mankind and specialized religious teachings for existing human conditions.

'Abdu'l-Bahá.



ORIGINALLY mankind was one family, united and compact; later the members of this happy family were divided and subdivided through ignorance and prejudice. Now the time has come again for their final unification. Universal peace will bring about this long-wished-for consummation.

Once the Parliament of Man is established and its constituent parts organized, the governments of the world having entered into a covenant of eternal friendship will have no need of keeping large standing armies and navies. A few battalions to preserve internal order, and an international police to keep the highways of the seas clear, are all that will be necessary. Then these huge sums will be diverted to other more useful channels, pauperism will disappear, knowledge will increase, the victories of peace will be sung by poets and bards, knowledge will improve the conditions, and mankind will be rocked in the cradle of felicity and bliss. Then, whether a government is constitutional or republican, hereditary monarchy or democratic, the rulers will devote their time to the prosperity of their nations, the legislation of just and sane law and the fostering of closer and more amicable relations with their neighbors — thus will the world of humanity become a mirror reflecting the virtues and attributes of the Kingdom of God.

'Abdu'l-Bahá



Left, Dr. Susan I. Moody; right, Miss Elizabeth Stewart, the faithful Bahá'í nurse who served with Dr. Moody in Tihrán, Persia, and who died recently in Philadelphia. (See page 263).

The Bahá'í Magazine

STAR OF THE WEST

VOL. 17

NOVEMBER, 1926

No. 8

"God has desired for mankind the effulgence of love, but through blindness and misapprehension man has enveloped himself in veils of discord, strife and hatred."

'Abdu'l-Bahá.

"I HAVE NOT yet seen any one who does not want the peace of the world. Where is the man who wants another war? If we find such a man we should mark him as the enemy of mankind. . . . This has become the burning, crucial question of the moment,—can swords be beaten into ploughshares." Thus speaks Dr. Moses R. Lovell of Washington, D. C., in an Armistice sermon, his ringing words spread near and far by those invisible messengers of the air, radio-waves.

Yes, all want peace. The problem is, how can it be attained? By new combinations and alliances of races? By treaties between nations? By agreements between masses of humanity to limit armaments and end war? It were well if by such means universal peace could be established, and right quickly. But a change must come first in the units that make up humanity. Peace must come to the heart of each individual before peace can come to the world. For while the psychology of masses or groups has often been below the level of the individuals composing them, seldom and only at rare intervals has the group risen above the level of idealism which controlled the individual.

"PEACE on Earth to men of goodwill," is the more accurate translation of the angel-song which ushered in

Christ's birth. *Peace cannot come to men of ill-will, or men or to nations in which aggression and exploitation are the predominant traits.*

Rabindranath Tagore, in a recent ringing message broadcasted to the world through the Associated Press, says that Europe can never succeed in bringing war to an end when its motive for such attempts is simply dread of the effects of war. The positive quality of the love of mankind must prevail before universal peace will be established. And Buddha, Tagore's greatest compatriot, over two thousand years ago said, "Verily, not by hatred does hatred cease. Only by love does hatred [and its outer manifestation, strife] cease."

AS INDIVIDUALS we are prone to contentiousness, to aggressiveness, to that spirit of egotism which produces strife. How difficult to steer peacefully through the manifold complexities of human contacts and association, whether in the business, the social, or the family life! It is here, in the daily life, that we must make the conquest over war. As individuals we must spiritualize our natures until the habit of aggression falls away from us as a garment which is discarded. For just so long as we, acting as individuals, express anger, selfishness, and strife in our relation with other individuals, so long shall

we as the human race express that now dreaded and cataclysmic strife between nations which we call war. Somehow, in some way, the spirit of strife and contention must be replaced by the spirit of harmony, of love, of cooperation.

A STRONG AID to such a progress toward peace is the realization that victory won by force is seldom effective. In fact, so ineffective is it that one could hazard the generalization that victory won by force, whether as between individuals or between races, is in reality a defeat. For the vibrations of strife, having once been established, continue until the victor is himself, if not reconquered, at least worn down, exhausted, and finally ruined. In other words, a forcible victory in which one party triumphs selfishly and aggressively over another party produces never any good to any one.

"He that taketh the sword shall perish by the sword," is a statement of the deepest psychological as well as spiritual truth. How often have we seen families or individuals consuming their very health and happiness in contention one with another. Has anything but sorrow resulted from such strife, no matter which side was the victor?

Edgar Lee Masters, in his *Spoon River Anthology*, hints at those strange inner forces which even up the score of grudges and bring sorrow and retribution upon the apparently successful exploiter, aggressor, and tyrant. Yes, it is a law more inevitable than that of the Medes and Persians, that "as you mete out, so shall it be measured unto you." Real success, real victory, real happiness and prosperity are based upon a harmonious adjustment of difficulties, upon a generous sense of justice, upon magnanimity, and cooperation. And

though the life of nations unrolls its scroll more slowly than that of individuals, the same lessons may be read therein. Is it a mere coincidence that the only race which has survived and maintained its civilization intact since the beginning of history, the Chinese, have been the most peace-loving people of the world, a people whose national as well as individual philosophy has been based upon an intelligent appreciation of the wonderful law of harmony?

Is it a mere coincidence that Egypt, while it remained peaceful, lived through two milleniums of what was perhaps the most evenly prosperous and happy, as well as scientifically the greatest, civilization the world has known until the present day? And that then, within a few centuries after that epoch in which the thirst for conquest led the former peace-loving Egyptians into adventures after empire, Egypt fell into foreign military hands, never again to raise its head in liberty?

Is it a mere accident that Assyria, fiercest and bloodiest of conquerors, devoting the art of metallurgy to introducing the new and more deadly metal iron into warfare, flourished for a brief period of a hundred and fifty years and then fell to the dust, overcome and even obliterated by her foes, so that of her proud cities not one stone remained upon another, and her people became a byword and a mock?

SUCH IS THE lesson history reads us. And now, in the twentieth century he who runs may also read, so colossal are the words of warning, "mene, mene," traced by the finger of Destiny upon the wall. *Conquest does not pay, though it should bring back to us all the wealth of the Indies.* The Great Illusion, that war is the maker of national success, is being psychologized out of the mass-

mind by the terrific, even if utterly materialistic, fact,—that the present weapons of wholesale destruction, not to mention the unavowed secrets of military chemistry and science, are such that between victor and vanquished, by the end of another world war, there would be little left to choose!

MAY THE WORLD wake up from its militaristic nightmare! May it recover from its war-madness before the frenzy of another universal combat make holocaust of humanity!

Over sixty years ago Bahá'u'lláh sent his message of Peace to the crowned heads of the world, "Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind." The brotherhood of man, based on the knowledge of the One God, and on the love for Him and the love for one another, above race and above creed,—this was his message, and this is the mes-

sage that Bahá'ís the world over are seeking to spread.

JUST AS Buddhism brought universal peace to India; just as the teachings of Christ made one the myriad races and sects of the Roman Empire as well as of barbaric Europe; just as Islam united into a powerful brotherhood the most diverse races and nationalities and warring tribes, until a peace was established from India to Spain such as enabled members of the Faith to journey in perfect safety throughout all this vast region; so now a world religion such as the Bahá'í, uniting all nations and peoples into one universal brotherhood, would prove the most effective, may prove the only effective, way of substituting for aggression the spirit of cooperation; for inter-racial distrust and hatreds, inter-racial harmony and love; and for the red glare of war, the golden glow of that Most Great Peace, the Kingdom of God.

INASMUCH as the foundation of the religions of God is one reality which is love and amity, these warfares and dissensions are caused by imitations which creep in afterwards. Religion is a reality 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, strife, discord and quarreling take place. If the religions of this time should forsake imitations and seek the fundamentals, all of them would agree and strife and discord would pass away. For reality is one and not multiple.—'Abdu'l-Bahá.

UNIVERSAL PEACE

Excerpts from the Writings of 'Abdu'l-Bahá.

TODAY in the world of humanity the most important matter is the question of universal peace. The realization of this principle is the crying need of the time.

Self-interest is at the bottom of every war. . . . The moral effect of the expenditures of these colossal sums of money for military purposes is just as deteriorating as the actual war and its train of dreadful carnage and horrors. The ideal and artistic forces of the contending parties become barbaric and bestial, the spiritual powers are stunted and the laws of divine civilization are disregarded. Such a financial drain ossifies the veins and muscles of the body-politic, and congeals the delicate sensibilities of the spirit.

There is not the least doubt that the nation or the government which puts forward an extraordinary effort in the promotion of universal peace, will be encircled with divine confirmations, and will be the object of honor and respect among all the inhabitants of the earth. Such an action will become conducive to the prosperity and well-being of mankind. (Star of the West, Vol. 5, p. 115.)

EVERY CENTURY holds the solution of one predominating problem. Although there may be many problems, yet one of the innumerable problems will loom large and become the most important of all.

In the past century the most important question that occupied the mind of man was the establishment of political freedom, and this aim was more or less spread broadcast. But in this luminous century the greatest bestowal of the world of humanity is universal peace, which must be

founded so that the realm of creation may obtain composure; As long as this sentiment has not become the light of the assemblages of the world of humanity, eternal prosperity will not be obtained and estrangement will not be changed into good fellowship. Like unto a spirit, this ideal must run and circulate through the veins and arteries of the body of the world. . . .

According to the incontrovertible teachings of Bahá'u'lláh and his irrefutable commands, the Bahá'is must interest themselves and be ever ready to give up even their lives in the furtherance of all the international problems which are the fruits of good intention and based on the principle of the oneness of the world of humanity, especially the question of universal peace. They are ever ready and prepared to serve. Unquestionably up to this time more than twenty thousand people have hastened towards the arena of martyrdom for the promotion of these teachings of Bahá'u'lláh. They have sacrificed their possessions, wealth and lives. (Star of the West, Vol. 7, p. 136.)

TODAY there is no greater glory for man than that of service in the cause of the Most Great Peace, for peace is light, whereas war is darkness. Peace is life, whereas war is death. Peace is guidance, whereas war is misguidance. Peace is the foundation of God, war is the satanic institution. Peace is conducive to the illumination of the world of humanity, whereas war is the destroyer of the human foundation. . . .

Consider how the human world is ever restless because of war. Peace is health, whereas war is illness.

When the banner of truth is raised, peace becomes the cause of the welfare and well-being of the human world. In all cycles and all ages war has been a factor of discomfort, whereas peace and amity have been conducive to comfort and welfare; especially in this century, because in former centuries warfare did not attain to the savagery which now characterizes it. If two powers or nations waged war against each other, at most ten thousand or twenty thousand would be sacrificed, but in this century if war be declared in one day it is possible to do away with one hundred thousand human souls, for decisive instruments of destruction have been invented with which it is possible to destroy a country in an hour. It is possible to render non-existent a whole nation in a day. So perfected has become the science of war, results today cannot be compared with results in the past ages. It is a certain law of being that for every phenomenal thing there is a consummation, and because the instruments of war have attained this thoroughness and perfection, it is hoped that now they will be transformed for peaceful purposes. (Star of the West, Vol. 3, No. 8, p. 14.)

SIXTY YEARS ago His Holiness Bahá'u'lláh was in Persia. Seventy years ago His Holiness the Báb appeared. The institutions of these blessed souls were for international peace and love among mankind. They put forth efforts with their lives and souls in order to bring together divergent people, until no strife should remain, no rancor or hatred prevail. . . . You must consort with each other and associate with one another in perfect amity and accord, for He pronounced religious prejudice, racial prejudice, patriotic prejudice and political prejudice to be the destroyers of the body-politic. You must look at

the oneness which exists in humanity. Originally you belong to the same household. You are the servants of the same God. You are all of human kind and it is becoming that you should be in the state of utmost love. You must emulate the institutions of God and shun satanic promptings, for the divine bestowals are ever conducive to unity and accord, whereas satanic promptings call man to strife and war. . . .

His Holiness Bahá'u'lláh was imprisoned and endured the utmost persecution. Finally he was exiled from Persia to Mesopotamia; from Baghdád he was sent to Roumelia and from Roumelia he was banished to the prison of 'Akká. Through all these ordeals day and night did He strive, proclaiming the oneness of humanity and promulgating the Most Great Peace. From the prison of 'Akká he addressed all the kings and crowned heads of the earth. He wrote lengthy letters to them, summoning all of them to international peace, expressly and explicitly stating that the Most Great Peace shall hoist its banner. The powers of the earth cannot withstand it, for it is one of the privileges and bestowals of this great and glorious century. It is an exigency of the time. Man can withstand anything except that which is divinely indicated for the time and its exigencies. (Star of the West, Vol. 3, No. 8, p. 14.)

HOW IS universal peace to be established? By the education of the public with the sentiments of peace. Today the full realization of universal peace is the panacea of every disease. . . . This military and naval expenditure is a great disease. . . . The remedy of this disease is through universal peace. This will insure public safety. Today that which is the cause of dispersion is war. If the nations enter into a faithful agreement to

leave off all warlike preparation at once, they shall secure for themselves and their posterity eternal welfare. They shall become freed from every difficulty and international confusion. This end must be obtained through the development of the intellects and the inculcation of peaceful ideals in all the institutions of modern civilization. (Compilation, Peace and War, p. 130.)

THE FIRST principle Bahá'u'lláh urged was the independent investigation of truth. . . . The second principle of Bahá'u'lláh proclaims the oneness of the human race. . . . The third principle of the religion of Bahá'u'lláh is in regard to international peace. There must be peace between the fatherlands; peace between the religions. In this period of evolution the world of humanity is in danger. Every war is against the good pleasure of the Lord of mankind. Man is the edifice of God. War destroys the divine edifice. Peace is the stay of life, war the cause of death. If an active, actual peace is brought about, the human world will attain to the utmost serenity and composure. Wolves will be transformed into lambs, devils into angels and terrors into divine splendors in less than the twinkling of an eye. (Star of the West, Vol. 4, p. 5.)

MAN IN this world is the edifice of God. He is not a human edifice. If you destroy an edifice built by man, the owner of the house will feel grief indeed and will feel wrath against you. How much more when man is destroying an edifice founded by God. Undoubtedly he deserves the wrath of God.

God has created man noble. God has created man a dominant factor in creation. He has specialized man with particular bestowals. He has

conferred upon him mind; He has given him perception; He has given him the faculty of memory, the faculty of discrimination; He has endowed him with keen perceptions, the five senses. With all His good gifts to man which were to make him the manifestations of virtues, which were to make him as a radiant candle, which were to make him a source of life, which were to make him an agent of constructiveness, shall we now destroy this great edifice of God? Shall we destroy to its very foundation this great body-social or politic? There is no baser state than that of the ferocious type. There is no greater degradation for man than this. There is no worse debasement than the battlefield. It is the cause of the wrath of God. It is the cause of the destruction of the foundations of man. (Compilation, Peace and War, p. 30.)

THE CONFERENCE on International Arbitration and Peace is one of the greatest results of this great age. This brilliant century has no likeness and similitude in the history of man. From every standpoint it is distinguished above all other centuries. It is specialized with such excellencies that the shining star of the heavenly confirmations shall gleam from the horizon of this century upon all the future cycles and periods. One of the most extraordinary events of this time, which indeed is a miracle, is the founding of the oneness of this realm of humanity and its essential branches, such as universal peace and the unity of the different nations in this arena of existence. (Star of the West., Vol. 2, No. 15, p. 4.)

FURTHERMORE, the most important issue of the day is that which concerns international peace and arbitration; and universal peace is impossible without universal suffrage.

Children are educated by the women. The mother bears the troubles of rearing the child. She undergoes the ordeals of birth and training. Therefore, it is most difficult for mothers to send to the battlefield their dear ones, their offspring upon whom they have lavished such love and care. Consider, a child reared and trained twenty years by a mother. How many nights she has passed sleepless; how many days restless and anxious! With the utmost difficulty she has brought him to the age of maturity. How difficult then it is to sacrifice him upon the battlefield. These mothers, therefore, will not sanction war, nor be satisfied with it. So it will come to pass that when womankind partakes fully and equally in the affairs of the world, in the great arena of laws and politics, war will cease; for woman will prove the obstacle or hindrance to it. This is certain and without doubt. (Star of the West, Vol. 3, No. 8, p. 19.)

BY A GENERAL agreement all the governments of the world must disarm simultaneously. It will not do if one lays down its arms and the others refuse to do so. The nations of the world must concur with each other concerning this supremely important subject, thus they may abandon together the deadly weapons of human slaughter. As long as one nation increases her military and naval budget, another nation will be forced into this crazed competition through

her natural and supposed interests. . . . Hence it seems the only solution lies in universal disarmament on the part of the nations.

When we speak of universal peace, we mean that all the governments must change their fleets of battleships and dreadnaughts to a mighty fleet of merchant-marine, plying the oceans of the world, uniting the distant shores and interweaving the commercial, intellectual and moral forces of mankind. . . . Now the question of disarmament must be put into practice by all the nations and not only by one or two. Consequently the advocates of peace must strive day and night, so that the individuals of every country may become peace-loving, public opinion may gain a strong and permanent footing, and day by day the army of international peace be increased, complete disarmament be realized and the flag of universal conciliation be waving on the summit of the mountains of the earth. (Star of the West, Vol. 5, p. 115.)

THIS IS the day in which war and contention shall be forgotten. This is the day in which nations and governments will enter into an eternal bond of amity and conciliation. This century is the fulfillment of the promised century. This day is the dawn of the appearances of the glorious visions of past prophets and sages. (Star of the West, Vol. 4, p. 98.)

There is no greater or more woeful ordeal in the world of humanity today than impending war. Therefore international peace is a crucial necessity.

'Abdu'l-Baha

PEACE FIRST WITHIN

DALE S. COLE

"Any movement which brings about peace and agreement is truly a divine movement. . . ." The fundamentals of religion are intended to unify and bind together; their purpose is universal, everlasting peace.
'Abdu'l-Bahá.

UNIVERSAL, everlasting peace! How difficult it is for our human minds to grasp even a small portion of what these words mean. The world has never known peace except in a small degree and in isolated instances. There has always been a struggle. Roosevelt said that it was only through struggles that we passed on to better things. In nature, the inexorable law of the survival of the fittest seems to work ruthlessly. We have little experience on which to base an appreciation of universal, everlasting peace.

Peace does not presuppose the stunting of character by eliminating all those things which try our mettle, which stimulate us to strive, which inspire achievement. Peace to the individual is a state of consciousness wherein he acts in accordance with God's will for him, complete compliance, radiant acquiescence; a state wherein he works joyously to overcome obstacles; a state where he derives satisfaction from doing, for deeds express the man. Gold is refined by fire, metal is tempered and shaped by heat and working; treatment which revolutionizes the structure of the metal within.

Is it not quite natural, then, to feel that universal peace would be an unbelievably precious blessing but one hard to attain and remote? It is one of those things pleasant to vision but extremely difficult to achieve. The obstacles are, apparently so great, that many despair, but we have the assurance that "the Most Great Peace" *shall* come. Any object which

seems difficult and remote, however desirable, does not become an intimate thing. It is held at arm's length. We may devote our lives to its promulgation but if we do not experience some influence from it in our own lives, the fire of devotion smoulders.

May there not be in the idea of universal peace, some morsel which each of us can appropriate into our lives whereby we may live "more abundantly," more effectively, and more in accordance with the teachings of the Manifestations of God? The idea of universal peace is so tremendous and far reaching that phases of it become lost in the resplendence of the whole. Peace among nations, industrial peace, racial peace, religious peace—these are the aspects that occur to us quite logically. They mean so much to all. These are stupendous conceptions, but is there not hidden away in their immensity a suggestion of personal, individual peace? If every individual were completely at peace within himself how difficult it would be to stir up strife of any sort! And so, may not the great idea of universal peace be contingent on an inner individual peace "which passeth understanding" but which by the grace of God, is attainable? Contingent in so far as anything is contingent upon the thoughts or acts of human beings.

Plutarch said that many things which could not be overcome as a whole yield themselves up when taken little by little. If peace steals into a being, here and there, its leaven will

be potent to influence humanity in time, then universal peace will be a reality. Such things may happen quickly or take ages. Is it not possible that this is the way—to achieve individual peace and well being first? Will we not then be better able to promulgate universal peace? We certainly will be more effective. Conquer the seemingly impossible and tremendous task, little by little, in an intimate way which will fire the soul by first hand knowledge and experience and the joy of achievement.

"All created beings," 'Abdu'l-Bahá tells us, "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. . . ." Peace, coordination, affinity and cohesion result in strength and life. When there is coordination, cooperation and harmony then, he further states, "We have as a result the expression of life in the fullest degree," and is not such an expression but another definition of peace, peace within and without, which "passeth understanding"?

We are told, "The enveloping clouds shall pass away and the heat of the divine rays will dispel the mist. The Reality of man shall develop and come forth as the image of God, his creator. The thoughts of man shall take such upward flight that former accomplishments shall appear as the play of children." (Bahá'í Scriptures.) A glorious future predicted for those who find it difficult, as yet, to captain their own souls.

We are not only dependent upon peace and coordination for existence in this world but "the expression of life in the fullest degree" is dependent upon them. Universal peace, then, has its personal aspects. We must be at peace with ourselves and before God before we can be truly at

peace with our neighbor and nowhere can be found more words of guidance than in the Bahá'í Revelation.

Someone once asked 'Abdu'l-Bahá: "Is peace a greater word than love?"

His answer was: "No! Love is greater than peace, for peace is founded upon love. Love is the objective point of peace and peace is an outcome of love. Until love is attained, peace cannot be; but there is a so-called peace without love. The love which is from God is the *fundamental*. This love is the object of all human attainment, the radiance of heaven, the light of man."

When we associate peace with love it intertwines with every fibre of our beings, every action, every thought. It becomes vital to life in the fullest.

We are not only dependent in many ways on peace but it is incumbent upon us to adhere to and practice the ordinances whereby we may attain, and in so doing the reward is inestimable—joy. Not that work should be done for reward. Reward should be an incidental blessing. When inner peace is attained will not the satisfaction of its realization be sufficient? An end worth every effort?

The way to inner peace is not easy, as we can well testify, it means renunciation of many of our cherished whims and fancies.

WHAT a glorious picture is presented as possible if we but follow instructions and achieve, for 'Abdu'l-Bahá tells us that, "In this marvelous cycle, the earth will be transformed and humanity arrayed in peace and beauty. . . . Cooperation and union will be established. . . . The world will be filled with science, with the knowledge of the reality of the mysteries of beings, and with the knowledge of God."

Is it not stimulating to think that, perhaps, the happiest moments in the life of a flower are when, with its face

turned toward the sun, it sways in the breezes, gently swinging to the will of the winds, drinking in the blessings of the sunlight? But to attain to this station it must have struck its roots firmly into the soil, developed a supporting stem, and coordinated all its activities. All its activities must function as Divinely planned, or the result cannot be accomplished; the result of flowering in beauty and later of dropping seeds into the ground that other plants may grow and blossoms grace the earth; life in its fullest—perpetuating the stream that the earth may bloom and be fragrant with the praise of the Creator.

It may be that the totally receptive and submissive personality is similar to a bit of iron in a magnetic field. Always tending to adapt itself, its position, so that the maximum number of magnetic lines will pass through it—lines of magnetic force. We, too, live in fields of forces, some obvious and some hidden and subtle. Do we orient ourselves humbly to the benign lines of force or resist stubbornly the passage and effects of the life-renovating and impelling lines of forces through our beings? Some of us are more responsive than others. Some are more receptive to one kind of influence than another. Some are attracted by one phase of the bounty of God and some another. The beauty and effectiveness of variation is one of the mysteries which inspire wonder. But for each there is a way to inner peace through love—that force which moves the world and guides the planets in their endless paths.

PEACE comes, or at least some suggestion of it, when one works and lives in conformity to the will of God as expressed through His manifestations.

In the sacred scriptures of, and thoughts on, the world's religions we find the following beautiful precepts:

"Who digs a well or plants a seed a sacred pact he keeps with sun and sod; with these he helps refresh and feed, the world, and enters partnership with God."

"Whatsoever teaching leads to passion and not to peace, to pride and not to humility, to desire of much in place of little, to love of society and not of solitude, to idleness and not to striving, to a mind of unrest and not to a mind of peace, O Gotami—note well—that is not the way—that is not the teaching of the Master."

The Apostle Paul in Corinthians, 1st Ch., v. 16, 17, tells us, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

The Chinese scriptures tell us, "To develop the principle of our higher nature is to know heaven."

The prophet Jeremiah teaches, "I will put my law in their inward parts and write it in their hearts."

And Muhámmád speaks in these beautiful words, "He is dear to me who strives to be free from enmity, exempt from selfishness, of subdued passions and pious resolves."

And from our Christian Bible (2nd Peter, 1-5), the following injunction: "Giving all diligence, add to your faith virtue and to virtue knowledge and to knowledge temperance; and to temperance patience, and to patience Godliness; and to Godliness brotherly kindness; and to brotherly kindness charity."

WHERE so many instructions are available, confusion is likely to result and undue emphasis placed on phases which are but parts of the whole. Various teachings have been given

for the guidance of certain peoples, under specific conditions. These are in accordance with the exigencies of the times and the capacity of the people.

But "in this marvelous cycle," when "the earth (all of it) will be transformed and humanity (not just a race or sect) arrayed in peace and beauty"—there must be and is some universal teaching which summarizes and includes the fundamentals of all that have gone before and adapts them to the needs of an advanced and progressing civilization.

"The Bahá'í Movement," says 'Abdu'l-Bahá, "bestows upon man a

new light, and a new motion. It illumines the horizons of the intellect. It expands the arena of comprehension. This is the ultimate goal of human life. This is the fruit of existence. This is the brilliant pearl of cosmic consciousness. This is the shining star of spiritual destiny."

And so, peace can be a precious, intimate realization which will sweeten and enrich life and each individual victory will be integrated into "The Most Great Peace"—universal, everlasting, and a universal song will rise to heaven—"Glory to God in the Highest. Peace on earth. Good will to men."

CONSIDER how discord and dissension have prevailed in this great human family for thousands of years. Its members have ever been engaged in war and bloodshed. Up to the present time in history the world of humanity has neither attained nor enjoyed any measure of peace, owing to incessant conditions of hostility and strife. History is a continuous and consecutive record of warfare brought about by religious, sectarian, racial, patriotic and political causes. The world of humanity has found no rest. Mankind has always been in conflict, engaged in destroying the foundations, pillaging the properties and possessing the land and territory of each other, especially in the earlier periods of savagery and barbarism where whole races and peoples were carried away captive by their

conquerors. Who shall measure or estimate the tremendous destruction of human life resulting from this hostility and strife? What human powers and forces have been employed in the prosecution of war and applied to inhuman purposes of battle and bloodshed! In this most radiant century it has become necessary to divert these energies and utilize them in other directions; to seek the new path of fellowship and unity; to unlearn the science of war and devote supreme human forces to the blessed arts of peace. After long trial and experience we are convinced of the harmful and satanic outcomes of dissension; now we must seek after means by which the benefits of agreement and concord may be enjoyed. When such means are found we must give them a trial.—'Abdu'l-Bahá.

THE PLAN OF CREATION PROVIDES FOR PEACE

GRACE ROBERTS OBER

"Human nature in this phenomenal world is fashioned with the poison of war and strife. We need a powerful force beyond and above this world of nature, so that this condition may be effaced from the surface of the world."

'Abdu'l-Bahá.

THE Effulgence of Divine Light in "Its" creative and attractive potency is continuous. The Manifestations of God, who are the Universal Educators are "Its" manifest sign to the creatures.

From age to age, they come into the world as heavenly architects, to build in the heart of man, and in the heart of the world the Divine Edifice. This edifice is ever constructed by them upon the eternal foundation. During the period of the infancy of humanity, it was reared in accordance with the needs of a limited understanding, while now that the early dawn of maturity has been reached the creational power and potency are bestowed for the capacity and needs of this hour.

The divine energy that is increasingly released at these dawning-times of "The Sun of Truth" is recognized by few in "Its" initial stages. It is only when "fruits" become manifest through human conduct that the "Speaker" or "Cause" is more generally sought out and recognized.

This creative power, this mighty force of attraction and illumination reaching down from the higher kingdom is none other than the power of the "Logos," or Word of God, which "becomes flesh and dwells among men." Through the redemptive law of love that is always in motion, "It" transforms the limitations of the human kingdom through successive stages until it becomes expressive of the kingdom above it. Thus, ultimately, the lower world shall mirror

forth with perfection and glory the attributes of the heavenly world.

Today, the warm breeze of this divine process is causing humanity to discard limited, unyielding thoughts and actions, and the human race is slowly emerging from the cold night of ignorance and heedlessness. With a new eye man sees, with a new ear he hears, and with a heart filled with nobler attractions, he endeavors to become a brother to all the world.

II

It is of interest to note some of the following collective efforts toward peace during the past hundred years: In 1816—Great Britain, first locally, then nationally established its first Peace Society.

In 1828—America's first Peace Society was organized.

In 1828—Geneva and in 1841 in Paris—The first Peace Societies upon the Continent were established.

The influence of these societies was weak for a long time, but within the last few years greater progress has been effected.

In 1899—First Hague Conference.

In 1907—Second Hague Conference.

In 1914—A third was about to convene when the World War broke out.

In 1907—Central American Peace Conference.

In 1910—Carnegie Endowment for International Peace.

In 1910—Pan American Union.

In 1915—League to Enforce Peace.

In 1925—Institute of Pacific Relations. The World Peace Foundation. And many others too numerous to mention.

To many leaders during recent years, while trying one of these human remedies after another, has come a fuller realization that a great cohesive force is needed to unite the world. To others it has become evident that war as a means for deciding disputes is no longer efficacious. Herein is witnessed one of the outstanding signs of progress beyond the childhood of the human race.

In some countries there are those who, in their own words see conditions as a "hopeless tangle," and in a state of "world madness." There are, however, others who possess a growing optimism coupled with constructive efforts toward World Peace. While minds, in general, have been confused as to the ultimate remedy, *hearts* everywhere are groping for the ideal solution.

The following quotations from modern writers tell their own story of confusion, uncertainty and idealism:

In summing up his book, which deals with both past and present, one author says, "It is only a plain statement of the lessons of history as they appear to one of the many thousands of puzzled persons now habitants of this globe who are trying to grope their ways out of this fog and folly." Another writer wisely states that "If the nations adopt a peace that has the seed of destruction in its very nature, we cannot hope for relief from the evils of war."

Philip Henry Kerr, after enumerating many earnest attempts toward international understanding, adds, "I have endeavored to show that each and all of these agencies can help, are indeed necessary, if we are to move forward to lasting peace, but that

none of them offers a solution of the fundamental problems of world freedom and world peace."

John Spencer Bassett, in his book, *The Lost Fruits of Waterloo*, makes the following statements, "Behind the lines, and in our homes, one never sees man nor woman who does not admit that it would be a blessing to make war impossible, but few of us have any idea how to go about getting it made impossible." Again he says, "All the plans I have mentioned contemplated the creation of a central authority strong enough to make itself obeyed."

Professor Gilbert Murray writes, "The principle that will solve the problem of war is not democracy, but International. Or if that word seems to imply a lack of proper devotion to one's own country, let us say it is not Democracy, nor yet International, but Brotherhood. We need the growth of Brotherhood within each nation, and Brotherhood between the nations also. It may seem folly, at the present time (1918) when half the world is wild with hatred of the other half to speak of Brotherhood at all. But great extremes lead to great reactions."

III

John Spencer Bassett has well stated, "A central authority strong enough to make itself obeyed is necessary." That central authority the Bahá'ís the world over recognize as none other than the Word of God as revealed in this new day through the unfolding of God's creational plan by Bahá'u'lláh.

In the personage of Bahá'u'lláh, who was born in the City of Nur (near Tíhrán), Persia, in 1817, we see the remarkable fulfillment of the prophecies in all the sacred scriptures of the different world religions, and he was the Founder of the universal religion called after his name. His son, 'Abdu'l-Bahá, who at his death became the interpreter of the Bahá'í

Teachings to the world, visited this country in 1912 and travelled extensively both here and in Europe planting everywhere in human hearts the seeds of universal peace and brotherhood. The message that he brought was the announcement of the oneness of the Divine Messengers. He proclaimed Bahá'u'lláh as the herald of the "Most Great Peace"—that peace which flows from the Creator to the heart of creation through the intermediary of these Heavenly Messengers. That peace first finds lodgement in the individual heart, then registers its influence upon family life, thence to the life of the community, and on to the state, the country, and finally throughout the entire world. Peace must have attained victory first in the life of the individual before it can hope to transform nations and peoples.

In the light of this larger consciousness which is gradually dawning upon mind and heart, the *causes* of war will be outgrown, such as suspicion, political, racial and religious prejudice, hatred, envy, jealousy, undue economic competition of individuals and nations, individual and national preferences, a false sense of patriotism, limited personal and national ambitions, passion, ignorance, and a general lack of education. These will ere long be seen as visible expressions of an outgrown self-hood, a less noble creature, whose cycle of childish immaturities has been superseded—the higher self merging with the Self of God. This is none other than the Creator's plan.

With the "New Eye" one sees through all these cataclysmic world conditions the slowly "evolving spirit of man" passing from the stages of adolescence to maturity, which in the future cycles shall be borne forward to higher and higher fruition through

the transforming of the Divine Educators at their reappearing.

After every human plan has been tried and found ineffectual, man will be forced to turn to the Divine Remedy. It will be discovered that the Creational Plan is the universal Remedy that provides the complete and perfect healing of the Nations, then—"The Most Great Peace shall come, the world will be seen as a new world, and all men will live as brothers."

To all sincere seekers of God's plan, the brilliant light of certainty and peace is offered through the following luminous utterances of 'Abdu'l-Bahá made during his sojourn in America in 1912:

"In this marvelous cycle the earth will be transformed, and the world of humanity arrayed in peace and beauty. Disputes, quarrels, and murders will be replaced by harmony, peace and concord; among the nations, peoples, races and countries, love and amity will appear. Cooperation and union will be established, and finally war will be entirely suppressed."

"The power of the Word of God is penetrative, and the existence of the divine kingdom is uninterrupted. Therefore, ere long, it will become evident and clear that the ensign of The Most Great Peace is the teachings of Bahá'u'lláh. For the intention, the power, and the action, all three essential elements, are brought together and the realization of everything in the contingent world dependeth upon these three principles. Therefore, O thou lover of the oneness of the world of humanity, spread as much as thou canst the instructions and teachings of His Highness Bahá'u'lláh, so that the desired beloved become unveiled in the assembly of humankind, and cast her light upon all the people."

WHAT PRICE PEACE?

GEORGE ORR LATIMER

All prejudices, whether of religion, race politics or nation, must be renounced, for these prejudices have caused the world's sickness. It is a grave malady which, unless arrested, is capable of causing the destruction of the whole human race.—'Abdu'l-Bahá.

SEVERAL months before the outbreak of the Great War in 1914, someone asked Abdu'l-Bahá what was the greatest need of the world of humanity. He immediately replied that it was the realization of universal peace. He pointed out that war, in reality, was continuous, that "the moral effect of the expenditures of these colossal sums of money for military purposes was just as deteriorating as the actual war and its train of dreadful carnage and horrors. . . . "Such a financial drain ossifies the veins and muscles of the body-politic, and congeals the delicate sensibilities of the spirit." Economists state that martial expenditures, reduced to the common denominator of the purchasing power of the present day dollar have nearly doubled from \$4.00 per capita in 1903. Between 1913 and 1920 the combined national debts of the United States, France and Great Britain have increased from ten billion to approximately one hundred and ten billion dollars. What a heritage for the next generation!

However, economic bondage is only one of the many stultifying effects of war. "A period of war," according to Dr. Albert Shaw in a recent article in the Review of Reviews, "not only arouses the latent energies of a nation, but of necessity stimulates and enlarges governmental machinery. War, in its very nature, is state socialism completely organized and despotically directed. It is difficult after a war to throw off the shackles of this expanded officialdom. The country is trying to find its way back to the nor-

mal basis and to rediscover the America of personal liberty and private initiative that disappeared in 1917."

The war period likewise develops unusual jealousies, suspicions and prejudices that take possession of the body politic, just as the germs of some dread disease attack the physical system of man. In his address before the American Legion Convention last year, President Coolidge told his soldier audience that these symptoms, so carefully cultivated during the recent war, still existed and he added: "It seems clear that the results of the war will be lost and we shall only be entering a period of preparation for another conflict unless we can demobilize the racial antagonisms, fears, hatreds and suspicions and create an attitude of toleration in the public mind of the peoples of the earth. If our country is to have any position of leadership I trust it may be in that direction, and I believe that the place it should begin is at home."

It is evident that the ideal of peace has not yet permeated the nations of the world. Political self-interest still dominates, yet it is difficult to believe that self-interest is ever to be the decisive and determinant factor in human life. It is true, as Sydney Brooks pointed out, that "politics and government remain today, as they always have been, the most lagging and impervious of the "sciences," the most empirical and at the same time the most reactionary, the least illumined by the glow of big aims and comprehensive ideas." A great reform in government is seldom accomplished in the minds of statesmen, but

rather through the heart and conscience of the people.

The leaders of the nations still maintain that preparedness for war is the way to insure peace, yet General Pershing has clearly pointed out the dangers, learned from the last six years, of "nations striding up and down the earth armed to the teeth." The eminent British military expert, General F. B. Maurice, further testifies: "I went into the British army believing that if you want peace you must prepare for war. I believe now that if you prepare for war you will get war." Even Napoleon admitted that war never really settled anything and added his conviction of the "inability of brute force to create any thing durable." It is needless to add the famous description of war by General Sherman.

The cost of the last war, direct and indirect, to property was \$337,000,000,000, or approximately the destruction of \$200,000,000 a day; while the loss of human life, according to Professor Bogart, was 26,000,000 combatants and non-combatants dead and 20,000,000 more wounded. Added to this colossal list are 5,000,000 war widows, 9,000,000 war orphans and 10,000,000 refugees. The demoralizing effects on the world's culture and morals are beyond estimation, and the decline of the best in Christian civilization still continues. What about the price for peace?

The first cost for a permanent peace basis is a change of human nature. Moral cowardness must give way to mental honesty in facing the issue. It was possible after eighteen centuries to change the moral blindness to slavery. It is not impossible to change the attitude toward organized butchery. Mr. Sherwood Eddy, who during the early part of the recent war advocated "the right to fight" has recently published his conversion to peace, concluding that war

is always wrong for, "I believe it is wrong in its *methods*, as giving free rein to an irresponsible national sovereignty under a military necessity that knows no law, where might makes right and the moral law is abrogated; in employing untruth and deceptive half-truth as the essential methods of a distorted propaganda; and in the creation of hatred, leading inevitably to retaliation, reprisals, and atrocities. It seems to me wrong in its *results* as intrinsically and inevitably destructive—of material wealth, of human life, and of moral standards. It is, moreover, futile and suicidal."

Universal peace must come through a transformation of the moral values and instincts of man. The many and swift changes of the governments of Europe since the war, even with their outward show of nationalistic spirit, presage the ushering in of a new ideal of government in which the sentiment of nationality will be transformed into a patriotism co-extensive with humanity. If this ideal does not flame up in the heart of mankind within the next decade, and the nations learn a better relationship, there will be either a universal despotism or as Winston Churchill sees it, world wide suicide.

Good-will, peace songs, altruistic ideals alone will not usher in peace. The change of heart must be accomplished with a change in the other organs of the body. An international machinery must be built for the functioning of social and international justice—a machinery enlarging the scope of the World Court and the League of Nations, free from alliances with big or little groups, cooperating for the good of all and pledged to abide by the judgments arrived at.

Demobilization and gradual disarmament would then follow. The sword of steel would become the

sword of the tongue with an international and inter-racial accent. Plowshares would again become popular. The carpets of hatred and prejudice would be rolled up and the tribal God of nationalism would give way to the universal God of human brotherhood. The ultimate cost of peace would then be, not self-interest, but self-sacrifice. Jesus and all the prophets of the world paid this price; surely mankind can afford to follow their example.

Then would follow that day proclaimed by Victor Hugo in his presidential address at the peace congress in 1849: "A day will come when war shall seem as absurd and impossible between Paris and London, between St. Petersburg and Berlin, as between Rouen and Amiens, between Boston and Philadelphia. A day will come when bullets and bombs shall be replaced by ballots, by the universal

suffrage of the people, by the sacred arbitrament of a great sovereign senate, which shall be to Europe what the parliament is to England, what the diet is to Germany, what the legislative assembly is to France. A day will come when a cannon ball shall be exhibited in our museums as an instrument of torture is now, and men shall marvel that such things could be. A day will come when shall be seen those two immense groups, the United States of America and the United States of Europe, in face of each other, extending hand to hand over the ocean, exchanging their products, their commerce, their industry, their arts, their genius, clearing the earth, colonizing deserts, and ameliorating creation under the eye of the Creator, and uniting for the good of all these two irresistible and infinite powers—the fraternity of men and the power of God."

GOD HAS given to man the wonderful gift of scientific knowledge by which he has discovered that none can escape this law except man himself; he alone can control, can, by his knowledge and power, rise above this law. . . . It is clear that man alone is able to control the laws of nature.

Look at God's great gift of power to man, by which he is able to do so much for the advancement of civilization! Then reflect on the terrible misuse of this divine gift. Instead of using it to promote love, concord and friendship between nations, behold how destruction receives its weapons, hatred and wholesale slaughter of mankind employs the inventions of science; instruments for committing injustice are manufactured, swords instead of ploughshares are forged. O, the pity of it all!

He should use his power for good, to bring the fruits of civilization into the possible possession of all men, to encourage harmony and kindness, to produce concord amongst men; for this reason God gave this divine gift.—'Abdu'l-Bahá.

FIFTH IN SERIES OF WORLD UNITY CONFERENCES BRINGS SPIRITUAL INSPIRATION TO BUFFALO

HARLAN F. OBER

BY RADIO and daily press the citizens of Buffalo were informed of the World Unity Conference held in that city October 22, 23 and 24 last. The response to the cordial invitation broadcast by an energetic local committee representing the World Unity Conference committee of the National Spiritual Assembly of American Bahá'ís was most encouraging, indicating an ever-increasing realization on the part of progressive individuals and groups that world unity, as Chancellor Capen so impressively remarked at the opening session of the Conference, is the vital need of the day.

The speakers at the first of the three public meetings were Chancellor S. P. Capen of the University of Buffalo, and Mr. Alfred W. Martin of the Society for Ethical Culture, New York City. This meeting was held in the Forum of the Lafayette Avenue Presbyterian Church, and one of its significant features was the presence on the platform of representatives of nine different races and nations, whose cordial participation was in itself a proof of the new spirit of amity inspiring mankind.

In his introductory remarks, Mr. Horace Holley Chairman of the session, pointed out the fact that the hearts of humanity are yearning for unity and are an age ahead of the institutions rooted in the competitive past.

Chancellor Capen delivered a most interesting and scholarly address on the subject, "Science and World Unity." Calling attention to the increased interest in science since the war, Chancellor Capen said, "that

although it appears mysterious in parts, science is in reality very simple. It is the result of the application of human reason to the observation of natural phenomena." Briefly he further stated that first these observations were sporadic but now there is a careful system and method. Man has created through science a new environment which he carries with him wherever he goes.

The most important contribution science has made to the world is the scientific method. The original crude methods of observing and recording have been superseded by very precise, exact methods, and in many fields this is done by the use of instruments. First has come the analysis of facts which are compared with one another and related to this and that. Then follows the generalization, as the law of gravitation.

Science has substituted impartial, verified knowledge for opinion, prejudices, hit or miss methods, jumping at truths.

Science is international in character. Great scientists have arisen from all parts of the world, and there are no barriers of race or creed. It increases the points of contact and reduces the ignorance of people. Rapid progress has been made in the field of chemistry and biology, in the control of disease, the amelioration of human life, and the rendering secure of food supplies. What we need next and most of all is greater development of scientific study of human nature and human relations, i. e., social science. We may soon expect a scientific attack on the great problems that divide nations.

WORLD UNITY is the most important issue today. Generally speaking everybody is for peace, but this is negative, i. e., an abstention from aggression. But that is not enough; the nations must develop a positive method. The will to war is passing, and one of the principal agencies in bringing this about is science.

Mr. Alfred W. Martin, the next speaker, was introduced as one who has applied the scientific method to the field of religion, bringing forth the flower of each. His subject was "World Unity in Religion." Mr. Martin stressed the oneness of all the great divine religions, that they are all one in teaching the same fundamental moral precepts such as truthfulness, faithfulness, loyalty, love, catholicity, i. e., breadth of vision. They are one in spiritual aspirations, one in teaching the brotherhood of man. All teach the Golden Rule. All religions face the same way. Is it any wonder in view of these onenesses that the idea of World Unity should grow?

Mr. Martin described with great clarity the World Conference of Religions at Chicago in 1893, which was prophetic of the death knell of sectarianism and stated that at the close of this conference it was apparent that the representative of each religious group saw unity by the triumph of his religion over all the rest. While diversity is evident everywhere in nature, the whole truth shows the unity in diversity, using the illustration of the tree in which all the branches and leaves are subordinated to the whole. Mr. Martin urged a Second Parliament of Religions to bring this realization of the fundamental oneness of all divine religions to the attention of the people of the whole world.

AT THE SECOND session which was held in the Calvary Church, Mr.

Louis Gregory spoke on the subject, "Inter-racial Accord!"

Mr. Gregory mentioned the great number of inter-racial committees that have been established in the southern states of this country and the growth of understanding as a result.

Each color he said, in brief, is a gift from God, and whatever a man's color, he should be pleased with it. There are outward differences, but the hearts are one. For three hundred years the white and colored races have lived in the United States, and their interests have become so interrelated that harming one, means harming the other. Each has helped the other. Mankind is glorified by service. The white race came to America for freedom and greater opportunity. The colored people were brought from the heart of Africa because the white race desired them to come. Is it not possible that this was a part of the plan of God? How great will be the power, influence and authority of this country if it solves the problem of unity. Anything subversive, introducing prejudice, setting race against race, is limited and harmful. The attitude of appreciation and gratitude, of understanding and mutual helpfulness is universal, and good, and constructive.

Mr. Allen McDaniel, in introducing Dr. John Herman Randall who spoke on the subject, "The New Humanity," said, "Human nature is changing. What is the influence that is bringing this about?"

Dr. Randall called attention to the three phases of evolution in progress now in the life of humanity. First, the material evolution with its economic aspects revolving around aerial navigation and the practical annihilation of distance. The great effects of this will be observed in the near future. The second is social-economic evolution, leading to the establishment of internationalism. The

third is spiritual evolution through which the hearts of men are changed.

He said most people try to change things from the outside, but a new consciousness is necessary in order to change things from the inside. The same old kind of human nature means a continuance of old evils.

He further stated that man is growing, he is not perfect; but he cannot remain as now like a child,—prejudiced, ignorant, bitter. As he becomes inevitably master over the forces of nature, it is necessary for him to enter a higher consciousness. As he progresses man becomes conscious of the oneness of humanity and of essential unity. The great Prophets are the greatest examples of this universal consciousness. Mystics agree that there is a common experience for all men, irrespective of age or clime. Dr. Randall then outlined this in detail, telling of the men in different parts of the world who have arisen to proclaim these essential facts.

People should not be converted he said, from one religion to another but from all religions to the religion of the eternal. Humanity as a whole has reached adolescence. Intense nationalism, race consciousness, are expressive of self-consciousness. Men and women everywhere are interested in higher consciousness. We are at the dawning of a New Age, and we must find the way out.

AT THE THIRD session of the Conference Mr. Roy Wilhelm presided. Dr. John Herman Randall speaking on the subject, "The Coming World Religion," said: "The living dogmas of the past have become the dead dogmas. This dead language means nothing to the young people. The past religions have succeeded in saving individual souls, but have not succeeded in saving the life of humanity. The World Religion will have the following characteristics:

1. The outlook will be universal rather than particular and will cease to be sectarian. Contrast the outlook through a window and from the mountain top.

2. The best and truest of all religions will be synthesized. The truth is many-sided, and there are many different avenues of approach. Generally speaking the East is contemplative, the West is active. The new religion must combine both with added new Teachings in accordance with the requirements of this illumined age.

3. Fundamentally it will be characterized by a certain kind of life, not by dogmas. This was a quality of the early Christians who are called the people of the Way.

4. Its intellectual expression will be in harmony with our best thought of today. Science discloses facts, religion interprets them.

5. It will be a social and not an individualistic religion. Past religions considered the world belonged to the devil. The new religion will consider the world is the subject of redemption and the place for spiritual action.

6. Knowledge and love will go hand in hand.

There is a Movement in this world that stands for just these things—the Bahá'í Movement. It is not another sect, and I dare to predict its growing power and influence in the world."

THE FINAL speaker of the Conference was Dr. Teh-yi-Hsieh of Peking, China, on the subject, "What an Awakened China Would mean to the World." Dr. Hsieh proclaimed his belief that the Rule of Law must replace force.

The relation between America and China he said, will have a great influence on the peace of the world. Prejudice springs from dislike of the unlike. Confucius, patriarch philosopher of China, said, "To know man-

kind is wisdom." In the work for peace, America will lead, and will have China hand in hand. China is fifteen years old as a republic after thousands of years as a monarchy, and needs to exchange counsel and advice with its friends. Peace comes to him who brings it. Happiness comes to him who gives it. In China great changes are taking place. China is resolved to develop its resources for peace. Child labor laws are being enacted. The station of woman has undergone tremendous changes. Study of the English language is now compulsory in China. Definite plans for the control of the opium situation are being developed, and the spirit of the New Age is showing itself actively throughout China. China is ever grateful to America for its assistance and co-operation.

The audiences steadily increased in numbers and in interest, and the cause of World Unity was definitely assisted by the meetings. This World Unity, this union of the East and the West, has been clearly indicated in the writings of 'Abdu'l-Bahá, from among which the following is quoted:

"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. Receiving thus, the one from the other, the greatest harmony will prevail, all people will be united, a state of great perfection will be attained, there will be a firm cementing, and this world will become a shining mirror for the reflection of the attributes of God.

"We all, the Eastern and Western nations, must strive day and night, with heart and soul, to achieve this high ideal, to cement the unity between all the nations of the earth. Every heart will then be refreshed,

eyes will be opened, the most wonderful power will be given, the happiness of humanity will be assured.

... This will be the paradise which is to come on earth, when all mankind will be gathered together under the Tent of Unity in the Kingdom of Glory."

WORLD UNITY CONFERENCES

The following series of World Unity Conferences have been arranged under the auspices of the National Spiritual Assembly of the Bahá'ís of the United States and Canada: Cleveland, Ohio, November 26-28; Boston, Mass., December 10-12; Dayton, Ohio, January 16-17; Washington, D. C., February 20-22; New York City, February 26-28; Springfield, Mass., March 27-28; Montreal, Canada, April 24-28; Toronto, Canada, and Detroit, Mich., following the Montreal program. Dates to be announced.

The object of these Conferences is to create harmony and understanding, among members of all religions, races, nations and classes. It is the spirit of unity, not formal organization, which is sought as the essential factor in human welfare at this critical time.

The Conferences make their appeal under the foundation of the spiritual teaching of love and brotherhood given to every race by the great teachers of all times. We believe that this is the dawn of that Day when peace shall be established and justice fulfilled.

For further information address World Unity Conferences, Office of the Secretary, 5 Wheeler Ave., Worcester, Mass.

EXCERPTS FROM MY DIARY

KEITH RANSOM-KEHLER

SHIMMERING in the moonlight on a far horizon lie the lights of Haifa. It appears from here like some mysterious floating island that the transported mariner might pursue forever. It is impossible to see at night its attachment to the permanence of Mount Carmel, that rises there out of the sea like the earth's back-bone, insulating the spinal chord of history. The mighty Prophets passed over it like the nerve currents of humanity, quickening those portions whereunto they were directed. Tomorrow I shall climb that mountain to the Shrine of 'Abdu'l-Bahá, another symbol of man's pilgrimage upward—"not to a tomb ever, but to a meeting-place with the spirit of Divine Beauty for transfiguration."

Haifa! Five hundred passengers leave the "Adriatic" here. As I step from the tender with the rest of the throng a cordial voice cries, "Welcome, Mrs. Ransom-Kehler. I am so glad to see you." In all that mass of humanity Fugeta, who had never seen me before, nor my photograph, distinguished the Bahá'í pilgrims.

When 'Abdu'l-Bahá came to America H. S. Fugeta was a medical student at the University of Michigan. Like his famous forerunner who was short of stature, he climbed a sycamore tree to see the Master pass by. "Come down, Zachias, for this day I would sup with thee," called the flute-like voice of 'Abdu'l-Bahá, and Fugeta relinquishing every human tie followed him back to Mount Carmel to become a helper in the household.

I am greeted first by Fugeta, a child of Nippon, then by Isfendiar

by Effie Baker, fair, cameo-like, the first person in Australia to embrace this all-inclusive message. On, on, the irresistible tide of fellowship and goodwill is carrying the soul of humanity to a new altitude of love, abnegation and service. Effie, with a self-effacement that only the love of God could give, reflects the spirit of the Holy Family in her work at the Pilgrim House. She comes out to embrace me with unaffected cordiality and to knit still closer those intangible bonds that will hold me to this sacred spot forever.

Lady Julian, the Anchoress of Norwich, has given such a stirring account of the curious vision under which she seemed to encounter reality! As I remember it, indistinctly, the universe lay in her hand like a small hazelnut and the overwhelming sense of the presence of God assured her: God loves it; God keeps it. . . . Of course it's ridiculous to say that God inheres in localities; let me put it conversely and say that it is unthinkable to me that any spiritually awakened soul could step on to the plain of Akká without being acutely aware of that intensified exaltation and reverence that I always think of as constituting the "fear of God." Ever since I had learned that 'Akká fulfilled the Bible prophecy and become a door of hope for the nations, I had lived for the moment that would initiate me into its mystery.

It is like throwing flowers in the fire to attempt to describe the pilgrimage to Bahjí (the home of Bahá'u'lláh) or to the Garden of the Ridván connected with it. The pilgrim house at Bahjí is primitive and unforgettable. Opening on a small

*Garden of the Ridván*

court-yard with a vivid patch of grass, one graceful lemon tree full of pale fruit, the stable to one side, the kitchen to the other, the doors wide and deep, is the room where we sit at breakfast; and the birds seem to prefer this big room to high heaven, for they are incessantly darting in and out. Horses are evidently too valuable to be put in stables with outside openings. So Soheil Effendi must ride his Arabian stallion through the dining-room each morning to the grassy plain! 'Abdu'l-Bahá's white donkey and her foal continue the procession. Then breakfast: Yad'u'llah, the caretaker of the house presiding at his shining samovar, every one having hot tea, olives cured in oil, goat's milk cheese, the flat cakes of bread split and toasted, Syrian honey, and for the Occidentals, oranges picked as needed in this vicinity.

Venus is the evening star. I sit solitary on the steps of the quaint old pilgrim house, entranced with her magical beauty: in this latitude and through this atmosphere she is bright enough to cast a shadow and light seems incessantly to brim up and overflow the beaker of her brilliance. The minarets of 'Akká pierce a rose and saffron sky; the Mediterranean is still a precious blue. Twilight encroaches; the silence is vaster than any sound; something at the base of one's soul stirs like an unsuspected Titan, buried for centuries beneath mountains of artificiality and com-

promise—the eternal quest, the divine adventure, the incessant surge of the soul toward something too magnificent for comprehension, too ecstatic for words. Suddenly, with a crash, the dome of silence is shattered by the uncanny laugh of the jackals. Elisha must have heard them here, and the priests of Baal whose prayers were no more effective than this call of wild beasts. Their sudden silence seems to leave a vacuum. A few vagrant stars appear, and silhouetted against the sky the camel caravans move slowly up the coast to Tyre. Now the shepherds on

*Pilgrim house at Bahji*

two distant hills start piping to their flocks, a plaintive, poignant testimony, like all Oriental music, to the ineffable home-sickness of the soul. The moon swims up, pale to virginity; no such robust moon as we know in the early evening. Then, and as from the portal of paradise a mystical beautiful chant arises. It is the voice of a woman, broken with sobs, tragic with longing, rich in praise; and as I listen to her heart-breaking, exalting song, it seems to me that it is rising from the lips of every woman in the world: the essence and epitome of all that ever loved and suffered. It is Laila, the cook, who in her humility has not even entered the Shrine, but is kneeling on the garden path outside. Surely in her reverence, her obedience, her lowliness, her longing, she carries up to God, in that beatific wail, something of the desire of our

tortured hearts to reach Him. The wide beds of stock begin to loose their fragrance with the coming up of night, mingling with rose and jasmine. Laila passes me alert and smiling, restored completely by her abandonment to the Spirit. This is a sleight-of-hand which men seldom experience.

What soul is ample enough to house both Love and Wisdom? Love a prodigal expenditure of Life's mysterious energy: wisdom a discriminating choice of Life's subtlest values. Just as some creatures are born to burrow underground and others to sing a kindred soul out to the face of the sun, so some beings are predestined by an alchemical pinch of heavenly leaven to this unconquerable yearning that knows no rest so long as one unloving thing is left on earth. It was for this indeed that Bahá'u'lláh released into this world such a rapture that those who have caught but one drop of his Elixir find the universe shrunk to a point too narrow for their wide yearning.



'Abdu'l-Bahá walking in his garden.

These are the thoughts that shake one as he wanders over the flower-decked plains of 'Akká—to woo the world into the knowledge and love of God—not a gloomy, half-hearted, wistful relationship, but a joy and a glory beyond our brief capacity, which constitutes that endless pursuit by the soul of a Love that never faints, a Beauty that never fades, a Truth that never fails.

The great problem is how to teach the wayward, burning, insatiable heart its discipline and abnegation without changing its quality. To borrow a crude figure from science the question is how to change it from one of those highly unstable elements that is ever seeking combination, into a catalyzer, when it has reached this high calling of divine love, that changes those things that come into its presence without itself suffering change.

"It may be when my heart is dull

Having attained its girth

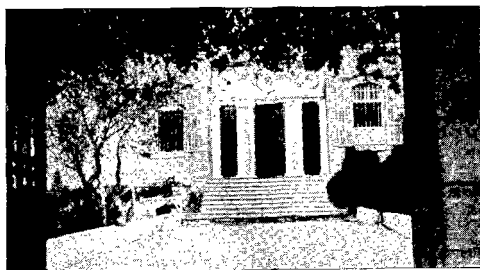
I shall not find so beautiful

The meagre shapes of earth."

But that abundant life to which the great Prophets call us inheres in the idea that the heart can mature and at the same time never lose its response to life's infinite variety.

The sister and wife and daughters of 'Abdu'l-Bahá are like this—divine catalyzers, as it were. They do not preach to you nor attempt to reform you, but by coming into their presence you—became something; something a little nobler, a little worthier than you had been before. Bahiyyih Khanum, the sister of 'Abdu'l-Bahá, has, from the age of five, lived through experiences and calamities the like of which no Occidental woman could faintly imagine. Exquisite, fragrant, imperturbable, assured, she walks among the fluctuating conditions of the world like a star through its appointed course in the heavens. After one has been stirred by the presence of women like the sister and the wife of 'Abdu'l-Bahá, our curious little evidences of "firmness" are practically meaningless. That self-congratulatory state of the Occidental when he has performed some little service for his cause is unknown in Haifa. "Leave faith to the faithful and faithlessness to the infidel; one drop of pain in Thy Love is enough for the heart." Until the

heart be eternally bruised by this sweet wound of love we may never hope to shed fragrance, such as these great women shed, about us. Day and night the daughters of 'Abdu'l-Bahá, without stint and without rest, are building up through their deeds of continual kindness those solid barricades against the forces of ignorance, prejudice and malevolence; those outposts of service, love and peace that mark the boundaries of another world. We see in these six women a faith that never wavers, a gift that never varies, a love that never tires—celestial caryatides, it might be, bearing on their heads the structure of the new civilization.



Residence of 'Abdu'l-Bahá; the present home of Shoghi Effendi

The unique and outstanding figure in the world today is Shoghi Effendi. Unique, because the guardianship of this great Cause is in his hands and his humility, modesty, economy and self-effacement are monumental. Outstanding because he is the only person, we may safely say, who entrusted with the affairs of millions of souls, has but one thought and one mind—the speedy promulgation of peace and good-will throughout the world. His personal life is absolutely and definitely sacrificed. The poorest boy in America struggling for an education would consider himself hardly used to have no more than those bare necessities which this young man voluntarily chooses for himself. The ladies of the household typify the Cause as Love and Faith. Shoghi Effendi adds to this the *elan* of the New Day—Action and Progress.

So to comprehend and administer all the relationships in a huge organization that only satisfaction and illumination result; never to see anything smaller than the world-wide import of all our movements, no matter how parochial; to clarify with a word the most obscure situations; to release in countless souls the tides of

energy that will sweep the cargoes of these glad-tidings round the world; to remain without one moment's cessation so poised in God as to be completely naturalized into His attributes—these are some of the characteristics that make of Shoghi Effendi the unique and outstanding figure of our time. And this without reference to his surpassing mental capacities that mark this spiritually superb person as a penetrating thinker and brilliant executive. The world, its politics, social relationships, economic situations, schemes, plans, aspirations, programs, defeats, successes, lie under his scrutiny like infusoria beneath a microscope.

Infusoria share with men the dramatic fact that sensory devices and motor devices occur side by side in living things; which means if we don't like the kind of world we're living in we can, through the divine reinforcements that Bahá'u'lláh has dispatched to us in this gifted century, make an entirely different world of it, sane, joyous and noble. Shoghi Effendi is the Commander-in-chief of this great new army of faith and strength that is moving forth to vanquish the malevolent forces of life.

Tomorrow is the day of parting. For weeks I have looked forward with a kind of hollow sickness to this moment, wondering what device God might use in order to give me the strength to say good-bye. The mo-

ment is here and with it, ecstatic happiness! Through a quiet miracle the situation was saved by that radiant being, lent us from heaven, the Master's wife (Moneereh Khanum). "You should be very happy," she said, her lovely face aglow with sincerity, "for you have the opportunity to go out into the world and give to others these glad tidings of the Kingdom of God." Then a great peace poured into my soul.

It had seemed to me on leaving America that I came to Haifa as a blank page ready to be written upon with the language of the spirit. But one conversation with Shoghi Effendi, casual, impersonal, over the luncheon table, showed me that I was a mountain of dogmas, preconceptions, in-

flexibilities, and nonsense. In the nine weeks at Haifa, however, the predispositions of a lifetime vanished! I had always had vaulting spiritual ambitions! I had wanted to see and to know what Francis, Catherine, Theresa saw and knew. But when I knelt in prayer before the Shrine of Bahá'u'lláh, I hadn't the smallest concern in this earth whether I ever knew anything or saw anything beyond the burning fact that God has kept His Covenant with us, and that only as human beings grasp this conception and seize this unparalleled opportunity can we enter into the fulness of His Promises. For the first time in my life I was empty—and at peace.

COMMUNION

Grant us to drink from out the Chalice of Thy Love,

Thy Wine of Unity!

And thru this inspiration, holy, pure,

Thy life—in all to see.

And in the seeing, bind our hearts as one,

Whatever nation, cast or creed, or race,

May we in each, with prejudice for none,

Behold Thy face.

Feed Thou our souls upon Thy heavenly bread,

Of knowledge and of wisdom, light divine!

In this communion may we closer draw,

This be our bread and wine.

—*Shahnaz Waite.*

EFFIE THE TOYMAKER

E. H. BREWER

FLOWERS that are merely buds in September, and then in one day miraculously globe themselves into being, have not the vivid story of growth portrayed by Effie Baker, "the Toymaker."

Barely two years ago she was one of a Melbourne New Thought group, gaining much that was useful from that very worthy gathering; yet there seemed something missing. Enlightenment *partially* came to her one night when she, with others of the group, attended a lecture on the Bahá'í Cause given by a stranger. The lecturer was a white-haired, bespectacled gentleman whose immobile face appeared only indicative of benevolence. Yet, when he rose to his feet, and started on the subject dearest to his heart, his face became illumined with the fire of truth and inspiration. Almost ecstatic in his utterance he carried the Bahá'í message of Truth to "the little toymaker." And that was how she first met Mr. Hyde Dunn, or "Father" Dunn, as he is euphoniously and popularly known.

Now "Effie" in the search for Truth had delved among many things, and although she was uplifted by the Bahá'í message, she wanted to make sure of its enduring qualities. So she heard "Father" a second time. Then there was no mistake. "Effie" at once caught the spirit of the Cause; and later, when she foregathered with that sweet, tender woman, "Mother" Dunn, she entered upon her spiritual kingdom with all the intensity of her ardent young soul.

Be it known that long before "Effie" possessed the spirit of Bahá'í she had displayed the deeds. She was called "Effie, the toymaker," because of her almost uncanny gift of making cute little toys that carried joy and wonderment to many a childish



Effie—The Toymaker

heart. Her happiest moments had been spent among the woods, the flowers, and the birds of her native country. There was not the name of a tree or a flower unknown to her. For that reason many of her friends called her "Flora." She could imitate the notes of many wild birds and make them come to her. What an extraordinarily natural, lovable being was this person, ready with the lamp of love for the Bahá'í Teachings to supply the illumination.

Soon after her reception of the message "Effie" conceived the ambition to visit Haifa and the Shrines of the Holy Messengers. Once again the Hand of God worked miraculously for her, as in January last she set sail for the Holy Land. The consummation of her desires entailed much personal material sacrifice; in fact, it meant the parting with her last bit of property, but she did this gladly, buoyantly.

Many beautiful messages have been received by the Bahá'ís of Australia since "Effie" arrived at Haifa, each one more and more indicative of her spiritual advancement. Now comes the wonderful news that she is to remain there indefinitely. She writes of this great privilege enthusiastically, yet with humility. Her one desire is for "service."



Left to right standing: Elizabeth Stewart, N. Labib, founder of Children's Savings Bank Co., Dr. Sarah A. Clock (died January 20, 1922), Mirza F. Azem, one of the directors of the Children's Savings Bank Co. Sitting: Lillian Kappes, preceptress Tarbiyát Girl's School (died December 1, 1920), Dr. Susan I. Moody, Goodsieh Ashraf, and two school children. (See opposite page).

ELIZABETH STEWART—THE FAITHFUL NURSE

A brief biographical sketch, compiled from information supplied by Dr. Susan I. Moody and Miss Jessie Revell, both closely associated with Miss Stewart.

MISS ELIZABETH HAMILL STEWART, Bahá'í American nurse resident in Tihrán, Persia, for many years, died in Philadelphia, Pa., Oct. 10, 1926, at the home of Mrs. M. J. Revell.

Miss Stewart first heard of the Bahá'í Movement in 1899 from her aunt, Mrs. Isabella D. Brittingham, a distinguished Bahá'í teacher. It is deeply significant that the only question she asked was, "Are there any martyrs in this Cause?" She possessed the spirit of the martyr, and lived the life of a humble maid-servant, never aggressive, but always serving and sacrificing as a true Bahá'í.

She was graduated from the Medico-Chirurgical hospital in Philadelphia in 1899, and in 1911 went to Tihrán, Persia, to become the assistant to Dr. Susan I. Moody, who had preceded her by two years. Undoubtedly these two women saved hundreds of lives. Nursing patients with typhoid fever and other contagious diseases, Miss Stewart succumbed to typhoid and later to amoebic dysentery, recovering her strength each time sufficiently to resume her professional services.

Dr. Moody has written intimately of their life in Tihrán, from which we quote the following:

"We had visions of a hospital and a training school for nurses, but social conditions proved unfavorable; thus our practice was largely confined to the homes. . . . Miss Stewart was a skillful assistant, a fine anaesthetist Naturally her work was heavy and often exhausting. Sometimes while I was on a case, another urgent

call would come and it was necessary for her to take it and work it out alone, and she never failed. One year she gave instructions in "First Aid" to teachers and the graduating class at the Tarbiyát School for Girls. How many days, months, years, were filled with varied services: out on cases, assisting in office work, directing household affairs, trips to the bazaars, supplementing the efforts of our one boy servant.

"In all her association with the Bahá'í friends her joy was evident; sacred meetings which brought rest for tired body and nerves; social affairs; school meetings; mother's meetings: wherever Elizabeth Khanum (as she was called by the Persians) appeared, her smile met the answering smile of all. She truly fulfilled as nearly as humanly possible the example of one who 'came not to be ministered unto, but to minister' But again the falling of a shadow when for the third time Miss Stewart fell ill, stricken with the dread disease, oriental sprue."

Later in 1920 Miss Stewart made a visit to Haifa to see 'Abdu'l-Bahá, and from thence journeyed to India. Probably one of the happiest and greatest moments of her life came to her there, when she called attention to the fact that women could be admitted to Conventions in India, that it was in accordance with governmental laws, and one of the outstanding Bahá'í principles. She was the only woman speaker at the first Bahá'í Convention in India, and the only person at that time who spoke on the equality of men and women.

Miss Stewart returned to Persia

the latter part of 1920 passing again through the Holy Land. She carried on her person over one hundred Tablets from 'Abdu'l-Bahá written to Persian Bahá'is. It was a most difficult and almost impossible journey at that time, but she very successfully fulfilled the sacred and important mission entrusted to her.

While Miss Stewart gradually became stronger, Dr. Moody writes that "she was always subject to recurring symptoms of the malign Oriental disease. Of undaunted courage she continued to assist in all the manifold work which continued without a break until those sad days after the cruel assassination of our Vice-Consul, Major Imbrie. . . . Within three months we left Tihrán for a long promised visit to America, stopping en route in Haifa, Palestine, for thirty-four days."

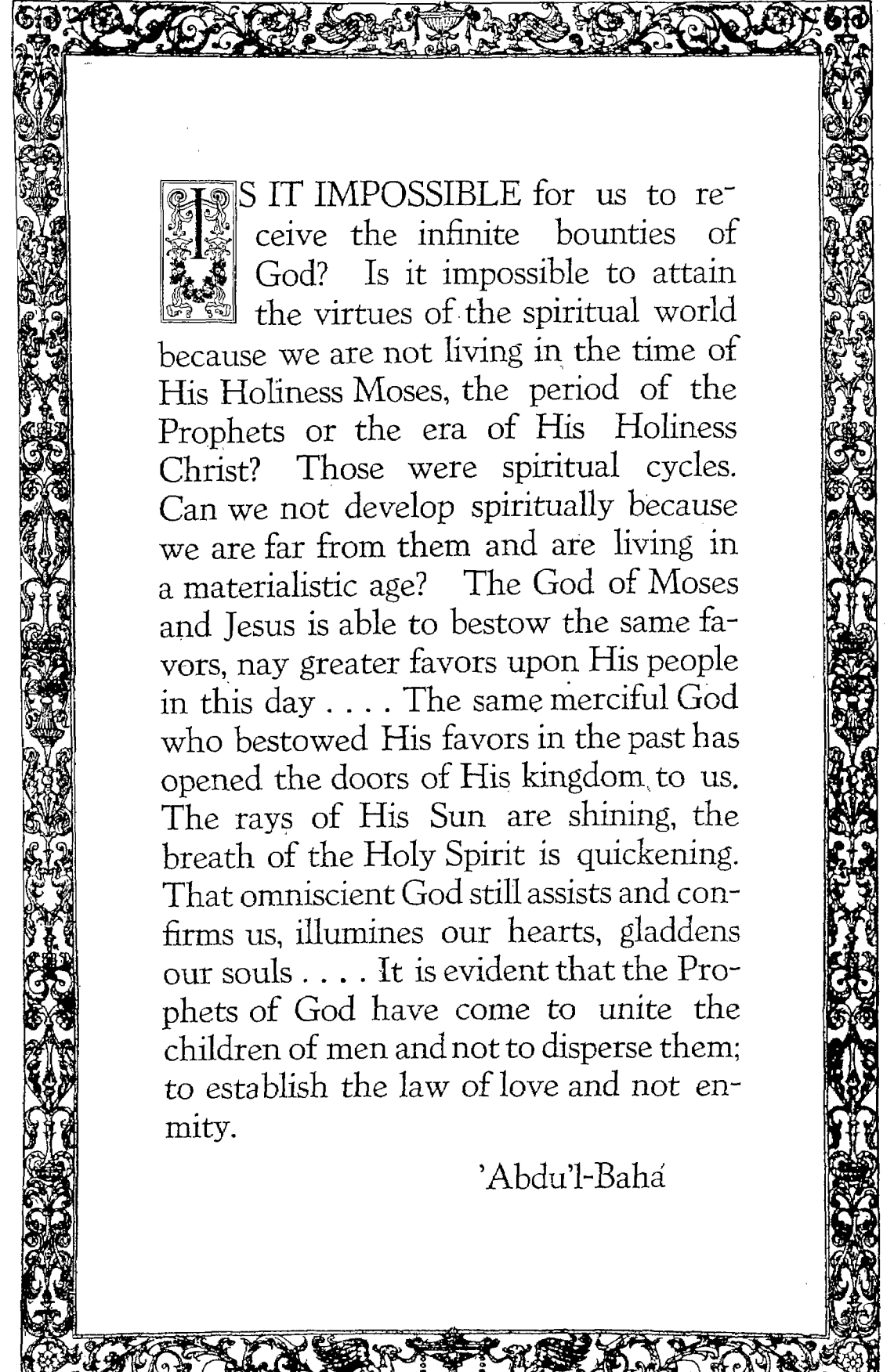
Arriving in America in January,

1925, in a condition of weakened health, she had very few well days in the year and nine months she lived at the home of her devoted friends, the Revells, in Philadelphia, where she had every comfort and tender care. . . . Funeral services were conducted jointly by a Christian minister and by Mr. Horace Holley, Secretary of the National Spiritual Assembly of the Bahá'is of the United States and Canada. Interment was in St. Georges, Delaware, her birthplace. Thousands of Bahá'í friends the world over are mourning the passing of this Bahá'í sister and nurse whose life of deeds will ever be remembered, and valued more and more as time passes. She takes her place in the history of the Bahá'í Cause in America with those early pioneers who understood deeply its spiritual significance and who lived to serve sacrificially.

BAHA'Í YEAR BOOK

The Bahá'í Year Book, Volume 1, April, 1925, to April, 1926, prepared under the supervision of the National Spiritual Assembly of the Bahá'is of the United States and Canada, with the approval of Shoghi Effendi, Guardian of the Bahá'í Cause, is a significant contribution to the literature increasingly valuable for the study of the World-wide Movement known as the Bahá'í Cause. By every adherent of the Faith it will be found exceedingly helpful as a survey of current Bahá'í activities, an accurate statement of the Principles as well as a presentation of new material of great interest. By sympathizers, and likewise those who follow modern movements of spiritual value and humanitarian influence, the Bahá'í Year Book will be found to reveal a perhaps unexpectedly wide and deep penetration of the ideals established by Bahá'u'lláh eighty years ago. Price \$1.00.

Address: The Bahá'í Publishing Committee, P. O. Box 348, Grand Central Station, New York City.



IS IT IMPOSSIBLE for us to receive the infinite bounties of God? Is it impossible to attain the virtues of the spiritual world because we are not living in the time of His Holiness Moses, the period of the Prophets or the era of His Holiness Christ? Those were spiritual cycles. Can we not develop spiritually because we are far from them and are living in a materialistic age? The God of Moses and Jesus is able to bestow the same favors, nay greater favors upon His people in this day The same merciful God who bestowed His favors in the past has opened the doors of His kingdom to us. The rays of His Sun are shining, the breath of the Holy Spirit is quickening. That omniscient God still assists and confirms us, illumines our hearts, gladdens our souls It is evident that the Prophets of God have come to unite the children of men and not to disperse them; to establish the law of love and not enmity.

'Abdu'l-Bahá



Miss Grace Challis, Sister of the Garden of Healing in Great Britain (a photograph by one of the patients who was healed). See page 286.

The Bahá'í Magazine

STAR OF THE WEST

VOL. 17

DECEMBER, 1926

No. 9

"No man can be happy without God, though he may not know why he is miserable.

'Abdu'l-Bahá.

CHRISTMAS is a season of goodwill. It should also be a time of earnest reflection as to whether life is bringing us all that it should. Are we all that we might be? Before the New Year starts, let us take stock of our spiritual resources. Is the spirit within us joyous? Does life seem well worth living? Does each day go by like the "passing of exquisite music," leaving with us at night-fall a sense of beauty and perfection of accomplishment?

The possibility of such manner of perfect living was the gift which the Christ-child brought to the world from bournes beyond our ken. He came "that we might have life, and have it more abundantly." And if we fail to avail ourselves of this marvelous gift of God to man, we are failing not only as regards our own individual lives, but as regards our duty and responsibility to our fellow men. For all of us are linked up together in a nexus of action and reaction, and the perfection or imperfection of one member of the group reflects itself upon all and causes the group to become more perfect or more imperfect.

IN THE bright and halcyon days of early Christianity all Christians manifested joy, I opine. Elsewise their dear and sacred cause would not have been so marvelously spread

across the confines of the Roman Empire. In the midst of the drab and murky world of paganism, the joyousness of those early Christians, whether in facing life or death, was like the roseate fingers of dawn upon a darkened sky in which stars and constellations had long since been obscured.

The Roman Empire was cynical, discontented, seeking insensately for pleasure and finding only pain of disillusionment. It was a world in which faith for the most part had disappeared. In which life in general meant not service to neighbor or to state; but acquisition, self-seeking, and exploitation of others. The only standard of conduct was that of skill in so matching the pieces of life together as to make, if possible, for equanimity.

WHY was the pagan world sad? Because it had no God. A world without a God will always be sad, whether constituted on this planet, or elsewhere. For what possible meaning can there be to life with God and the soul left out of it?

Does the world seem again to have lapsed into paganism? What has come of that jubilant, faith-full attitude of Christians toward life and death? Is death not almost universally now viewed as a misfortune and a necessary curse? Is not life

too much measured in terms of what can be squeezed out of it for pleasure or self-seeking, with the result that the self hovers incessantly between the Scylla and Charybdis of desire and satiety?

H. G. Wells, supreme master of the analysis and portrayal of humanity, writes in his latest novel, "The World of William Clissold,"—"I wanted not simply a better life for myself, but a better life altogether. Thousands of people were as consciously bored and distressed as I was by the resonant emptiness of those years [before the war]. Millions were bored and feverish without any clear apprehension of their trouble."

Such is the world to which the Bahá'í Cause presents itself as a recrudescence of the spirit which animated early Christianity. It is spirit spelt with a capital—the Holy Spirit—which has again come to earth, as in the time of Christ, to renew the heart of man, and turn it Godward. "I testify that Thou hast made us to know Thee and adore Thee," is the prayer which Bahá'u'lláh taught His followers to repeat daily. Isaiah, speaking inspiredly of the perfect age in store for the world, said that on that day "the knowledge of God would cover the earth as the waters cover the sea."

CHRIST came and brought the knowledge of God to man. But the modern world, drunk with its dizzy and intoxicating achievements in material science, has come near to forgetting God altogether; has, in the word of the positivist, Conte, "ushered God across the boundaries of the universe" and dismissed Him as unnecessary; has, to all intents and purposes, lost the knowledge of God and

the art of calling upon Him and securing His aid in the daily life.

That is why, in the words of Wells, millions, including his hero who is thought to represent himself, are bored and feverish. *Life is a fever, a hallucination, without God.* For the sole reality of life is as it inheres in God. God has made us to find rest in Him, and in naught else. As the eyes were made to see, the palate to find its satisfaction in taste, the heart to claim its joy in love,—so the soul of man was made with a God-ward destiny, which, if frustrated by man's own will or ignorance or neglect, condemns the soul to an inner torture,—to eternal torture, until God is found and loved. This is the only hell,—separateness from God. "There is no rest for thee," says Bahá'u'lláh, "except if thou dost renounce thyself and turn unto Me . . ." Contrawise, the only heaven, here or hereafter, is nearness to God, love of God, realization of God as the "one factor that animates and dominates existence."

THE GREAT Manifestations of God, as Buddha, Christ, Muḥammad, Bahá'u'lláh, come to men in order to help them fulfill their supreme destiny as sons of God. It is their chief concern that man should know God, should love Him, and should obey Him. What this implies in the way of human behavior, of social order, of economic and political organization, is almost beyond conception. For if God were loved and obeyed, the motives which ordinarily dominate life would be exactly reversed. Instead of self-seeking would be the quality of love; instead of sensuality, chastity; instead of flaunting luxury of living, simplicity to the point of austerity; instead of the thirst for

power and exploitation, the effort to serve; instead of pride, humility.

If Wells would analyse his world a little closer, he would see that the former qualities above mentioned would make of any world a drab and dreary existence, an existence characterized by discontent, suffering, squalor. And that nothing under heaven could reform such a world except that the humanity composing it should become characterized by the qualities of love, of chastity, of simplicity, of service, of humility. And a humanity so characterized would create a Paradise, no matter under what government it lived, no matter on what planet destiny might place it.

Therefore these Manifestations of God—Moses, Buddha, Christ, Muhammad,—are the real Reformers, the real Builders of civilization. All that is fair, and joy-giving and enduring in our present civilization is wrought from strands of their teachings. And now, at a time when civilization seems tottering into decadence and destruction, owing to its deeply moral and spiritual faults, comes Bahá'u'lláh to renew religion, to revive the spirit of faith as an aid and inspiration to right living. He calls humanity, as the other Prophets have done before Him, to repentance, to right living, to acceptance of His love and of His perfect plan for the world that is to be when God's Kingdom is fully established and "His will is done on earth as it is in Heaven."

THEREFORE the Christmas season should be one to give us pause. Does life mean to us all that it should? Are we using our talents to man's and God's fullest advantage? Are we worthy of the trust placed in us? Are we finding that deep inner happiness which comes from wanting

only, and striving to do, God's will?

If there is discontent, if there is sadness, if there is apparent failure in our lives, shall we lay the blame elsewhere, or upon ourselves? For heaven lies not only about us, but within. The real struggle of life is not that for outer possessions, but that for the development of inner qualities. And when the inner harmony is reached, the outer world will adjust itself in surprisingly matched harmony to that which we have created form within.

The Manifestations of God have come to the world from time to time to prescribe the Remedy which brings spiritual and material happiness to mankind.

"Spiritual enjoyments," 'Abdu'l-Bahá says, "brings always joy. The love of God brings endless happiness. These are joys in themselves and not alleviations. The life of animals is more simple than that of man. Animals have all their needs supplied for them. All the grasses of the meadows are free to them. The birds build their nests in the branching trees and the palaces of kings are not so beautiful. If earthly needs are all, then the animals are better supplied than man. But man has another food, the heavenly manna of the knowledge of God. All the divine Prophets and Manifestations appeared in the world that this heavenly manna might be given to man. This is the food which fosters spiritual growth and strength and causes pure illumination in the souls of men. They become filled with the breaths of the Holy Spirit. They increase in the knowledge of God and in those virtues which belong to the world of humanity. They attain to the very image and likeness of God."

THE SOVEREIGNTY OF CHRIST

EXCERPTS FROM THE WRITINGS OF 'ABDU'L-BAHÁ

WHEN CHRIST appeared, twenty centuries ago, although the Jews were eagerly awaiting His coming, and prayed every day, with tears, saying, "O God, hasten the revelation of the Messiah," yet when the Sun of Truth dawned, they denied Him and rose against Him with the greatest enmity, and eventually crucified that divine Spirit, the Word of God, and named Him Beelzebub, the evil one, as is recorded in the Gospel. The reason for this was that they said, "The revelation of Christ, according to the clear text of the Torah, will be attested by certain signs, and so long as these signs have not appeared, whoso layeth claim to be a Messiah is an impostor. . . . But as they did not understand the meaning of these signs, they crucified the Word of God.

Now, the Bahá'ís hold that the recorded signs did come to pass in the Manifestation of Christ, although not in the sense which the Jews understood, the description in the Torah being allegorical. For instance, among the signs is that of sovereignty. The Bahá'ís say that the sovereignty of Christ was a heavenly, divine, everlasting sovereignty, not a Napoleonic sovereignty that vanisheth in a short time. For well nigh two thousand years this sovereignty of Christ hath been established, and until now it endureth, and to all eternity that Holy Being will be exalted upon an everlasting throne.

In like manner, all the other signs have been made manifest, but the Jews did not understand. Although nearly twenty centuries have elapsed since Christ appeared with divine

splendour, yet the Jews are still awaiting the coming of the Messiah and regard themselves as true and Christ as false. (Bahá'u'lláh and the New Era, p. 15.)

HIS HOLINESS Jesus Christ was an Educator of humanity. His teachings were altruistic; His bestowal universal. He taught mankind by the power of the Holy Spirit and not through human agency, for the human power is limited, whereas the divine power is illimitable and infinite. The influence and accomplishment of Christ will attest this . . . If you reflect upon the essential teachings of Jesus you will realize that they are the light of the world. Nobody can question their truth. They are the very source of life and the cause of happiness to the human race. The forms and superstitions which appeared and obscured the Light did not affect the reality of Christ. For example, His Holiness Jesus Christ said, "Put up the sword into the sheath." The meaning is that warfare is forbidden and abrogated; but consider the Christian wars which took place afterwards. Christian hostility and inquisition spared not even the learned; he who proclaimed the revolution of the earth was imprisoned; he who announced the new astronomical system was persecuted as a heretic; scholars and scientists became objects of fanatical hatred and many were killed and tortured. How do these actions conform with the teachings of Jesus Christ and what relation do they bear to His own example? For Christ declared, "Love your enemies, and pray for them that persecute you that you may

be sons of your Father which is in heaven; for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust." How can hatred, hostility and persecution be reconciled with Christ and His teachings?

Therefore there is need of turning back to the original foundation. The fundamental principles of the Prophets are correct and true. The imitations and superstitions which have crept in are at wide variance with the original precepts and commands. His Holiness Bahá'u'lláh has re-voiced and re-established the quintessence of the teachings of all the Prophets, setting aside the accessories and purifying religion from human interpretation. (Promulgation of Universal Peace, p. 82.)

ALTHOUGH men may arise against the kingdom, the dominion and sovereignty of God will be set up. It is an eternal kingdom, a divine sovereignty. In His day Christ was called Satan, Beelzebub, but hear the bells now ringing for Him! He was the Word of God, and not Satan. They mocked Him, led Him through the city upon a donkey, crowned Him with thorns, spat upon His blessed face, and crucified Him, but He is now with God and in God, because He was the Word and not Satan. Fifty years ago no one would touch the Christian Bible in Persia. Bahá'u'lláh came and asked "Why?" They said, "It is not the Word of God." He said, "You must read it with understanding of its meanings, not as those who merely recite its words." Now Bahá'ís all over the East read the Bible and understand its spiritual teaching. Bahá'u'lláh spread the cause of Christ and opened the book of the Christians and Jews.

He removed the barriers of "Names." He proved that all the divine Prophets taught the same reality and that to deny one is to deny the others, for all are in perfect oneness with God. (Promulgation of Universal Peace, p. 207.)

IN LONDON some of the Christians said we were deniers of Christ. We say His Holiness the Christ is the Word of God . . . Why was Jesus the Word?

In the universe of creation, all phenomenal beings are as letters. Letters in themselves are meaningless and express nothing of thought or ideal; as for instance "a," "b," etc. Likewise, all phenomenal beings are without independent meaning. But a word is composed of letters and has independent sense and meaning. Therefore, as Christ conveyed the perfect meaning of divine reality and embodied independent significance, He was the Word. He was as the station of reality compared to the station of metaphor. There is no intrinsic meaning in the leaves of a book, but the thought they convey leads you to reflect upon the reality. The reality of Jesus was the perfect meaning, the Christhood in Him which in the holy books is symbolized as the Word. "The Word was with God." The Christhood means not the body of Jesus but the perfection of divine virtues manifest in Him. . . . The reality of Christ was the embodiment of divine virtues and attributes of God. For in divinity there is no duality. (Promulgation of Universal Peace, p. 149.)

THE PERFECT soul of man, that is to say, the perfect individual, is like a mirror wherein the Sun of Reality is reflected. The perfections, the image and light of that Sun, have

been revealed in the mirror; its heat and illumination are manifest therein, for that pure soul is a perfect expression of the Sun.

These Mirrors are the Messengers of God who tell the story of divinity, just as the material mirror reflects the light and disc of the outer sun in the skies. In this way the image and effulgence of the Sun of Reality appear in the mirrors of the Manifestations of God. This is what His Holiness Jesus Christ meant when He declared, "the Father is in the Son," the purpose being that the reality of that eternal Sun had become reflected in its glory in Christ Himself. It does not signify that the Sun of Reality had descended from its place in heaven, or that its essential being had effected an entrance into the mirror, for there is neither entrance nor exit for the reality of divinity; there is no ingress or egress; it is sanctified above all things and ever occupies its own holy station. (Promulgation of Universal Peace, p. 168.)

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

The second kind of ordinances in the divine religions are those which relate to the material affairs of hu-

mankind. These are the material or accidental laws which are subject to change in each day of manifestation, according to exigencies of the time, conditions and differing capacities of humanity. (Promulgation of Universal Peace, p. 102.)

WHEN CHRIST appeared with those marvelous breaths of the Holy Spirit, the children of Israel said, "We are quite independent of Him; we can do without Him and follow Moses; we have a Book and in it are found the teachings of God; what need, therefore, have we of this man?" Christ said to them, "The Book sufficeth you not." It is possible for a man to hold to a book of medicine and say, "I have no need of a doctor; I will act according to the book; in it every disease is named, all symptoms are explained, the diagnosis of each ailment is completely written out and a prescription for each malady is furnished; therefore why do I need a doctor?" This is sheer ignorance. A physician is needed to prescribe. Through his skill, the principles of the book are correctly and effectively applied until the patient is restored to health. Christ was a Heavenly Physician. He brought spiritual health and healing into the world. Bahá'u'lláh is likewise a Divine Physician. He has revealed prescriptions for removing disease from the body politic and has remedied human conditions by spiritual power. (Star, Vol. 3, No. 18, p. 6.)

WE ARE living in this most radiant century, wherein human perceptions have developed and investigations of real foundations characterize mankind. Individually and collectively man is proving and penetrating into the reality of outer and inner

conditions. Therefore it has come to pass that we are renouncing all that savors of blind imitation, and impartially and independently investigating truth. Let us understand what constitutes the reality of the divine religions. If a Christian sets aside traditional forms and blind imitation of ceremonials and investigates the reality of the gospels, he will discover that the foundation principles of the teachings of His Holiness Christ were mercy, love, fellowship, benevolence, altruism, the resplendence or radiance of divine bestowals, acquisition of the breaths of the Holy Spirit and oneness with God. Furthermore, he will learn that His Holiness declared that the Father "maketh His sun to rise on the evil and on the good and sendeth rain on the just and the unjust." The meaning of this declaration is that the mercy of God encircles all mankind; that not a single individual is deprived of the mercy of God; and no soul is denied the resplendent bestowals of God. The whole human race is submerged in the sea of the mercy of the Lord and we are all the sheep of the one Divine Shepherd. Whatever shortcomings exist among us must be remedied. For example, those who are ignorant must be educated so that they may become wise; the sick must be treated until they recover; those who are immature must be trained in order to reach maturity; those asleep must be awakened. All this must be accomplished through love and not through hatred and hostility.

Furthermore, His Holiness Jesus Christ, referring to the prophecy of Isaiah, spoke of those who "having eyes, see not, having ears, hear not; having hearts, understand not,"—yet they were to be healed. Therefore it is evident that the bounties of Christ transformed the eye which was blind into a seeing one, rendered the ear which was formerly deaf, attentive, and made the hard, callous heart tender and sensitive. In other words, the meaning is that, although

the people possess external eyes, yet the insight or perception of the soul is blind; although the outer ear hears, the spiritual hearing is deaf; although they possess conscious hearts, they are without illumination; and the bounties of His Holiness Christ save souls from these conditions. It is evident then that the Manifestation of the Messiah was synonymous with universal mercy. His providence was universal and His teachings were for all. His lights were not restricted to a few. Every "Christ" came to the world of mankind. Therefore we must investigate the foundation of divine religion, discover its reality, re-establish it and spread its message throughout the world so that it may become the source of illumination and enlightenment to mankind, the spiritually dead become alive, the spiritually blind receive sight, and those who are inattentive to God become awakened. (Promulgation of Universal Peace, p. 439.)

THE APPEARANCES of the Manifestations of God are the Divine springtime. When His Holiness Christ appeared in this world it was like the vernal bounty, the outpouring descended; the effulgence of the Merciful encircled all things; the human world found new life. Even the physical world partook of it. The divine perfections were upraised; souls were trained in the school of heaven so that all grades of human existence received life and light. Then by degrees these fragrances of heaven were discontinued; the season of winter came upon the world; the beauties of spring vanished. . . .

His Holiness Bahá'u'lláh has come into the world. He has renewed that springtime. The same fragrances are wafting; the same heat of the Sun is giving life; the same cloud is pouring its rain, and with our own eyes we see that the world of existence is advancing and progressing. The human world has found new life. (Pro. of U. P., p. 8.)

WHEN TROUBLE VANISHES

DALE S. COLE

Reality or truth is one, yet there are many religious beliefs, denominations, creeds and differing opinions in the world today. Why should these differences exist? Because they do not investigate and examine the fundamental unity which is one and unchangeable. If they seek the reality itself they will agree and be united; for reality is indivisible and not multiple.
'Abdu'l-Bahá.

ONE of our confusing and limiting characteristics is the general inability to distinguish between that which is real and that which is not. Reality is a word to be conjured with and has been burdened with many interpretations. It is not strange, then, that seekers after truth are bewildered. One hears so many explanations, senses so many prejudices, and witnesses tradition and superstitions revered to such an extent that he knows not where to turn.

What is real to most of us is that which we can see, taste, smell, hear, or feel. Perhaps we may add to this that which we experience emotionally, for none doubt the potency of fear, pain, and sorrow as influences in our lives. And yet, in this scientific era, it has been clearly established that the senses are easily deceived. Many clever illusions can be brought forth to substantiate this, still we like to believe that the stuff on which we tread, matter—the earth is very, very real.

This is an age of yearning for self-improvement. Books on applied psychology, on self-mastery and kindred subjects are constantly in great demand. Why is this? Human beings are becoming more and more aware that there is something in life which lies deeper than surface considerations, something intimately connected with the core of their beings, which

may, perchance, be found by studying some of these things. And so these books, large and small, sell by the thousands. They are carried in pockets until they become crumpled, thumbed until the edges are black, in the hope that the secret may be uncovered. This yearning is also evidenced in the popularity of psychological magazines, stories and novels, in the vivid "I confess" tales of the day. Hope—always the hope that somewhere, somehow, some time we may touch the magic stone which will open the secret of life which has baffled poet and peasant, philosopher and scholar through the years.

So busy are we turning first one stone and then another that we do not stop to analyze the motive behind the urge to hunt for this glorious something. Now and then we see others who have apparently found it, radiant faces, lives of service,—peace. We hesitate to ask them what they have found and where they discovered it, and if we did summon the courage to do so, we might be disappointed. There is the chance that one of them has found it here and another there.

Have they all found the same thing? Or, are there several somethings? Perhaps we hope that what seem, on the surface, as divergent philosophies, are merely various manifestations of a common truth—one dawning point of light.

We feel that there is an essential unity in what we are trying to find—and many of these witnesses disagree. Can it be that they have simply found a part of the truth—a ray or two, as it were, and have not yet recognized the true origin nor experienced the full effulgence of the Sun of Truth? It may be that some of those fortunate souls do not even know what they have found, much less are they able to tell another of it.

It always has been a trifle embarrassing to ask another such intimate questions as the knowledge we seek might entail. It is much easier to try to find it between the covers of a book—thoughts someone has set down, which we can appropriate quietly for our own.

Fundamentally, we feel that there is no justification for division of belief and thought about the essential facts of life. Truth in its essence must be one and indivisible. There must be an underlying unity. The secret of life must in some way be connected with unity. There is a mystic potency in this idea which is elusive. It has ever intrigued the analytic minds of thinkers, and subtly comforted those attuned to feel and know, as the fragrance of a rose may bring delight without knowledge of its origin or cause.

We hear much of the need for unity of nations, unity of race, of language, of religion. Tremendous conceptions! So great in fact that it is hard to conceive of them, and hence they seem to some of us remote, however worthy may be their attainment.

Being tremendous and far reaching, are we not prone to think of them as something outside ourselves, something so distant and idealistic

that they do not touch our daily lives, which, after all, gauge reality for our limited consciousnesses?

And who of us has reached the station where life is not of consuming interest? That which touches us intimately, closely, however trivial it may be, is a matter of interest—often magnified into distortion. However we may strive, there are comparatively few who live in the rarified detachment which does not emphasize the things we live or see lived.

And so we cry out, or suffer dumbly in yearning to have some better understanding, to enjoy appreciation and realization of life and its purpose. If only these great ideas could be made an every-day matter, could be brought home to us in our lives, perhaps we might find the joy we are seeking. We are scarcely capable of grasping the full meaning of the unity of nations, we want to experience unity in our own lives first. In that attitude may there not be a hint as to a method of approach?

Take the tiniest seed, must not all its functions be performed in unity (co-relation, co-operation, harmony) to insure growth and to perpetuate the stream of life? Perhaps we have been confused by the magnitude of the idea of unity. The lofty mountain peak has cast a shadow which has obscured the beauty of the flower at its base. We can better appreciate conceptions when they are not too vast. Can it be that unity has a personal meaning, one which is practical, one which can be utilized by us in our lives as we have to live them? Can it be that the greater unity will spring from lesser unities—all a part of the whole, yet contributing to the complete culmination of oneness? The very earth on which we tread is

made up of elements. Each molecule is made up of small atoms, and the atoms of yet smaller units. Units combine to form a larger unit, again and again, until the result is beyond conception—and yet the great result is impossible without the first small unit, however small it may be.

And so, in this great mutual endeavor which we term life, may it not be that if each individual can learn to appreciate and incorporate unity into his own life, that this will blend with another, thus forming a greater unity—an ever-accelerating process which leads on and on—upward?

We are habitually making excuses. To the teacher we say—"That is all very well for you. But I have so much trouble. My life is so difficult. I don't seem to have time to do these things, to think and meditate, and I don't even know how. Your theories are beautiful, but how can I learn to live them?"

To such a one 'Abdu'l-Bahá answers. You can feel the love in the words.

"When the divine message is understood, all troubles will vanish. Shadows disappear when the universal lamp is lighted, for whosoever becomes illumined thereby no longer knows grief; he realizes that his stay on this planet is temporary and that life is eternal. When once he has found reality he will no longer retreat into darkness." (Divine Philosophy, p. 65.)

Ah—a new note is struck! "When the divine message is understood." Why—that has to do with, well—let us say religion, has it not? We have been so busy trying to find something that we have not recognized the longing as a spiritual one. We

thought that it was a purely personal hunger, a matter of finding some magic formula which we could apply ourselves to transform our lives. And so it is, for—"shadows disappear when the universal lamp is lighted; for whosoever becomes illumined thereby no longer knows grief."

Is this not an answer? If we are never to know grief, and if "all troubles vanish," may we not assume that we will then be happy as we understand happiness? ". . . heaven is not a place but a state of consciousness." But heaven, even so, means more than a state of consciousness. It means a certain relationship to God—certain responsibilities, certain privileges, which broaden our capacities into greater and greater consciousness of the true meanings of love and unity.

As "each has his individual form of evolution in this world of existence"—our paths of progress may diverge slightly, but they will run parallel essentially and lead to a common goal. We must not become confused, but remember that "as long as the perceptive powers differ, surely the opinions and thoughts differ also. But if one great Perceptive Power which comprehends all, cometh to the center, the differing opinions become united, and ideal unity and oneness are revealed." (Bahá'í Scriptures, p. 485.)

How may we experience this perceptive power? In the same manner as a compass needle fulfils its humble but highly important function and purpose. It turns itself so that the greatest number of lines of magnetic force may pass through it. Likewise, may not we orient ourselves similarly with regard to God and his efful-

gences of knowledge and power? May we not tap untold reservoirs of strength? May we not become conductors for that mysterious power to manifest itself, channels through which it may flow? Surely, if the channel is clear and clean and in the proper position, so that it may function in unity with its purpose.

We come, then, to an important question.

"What is the ultimate goal of human life?" If we knew that and could assimilate the knowledge into our consciousness, perhaps we might find ourselves possessed of a driving force which would carry us over the rough spots in our journey. 'Abdu'l-Bahá answers: "Assuredly it is not to eat, nor to sleep, nor to dress, nor to repose on a couch of negligence. Nay, it is to find one's way to eternity and understand the divine signs: to receive wisdom from the Lord of Lords, and to move steadily forward like a great sea." The sea is one—a unit of water, motion, and power, made up of minute but complete particles.

Human endeavor may become a concerted force towards unity if,—if the efforts of all, however, small, are co-operative and directed together, if there is unity. Unity begins at home, in our own lives. Can we work effectively for the unity of nations or religion if there is conflict within ourselves? There must be peace and harmony. The smallest unit of the whole must be in complete accord within itself, that it may be effective outside of its own sphere.

"In this cause (Bahá'í Cause) we have many principles to which we adhere, the most important is to avoid that which creates discord. We must have the same aspirations and be-

come as one nation. Humanity must feel entirely united." How can humanity "feel united" if its component parts, elements, are not united within themselves? Unity is 'a personal matter. It involves all those forces and influences for good which can remould our lives. It presupposes love, not necessarily personal love, for—

"The greatest gift to man is *universal love*, that which renders existence eternal. It attracts realities and diffuses life with infinite joy. If this love penetrate the heart of man, all the forces of the universe will be realized in him, for it is a divine power which transports him to a divine station and he will make no progress until he is illumined thereby." (Div. Phil., p. 107.)

Is there need to seek further for that mystic something which will transform our lives? Universal love, the love of unity—"attracts realities and diffuses life with infinite joy"—not merely happiness. "If this love penetrate the heart of man, all the forces of the universe will be realized in him, for it is a divine power . . ." What a glorious function! A station possible of attainment, where—

"Man will become free from egotism; he will be released from the material world; he will become the personification of justice and virtue, for a sanctified soul illumines humanity and is an honor to mankind, conferring life upon the children of men and suffering all nations to attain to the station of perfect unity." (Div. Phil., p. 117.)

Note that 'Abdu'l-Bahá says "a sanctified soul"—one of them "is an honor to mankind." Do we need any other promise of reward? Any other inspiration? Does this not make of unity a personal, everyday matter?

These are spiritual considerations, for life is a spiritual experience, however mundane it may seem. These are spiritual yearnings, however cloaked they may be in the terms of scientific explanation. This is a scientific age and it is through the aid of science that "there will be a great unifying cleansing force in the world."

"When religion," says 'Abdul-Bahá, "shorn of its superstitions, traditions, and unintelligent dogmas, shows its conformity with science, then there will be a 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." (Paris Talks, p. 135.)

What greater resolution can we carry into the new year approaching than a sincere desire to direct "a great unifying, cleansing force" to ourselves?

Is this not re-birth? Starting life with renewed zeal to find and apply truth in our own lives. At this season, when we celebrate the birth of Christ, may we not open our beings to the inflow of the spirit, and may not our lives be blessed as the earth was so many years ago by the advent of the Word of God?

It has been said that living is an art, but may we not make of it a science, too, "a great, unifying, cleansing force," which will, "sweep before it" and out of our personal lives "all wars, disagreements, discords, and struggles?" Is there not an intimate, personal message in the greater one? Is this not unity made practical and personal in a way which enables us to appreciate it and make use of it to the end that we, as individuals, be-

come units, united and harmonious, and thereby qualified to merge ourselves into the greater unities of family, state, nation, world; to contribute to the achievement of unity of thought and action?

This is the day of science. "With every advance in science the oneness of the universe and the inter-dependence of its parts has become more clearly evident. The astronomer's domain is inseparably bound up with the physicist's, and the physicist's with the chemists', and the chemist's with the biologist's, and the biologist's with the psychologist's, and so on." (Dr. Esslemont.) But there is no need to despair. We do not have to master all of the intricacies of these sciences—they merge into a single unified science—that of the divine, which is attainable by every earnest seeker and striver.

And the motto for our individual campaigns has been voiced by Bahá'u'lláh.

"Of the Tree of Knowledge the All-Glorious fruit is this exalted word: Of One Tree are ye all the fruits and of one bough the leaves. Let not man glory in this that he loves his country, but let him rather glory in this that he loves his kind." If we were all united it would not be difficult to love our kind.

The question of paramount importance is, "How are all these great unities to be brought about?" By the power of God manifesting itself through unity of endeavor, which rests with the individuals. Thus is unity to be attained through unity, the greater depending upon the lesser. Beginning with the individual unity and perfection of function in this great scheme of things, the unifying force will reach out in ever-

widening circles, friends, families, states, nations—until the world becomes a dynamic manifestation of Oneness and solidarity—all through the Bounty of God.

These ideas are immense and all-inclusive, universal, but the universe is composed of unities, smaller and smaller, until they merge themselves into an indistinguishable unity of substance and function, the underlying essence which is but one of the manifestations of the Love of God, that force which binds all components into the whole.

These great conceptions are to be achieved through the units of humanity, illumined by the knowledge of God and motivated by His Power. How important, then, becomes the individual! He is a drop of the great river of life, which moves ever onward towards the accomplishment of unity, that stream on continuous effort, which starts as a tiny rivulet in the bosom of the mountains. And there could be no river, no stream rushing down the mountainside were it not for the showers from above.

All is dependent upon the Bounty of God, and one of His greatest blessings is this, that He has made it possible for us to attain to that state of individual unity and oneness with the great purpose of life in which we understand our true relationship to Him. We have but to try with every fiber of our beings to be worthy, to understand and to do His will and our own individual work will become a part of that great leaven which influences the mass.

"O Friends! It is the wish of 'Abdu'l-Bahá that the friends may establish general unity and not a particular meeting of unity. . . . We are all the servants of one Threshold, attendants at one court, drops of one river, the dust before one door, and plants of one garden." (Bahá'í Scriptures, p. 458.)

"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."

In unity there is peace—"peace and good-will" to man and mankind.

THE teachings of His Holiness Christ have been promulgated by His Holiness Bahá'u'lláh who has also revealed new teachings applicable to present conditions in the world of humanity. He has trained the people of the east through the power and protection of the Holy Spirit, cemented the souls of humanity together and established the foundations of international unity.

Through the power of His Words the hearts of the people of all religions have been attuned in harmony. For instance, among the Bahá'ís in Persia there are Christians, Muhammadans, Zoroastrians, Jews and many others of varying denominations and beliefs who have been brought together in unity and love in the cause of Bahá'u'lláh. By their words and actions they are proving the verity of His Holiness Bahá'u'lláh.—'Abdu'l-Bahá.

THE SYMPATHETIC UNDERSTANDING

DR. ORROL L. HARPER

"All (humanity) must be considered as submerged in the ocean of God's mercy. We must associate with all humanity in gentleness and kindness. We must love all with love of the heart. Some are ignorant; they must be trained and educated. One is sick; he must be healed. Another is as a child; we must assist him to attain maturity. We must not detest him who is ailing, neither shun him, scorn nor curse him; but care for him with the utmost kindness and tenderness."—'Abdu'l-Bahá.

THE thinkers of the day agree that service to mankind is the keynote of this age. This ideal of "service to humanity" sounds very big and important, very sincere and willing.

Just what does "service" to the race mean to the individual? How can you and I, in our daily contact with men, be of actual service to others? What quality must we develop if we are to be of real help to the world?

Tolerance is the necessary virtue that underlies true service. If we are to help others we must give of ourselves the best we have, and learn from every other member of the human race, a lesson.

There are no two forms of human intelligence exactly alike. No two viewpoints are identical. If every human being in the world were to describe the White House at Washington, D. C., no two descriptions would be exactly alike, no two visions the same. This is true concerning all the affairs of life.

God is manifesting as many different aspects of intelligence as there are human beings. Since each individual is different, each viewpoint is different from all others, but *right* for the individual.

If we are to be of service to others we must remember that every human being has as much right to his opinion as we have to ours. Understanding of the individual rights of all people is a necessary foundation on which service is built.

Tolerance is the magic quality that will produce the ideal man: tolerance of other men's ideas, tolerance of their race and nationality, tolerance of their religious beliefs, tolerance of their political attachments, tolerance of their dress and custom, tolerance of their weaknesses and idiosyncracies, tolerance of their mistakes, tolerance of their ignorance and lack of will.

Weakness is but lack of strength, just as darkness is lack of light. An idiosyncrasy is an individual characteristic. Custom and dress are but the habits of a country and the distinguishing marks of a period. Mistakes are the stepping-stones to knowledge. Ignorance is lack of knowledge.

The sense of right and wrong is an ever-changing quantity, depending on the development and state of consciousness of the individual, at a given time. What would be right for one person would be wrong for another, according to his understanding of right and wrong. An act that would be wrong for an individual at one time in his life might be right at another period, due to a change in consciousness. Twenty years ago it would have been an absolute wrong for me to play a game of croquet on Sunday. Today I could play a hundred games and feel that I was performing a virtuous act, if by playing I could help someone in some real way.

Consider the command of Jesus the Christ, "Thou shalt honor the

Sabbath Day and keep it holy." All religions contain the essence of a similar instruction. The Christian counts that day to be what we call Sunday. The Jew has figured out that the Sabbath Day should be what we call Saturday. Certain other religionists have computed the Seventh Day, the Day of Rest, to be Friday. Differences of opinion all,—each right, if he lives up to his highest and best understanding, and recognizes the right of others to their opinion,—each wrong, if he contends and argues and insists on his opinion being the only correct interpretation.

The ideal man of tolerance would see each Sabbath Day chosen as the right one for the religionist who believed in it. His universal search for truth would stimulate him to try to make every day God's Day—would try to shed love, tolerance, understanding and harmony about him *every* day.

The tolerant man would realize that he has no right to criticize anyone, for anything, at any time. He would understand that there is always a cause or causes for every effect. He would be aware of the fact that if it were possible to trace every cause that contributed in producing any given action, he would have no right to blame anyone for anything.

Take, for instance, a crime: If he could trace the generations of heredity that had produced the offender, if he could be informed of the condition of his mother during the nine months of his gestation, if he could find out in detail the childhood training and experience of the man, if he could identify in completeness the offender's physical weaknesses and strengths, if he could read his subconscious mind and discover his automatic reactions to life, if he could see his immediate environment with its tests and trials outlined, if it were

possible to trace *every* cause that had contributed its share to tipping the scales of balance on the side of crime, the man of tolerance would discover that crime* would be the inevitable result of the combined force of all the causes involved. Following the same reasoning, in any specific case we wish to consider, we must conclude that every person in the world does the best that he is able to do at any given moment. Consciousness is an ever-changing quantity. God surely uses each object of His creation to the highest degree possible at all times, according to its stage of evolution.

The tolerant man would see each human being as a seed planted in the earth of creation. Some seeds, he would observe, have thrown off their seed-coating, and sent forth twigs, branches, blossoms, and fruit; while others are still in the seed form, with all their latent perfections lying hidden beneath a material and barren exterior.

But, having witnessed the beauties that have burst forth from many other seeds, the tolerant man has patience to wait, until the experiences of life can stimulate the vibrant energy within, and cause the outer coating of the hitherto listless seed to be cast aside, and the perfect being that God has deposited within that seed-coating begins to unfold. One day that seed will become a bud, and the next day the bud will unfold into a beautiful rose. A flower of God, with all its delicacy and perfume lives, and by living, gives forth continuous praise to its Creator.

*"The communities must punish the oppressor, the murderer, the malefactor, so as to warn and restrain others from committing like crimes. But the most essential thing is that the people must be educated in such a way that no crimes will be committed; for it is possible to educate the masses so effectively that they will avoid and shrink from perpetrating crimes, so that the crime itself will appear to them as the greatest chastisement, the utmost condemnation and torment. Therefore no crimes which require punishment will be committed."—Abdu'l-Baha in "Some Answered Questions."

The tolerant man will constantly search for the potential heavenly capacity covered by each human exterior. He will have universal love for the good in all people; for he will know that all people were created for a purpose, to express the same Divine Being that made him.

The tolerant man will say, with Emerson, "Our life is but an apprenticeship to the truth, around every circle another can be drawn; there is no end to nature, but every end is a beginning; there is always another dawn risen on mid-noon, and under every deep a lower deep opens."

Tolerance is the magic quality that will produce the ideal man of service. That man will be a citizen of the world, free from the fetters of dogmatism, selfish nationalism, and parianship of all kinds. He will be a true statesman, but not a politician, —a man freed from prejudice, bigotry, hatred and ignorance. He will be a seeker of truth and knowledge where ever he finds them—in other

words, an independent investigator of truth. He will manifest freedom of thought. He will be a man of science, and his religion will harmonize with science and reason. His sincerity of purpose will be proved by his deeds. Concerning his own good deeds will he keep silent. He will realize the oneness of humanity, the Fatherhood of God and the brotherhood of man. A definition of his religion will be his love of God manifested in his attitude toward mankind. He will see that there are as many ways to God as there are creatures. Tolerance and justice will walk hand in hand.

Tolerance grows from understanding; complete understanding is a co-partner with love; service rests on all three. "Faith, hope and charity, and the greatest of these is charity."

The ideal man of tolerance will be truly alive, and he will be happy. Hope will be his outlook, faith his guide, tolerance his watchword, and service his daily act.

ALL MUST abandon prejudices and must even go to each other's churches and mosques, for, in all of these worshipping places, the Name of God is mentioned. Since all gather to worship God, what difference is there? None of them worship satan. The Muhammadans must go to the churches of the Christians and the synagogues of the Jews, and vice versa, the others must go to the Muhammadan mosques. They hold aloof from one another merely because of unfounded prejudices and dogmas. In America I went to the Jewish synagogues which are similar to the Christian churches, and I saw them worshipping God everywhere.—'Abdu'l-Bahá.

RELIGION AND THEOLOGY

HOWARD R. HURLBUT

"The foundation of the Divine religions is ever the cause of progress; and thus when it leaves the central axis, the holy foundation becomes destroyed, and as it were, beclouded or surrounded by certain blind imitations. When we speak of religion we mean the foundation of religion, not the blind imitations, or dogmas, which have crept in afterwards, and which are ever destructive. . . ."—'Abdu'l-Bahá.

IT IS impossible that Religion should be any finer or greater thing to a man than the quality of it which is existent in himself. At no time does he get beyond that, howsoever valiantly he may declare himself regarding it, because the recognition of Religion lies not in any elegance or wealth of diction, but in purity of thought, humility as to one's own qualifications and in selflessness of service. But man is able to grow into larger and finer degrees of the qualities of Religion through opening up within himself avenues for its expression, because Religion, being the Word of God is an outpour from the limitles Divine Fountain and its action is comparable to the flowing of the water of a great river. Whatsoever the direction of the river may be, it is possible for man to develop new channels and divert portions of the stream for the enrichment and benefit of other soils and areas. It is precisely so with the great stream of God's Bounty to man, he is capable of opening within himself new avenues through which Religion may express its beauties in a vastly augmented degree. This creation of avenues for the inpouring is accomplished by the removal of former deterrent conditions, just as a river's water is diverted by the removal of rocks or intervening soils. These deterrent conditions in the human are none other than his assumed attitudes toward Truth. The whole structure, therefore, which is preventive of Religion is human assumption.

Is it not wonderful that there can be found in no religious teaching in

the world a suggestion of fear in connection with God. With all of man's misconcepts and doubts and fallacious reasoning no one has ever suggested that God ever became afraid of anything whatsoever. The existence of the independent human will as a capacity in man to succesfully oppose God's Will is an exposition of the fearlessness of God.

A good man—a truly good man—never fears anything, but we see one who is addicted to evil practices ever existing in the atmosphere of fear. If then, one will pause to consider and to differentiate between these diametrically opposite conditions, assuredly, he will not deliberately select that quality because of whose possession he must ever remain afraid! A man, consequently, becomes deprived of the benefits of Truth, or Religion, because he does not choose for himself; he does not think; he does not voice the possession of stamina to think for himself, but finds it easier to be directed in the channels of others' thinking and to accept as verities matters which he sees have not brought forth amongst mankind the highly desirable fruition. Many argue that Truth combats evil. This is the deepest of error. Religion is entirely non-combative. It is invulnerable, unassailable, presenting its unvarying perfections in contrast to the imperfections of evil.

The observer stands on the floor of the Yosemite Valley and gazes on the huge bulk of El Capitan. It does not battle with the elements; the winds and snow and rain alike beat upon its impregnable front. In the niches

where dust and decayed matter have gathered, bushes and tall trees have grown, "but when these are cleared away the cliff still stands unchanged. It is so with Religion. Upon its face many theories have been fixed, and there are excrescences of dogma and creed and ritual, but when these have been cleared away the unsullied figure of Truth remains. Only he who stands *upon* El Capitan gains the wide vistas of the High Sierras whose snow-clad crests receive the first bestowal of the rising sun and the last good-night kiss. So, too, only he who stands upon the Truth visions the indescribable beauties of the realms of the unseen. How various is the expression of Truth! It is like the sea into which the rivers of earth pour constantly all the impurities they have gathered from many soils, but the sea remains boundless, unaffected pure! It is like the sky which man strives to penetrate to discover its mysteries only to find with each deeper penetration that he is but at the threshold of its vastity!

Indeed, Truth may even at times be employed as a wonderful assistant to evil. As it has been seen, it is a great and resistless and never failing stream always at hand for man's uses and if a man shall choose to divert its forces into channels which will be productive of bad effect the Giver of the stream does not restrain its waters but permits them to flow as man shall choose, becoming an agency of infinite potentials for the accomplishment of man's desire. Otherwise, independence of human will would be meaningless and of no effect.

All that there is in nature—all men—are as material for man's uses and likewise all that exists in the universe of worlds is susceptible of absolute freedom of employment by him. Herein, too, is demonstrated the fearlessness of God, and as hu-

man planning through selfish desire and egotism brings its fruitage and it is found to be tasteless and empty of attraction and man feels the resistless inner urge to turn to something better, it is seen that this possibility of employing instruments of good for purposes of evil becomes itself an agency for good. It may be conceded that it is human assumption which has evolved theories that have in reality nothing of Religion about them. In any age, in every age, after the passing of the great Revelator of Truth, as soon as man assumed to clothe Truth in garments of his own making, he began to hide it. That is what human opinion has always accomplished—it has hidden Truth from man—and as man has chosen the easier way of letting others do his thinking for him instead of acting independently, he has become the adherent for the most part, of imitation and superstition, and lost to any real understanding of the meaning of Divine Revelation. Were this not true, it had not been necessary for more than one Divine Messenger to be sent to earth to bring mankind to a recognition of the purity and simplicity of Truth. How marvelously simple it has always been! Observe how the most ignorant of fishermen became the most illumined of souls, in contradistinction to the wisdom of the worldly wise who regarded things through the lenses of human opinion, and how in the passing of the centuries these so-called ignorant souls have become the objects of veneration and worship. Through human policy and understanding, we are witness to the wide diversities in forms of worship of the Most High. At no time was there any formality in His worship of God on the part of Jesus the Christ. He simply gave expression to it in terms of unfailing love; He asked for no recompense, not even from His Father;

all He desired was to be permitted to serve, to so express the Divine beauties that man might recognize the limitless benefits to himself by adopting them and adapting them and living by them—rather, in *living them*. That was His great lesson, His transcendently great lesson—to serve his fellow-man selflessly. It is because we are not doing this that the world is convulsed by war, is clouded by hate, is retarded from real growth by oppression.

When we shall reject this attitude, when we shall discard the human assumption of Divine capacity and turn our thoughts to the simplicity of Truth, its beauty, its ease of understanding and assimilation, when we shall reject the man-made theories and hold fast to revealed verities, the entire world of humanity will be at one with its God, the great school of human brotherhood will be aglow with its grasp of Divine Intent, and all prejudice and contention will be dissipated and the energies of all men will be directed to the uplift of the deprived and neglected of every race and clime.

What illumined and inspired instructions 'Abdu'l-Bahá gives us confirming us in the *reality* of religion! He says, among His many utterances:

"The Prophets of God were in the utmost love for all. Each one announced the glad-tidings of His successor and each subsequent one confirmed the teachings and prophecies

of the former. There was no discord or variance in the reality of their teachings and mission. The discord has arisen among their followers who held 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. . . 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 call men to unity and love. What sacrifice could be greater? He brought the religion of love and fellowship to the world. Shall we make use of it to create discord, violence and hatred among men?

"Moses was persecuted and driven out into the desert; Abraham was banished; Muḥammad took refuge in caves; the Báb was killed, and Bahá'u'lláh was exiled and imprisoned fifty years. Yet all of them desired only fellowship and love among men. They endured hardships, suffered persecution and death for our sakes that we might be taught to love one another, be united and affiliated instead of discordant and at variance. . . Now in this radiant century let us try to carry out the good pleasure of God 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."

"The divine religions of the Holy Manifestations of God are in reality one though in name and nomenclature they differ. Man must be a lover of the Light no matter from what Dayspring it may appear."—'Abdu'l-Baha.

SISTER AND THE GARDEN OF HEALING

MARTHA L. ROOT

"It is possible to so adjust one's self to the practice of nobility that its atmosphere surrounds and colors all our acts. When these acts are habitually and conscientiously adjusted to noble standards with no thought of the words that might herald them, then nobility becomes the accent of life. At such a degree of evolution one scarcely needs to try to be good any longer, all our deeds are the distinctive expression of nobility."—'Abdu'l-Bahá.

SITUATED in the south of one of the most splendid civilizations in the world is a simple nursing home for tubercular patients. It is called "The Garden of Healing." Outwardly it may look like other quiet homes with a large green plot, gorgeous flower gardens, with Canterbury bells nodding joyously and in soft, reverent pastel colors, and here and there the pine trees standing guardians of shade, protection, and perfume. In the rear the loganberries, the apples, the gooseberries, are fruiting.

However, it is the spiritual peace of this home which attracts and refines every passing eye. Strangers, in passing, say that a spiritual fragrance comes to them. The grocer youth, a little way down the street, is too shy to come to the afternoon service where perhaps fifty people are gathered in the garden. After tea is served and the tea things carried back to the kitchen, while the Creative Word of God is explained to longing, eager souls, this grocer boy has tiptoed in and washed and dried the dishes for Miss Grace Challis, Sister of the Garden of Healing, and hereby hangs the tale.

Sister is a Bahá'í, and truly she is an angel of God upon this earth. Dressed in her blue uniform, whose colors of heaven exactly blend with her eyes, and contrast with the lovely pink of her cheeks, she has completed her costume with white cuffs and collar and a little, white, organdie, hemstitched headdress, underneath which peep out waving, brown curls which

certainly have captured the glinting tints of brightest sunshine. She is so slender, so young for her great responsibilities, and so beautiful! Still her physical beauty is only as the shadow which brings out the glorious light of her great spirit. Her voice, too, is gentle. Any words spoken by her are as a caress, and when she sings one thinks that an angel's chant must be like hers. To know her and those around her is to see the Power of the Teachings of Bahá'u'lláh. The force of this new divine springtime has awakened within them these lovely qualities and attributes of God, and their severance, evanescence, constant thought of others and their love to God are their ineffable charms.

Sister is sometimes criticized by the hard-headed, practical folk who think she should not take patients when there is absolutely no hope of their recovery. Most similar institutions in that land absolutely refuse to take people in the very last stages of this dread disease, and even if they do take them they charge an exorbitantly high price. Sister, who, by tremendous sacrifice, equipped and runs her marvelous Nursing Home, which has no equal in scientific efficiency, even in that highly civilized country which is said to lead the world, is not conducting a nursing home to make money. She said very simply: "Perhaps it is my work to prepare souls to go in peace and radiant joy into the Kingdom of Light. I love to help them." Certainly very many who come after a time are en-

tirely well, but no one is ever refused if there is a vacant cabin. They pay what they can. But many a one cannot pay the ordinary and not expensive fee.

Be a guest, gentle reader, and spend a week-end with this little family. It will open your eyes to how suffering, and even death, may be made an adventure of joy. You will find that each patient has quaffed the spiritual cup offered by Sister, not so much by her words as by her sweet life. These heroes and heroines on the field of suffering never once speak of their illness. They will have heart-to-heart talks with you about your problems, they pray faithfully for the outpouring of the Holy Spirit upon their country and that the Teachings of Bahá'u'lláh may become known in every city and hamlet of their beautiful land. They speak of these Teachings to the many people who come to the spiritual meetings in their garden. No one could come to see them, see their radiant buoyancy, their patience in most trying suffering, their tenderness for one another, their devotion and solicitude to Sister, and their courage and joy when they know that their feet are almost upon the threshold of the Life Eternal—no one could see this and not say to himself, "What makes these people so happy? What do they have which transforms a little house and garden into a spot like unto Mount Carmel?"

Certainly the peace of the Mountain of God in the Holy Land has descended upon this Garden of Healing. Shopkeepers, villagers who drop in, all add their tribute to this wonderful, universal religion lived by Sister. The shopkeeper says: "I have lost money out here during my two years' stay. Much has been difficult financially, but it has been worth it all, and more, to meet Sister and to hear this wonderful Bahá'í

Teaching. I have watched her life; I have sat at her feet and learned, and when I have studied more I will go out from here and try to be a Bahá'í teacher."

The gay-hearted young woman who has become well and is going to her home says: "I thank you so much, Sister, for this little book of 'Hidden Words' by Bahá'u'lláh. I shall be so happy to study it every day."

The cook said: "Oh! but you do not know how hard Sister works. When the patients become too ill, she brings them into the house and to make room for more she sometimes puts a patient into her own bed. More than once I have known her to rest, at fitful intervals, in one of the deck chairs between two rooms, not knowing which patient would go first in that night."

One of the nurses confided that Sister never wastes a moment of time, never dissipates her energy and she is quick in her movements as the flash of a light. As she passes about the house one is not conscious of her steps so much as the passing breath of a joyous spirit. The nurse also stated that one Saturday Sister was going up to the metropolis for the week-end, a pleasure she had never given herself since she established the Nursing Home. However, Sister worked so hard to get ready that by the time everything was arranged she said: "I am so tired I am not going. I am too weary to enjoy it or for my friends to enjoy it."

Next morning, Sunday, everything was tranquil, there was not much to do, and for the first time in the three years she had lived there, Sister had time to go to the village church. As she came in the front door they were just carrying into the vestry one of the vestrymen, seventy-eight years old, who was taken suddenly ill with his heart. The ushers, seeing Sister enter, went to her and begged her to

hurry to the vestry. She passed down the aisle into the vestry, did what she could for this dying man and speaking to him words of comfort he passed into the Kingdom of God with her arm about him. She comforted the family, went with them to their home, where they bore their loved one, and then returned to her Nursing Home. It is the only time she has tried to take a day's holiday, with the exceptions that she is on the Bahá'í National Spiritual Assembly of her country, and she has never failed to be present at the meeting in whatever city it has been held.

Every afternoon tea is served, in the garden in summer and in Sister's office in the winter. All the patients come who are able and Sister always presides at the tea-table. Often they bring with them their copies of the "Star of the West," which they have been reading eagerly in the open air; they love the magazine. These are very merry occasions, but generally at the close of the hour they have a little reading of the Word of God, or they pray for Sister, or Sister prays for them, often they all pray that the souls who have passed over from their loved home may be happy and progress in the Kingdom of God, or they pray for the souls with them who are so soon to pass into the Realms of Light.

One cannot visit this Garden of Healing and not feel that the Hosts of God, the Choir Invisible, are extending boundless love and help to the souls here. In the mystery of the so-called dread disease is it not possible that these patients have their

great compensation in the realization that their spirit has been awakened, that it is strong and perfectly well? They have the great bounty of knowing that their prayers to the Infinite God for the promotion of Bahá'u'lláh's principles for brotherhood and peace will be answered if they pray faithfully. Probably only one of them had ever heard of the Bahá'í teachings until they came to that Home.

One mother, a very high church woman, came to see if it would be proper to put her son in such a spiritual environment. She came back and said: "I only needed to look into Sister's eyes and I knew!" Her son, who was in the Home the week-end the writer was there, said: "I made no mistake. I came to the right Home!" Tears were in his eyes, breathing was so difficult, heart was refusing to carry on, and he knew in a day or two glad release would come. One could see how he loved the touch of Sister's hand, how the pillow seemed easier when she fluffed it gently and laid his head upon it.

Such an astonishingly beautiful example of living the Christ life! Such an example as the Garden of Healing, such a little spot of the Millennium, is quite sufficient to bring that entire country into the *Teachings of Bahá'u'lláh*. From that country, in the future, will go thousands of teachers of splendid spiritual caliber, who will carry the Message of Bahá'u'lláh into all the countries of the world. In the Golden Age whose dawn is already seen, every city, every hamlet, will become a Garden of both physical and spiritual healing.

WHY I BELIEVE

MAY A. BROOKER

YOU ask why I believe in the Bahá'í Movement. In a sentence I would reply by saying, it is the solvent for all of the difficulties that confront humanity today and a guide to lasting peace. It teaches us how to love all humanity and gives us a knowledge of human brotherhood, dispelling completely religious, national, racial, and class prejudices.

I was an intellectual type of person, prejudiced in my own favor. I knew that the Christian religion was the only true religion and my particular sect the nearest right; that the white race was the only race that was worthy of recognition, and intellectuality the highest standard of perfection. Why should I not know it? I had always been given this idea in churches, schools, and colleges.

In 1900 I was told that there was a great teacher in the Holy Land, 'Abdu'l-Bahá, who was giving the divinely inspired teaching that the foundation of all religions was one and that their founders were true Prophets of God. I immediately began a study of the text of the Holy Books of all the great religions, insofar as the translations were available in the large public libraries, with the intention of proving to my informant that all religions were *false* except the Christian faith. However, in my search, I observed in all the similarity of the spiritual teachings, although the outward forms differed.

Then I studied the Bible, old and new testaments, as never before, and realized how God had sent great Divine Educators to the people at various times, to raise them to a higher degree of spiritual understanding. Why should not that same thing happen again? It was the voice of God

speaking through these Holy Manifestations, for they even used the same symbols to express their teachings, although each one was far remote from the other. I observed also that arts and sciences developed with the growth of religions and declined as religions declined.

Then the love of Jesus, the Christ Spirit, grew upon me. I had always worshipped His personality, but now I more fully recognized the Holy Spirit shining through Him. The greatness of God became more manifest to me as I perceived the same light shining through Zoroaster, Buddha, Moses, Jesus and Muḥammad. These all seemed like windows through which the sunlight flooded the darkened world. Of course the followers of these Divine Leaders must be children of God for all were led by the same Light, though the speakers were many; and there was need for *many*, because the world was not then united by telegraph, steamship, printing press, etc. They really were not misled heathen, children of Satan, as I had always supposed, although, like us Christians, they were sometimes disobedient servants.

What a joy permeated me! I really began to realize the oneness of the world of humanity. Every face changed to me. No longer did I behold the saint and the sinner. All were children of the same God, in different stages of development, not one having attained perfection. Instead of the smaller intellectual standard that I had always held, I arose to the greater spiritual standard wherein I could learn something from everybody. I began to realize that we can be so intellectual that we

are hard-hearted and thoughtless of others. Intellectuality can even go so far as to lead people to spend all their time producing instruments for the destruction of their fellow-man. We can be so fond of wealth and social position as to waste our time in frivolities. This condition cannot be right. The only real living is one rich Divine virtue.

After I had reached this point in my independent search for truth, I was ready at last to turn again to the words of Bahá'u'lláh and 'Abdu'l-Bahá, for they had started me thinking in lines far beyond anything I had ever dreamed of. Through them I had learned to separate truth from creeds and dogmas in all sects and religions and to see their underlying oneness. I have found the Bahá'í Revelation to be so in harmony with science and man's spiritual nature that it is always reasonable. It is a religion that we can live up to as well as profess. It proves satisfactorily that the economic problems of the day require a spiritual treatment; that one's occupation may be regarded as an act of worship, if we are rendering unselfish service to humanity. It teaches that faith does not consist in belief and acceptance, it consists in deeds. Its ideals are so high that it is a growing thing and when put into practice will stop war,

make peace, and answer every question.

In our own home, through practical application of the Bahá'í principles, a large group of people have become interested in world unity. These people, coming from all sects of Protestants, Catholics, and Jews are perfectly united with each other in love and harmony. Through understanding the others' viewpoint. This is not tolerance, but such devoted friendship for each other that the separation of only a week seems long. This is one of the miracles that Bahá'u'lláh and 'Abdu'l-Bahá have wrought in our midst and has been a demonstration of its uniting power to man in our city. The same unity among believers in the Bahá'í movement is found all over the world.

A uniting power is the world's greatest need today. In the past eighty years material inventions have united the earth, but intellectual and spiritual unity has not taken place.

The Bahá'í movement is bound to be the religion of the future, because it is educational, constructive, recognizing the truth in all and impelling love for all humanity. It proves its Divine source and power by the fact that it has already united large numbers of people from all races, religions, classes and nations.

“God has sent forth the Prophets for the purpose of quickening the soul of man into higher and divine recognitions. He has revealed heavenly books for this great purpose.”—'Abdu'l-Baha.

WHEN DREAMS COME TRUE

MARGARET S. KLEBS

"Be free from prejudice; so will you love the Sun of Truth, from whatever point in the horizon it may arise."—'Abdu'l-Bahá.

THE United States of the World is not an imaginary thing any more. It became a living Reality to me during the past summer at the Conference of the International Fellowship of Reconciliation, which took place in August at Oberammergau, Bavaria, when I discovered that from all parts of the world, people had gathered to work and co-operate for the promotion of Unity and Peace and were preparing the way to make this tossed and torn earth-ball of ours a fit place to live in.

This nucleus of Protestants, Catholics, settlement workers, ministers, artists, musicians and others, brought immediately vividly to my mind the Words of 'Abdu'l-Bahá: "The man who lives the life according to the teachings of Bahá'u'lláh is already a Bahá'í. . . . To be a Bahá'í simply means to love all the world; to love humanity and try to serve it; to work for universal peace and universal brotherhood." And again he defined a Bahá'í as "one endowed with all the perfections of man in activity."

Did I not know that Bahá'u'lláh came to create a new earth, to develop a new people, and would bring them forth when the world was in utmost need? The new world is coming under our very eyes, did we but perceive it. Here at this very Conference at Oberammergau, representatives from about twenty-five nations, clear-visioned types, were forming an international family of two hundred persons, thus foreshadowing the time, not very far distant, when the dragon will have been bound and made silent forever, "And he laid hold on the dragon, that old

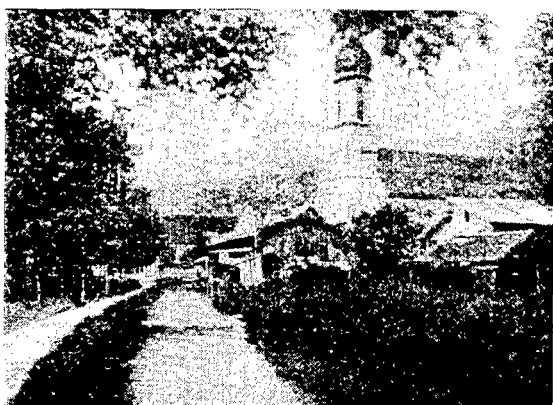
serpent, which is the Devil, and Satan, and bound him a thousand years." Deeply and strongly I became convinced that these brave men and women of the Conference, whose intellectual and spiritual faculties were so evenly balanced and highly developed, were representative of the new spiritual type destined for this new age for humanity at large. The new humanity is coming into existence in various parts of the world.

The keynote of all the meetings covering a wide range of the most vital questions of our complex civilization—complicated especially in Europe—was the finding of the one Father of us all, bowing in humility before Him, and knowing understandingly that only through His Power can we accomplish the task set before us. The Christ ideal is the banner which they hold aloft and which inspires them. Did not 'Abdu'l-Bahá answer, when asked by a Christian, "Can I be a Christian when I am a Bahá'í?" And the beloved 'Abdu'l-Bahá answered, "If thou art a Christian, thou art a true Bahá'í, but the real Christians are rare."

Now is the Age when people are becoming illumined and truly understand the meaning of Christ's Message as never before. The saints of today are those who fearlessly give themselves to the service of God and humanity. It is through the appearance of the Bahá'í Revelation and its Divine Manifestors—the Báb, Bahá'u'lláh and 'Abdu'l-Bahá, that the Message of Christ is really taking root in human hearts:

'Abdu'l-Bahá said, "The Cause of Bahá'u'lláh is the same as the Cause

of Christ. It is the same temple and the same foundation. Both of these are spiritual springtimes and seasons of the soul-refreshing awakening and the cause of the renovation of the life of mankind. The spring of this year is the same as the spring of last year. The origins and the 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."



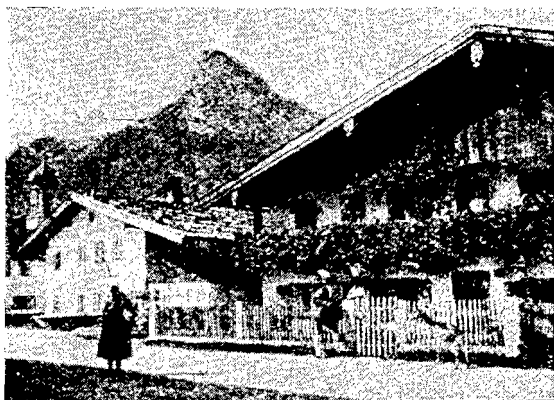
The Mill Stream

fore very long, will be heard on this side of the water.

At this International Conference there was also an international summer school, with young people from all over Europe in attendance, receiving the instruction that would qualify them to become efficient servers in the field of international relationships.

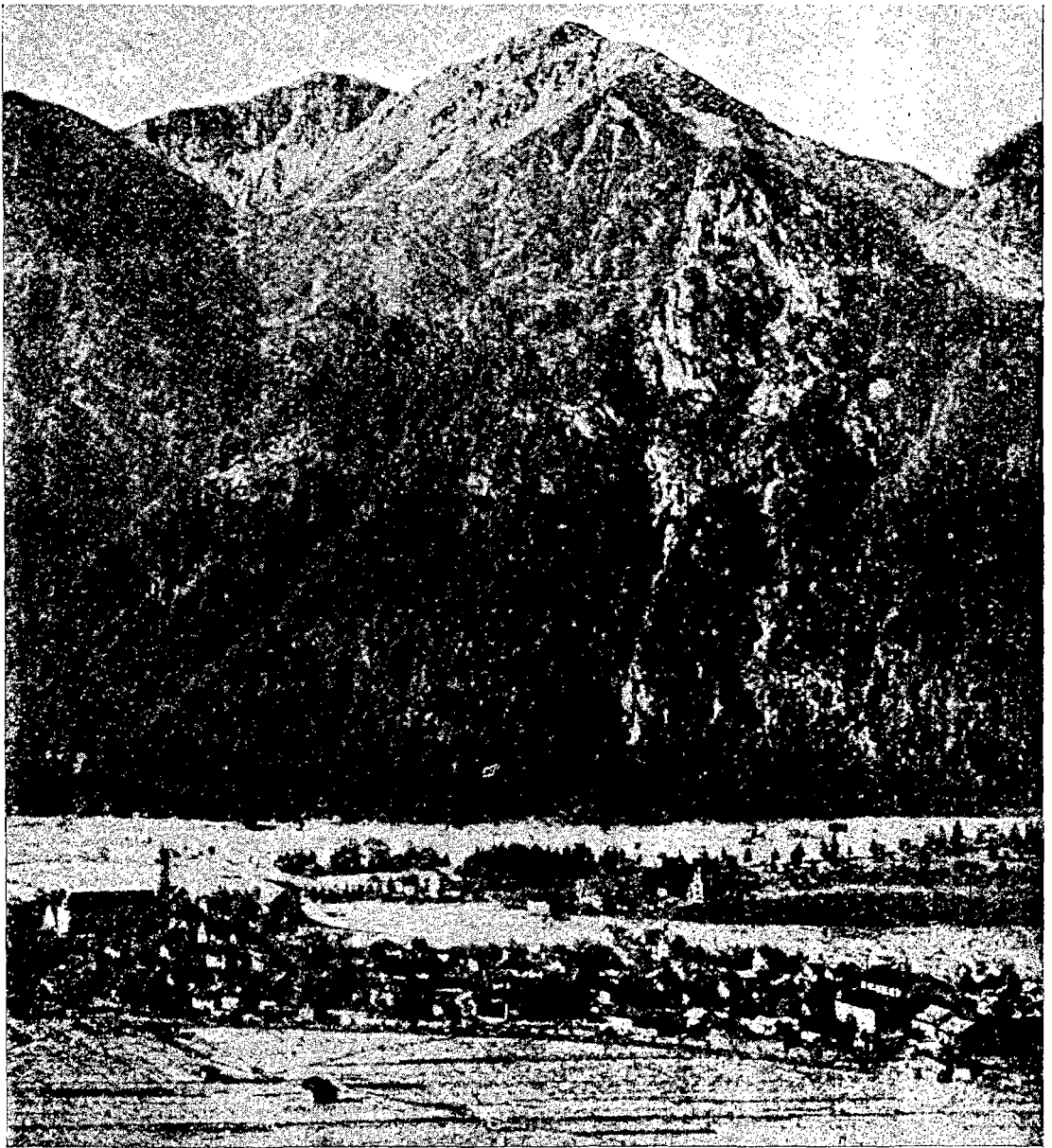
As the spreading of the Esperanto language is one of the aims of this organization, it was decided at their last session that at their next Conference this international auxiliary language will be used at their meetings instead of French, German, or English.

The city of Oberammergau, where the Conference took place, affords just the atmosphere necessary for such a gathering,—a place consecrated to Christ for some centuries, enjoying a world reputation for the inspiring and faithful interpretation of the Passion Play,—it has a nimbus, a quality not easily found elsewhere, the Holy Land excepted. There is a loveliness of spirit, a calmness, which acts as the "soothing balm of Gilead" on our strained nerves. The village is filled with the memory of Christ, and at unexpected places of great natural beauty, you are invited to meditate and pray. The spirit of the village people, too,



Street in the lower village.

Music was a part of the morning and evening devotionals at the Conference, and the meetings were very spiritual in character. Beautiful chorals, more or less adapted to the spirit of the Conference, were sung in unison. Aside from this, the unusual combination of a musical family (father, three daughters, and a friend), playing every instrument—flute, organ, piano, viola, violin, with exquisite solo and quartette singing, created the best atmosphere possible to inspire speakers and audience in their efforts to give and to take. Music as an expression of devotion to God is of almost unlimited power. It is hoped that the great art of Max Loeffler and his musical family, be-



Birdseye View of the City of Oberammergau

expresses itself in such a holy love and friendship that one wishes it might effect the whole world.

From all the inquiries which have been made, it seems to be an established fact that even before the "vow" which the people of Oberammergau made in 1633, Passion Plays had been given. But it was in 1633, at the time when the "pest" was spreading all over Europe, threatening to make its appearance also in their mountain districts, that the Oberam-

mergauers made the "vow" to repeat the Passion Play every tenth year. As they were saved from the pest, they have been faithful to their vow ever since. The thoughts of the Passion govern the conduct of the people more or less all through life, for from the cradle it is instilled in every heart, and their highest wish is to be worthy to become a member of the Passion Play.

"The Fellowship of Reconciliation believes that the Kingdom of God on

earth is the alternative to the present world system and the only permanent form of human society. To belong to the Fellowship, therefore, means to be a part of an international brotherhood within which there can be no more war, and they seek to unite with one another, people of all races, churches, nations and classes."

'Abdu'l-Bahá so clearly explains to us the reality, the true foundation for these relationships:

"WHEN CHRISTIANS act according to the teachings of Christ,

they are called Bahá'ís. For the foundations of Christianity and the religion of Bahá'u'lláh are one. The foundations of all the Divine Prophets and Holy Books are one. The difference among them is one of terminology only. Each springtime is identical with the former springtime. The distinction between them is only one of the calendar—1911, 1912, etc. The difference between a Christian and a Bahá'í, therefore, is this: there was a former springtime and there is a springtime now. No other difference exists because the foundations are the same."

WORLD THOUGHT AND PROGRESS

WHERE MUST REFORM BEGIN?

It is natural for the average individual to feel perplexed and dismayed when he contemplates the economic system under which we live. It is so extremely complicated, with such interdependence of industries, and the channels through which goods flow from producer to consumer are so well-defined, that, at first glance, there seems to be no possibility of effecting such a re-organization of the system as will make it function for universal human welfare.

The conviction is undoubtedly spreading among intelligent men, that the law of the jungle—individualism and ruthless competition—will some day be overruled by the law of altruism and co-operation, and many of us want to do what we can to bring about the change.

We seem to be faced with a hopeless situation.

As a consequence, we are inclined to feel that the solution of the problem must be left to later generations, and to lapse into indifference and in-

action, since we can see no way of doing anything practical in bringing about the results which we know to be essential and inevitable if civilized human life is to continue.

Is there no way of tackling the problem?

Where, then, can we begin?

Is it not likely that the chief reasons for our bewilderment and the chief impediments to our usefulness are a lack of information, and an inability to understand the significance and relationship of the various factors which are involved in the present system?

If this is true, we need not sit around and sigh for opportunities to perform some great and noble work for mankind, but, instead, we should try to increase our knowledge and our capacity to think straight; we should keep "the windows of the soul," through which we look at life, bright and clean; we should renew daily our consecration to the ideal of human well-being.

In our task of reforming the world, we should begin with ourselves.

If we see the light, and keep pointing to it, others will be guided in that direction, and with the spread of knowledge and understanding, the way of progress will become more and more clear, until the path of righteousness and brotherhood, which only a few great seers have trod, will become a highway for all humanity. —Editorial, Canadian Railroad Employees Monthly.

II

INTERNATIONALISM AND RACE PREJUDICE

One of the greatest bars to Internationalism, and one of the most difficult to overcome, is racial antipathy. A very little reflection tells us that civilization would have been impossible if men had not realized, in some degree, the necessity of co-operative effort, and the broadening of their social contacts. Indeed, the whole history of civilization may be said to consist, fundamentally, in a progressive widening of human relationship.

One has only to recall the late appalling conflict between the foremost nations of the world; observe the unhappy conditions which exist at the present time among the peoples of the earth; and realize the almost universal suspicion, jealousy and mistrust with which the nations regard each other, to be convinced that nationalism, as it exists at present, is far from being an ideal condition of things. We cannot, therefore, regard it as the end and goal of social evolution, the last and highest stage in human relationships.

Social evolution cannot stop at nationalism; its very imperfections, its essential narrowness, and the antipathies it seems naturally to engender, forbid this. We are bound to regard it as only one of the necessary stages by which we may ultimately reach that wider, sounder and saner relationship, the relationship of In-

ternationalism: wherein all the peoples of the earth, without regard for race, creed or color, may be associated together in the widest bonds of amity, good-will and fellowship; and where each member of this world-wide confederation has for its aim and object the well-being of the human race as a whole.

If the past, with its many painful lessons, its injustices, its agonies and its sufferings, has any meaning for us at all; if man's inhumanity to man is to cease; then it is clear we cannot stop short of this objective and this ideal.

If we in the West have achieved tremendous results on the material side of life; if we have learned to control and harness to our use some of the great forces of nature; if we have added largely to the comforts and conveniences of life; if we have speeded up the wheels of industry; covered the seven seas with our commerce; annihilated distances with our air-service, and brought the ends of the earth into intimate touch with our radio; they, too, have made their contributions to humanity, contributions, it may be, of higher and more lasting value than our own, for theirs have been largely the imperishable gifts of the spirit. If the East has much to learn from the West, the West has much to learn from the East; and if we have given much to them, they have also given much to us.—Excerpts from article by Prof. Chas. Hill-Tout in The International Forum.

III

AN INTERNATIONAL CITY

As I have said before, Geneva is especially interesting during the sessions of the Assembly. The city curves around the shore of Lake Lemman and runs down each branch of the turbulent Rhone, which is crossed by several bridges. Along the whole

of the lake front are broad promenades called "quais" backed by boulevards. Behind the boulevards is a solid line of hotels. During the Assembly period, each hotel displays the flags of the countries whose delegates are staying there. So it is that the flags of fifty-five nations fly above Geneva at one time. One sees people of all nationalities on the streets and hears all languages spoken. Truly, it is an "international city." Many times the representatives of the Great Powers hold private little meetings in their hotel rooms. At these times the hotel lobbies are crowded with newspapermen who are waiting to buttonhole the big men when they come down.

Another of the interesting institutions in Geneva is the International School. The Secretariat of the League employs four hundred people and felt the need of a special school along progressive lines for their chil-

dren. So this school was founded in a little town just outside Geneva. At present children of about seventeen different countries are in attendance. Here a child can easily learn almost any language he chooses, because there is someone there who knows it thoroughly.

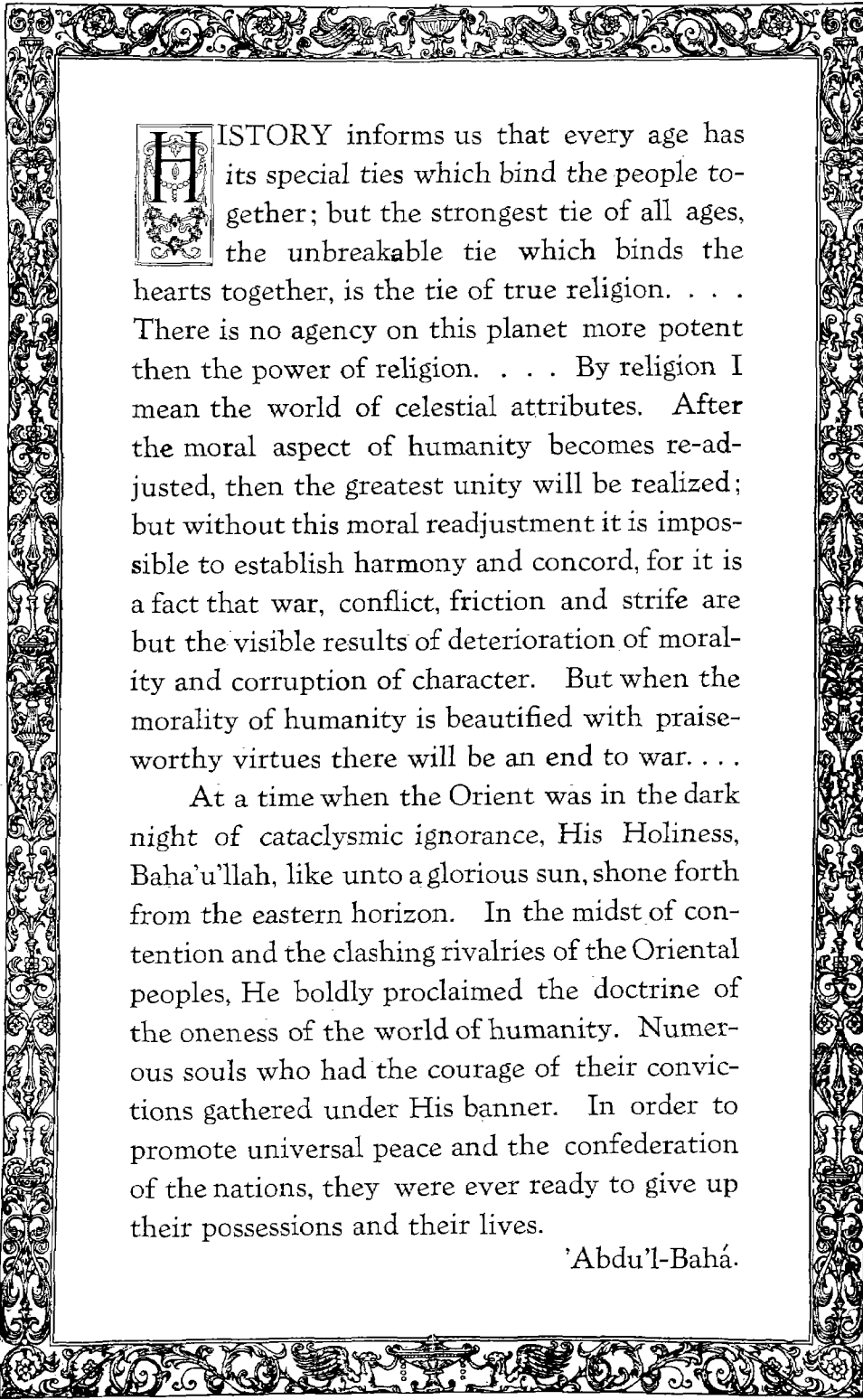
There is a club near the University of Geneva for the students of all countries maintained by the students themselves. Here the students of all Europe mingle in a friendship that will some day go a long way toward helping the League attain its ideal.

After all, it is the young people who will determine the fate of the League in a few years, and if we are intelligently informed, and morally sane, we will strive to continue the work which has been begun by the men of this generation.—Excerpt from an article on "Youth Will Determine Fate of League," by David G. Wilson, Jr., in League of Nations News.

BAHA'Í YEAR BOOK

The Bahá'í Year Book, Volume 1, April, 1925, to April, 1926, prepared under the supervision of the National Spiritual Assembly of the Bahá'ís of the United States and Canada, with the approval of Shoghi Effendi, Guardian of the Bahá'í Cause, is a significant contribution to the literature increasingly valuable for the study of the World-wide Movement known as the Bahá'í Cause. By every adherent of the Faith it will be found exceedingly helpful as a survey of current Bahá'í activities, an accurate statement of the Principles as well as a presentation of new material of great interest. By sympathizers, and likewise those who follow modern movements of spiritual value and humanitarian influence, the Bahá'í Year Book will be found to reveal a perhaps unexpectedly wide and deep penetration of the ideals established by Bahá'u'lláh eighty years ago. Price \$1.00.

Address: The Bahá'í Publishing Committee, P. O. Box 348, Grand Central Station, New York City.



HISTORY informs us that every age has its special ties which bind the people together; but the strongest tie of all ages, the unbreakable tie which binds the hearts together, is the tie of true religion. . . . There is no agency on this planet more potent than the power of religion. . . . By religion I mean the world of celestial attributes. After the moral aspect of humanity becomes re-adjusted, then the greatest unity will be realized; but without this moral readjustment it is impossible to establish harmony and concord, for it is a fact that war, conflict, friction and strife are but the visible results of deterioration of morality and corruption of character. But when the morality of humanity is beautified with praiseworthy virtues there will be an end to war. . . .

At a time when the Orient was in the dark night of cataclysmic ignorance, His Holiness, Baha'u'llah, like unto a glorious sun, shone forth from the eastern horizon. In the midst of contention and the clashing rivalries of the Oriental peoples, He boldly proclaimed the doctrine of the oneness of the world of humanity. Numerous souls who had the courage of their convictions gathered under His banner. In order to promote universal peace and the confederation of the nations, they were ever ready to give up their possessions and their lives.

'Abdu'l-Bahá.



Howard MacNutt, prominent Bahá'í teacher, who died in Miami, Florida, December 26, 1926. This, his favorite picture, was taken during his recent season in California. He stands at the grave (in a Los Angeles cemetery) of Thornton Chase, also a distinguished early American Bahá'í teacher. (See page 301).

The Bahá'í Magazine

STAR OF THE WEST

VOL. 17

JANUARY, 1927

No. 10

A material man lets himself be worried and harrassed by little things, but a spiritual man is always calm and serene under all circumstances.

‘Abdu’l-Bahá.

THE GREATEST problem which arises in the daily life of individual man, is the question of why suffering and misfortune come to us in a universe ruled by a Deity who is both All-Good and All-Powerful. In times of joy and prosperity it is very easy to see the world and all its affairs as rightly ordered. But it is only spiritually awakened man who can see the justice and necessity of tribulations. It requires more of insight than the average person possesses to realize that our trials and tests are a perfect expression of our personality.

We are all imperfect. While our affairs go smoothly and happiness surrounds us, we as a rule are unaware of our imperfections and make no effort to overcome them. It is the tests God sends us which cause us to become conscious of our weaknesses, and to strive to overcome them. Thus tests are a means of spiritual training. And since life here is not for the purpose of quiescence but of growth, it follows that tribulations are inseparable from earthly life. "Man is born unto troubles as the sparks fly upward. (Job 5:7).

THE UNDERSTANDING of this law would clear away the mystery that surrounds suffering and give us patience and even joy in the midst of affliction. More important still,

it would eliminate the petulance with which we react to the small and petty troubles that are our daily portion. It is these lesser tests which most ruffle the surface of our lives, for the great tests usually bring with them a certain exaltation of the spirit, a nearness to God which has its own great gift of calm and of spiritual peace.

‘ABDU’L-BAHÁ has made it clear to us, that this earthly life is not, was not intended to be, and never can be paradisiacal. Were it to become so, man would forget God. How prone we are, when all goes well, to feel assurance and support in our own powers. Continued success tends to turn men's heads, to give them a false conception of their own power, to establish in them a form of self-confidence which is unspiritual, egotistic, and in reality a denial of God, because it is subtly a denial of the great truth that all power is in God, and no power is in us.

The sooner we come to realize our absolute dependence upon God, the sooner we shall be freed from those tests which are necessary to such spiritual development. Yet even the saint is not without tests, which are to him a cause of spiritual health. Radiant acquiescence is the quality with which we should receive our tests, accepting them as daily lessons in the school of life.

MOST of our troubles in this life come from our failure, through certain faults of character, to harmonize with our fellow-beings. Since "Heaven" is a place of peace and love and harmony, it follows that none can be admitted to the Kingdom who have not acquired the qualities of humility, forbearance, justice, quick intuitional understanding of another's desires and needs, and a loving spirit which strives to meet these needs of others. To those who possess these spiritual qualities to a marked degree, this earth-life becomes heavenly, all disharmonies melting away in the light and heat of love. On the other hand, he who possesses the opposite qualities, such as pride, impatience, inconsiderateness of others, injustice, egoistic obliviousness of the other's viewpoint, and a selfish spirit which seeks to satisfy self-needs first,—need it be said that this unfortunate individual finds life a very hell?

The bitterness, the tragedy, often, of such a life, may become a potent lesson to us if we but heed; and save us from the need of similar suffering on our own part. For we all partake, to more or less extent, of the characteristics of unspiritual man.

Instead, then, of yielding to irritation when troubles come upon us, let us study ourselves deeply, until we see what fault gave rise to the unhappy situation, or what weakness in us made necessary this strengthening trial. Then, with prayer and gratitude, seeking strength to overcome our fault or weakness, we shall find the trouble quickly vanishing, and we shall attain to serenity again.

TROUBLES come quickly, and as quickly vanish, when their lesson is learned. 'Abdu'l-Bahá says that when they are gone, it is as if they had never been. They leave no trace of sorrow behind, provided they have had their effect. As the sun dispels clouds, so the grace and mercy of

God—which brought on the trial for the soul's sake—removes the trial when the soul has gained the needed growth.

Life, from this view-point, appears as a phantasmagoria suddenly assuming shapes and as suddenly changing. Life is indeed more ductile, events more fluid than we think. Existence is but clay in the hands of the Potter. There is nothing that is fixed. There is no material possession that can give us security. Things can change over night. The greatest career can fall like a spent rocket when Destiny so wills. Master of a Continent, Napoleon marched on Moscow and returned a broken force.

For us lesser beings, events can change as quickly and as unexpectedly. But be it our great consolation and comfort in time of distress that just as misfortune can come suddenly, so it can go suddenly. We can be assured that every trial has its end, every storm its rainbow. The life of faith experiences again and again the fact that there is no difficulty which cannot be overcome when the right approach is made to God. For spiritual man there are no cul-de-sacs, no unescapable situations. The magic ring which in fairy tales saves the periled hero is no more marvelous in its results than the power of God's love encircling His seeker. Life rises from a three dimensional to a four dimensional plane, when faith is the guide and sustainer. Dangers and difficulties are indeed but dreams, the power of which ceases when we awake to Reality. 'Abdu'l-Bahá shows us the way to joy:

"THE TRUE pleasure and happiness depend upon the spiritual perception and enjoyment. The powers of mind are the bounties of God given to man to lead him toward spiritual happiness. The highest grace in man is to love God. Love of God,

knowledge of God is the greatest, the only real happiness, because it is nearness to God. This is the Kingdom of God. To love God is to know Him. To know Him is to enter His kingdom and to be near Him."—(Ten days in the Light of 'Akká, p. 38).

"THEREFORE, it is evident that life (in its true sense) is the life of the spirit and that life is the love of God, divine inspiration, spiritual joys and glad tidings of God. Seek, O servant of God, this life, until day and night you remain in limitless joy." (Star of the West, Vol. 7, p. 150).



WIDELY KNOWN throughout the Bahá'í world for his thirty years of devoted service to the Cause of Bahá'u'lláh, Howard MacNutt of Brooklyn, N. Y., passed from this world December twenty-sixth last as a result of injuries received from an accident. Strange and yet full of meaning is the coincidence that his wife, Mary J. MacNutt, had died only one month before from injuries received as a result, also, of an accident. Thus husband and wife having rounded out their long life of service, entered the realm of the Kingdom almost together, and have attained unto the promised everlasting union.

Among the first groups of Americans to visit 'Abdu'l-Bahá, they made a pilgrimage to 'Akká, Palestine, in 1905. Notes of their experiences and conversations with 'Abdu'l-Bahá at that time were included in the book published under the title, "Ten Days in the Light of 'Akká." A booklet entitled, "Unity Through Love" was issued from Mr. MacNutt's pen a little later.

Another most important accomplishment of Mr. MacNutt was the compiling and preparing for publication, at the request of 'Abdu'l-Bahá, of His addresses delivered in America. These addresses of 'Abdu'l-Bahá have been published in two volumes under the title, "Promulgation of Universal Peace."

Mr. MacNutt early in his connec-

tion with the Bahá'í Cause undertook the study of Persian and Arabic, and assisted in the translation of the Book of Assurance (Tablet of Ighan) revealed by Bahá'u'lláh. His knowledge of these two languages, in which the Word of God has been set forth in this day, was of great advantage to him in his work.

The teaching activities of both Mr. and Mrs. MacNutt have been most significant. Holding Bahá'í meetings first in their home in New York City for several years and later moving to Brooklyn, their spacious home there was devoted to the services of the Bahá'í Cause for eighteen years. There 'Abdu'l-Bahá made a brief sojourn during His visit to America in 1912; there the moving picture film of 'Abdu'l-Bahá was taken; and there the record of His voice was made.

Early in its history, Mr. MacNutt made connection with that important center, Green Acre (Eliot) Maine,—a connection and love which he maintained to his last days. Many of his best lectures have been given at the Summer Conferences there.

About six years ago Mr. and Mrs. MacNutt severed themselves from their home in Brooklyn, and spent their time in traveling about the country with the one object in view of spreading the Bahá'í Teachings. Yearly they have spent the winter in Miami and other Florida cities, with the exception of one year which was

devoted to a tour throughout the United States, visiting enroute many important centers, and staying the entire winter of that year in the State of California.

Many invitations were extended to Mr. MacNutt to lecture on subjects not especially related to the Bahá'í Cause, but he declined all platforms excepting those where he could speak openly and freely of the Bahá'í Teachings.

What a magnificently rounded life to have lived in the service of the Bahá'í Cause, passing on at the age of sixty-seven to the heavenly Kingdom! The Bahá'ís know full well that this passing is not tragic to the individual whose activities are thus transferred from this world to the world above. In this world, however, he will be greatly missed as a teacher and servant in the Bahá'í Cause.

The following poem written the day after the death of Mrs. MacNutt, but without any knowledge of the passing on the part of the author, seems so perfectly a tribute to Mr. and Mrs. MacNutt that it would seem the soul of the poet was inspired by events unknown to her outer consciousness.

NEAR-BY-LAND

They have only gone to "Near-By-Land,"
 Though their faces we do not see;
 Yet we think of them in a land afar,
 As we think of some radiant, distant star,
 And we long like them to be free.

But close to our side is that country fair,
 While there's only a veil between;
 And our dear ones know and understand
 As they walk by our side in "Near-By-Land"
 And their lights through the darkness gleam.

They see the trials we needs must bear,
 But they also see the goal,
 And they rejoice at God's great Plan,
 Which makes all sorrow endured by man,
 An enrichment to his soul.

They pray for us there, as they prayed for us here,
 And their love thoughts ever send;
 O! think not they are far away,
 They journey beside us day by day,
 And will greet us at the end.

Will welcome us when we too are called,
 And enter behind the veil;
 Then we shall know and understand,
 How close to our heart was "Near-By-Land"
 And that Love which never fails.

—Shahnaz Waite.

THE WISDOM IN TESTS

FROM THE WRITINGS OF 'ABDU'L-BAHA

AS TO TRIALS (tests in the path of God) verily, they are necessary. . There is a great wisdom therein of which no one is aware save the wise and knowing.

Were it not for tests, genuine gold could not be distinguished from the counterfeit. Were it not for tests, the courageous could not be known from the coward. Were it not for tests, the people of faithfulness could not be known from those of selfishness. Were it not for tests, the intellects and faculties of the scholars in the great colleges would not be developed. Were it not for tests, the sparkling gems could not be known from worthless pebbles. (Star of the West, Vol. 8, p. 239).

IF THE rain does not pour down, if the wind does not blow, if the storm and tempest do not rage, the soul-refreshing springtime will not appear. If the clouds do not weep the meadows will not laugh. The hurricane and tornado, the cyclone and the blast are the harbingers of the spring.

Likewise, were there no tests and trials, hardships and afflictions, the attraction of the hearts could not be realized, the spiritual fragrances could not be obtained, nor could merciful happiness be acquired and the beauties of the celestial springtime would not have been disclosed. (Star of the West, Vol. 8, p. 239).

THOU HAST questioned concerning ordeals and difficulties and catastrophes—"Are these from God or the result of man's (own) evil deeds?"

Know thou that ordeals are of two kinds: One kind is for trial (to test the soul), and the other is punish-

ment for actions. ("As a man soweth so shall he also reap.") That which is for testing is educational and developmental, and that which is the punishment for deeds is severe retribution.

The father and the teacher sometimes humor the children and then again discipline them. This discipline is for educational purposes and is indeed to give them true happiness; it is absolute kindness and true providence. Although in appearance it is wrath yet in reality it is kindness. Although outwardly it is an ordeal yet inwardly it is purifying water.

Verily, in both cases we must supplicate and implore and commune to the Divine Threshold in order to be patient in ordeals. (Star of the West, Vol. 8, p. 235).

IT IS MY hope that during the time of tests thou mayest remain in the utmost firmness and steadfastness, so that like unto a lamp thou mayest be protected within the glass, and be not extinguished by the blowing of winds. . . . Be thou resolute and steadfast. When the tree is firmly rooted it will bear fruit, therefore it is not permitted to be agitated by any test. Be thou not disheartened! Be thou not discouraged! The trials of God are many, but if man remains firm and steadfast the test itself is a stepping-stone for the progress of humanity. (From Tablets to American Believers).

WE ARE living in a day when so many people rely wholly or solely upon matter. They imagine that the size of a great ship, that the perfection of the machinery or the skill of a captain will ensure the safety of a vessel. These things (referring to

the recent sinking of the magnificent steamship, the *Titanic*, through the collision with an iceberg) take place sometimes that men may know that there is a Protector and that is God. If God protects man, if it be His will, a little ship sometimes escapes death, but if he shall rely solely on a ship, though it be the greatest, biggest ship, though it may be well built, though the captain be the best captain, yet in a danger such as was present on the ocean it may not survive or escape, so that the people of the world may know that they must turn to the One who is the Protector. So that souls may rely upon the preservation of God and that they may know that he is the real Keeper. These events do sometimes occur for such reasons as those stated. They take place in order that man's faith may increase. . . .

But let no one imagine that these words should lead men to think that they must not be thorough in their undertakings. God has endowed man with intelligence, so that he may use his intelligence. Therefore, he must supply himself with all that science can offer. He must be most deliberate and most careful. He must be ever thorough in his undertakings. He must build a thing well, build the best ship that his ingenuity can lead him to, and employ the most skilled captain, but with all that let him rely upon God. Let him consider God as the One Keeper. ('Abdu'l-Bahá, *Star of the West*, Vol. 3, No. 3, p. 15).

SPIRITUAL enjoyments bring always joy. The love of God brings endless happiness. These are joys in themselves and not alleviations. The life of animals is more simple than that of man. Animals have all their needs supplied for them. All the grasses of the meadows are free to

them. The birds build their nests in the branching trees and the palaces of kings are not so beautiful. If earthly needs are all then the animals are better supplied than man. But man has another food, the heavenly manna of the knowledge of God. All the divine Prophets and Manifestations appeared in the world that this heavenly manna might be given to man. This is the food which fosters spiritual growth and strength and causes pure illumination in the souls of men. (*Star of the West*, Vol. 7, p. 155).

THE SOUL of man must be happy, no matter where he is. One must attain to that condition of inward beatitude and peace, then outward circumstances will not alter his spiritual calmness and joyousness. . . . When the spirit is confirmed and assisted by the confirmation of the Holy Spirit then it will show its effect in every condition of the world of existence. (*Star of the West*, Vol. 7, pp. 161, 177).

THE DIVINE ideals are humility, submissiveness, annihilation of self, perfect evanescence, charity and loving kindness. You must die to self and live in God. You must be exceedingly compassionate to each other and to all the people of the world. Love and serve mankind just for the sake of God and not for anything else. The foundation of your love toward humanity must be spiritual faith and divine assurance. . . . Man must become evanescent and self-denying. Then all the difficulties and hardships of the world will not touch him. He will become like unto a sea, although on its surface the tempest is raging and the mountainous waves rising, in its depths there is complete calmness. (*Star of the West*, Vol. 7, pp. 184, 185).

THE LIVING TIE

HOOPER HARRIS

"God is the God of the living, not of the dead."—Jesus.

"The Godhead is effective in the living and not in the dead, in the becoming and the changing, not in the become and set-fast; and therefore, similarly, the reason is concerned only to strive towards the divine through the becoming and the living."—Goethe.

"In an age of spiritual isolation, an age without leaders in statesmanship, or philosophy, or art, or religion, no man among us can trust any other man to do his thinking for him."—James Priceman in "Chaos and a Creed."

THE CREEDS and dogmas of the world are in chaos. "The become and the set-fast" is no longer able to resist the on-rush of the becoming and the living. Men can live for only a limited time on the grains and fruits stored through the bounty of last year's sun. The creeds and dogmas of the past, long since "the become and the set-fast," are now entirely inadequate food for the becoming and the living in this new, restless and searching age. Yet out of the wreckage men are endeavoring to erect a House of Faith. The task is impossible. There is no man-made cement which by any possibility can bind together the wreckage.

The comparative study of religions is a praiseworthy attempt to discover the oneness of their ethical teachings but affords no basis for organic unity. To know, as Max Muller puts it, that all the religious systems teach their followers "to love the good God and be good" is illuminating, but something more vital is needed to remove prejudice and create oneness. Men do not follow and die for a Prophet because of His ethical teachings. The first recognize in Him a spiritual kingship and dominion, "The Power of the Great Ether," a something dynamic, and then accept His moral teachings as divine guidance. The vital power in any of the great faiths is the life of its Manifestation Himself and the perpetuation of that life in His followers. Jesus said, "The words that I speak,

they are spirit and they are life;" and it is the spiritual power in the teachings of the Divine Manifestations as demonstrated in human life which constitutes the constantly becoming and changing, the living and dynamic in religion.

Consciousness of the Inner Reality is ever the becoming, ever the changing, inasmuch as capacity to contact that Reality is progressively developed and an added consciousness of the real meaning and power of the divine teachings is constantly being attained. "I have many things to tell you," said Jesus, "but ye cannot bear them now;" the plain implication being that through this constantly becoming and changing His followers would in time become capable of understanding the revelations of the Spirit of Truth when He should manifest Himself.

Through the "Religion of Majestic Oneness," "an increasing purpose runs"—a living promise and a living hope of the fulfillment of that promise. Jesus Himself was in His own person the very embodiment of prophecy and the spirit of hope. He constantly referred to the prophecies and promises of the Holy Books, and proclaimed Himself to be their fulfillment. So vivid and powerful were His prophetic utterances that the early Christians expected the almost immediate descent of the kingdom of God. Jesus knowing the stimulating power of hope permitted them to so believe.

This promise and hope is the living principle in the teachings of all the Divine Manifestations.

What we need is a comparative study of religions to discover the living tie of prophecy which binds them all together as one great household of faith. And it is astonishing not to say miraculous, when we consider that the various scriptures of the world were written in different languages, in different cycles of history, to different races of people and under entirely different conditions, that they should all proclaim this great hope and expectation with such beauty and clearness.

This hope and promise runs through the ancient religion of India as a golden thread. Krishna in his great Incarnation was to come from the Paradisian country to the northwest, over the Himalaya mountains, riding upon a white horse. And this hope is expressed in the fourth chapter of the Bhavagad-Gita as follows:

"Both I and thou have passed through many births, O harasser of thy foes! Mine are known unto me, but thou knowest not of thine.

"O son of Barata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world, then I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness."

In the Ambattha Sutta, an ancient Brahman book, we find a similar expectation of a coming Messiah. The Brahman Pokkharasadi sends his disciple to inquire whether Buddha is the Great Man with the "thirty-two signs" who "after conquering the ocean girt earth without a rod and without a sword" is to sit enthroned.

As for the Buddhist religion, it is well known that Buddha claimed to remember a great number of past incarnations and gave the Buddhist

world the distinct hope and promise of the coming of the "Greater Buddha."

Zoroaster taught "a reign of happy time" to come, when a beautiful temple with a thousand pillars would be built upon the top of Mount Alburz which would have no need of the sun to give it light by day or of the moon to light it by night because it would be lighted from within. At that time three great Spiritual Teachers would appear.

The Hebrew Prophets taught that when the day of God came the mountain of the Lord's house would be established upon the tops of the mountains and the nations would flow to it. They also taught that this great Day of God would be ushered in by three great spiritual teachers or trumpets: first, the Messenger of the Covenant; second, the Great Manifestation who would rebuke strong nations afar off; third, the "Surrendered One," described so beautifully and so wonderfully in the 42d Chapter of Isaiah.

At the transfiguration of Jesus, "His face did shine as the sun." Moses and Elias were seen with Him and at His ascension two others were present and addressed the disciples saying, "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven," i. e., from the heaven of the Will of God with two others, one like Moses, the great law-giver, and one like Elijah.

The Islamic world was taught that at the Day of Resurrection when the Spirit (Christ) was to stand in rank with the angels, three spiritual trumpets would be sounded.

The spiritual unity of the world's religions is this hope and expectation, this promise of fulfillment, this stimulating becoming and living, this progressive ideal which is exactly the

same in each one of them. Each of the Founders was the living embodiment of this spirit. The oneness of the religions is the oneness of this spirit; and the oneness of God is the Oneness of His Divine Manifestations. God is one, His Spirit is one, His Manifestations are one. Their outer laws and customs vary from age to age in accordance with the requirements of the people and the conditions of the time. But the Spirit is One. The real (not their nominal) followers of the Divine Manifestations have always witnessed a succession of soul experiences, a progres-

sive development in capacity to understand.

One and the same great Teacher, under varying aspects, has been the Founder of every one of these great religions and from the beginning has been the Universal Teacher of mankind.

In this, our own Age and Cycle, this Universal Teacher has revealed the spiritual teachings for the Era of Universals, and the three trumpets for the day of Resurrection are plainly heard in The Báb, Bahá'u'lláh and 'Abdu'l-Bahá.

“The proof of the validity of a Manifestation of God is the penetration and potency of His Word, the cultivation of heavenly attributes in the hearts and lives of His followers and the bestowal of divine education upon the world of humanity. This is absolute proof.”

—'Abdu'l-Bahá

THINKING IN WORLD TERMS

DALE S. COLE

The following brief notes of the Conference held in Cleveland, Ohio., November 26, 27, 28, 1926—the sixth in the series of World Unity Conferences—contain extracts from the brilliant addresses of some of the leading thinkers of our country along lines of world unity and inter-national good will. From a complete report of the Conference, we have chosen a few of the most vital statements which we feel will be inspiring and illuminating to the general reader.—Editor.

NOW AND then events happen in every community which have deep significance however much unheralded they may be generally. The World Unity Conference held in Cleveland on November 26th, 27th, and 28th, 1926, marked a distinct step in the progress of thought with reference to World Unity. Although such occurrences seem to create but a ripple on the surface of the complacency of a large city, results may be far reaching. If but a few can be made to feel the spiritual leaven which is working in the world today, the effort is amply rewarded.

The speakers at the first of the three meetings of the Conference were Dr. Dilworth Lupton of the First Unitarian Church, and Dr. Joel Hayden of Fairmount Prebyterian Church. This meeting was held in the Woman's City Club. The Chairman, Mr. Horace Holley of New York, very ably presented the purpose of the Conference, in his introductory talk, from which the following is quoted:

"The purpose of these meetings is rather to make a direct appeal to that spiritual element innate in every human heart, so that as we go forth from this Conference we shall have abandoned at least a few of those prejudices that bar us out and veil us from the reality of our fellowman, so that we may be to some degree at least conscious of that great spiritual power which many people feel has been released in the world today to unify the East and the West, to pro-

duce a harmony and a relationship between the various factors of human life so that civilization may be a reflection of that harmony that always exists for the spiritual man in the unseen world."

Dr. Dilworth Lupton was introduced as the first speaker, his subject being "Truce and Peace." He sounded a note of warning pointing out that what the world has termed "Peace" since the war, is nothing more than a "Truce." He said that America must be awakened to her responsibilities. As individuals we must try "to create a sentiment and an opinion that is favorable to peace." Also he said that group action is of the utmost importance. "This very meeting tonight," he continued, "seems to me a real endeavor to bring together a group of people thinking about this thing, planning about this thing and praying about this thing. . . I don't see in all the world a greater challenge today to the young people than to get behind this great movement for world peace." In closing he quoted from an address he had heard by Stoddard Kennedy an English Clergyman who had served in the world war and who had "seen humanity crucified. God cries out to you. You must learn to live together. You must learn to live together, and you will suffer till you do."

Chairman Holley's remarks following this address are so important on the subject of America's part, that excerpts are here given:

"I know no better way to illustrate the essential difference between America and the older nations of Europe and the East than to remind you that seated on this platform as honored guests of this Conference, are men representing many races and nations of Europe and the Near East and the Far East; men who, through their American citizenship, have learned to live together in cooperation and in peace; men whose lives are no longer affected by those particular problems that might bring their respective countries together in some political conflict at any time.

"Therefore it is particularly necessary that the new spirit of peace and unity should emanate from this country and from America and go outward throughout the world. Many people have condemned our government and people for the reason that not yet has America made that supreme moral contribution to the life of this age which has been so expectantly awaited both by her own citizens and by the peoples of other countries. But it is necessary to realize that had America, for example, fifty years ago, led a movement for world unity, such a movement could only have unified the world as it was fifty years ago, when many of the peoples of the world were submerged beneath their governments and their rulers. There could have been no human unity under those conditions, but only a sterile unity in the political realm. It may well be that the mighty arm of this country is held for us until there is born in our hearts a realization that peace is not cessation from armed warfare, but peace is a universal relationship between the children of men. What we need is an economic peace, as well as political peace, and a religious peace as well as the peace of capital and labor. By this thought it seems to me we see the connection between the two subjects on our pro-

gram tonight. Because certainly the lesson that we all drew from Dr. Lupton's address was the need of a religious basis for all efforts toward world unity today."



Dr. Joel Hayden, the second speaker of the evening, had for his subject, "The Religious Basis of World Unity." Dr. Hayden first stressed the "difficulties which confront any one who tries to make clear that there is some basis for world unity in this experience of mankind which we call religion." Continuing, he said, "I know of nothing more significant for us as men and women who are striving for world unity than to begin in our own communities in bringing together people of profoundly different religions and attempting in a scientific spirit to appraise objectively the facts upon which this religious experience is based, where those facts apparently agree, how they can be measured and related." And again he said, "Religion brings us face to face with the fact that mind is operating; that you never get beyond anything in this world except through it. The mind of man is always personal and the personal brings you up to the essential mystery of the universe.

"Every great world religion today is moving along that same line in its explanation of the shortness of life, the bitterness of life, the apparent tragedy and injustice of life. Here I am a man, and man in his reality is superior to the material universe. That which we are is greater than material forces which might threaten us with destruction. . . . The genius of religious cooperation, in the long run, depends on the meeting, not of master and servant but the meeting of minds in friendship with a practical task of doing the impossible.

And who is sufficient for these things? Religion says 'God.' And where is the realm of God? Lo, it is not here nor there! It is within."



AT THE second meeting of the Conference, held also at the Woman's City Club, Judge George S. Adams presided. In his introductory remarks, Judge Adams stated that in view of the fact that the elements of war seemed again to be gathering, Cleveland welcomed meetings of the nature of the Unity Conference. His remarks were most significant and illuminating. Some excerpts follow:

"We haven't learned to think in world terms, and so we know very little about our neighbors in other parts of the world. . . . A great many people are like the man who said to me, 'My wife and my son John and his wife, we four and no more.' I think a very large percentage of the people would stop with that stage of development. Then there are other people who have broken their shell and can take an interest in the affairs of other people. They are the ones who are really worth while. . . .

"When we speak of patriotism as the love of country, we don't mean the land, although we sing, 'I love thy rocks and rills,' etc. After all it isn't the rocks and rills we love. It is the human association that goes with the rocks and rills. After all, it is our neighbors that we love. And if we love our neighbors, we should devote ourselves to the ideals and institutions of our country which guarantee equal rights to all our neighbors, shouldn't we?

"And then of necessity, if we want our neighbors to have equal rights, there is a larger patriotism which embraces the world and is the patriotic expression of the golden rule. This would make it treason to make

war, save for the preservation of natural rights.

"When we speak of 'our country, right or wrong,' we realize that is a spurious patriotism. . . . It is selfishness diluted.

"So if civilization is to last, we must learn to take a larger view of the world's affairs and a more unselfish point of view in those matters. We mustn't be so intensely practical, so utilitarian. We must not be governed by statistics, these graphs that people make, and measure everything by dollars and cents.

"I hope the time will come when we will be talking more about the ideal, and if we do, I have an idea, too, that we will be talking practical sense."



Prof. Adolphus Miller of Ohio State University spoke on the subject, "Scientific and Religious Tendencies Toward World Unity." Prof. Miller said in part:

"Now the difference between science and religion is the difference between description and exaltation. Science tells the things that are, and religion emphasizes things that ought to be. Science is inexorable; it is inevitable. It simply formulates the laws of things that are taking place, and they take place whether you have formulated the laws or not. But an understanding of science helps very greatly in the exaltation at least of the things towards which science aims. . . . Modern science has done a great deal to do one thing which leads toward unity. I perhaps had better say that all the way through the lesson I am trying to draw is the fact that there is a universality about natural science which makes for the unity of course in the use of the principles which science has developed. Science also has a great deal to do with the acceleration of communi-

cation, bringing the world together.

"Now this interest, in science and the impersonal character of science make for unity, and many of the problems which this new development of communication bring about, by their very discovery are immediately international. For instance in Europe, where, as H. G. Wells says, the size of the country was determined by the distance a king could travel on horseback, the invention of radio has immediately made radio-broadcasting an international problem that couldn't possibly be avoided, and they already have made a great deal of progress in this development of international relation in regard to broadcasting. . . .

"I was at the University of Stamboul of Constantinople, where all the students were Muhammadans, and the Professor of Sociology being away, the students gathered around me and asked questions about sociology. There happened to be one member who spoke good English. The class was half girls. Five years ago there wasn't a single girl in the University. Now in the College of Arts half of them are girls. They had bobbed hair, short skirts, and were indistinguishable from my girls at Columbus.

"We happened to talk about, as an illustration of social progress, the 'Woman's Movement' and one of the girls said, 'Of course we don't think there is any difference in the capacity of men and women.' These Muhammadan girls who had not been allowed to show their faces five years ago, had attained that advancement in five years. They did it because modern science had told them what experience could not possibly tell. We sometimes say experience is the value of common sense. Science and philosophy deal with uncommon sense and are far more real than common sense. This I think has been proven.

"Now race prejudice was a normal

thing when people first came into contact. Most of the people in the history of the world have lived as Judge Adams did and never heard a foreign language. Most of the people in our generation have lived all their lives without having seen or known people who looked different from themselves, and when the contacts began it was perfectly normal that they should be prejudiced, and there was built up a lot of tradition that supported these prejudices and which it was difficult to disprove.

"Here was one group with one color that had one culture, and another group of another color had another culture. Of course it was obvious that the ones with the one color and one culture thought they had the superior culture and it wasn't until anthropology and psychology had been called in, in the last five years, that it was demonstrated that there is no question about it, that there is no basis whatever for that old theory. .

"What happened in science has been happening in a different way in religion. . . .

"Each religion has to look to its virtues and not to its associations in its competition with other religions. One of the most valuable things that could possibly happen to Christianity is the fact that it now must compete with Muhammadanism. I think in all probability in the long run the Turkish revolution will prove as important as the Russian revolution, because it has opened up the Muhammadan world with some two hundred and fifty million people to modernism.

"I confess that I knew very little about Muhammadanism, and I asked everywhere, 'Is it possible for Muhammadans to accept science and progress and stay devout?' Everywhere I received the answer, 'Perfectly.'

"Now Muhammadanism has some things in it which the Christian world

can well admire. In the first place, the Muhammadan world is the world in which all the races meet—the white, the black, the brown, and the yellow. Its position is most accurately a strategic one, and strangely enough in the Muhammadan world this race problem never arose. I was in a street car in Constantinople and the conductor was as black as coal, and it seemed so strange to see a conductor in a street car not only black, but not talking English. He was talking Turkish, and he was an Arabian. He was jollying the people and making them move up front, and nobody took any offense.

"Among Muhammadans other Muhammadans are brothers, without respect to culture or to color. . . . Science has already shown that this is true, and it must be followed by practice.

"I was at dinner with two prominent sheiks, one who had written a book on Muhammadanism, for which he was called a heretic; and also another who was being tried for the book he wrote. There was quite a bit in the papers. They were devout but modern. I asked them all sorts of questions, and then they wanted to ask me a question, 'How does modern sociology deal with behaviorism and psycho-analysis? And I thought when Muhammadans asked that question, I didn't need to worry about modernism.

"We are actually reaching a point where all intelligent people in the world are about at the same place. They talk the same language with regard to spiritual values and they accept the same science. They are kept apart in very many cases by ecclesiastical affiliations, and they felt in many cases it was impossible to go from one religion to another.

"Now it is an interesting fact that American missionaries in Turkey are not allowed to teach religion. I was invited to talk to the Anglo meeting

of the missionaries in Turkey. I told them I thought they were the luckiest missionaries there were anywhere. What they had to do was to try to find a technique to get over to their pupils in their schools the things that are just as true to Muhammadanism as to Christianity, and that their business was not to try by any method to make Christians out of these Turks, but to make good Muhammadans. The interesting thing was that, with the exception of one or two old men, they were all heartily in sympathy and practicing that idea. In other words, you have Christian missionaries who have discovered that the thing that is common to all religions is far more important than the things that are different. . . .

"Now our civilization may slip, but it seems to me that the scientific developments and religious developments at the present moment give us plenty of basis for hope that at least the next civilization will succeed and if we can beat catastrophe to it, even our civilization may be saved."



Dr. John Herman Randall's subject was, "The New Spirit Making for World Unity." Excerpts from this remarkable address follow:

"Fourteen years ago, in 1912, there came to this country for the first time, a man by the name of 'Abdu'l-Bahá. He came from the country that had been the home of Judaism and the birthplace of Christianity. He spent forty years of His life in prison, in prison by the political authorities, aided and abetted by the religious authorities of His country.

"The doors of many of the leading churches and synagogues in this country were thrown open to this man, and He addressed large audiences in Boston, New York, Philadelphia, Washington, and Chicago. He spoke here in Cleveland, I think,

and in other centers of this land. When He talked of religion, He talked about love and good will and peace upon earth. These things, of course, were not new, and He disclaimed that the religion that He was proclaiming was a new religion. What He tried to make clear was the fact that He was trying to bring to the mind consciousness of people the real essence of their religion, whether they called it Christianity, Buddhism, or by any other name whatsoever.

"The thing that did sound new and strange was the fact that He translated these old familiar words of love and good will and peace upon earth, and brotherhood, into terms of unity; the oneness of all mankind; the unity of all races regardless of religion; the underlying harmony between science and religion; the unity that lies at the basis of all the great religious systems of the world. And He pointed out most clearly that a religion that was to be translated into terms of this unity, this fellowship of all races and all classes and all individuals, was a unity that could only come about through the abandonment of our present prejudices, through the laying aside of our ignorance and antagonism against people, against classes and against races; that it could only come about as we entered into the consciousness of the spirit of oneness of all men and came to realize that all mankind belongs to the same great family.

"On this visit to our country, 'Abdu'l-Bahá also pointed out that these intense and selfish nationalisms, these national antagonisms we were holding and fostering within our minds, would inevitably tend toward catastrophe, and lead to some great outbreak, some world war.

"This man had the appearance of one of the early Hebrew Prophets. His spirit was the spirit of the gentle Nazarene. All who came into contact with Him during the spring and sum-

mer of 1912, felt the greatness of His personality, the sincerity of His character, the humility of His life, the selflessness of His spirit. . . .

"When this man came from across the seas with His gentle spirit, His far-seeing vision, and when He told us that after all, religion—the religion of Christianity, the religion of Judaism, the religion of Muhammadanism, the religion of Buddhism, the religion of Zoroastrianism, the religion of Confucianism—all the great religions of the world in essence meant the same thing,—love and good will, fellowship and brotherhood, translated into terms of unity, of sympathy, of oneness with all who live and strive everywhere,—it was only the very few who heard Him who understood and saw the significance of the message. . . .

"Now, whether many of us see it as yet or not, every historian throughout the world knows today that after the events of the last ten or fifteen years the world can never again be the same as it was in the past. Whatever else the *war* did, this much is clear to the thoughtful minds in all lands today—the world now must either go forward to higher ground, or it must inevitably go backward. There is no standing still; there is no getting back to normal; there is no resuming once again the kind of life that was lived here prior to 1914 as between nations and races and classes. The world must go forward, or else it must steadily degenerate into lower things. . . .

"Now there is the second great idea emerging today that in human evolution we have at last reached the point where man can direct the forces of evolution, if he will, to whatsoever ideal he may choose.

"Now the third thing, that is daylight plain I think to all thoughtful minds today, is that the old system in which this world of ours has been conducted up to today or up to the

time of the war, is hopelessly bankrupt, it has served its term, whatsoever that has been, and that to try to continue the old system in world affairs is nothing less than suicidal, for it means the inevitable coming of other wars, and as Premier Baldwin says, it means therefore the destruction of civilization.

"Read the books by Bertrand Russell, read the books that are coming from the pens of practically all our leading philosophers and psychologists, and you will find that all of them say the same thing: Our world as constituted today cannot go on, on the old basis, on the old principle, on the old methods.

"The next great idea that is emerging in human consciousness today is this: Because the old system is bankrupt and hopeless, there must come a new and higher synthesis in the life of man.

"Trade and commerce move between all lands freely today, between all countries. We are bound together in an economic unit, so what hurts one hurts all and what helps one helps all. No nation can go up without all nations going up. Likewise no nation can go down without all nations going down.

"Last month there came together in the city of Vienna the delegates from all the cities of Europe and organized the Pan-European League, an economic league, and the thing stated over and over again in expressions from the platform and from the floor was, 'We never will be content until we have a United States of Europe,' thus recognizing the fact that the people of Europe, regardless of country or race, depend now on getting together in some kind of unity, cooperation, and pulling together. You remember Victor Hugo said before he died, 'We have today the United States of America, tomorrow we will have the United States

of Europe, then one day we shall have the United States of the World.' That prophecy is coming before our eyes. . . .

"It is the struggling between the old spirit and the new that is going on today, and it is your duty and mine, if you have a glimpse of the future, of the unified world, the world of commonwealth in which humanity has learned to live its life in harmony and peace, it is our duty to see to it that unceasingly, morning, noon and night, from the housetop and the street corner, everywhere and every place, you and I are standing for the new spirit and the things involved in the new spirit.

"The great watchword of today and tomorrow will be that one word—unity. Oh, how pitiful seem all our little differences, our little jealousies, our petty animosities! How pitiful and childish in an age like this, so critical for the future of humanity, seem all those prejudices that now separate us from one another and keep us apart, and deepen gulfs between us, and build bars and barriers around us!

"Isn't it time? Isn't it time that we should begin to live not as children, but as full-grown men and women? Isn't it time that we should begin to live our life on this little planet, together, in the spirit of unity, of fellowship, and of love? Of one thing I am sure. When the historian of tomorrow writes down the history of today, he will say beyond peradventure, that the men and women in this critical first half of the twentieth century that helped in anyway the progress of mankind, were the men and women who had set their faces steadily in the direction of world unity and fellowship and cooperation."



THE THIRD session of the Conference was held in the Western Re-

serve Chapel, Dr. Ali Kuli Khan presiding. In his introductory remarks Dr. Khan brought out most emphatically the need of attaining to a divine civilization, showing how the material civilization devoid of the spirit cannot last. He said among other things: "But the world war, friends, brought about a change in the consciousness of humanity, for they realized that unless certain spiritual principles which had been considered only an ideal never to be arrived at this side of the kingdom of heaven, were made to become manifest in a visible and tangible form, and unless the different individuals constituting the different nations of the world would individually and then collectively go forth and work for the establishment of human peace and human unity, the wisdom of our political and intellectual age would be of no avail to creat that state of beatitude."



Rabbi Hillel Silver, the first speaker of the evening, chose for his subject "The One and the Many." Excerpts from his address follow:

"It now becomes necessary in society, in some society, to emphasize anew the cooperative quality of human existence. Individualism has gone so far that education is beginning to realize the imperative need of stressing again the fact that the highest life is made possible only in community life; that a man can fulfill his destiny only as he lends himself to the highest ideals of a group; that it takes the best in our neighbor to bring out the best in us; that no man can grow through his own resources solely, it takes the outer sympathy, the contact with other minds and with the social heritage, the legacy of the past, to fulfill ourselves most completely.

"The problem of civilization is to discover what common human de-

nominator, what common human need is common to all religions and to all peoples, and then to organize peoples and religions into voluntary co-operative efforts to meet these covenants; it is the problem of preserving uniqueness in the world, the oneness, and at the same time the voluntary organization of these separate units into voluntary cooperative groups to serve basic, common purposes. This is the job of modern civilization, and in that sense only, friends, religions can meet and nations can meet.

"And when Jew and Christian, or Muhammadan and Buddhist, or the representatives of all the religions on God's earth, will realize that their source is one God, that their destiny is one—the service of man—they will get together to fulfill their destiny, deriving their inspiration from a common source. They will meet rarely; the walls of their churches will separate them. But the spirit, the underlying spirit of their faiths grounded in God, aspiring to service, will unite them. Their prayer books will remain different; their prayers will be one. That is the task, friends, of the twentieth century, perhaps the task of the next thousand years. What keeps religions from meeting? What keeps peoples from meeting? I would designate all that keeps peoples and religions from meeting by one term—imperialism—this old primitive notion of the domination of the many over the one.

"The subject of world unity is as old as Amos and Isaiah and Jesus, and all the great religious leaders of the Asiatic world which has given us all our great religious teachers. Surely our churches, our temples, and our synagogues, and our mosques, have much more to do in the world today than fight about definitions and man-fashioned theologies and creeds which are manipulated by time and circumstances. Surely in the minds of a

world which has just witnessed the ghastliest war of all times, the churches and the synagogues and all other religious institutions have a great deal to do.

"World unity, my friends, is the ultimate goal. It is not an idea which can be achieved merely by wishing. It is an ideal which can be achieved only through tireless labor and endless persistence of all lovers of the Fatherhood of God and the brotherhood of man. Peace does not come as a radiant maiden bearing gifts; peace will come, if it ever comes, friends, peace among the races, of peoples and peace among religions, as a man of sorrows, spat upon, and mocked and denied. You are being summoned not to an easy task nor a pleasant task. Men will misunderstand you. Men will accuse you of lack of patriotism. Men will accuse you of rebellions and revolutions,—as all who prayed for the new day were damned as traitors. But if this is dear to your heart, if you are true disciples of Jeremiah or Jesus or Buddha or Confucius or Zoroaster or 'Abdu'l-Bahá, you must be prepared to take on the cross and the crown, yes, and the immortality of leadership in the world."



Chairman Khan, in his remarks which followed the much appreciated address of Rabbi Silver, said:

"The oneness of mankind is a theme which has been dwelt upon by the various sages and Prophets of the human race from time immemorial. Pindar, the poet of ancient Greece, said that God created man into men in order that they might help one another. This wonderful expression was, however, a poetical symbolism, for the deeds of civilization of the ancient enlightened Greeks never approached the preliminary steps toward the realization of such an ideal,

for at the same time that Pindar spoke as he did, the Greeks looked upon themselves as the only civilized people, the blessed of the gods, and upon the entire human race outside the small country of Greece as barbarians.

"With every step in the progress of the human race from its infancy through the various ages tending to its maturity, we have here and there men of foresight and insight who have stressed that fact, but it remained for the day of the maturity of the human race, which according to all the prophecies of the past is no other than this, and in the present day, the world is to witness the realization of that great fact. I, therefore, think that the coming world religion will be no other than the one which visualizes and epitomizes in the life of every human individual the eternal fact that in the mind of God the oneness of mankind has ever been an accomplished fact."



Dr. John Herman Randall, the last speaker of the evening, had for his subject, "The Coming World Religion." Dr. Randall said in part:

"Now, my friends, it seems to me with these facts which the science of comparative religions is making so clear to us today, that all religions are fundamentally as one, that in their great, prophetic sources they are the expression of the same fundamental impulse of man's soul toward God and man's outreaching toward his fellows, man's hunger and thirst after righteousness. And as time goes on, the things that are added, all of these dogmas and creeds and ceremonies, they are the things man fashions, human men, that tend to divide and separate and breed the spirit of intolerance and rivalry.

"Religion in its fundamental and

essential impulses and aspirations is just as truly in the world today as it has ever been. Our churches were weakened in influence and power in every community because the vast majority are still trying to translate religion into terms of an age that is forever gone, in the language that is to the newer generation an obsolete and meaningless talk.

"If we are convinced today that the world cannot stand still, that it must either go forward to higher grounds or else go backward, it seems to me that we must take the same position about religion today, for our religion simply reflects the weakness of our age. If religion cannot stand still, it must either go forward or else backward. Now if it is to move forward, what lines may that movement take? In the first place, I feel very sure in my own mind that if world religion is worthy of that name, it will be a religion whose outlook is universal and not particular. I mean by that, a religion whose God is the God of all humanity, not the God of a single race or a single nation,—therefore, a religion that recognizes in every man of every race and every clime, a brother, a member together in this living body of humanity.

"The second characteristic of the religion that is the coming world religion, in my judgment, will be this: It will consist of the best and truest in all religions.

"The third characteristic of the coming world religion in which the common denominator, the essential spiritual unity underlying all differences, shall be discovered, will be this: It will consist primarily in a kind of life, not in a kind of creed, not in a kind of ecclesiastical organization, not in any particular rites or form. It will consist of living in a certain way under the inspiration of certain values and ideals under the guidance of certain principles through

the dominance of the spirit of good will and of love.

"The fourth characteristic of the coming world religion will be this: It will be a religion whose intellectual expression is in harmony with the best thought of the age. . . . An age like this, if it demands anything at all of religion, is demanding a religion that shall satisfy the soul of the saint, without at the same time insulting the intelligence of the scholar.

"Then in the fifth place, another characteristic of the coming world religion will be this: It must be of necessity a social religion and not an individual religion. In other words, its great business and purpose will be not to save a few individual souls and see them safely through this wicked world to some distant heaven of bliss, but its purpose will be to save the world, the world of politics, the world of business, the world of art, the world of leisure, all these manifold worlds in which man lives his life. . .

"I am very sure that the coming world religion will thus be a social religion, not an individualistic thing. Its great aim and end will be nothing less than the transforming of the life of all mankind into a social relationship, and by that means the transforming of the life of the individual. If I were trying to sum up in a single sentence, I would say this: Since religion cannot remain as it is, since religion must not be allowed to go backward, it must go forward to higher and nobler things. It must, as it seems to me, move along the lines that I have here indicated, and to sum it all up, it will be a religion in which knowledge and love will go hand in hand. . . . And it seems to me in the coming world religion, there will be that full recognition that not love or good will alone, that not knowledge or intelligence alone, but knowledge and intelligence plus the spirit of love and good will, that shall

lead and guide us into that closer fellowship, that truer cooperation, that nobler union in the cause of humanity.

"It may be that there are some of you here tonight, my friends, are saying, 'Yes, that is a beautiful dream, and it has been dreamed by all the great prophetic souls in the past, but it can never be realized. It is too good to become true in a world like this.' I am here to remind you that in these World Unity Meetings that have been held in your city, under the auspices of the Bahá'í Movement, we have an illustration, not of a dream, not of an ideal, but of a living reality that is here in this world today, that has extended its influence tightly around this globe, that knows its followers by the tens and hundreds of thousands.

"'Abdu'l-Bahá, when He was in this country speaking as He did in many of our leading churches and synagogues, made it very clear that the Bahá'í Movement did not represent a new religion, but rather a renewal of the fundamental essence of all religions. . . . 'Abdu'l-Bahá gave to the world also the great Principles, —The Investigation of Truth, the Abandonment of all Prejudices, the Essential Oneness of all Humanity, The Unity Underlying All Religions, the Harmony at the basis of Science and Religion, the Equality of Men and Women, Universal Peace, an International Tribunal, a Universal Auxiliary Language and Universal Education.

"These were some of the great Principles declared by 'Abdu'l-Bahá

fifteen years ago (interpreting thus some of the fundamental laws given to the world by Bahá'u'lláh over sixty years ago) that will make for the dawning of the New Age, the coming of world unity through cooperation, through fellowship, through the spirit of good will and love.

"My friends, it is in that spirit that we meet here tonight. . . . Do not give up your old beliefs, if they are precious and meaningful to you, only whether you be a Christian or Jew, or Muhammadan, or Buddhist, or what not, do not rest content until you have found your way down beneath all your particular beliefs and ideas and notions about religion that underlie common denominations, to that essential spirit of unity that lies back of all faiths and underlies the life of humanity."



Friends in Cleveland interested in and working for world unity feel that it has been a great privilege to have had a World Unity Conference in this city, and are planning to continue the work. It is difficult of course to gauge the far-reaching effect of such Conferences, but this one certainly demonstrated that there can be gathered together those who meet on a common ground, to speak and to think in terms of universal ideals and to endeavor to learn how to apply great religious Principles in the everyday life; and most important of all this Conference furthered the promulgation of universal peace and all that it means.

"It is then clear and evident that in the passage of time religions become entirely changed and altered. Therefore they are renewed."—'Abdu'l-Baha.

THE LEISURE HOURS OF PERSIAN YOUTH

GENEVIEVE COY

WHEN A young man of twenty-five says to a friend of his own age in New York City, "Here is a free evening before us. How shall we spend our time?" his companion may choose one from among dozens of recreational activities. Theatre, opera or concert; billiards or bowling; gymnasium or swimming-pool; library or public lecture; dance hall or skating-rink—these are a few of the more obvious centers at which the friends may find entertainment or pleasure. Young men in a country village of the Middle West may have different, but almost equally varied, amusements. Probably few people in this country would maintain that the young people of America have too few ways of spending their leisure time. If they need guidance it has to do with the use of better standards of choice among the many recreational opportunities offered.

For the young men and women of Persia the problem of the wise use of leisure time is a very different one. When the young man of twenty-five in Tihrán has several free hours there are probably only half a dozen things that occur to him as possible recreations. Some of these will include activities that are productive of real happiness, of mental and physical recreation. Others will tend toward a selfish destructiveness. Since so few leisure occupations are available, the tendency is probably often toward extreme indulgence in those of the more violent, emotion-arousing sort, in the hope that thus a much desired variety and zest may be added to existence. To provide the young men and women of Persia with a variety of leisure occupations of a sort that require a whole-hearted, in-

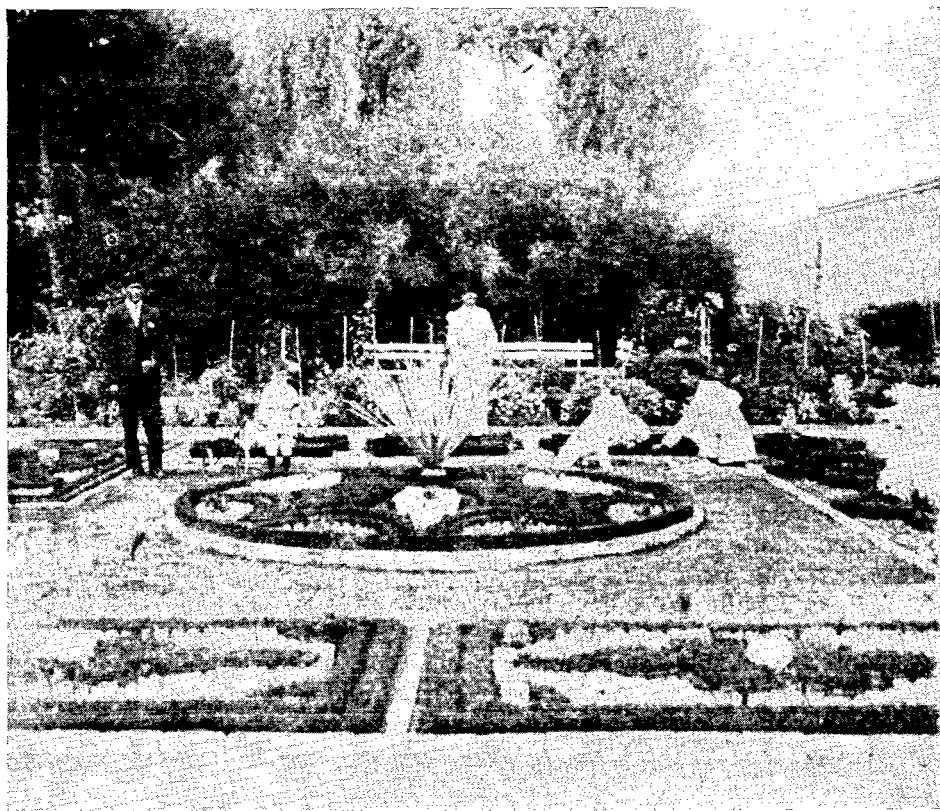


Street in Tihrán, Persia

telligent, constructive activity would be to render them an extraordinary service.

In a previous article I tried to show some of the ways in which the Girls' Tarbiyat School of Tihrán contributes to the lives of the women and girls of the city. I should now like to discuss some of the ways in which certain Bahá'í ideals contribute to the lives of the young men who come in contact with them. In order to show more clearly just what an interest in Bahá'í activities adds to the fullness of living of Persian young people, I shall describe briefly certain aspects of the lives of non-Bahá'í youth.

Persia is a land of deserts and gardens. The desert is not the sandy waste of northern Africa; it is the "saharah,"—the uncultivated, the waterless. When the infrequent rain falls, or when irrigation streams are brought down from the mountains, the waste land springs into bloom, and one sees the miracle,—"the desert shall rejoice and blossom as the rose." Thus in the midst of miles of waste one comes upon a walled garden and within its gates a glory of greenery



A Persian Garden

and flowers. Inevitably, in the very heart of the garden, one finds a pool of clear mountain water, the source of all the verdure and life. To build a wall about a section of the desert, to provide channels for bringing water from a distant source, to plant trees and shrubs and flowers, is a task of love and joy. To sit within such a garden, to hear the sound of many waters mingling with the whisper of the wind through green leaves, may seem a very simple pleasure, but it is one that is very dear to every Persian.

Thus it happens that whenever a group of young men wish to spend a merry evening together, they seek out the greenest and best-watered garden they can find. Such a gathering-place may be a large garden within the city walls, or, preferably, one outside the city in a hill village or on

the open desert. Beautiful beyond one's imaginings are some of the large gardens in the hills. Pools, streams and fountains are surrounded by tall trees. Beautiful paths wind through luxuriant shrubbery and flowers. Vistas of snow-capped mountains are framed by beautiful gateways or by arbors of roses. In the clear atmosphere, the colors are all pure radiance.

Beside the large pool the young men gather. Many will be smoking cigarettes; others prefer the water-pipe, in which the smoke is sifted through perfumed water. Always there will be musicians. Occasionally a paid troupe of players awaits the desire of the guests, but more often one or two of the group of merrymakers will provide the music. The favorite Persian instruments are the tar and the dumbuck. The former

is something like a guitar, but the box is curiously shaped, suggesting a figure eight. The opening in the box is covered with parchment, and the shape of the instrument divides this into two parts, one a little larger than the other. The tar is strung as the guitar is, and is played in much the same way. The dumbach, or Persian drum, is made of a parchment stretched across a dish that suggests a large bowl or urn. The sound of the drum is pleasing. Two different kinds of notes seem to be drawn from it, one the ordinary drum tones made from beating on the parchment, and another which is made near the edge of the urn, and which seems to partake of the sound of both the urn and the parchment.

To these instruments of the country may be added a violin, which many of the better-educated Persians enjoy greatly. Often some one sings a low, minor melody, to the accompaniment of the tar. The other guests are sure to be delighted with the music, and on its slow tide they drift down a waking dream of enchantment, in which all their hopes come true.

After the music is ended, some one may be moved to recite a poem from the treasury of great Persian verse he has learned as a child. Since many of the young people write poetry, one of the group may have an original poem to present for criticism and admiration. In quality such verse may vary from the merest jingle up to the majestic passages of such a poem as Esghi's hymn to Zoroaster. With poetry and music a group of young Persians may be utterly contented from sunset to midnight. They become intoxicated with beauty and moonlight.

If the temper of the gathering is less literary, hours may be spent in gambling. If the party has been planned several days previously, a group of dancing-girls may have been provided for the entertainment of the

guests. Aside from such professional entertainers, girls and women will of course never appear at the young men's festivities.

If the friends are not too close observers of religious custom, (the Muhammadan religion forbids the use of alcoholic drinks), there may be very convivial drinking of wine, or of arak, the Persian whiskey. Many festive groups will contain at least one person who is an opium-smoker. He may retire to a distant part of the garden to indulge in his smoking by himself, and later return to add his fantastic outlook on life to the discussions which are often in progress.

The youth of Persia, like those of every country the world around, do love to talk. They discuss all aspects of their own lives, and of their friends' and acquaintances', and then proceed to affairs of the city and the nation. Less often than in this country, perhaps, is there a real interest in matters of international significance. Local politics are often a source of keen interest, and, as sometimes happens in other countries, more attention is paid to personalities than to policies. An intelligent and well-educated young Persian once said to me, "When there is an election here, there are ordinarily no issues of real importance. We do not ask what principles a man will act on if he is elected. We consider only whether he is a friend of ours or of our family."

On the other hand, small groups of young men will be found who have an ardent interest in various "reform" or radical movements. There are in Persia men of Muhammadan families who feel keenly the importance of giving more freedom to women. Others are more or less openly engaged in spreading the principles of Soviet Russia. Still others are very eager to aid Persian progress through economic development. A

fourth type of group may be enthusiastic about gaining a greater knowledge of science. But such a devotion to impersonal or idealistic interests is, it seems to me, comparatively rare.

Persian boys and young men give very little attention to athletics. The small percentage who have attended the American Mission School may have played football, but I doubt whether many continue to play after they leave school. Those who can afford it own horses, and many of them ride exceptionally well. A few who have a stableful of good horses may play polo. Young men who enter the army will lead a life of strenuous physical exercise, but the average boy has almost nothing of the interest in team athletics which we find everywhere in America. There is almost nothing in his environment to stimulate such an enthusiasm.

Thus far, I have been speaking of youth of at least a fair education. There are of course hundreds of young men in such a city as Tíhrán who have had no real education. They, too, will love a garden and music. They may gamble and go to opium houses. They will delight in the exhibitions of fireworks which are given by the government on various state occasions. They will enjoy the gossip of the bazaars, the sermons of the mullahs in the mosques, and the tales of the lives of the martyrs which the priests chant dramatically on days of special religious observance.



YOUNG PERSIANS who are Bahá'ís enjoy their leisure hours quite as much as do the Muhammadan youth. The two groups perhaps differ less in general types of activity than in the motives which guide the leisure occupations. Young Bahá'ís are quite as devoted to a beautiful garden as are any other young Persians. But the way that the outdoor

holiday is spent will be constantly colored by Bahá'í interests. If songs are sung they will usually be those written by Bahá'í poets, and will be such as to incite the listeners to high endeavor. The poetry that is read will not only seek for beauty of expression, but it will also strive to inspire the reader to practice heroic ideals. I remember an occasion on which a young Persian who was not a Bahá'í read aloud for an hour from



Type of Bahá'í Youth of Persia.

the poems of Naimi, one of the best of the Bahá'í poets. At the end of the reading he put the book down reluctantly and said, "How glorious, how wonderful is that poetry! When I read it, I almost think myself a Bahá'í."

When a group of young Bahá'ís gather in a garden there will be no gambling, drinking or opium-smoking, for such indulgences are definitely contrary to the Bahá'í teachings. Some of the group will smoke cigar-

ettes, but the majority will probably refrain because they are familiar with the teachings of 'Abdu'l-Bahá expressed in the following sentence, "Experience has shown how much the renouncing of tobacco, wine and opium gives health, strength and intellectual enjoyment, penetration of judgment and physical vigor."

The conversation of a group of Bahá'í friends is usually centered on the planning and executing of some definite project. There are at least six or seven well-organized types of Bahá'í activity in which the young men play a very energetic part. Each of these is a *mahfil*, or assembly; it has definite objects and holds regular meetings.

All Persians love to give dinners and parties; and since the exercise of hospitality is a definite part of the Bahá'í program, there is a special *mahfil* in Tíhrán for the entertainment of visiting Bahá'ís. As soon as a member of this group learns that a friend has arrived from Shiráz, or Hamadan, or, perhaps, from India or Europe, plans are at once set on foot for a dinner or luncheon in his honor. The guests invited are those to whom it is thought the newcomer will especially enjoy talking. The friend so honored receives a formal invitation on the special stationery of this *mahfil*. This he of course accepts, and in a few days he becomes the guest of honor at a party which his hosts have taken great joy in preparing.

Another group has as its special aim the furthering of closer friendships between themselves and Bahá'ís in other countries. Correspondence is carried on, with the desire to learn more about other lands, as well as to tell friends in other countries about Persia. This *mahfil* is also interested in translating a variety of Bahá'í books and papers. At the time I was in Tíhrán, the young man who did English translating for the central

Bahá'í governing board (The Spiritual Assembly) was especially active in the *mahfil* for "East and West co-operation."

Twenty or more young men teach the "classes in character-forming" for boys, which meet every Friday in different parts of the city. They have their own meetings for planning their work, and occasionally they give a party to which their special friends are invited. On such a day the program will give a review of what they have been doing with the boys, and some of their pupils may give demonstrations of what they have learned.

A committee of five or six Bahá'ís, several of whom are young men, have charge of the Bahá'í children's savings account. Their weekly meetings on Sunday evenings are probably not considered social affairs, and yet I believe that most of those who attend them find them thoroughly enjoyable.

I used to attend the meetings of another group that met on the ninth of each month. The members all had the distinction of speaking English. Their purpose was to discuss, in English, the plans for the American Bahá'í Temple. At the end of the evening each made a contribution to the Temple fund, which Dr. Moody later sent to America. These young men were also active in increasing interest in the Temple among all the Persian Bahá'ís. They were a very happy and enthusiastic group and there is no doubt but that they found their regular monthly meetings a very joyful occasion.

Other *mahfils* are more obviously recreational in their purpose. At the time I was in Tíhrán, one group had organized a football team, and they were planning to start a Boy Scout troupe among some of the younger boys. . . . One of the most active groups planned and gave plays and concerts. One of the young men who came most often to Dr. Moody's house in Tíhrán was keenly interested in

the plays, and he kept us informed as to the progress of all their plans. He was full of fun, an excellent actor, and he delighted to play what we would call "character parts." His club gave two or three plays each winter, which were attended by audiences of four and five hundred men. The plays were written by some of the boys and were planned to express some spiritual truth. When a play was ready for the actors, great care was exercised in choosing the caste. The rehearsing of the various scenes, the planning of costumes and stage-setting were a source of many merry evenings. The parts for girls and women were taken by young men, and they provided opportunities for careful acting, as well as much amusement for the other members of the caste. The play was usually given in a large tent in some Bahá'í garden, on two successive evenings. The proceeds from the sale of tickets were divided among various Bahá'í activities, such as the fund for the care of needy and aged Bahá'ís, and that for the support of the boys' Bahá'í school.

The plays that I saw were very enjoyable and exceedingly well acted. One that I remember especially was based on the verse of Bahá'u'lláh, "Esteem the friendship of the just, but withdraw both mind and hand from the company of the wicked." The scenes of the play presented the experiences of two brothers, one of whom associated with useful, studious young men, and the other with "fast" and villainous ones! There were several very amusing scenes, as well as some that contained miniature sermons. The Bahá'í boys are very fond of a good joke, and any play that they give is sure to afford many opportunities for laughter.

Closely associated with the actors was a group of musicians, who made up an orchestra of ten or twelve mem-

bers, as well as a chorus of singers. They always gave musical numbers between the acts of the play. The intermission was sometimes long enough so that we heard a whole concert between the second and third acts. The audience enjoyed the music and never seemed to tire of it,—as my Western ears occasionally did!

The life of these young Persian Bahá'ís is of course not all fun. They are constantly in danger from the unfriendliness of fanatical Muhammadans and some of them have suffered active persecution. Notwithstanding such difficulties, they seem to me a singularly happy group. They have high purposes before them, and while they realize that many things they wish to do may not wisely be attempted at present, they are able to make enough progress to encourage them to further efforts. A great many of them have been Bahá'ís from babyhood, and they know no other life except that of a follower of the teachings of Bahá'u'lláh.

My knowledge of the leisure occupations of the Bahá'ís is of course much more detailed than of those of the non-Bahá'í youth. For the latter I was dependent on what was told me by various people I met in Persia, including a few young Muhammadans. I have tried not to draw an exaggerated contrast between the two groups. So far as I can judge of both, the Bahá'ís have an idealistic purposefulness in life which the non-Bahá'ís lack. The Persian Bahá'ís know themselves to be one of the great streams that are helping to fill the ocean of world-wide Bahá'í life. As they become more and more conscious of their part in that movement, their lives become more significant. As the principles by which they live become active in the lives of some of their friends and acquaintances, Persian youth will become more useful, purposeful and happy.

A MODERN INTERPRETATION OF MUHAMMADANISM

The following letter, written by a Bahá'í of Santa Barbara, California, to a clergyman who, in giving a very liberal course of lectures on the religions of the world, showed, however, some misapprehension as to Muhammadanism and its historic growth, will be, we are sure, of extreme interest to the readers of this magazine. In it the writer brings out many points which are not known or understood by Occidentals. It might be added that all the points mentioned are substantiated in the writings of 'Abdu'l-Bahá.—Editor.

I HAVE heard your two lectures on Muhammadanism and rejoice to see the effort that is being made towards appreciation and mutual understanding, in lieu of the old idea that the Muhammadans were heathen, their religion false, and ours the only true one.

I have been something of a student of Muhammadanism for many years, and, through contact with people reared in the Muhammadan faith, I have gained a new angle or point of view. In the first place, as we would not wish Moslems to judge of Christianity by the late spectacle of the Christian nations slaughtering each other, so we should not judge Moslems by the acts of some of their leaders.

To go back to the time of Muhammad: I think history will bear me out in the statement that Muhammad did not take up the sword to defend Himself and His followers until it was plain that His enemies meant to exterminate His religion. If their plan had been to kill Him alone, He would doubtless have given up His life joyfully, as Jesus did. But He was dealing with a different class of people, the lawless, bloodthirsty Arab tribes, who made war upon each other and stole their women and children. And, by the way, the custom of veiling the women antedated the time of Muhammad, when the Arabs veiled their wives and daughters as a protection against their enemies. These people to whom Muhammad was sent were so vicious that it has

been said our American Indians were civilized compared with them. They buried their daughters alive, considering the birth of one a disgrace; a man could have a woman by throwing his cloak over her; he could throw her aside on any provocation, and he could have a thousand women if he wished.

Muhammad finally organized these people into families, limiting them to four wives, and only this number if they were able to support them. It would have been impossible at that time to have made monogamists of these people, and thus the divine wisdom was manifested in leading them gradually into a better life. Today, through the example of a Great Soul in the Orient, who was a monogamist and set the example of a beautiful home life, many thousands of Muhammadans are becoming monogamists.

Speaking of the sword, we must remember that that day was the day of the sword. Did not Jesus Himself say, "I came not to bring peace, but a sword?" By this He did not mean that He came to make trouble, but that His day, or dispensation, was not the day of peace—that was to come later. His day or dispensation was to be one of warfare, of bloodshed. He gave His peace to His disciples, but not to the world, for the world was against Him, and He knew the awful suffering and turmoil and unrest that must transpire before the people of the earth would turn their

faces to God. Muhammad knew the same thing.

I am not one of those who believe that Muhammad obtained His knowledge of Jesus Christ from any printed literature, or even by contacting Christians, howsoever wise or ignorant they may have been. He has been called the "ignorant camel driver." It is certain that He was not taught in schools, but received His knowledge from divine inspiration, even as Jesus did, and the very fact that there is the same thread of heavenly wisdom running through the Qur'án as through the Bible and other sacred books of the world, proves that they were all of divine origin, inspired by one and the same God. Muhammad is spoken of as the "Seal of the Prophets"—that is, the last of the line of Prophets "before the great and awful day of the Lord," and He speaks of Jesus continually as the "Spirit" or the "Son of God," and makes, as you know, frequent reference to all the Prophets of God who came before Him.

No, I believe that, even as the Angel Gabriel appeared to Joseph and Mary, he also appeared to Muhammad, as He said, at various times, and dictated the Qur'án in sections, the original being written upon palm leaves and the dried bones of sheep and camels. As you say, parts of the Qur'án are illuminating, "other parts not so much." Is this not true of our Bible also? I have heard agnostics say the Bible was not fit to be read, and they would point to certain things that Abraham and Solomon did. We might well say to those people, "Why don't you read the Sermon on the Mount, instead of the passages you refer to?"

We must also remember that, as our Bible is subject to interpretation, so also the Qur'án is subject to interpretation, and it is difficult for a western mind to grasp, but that may

be partly due to faulty translation. Speaking for myself, I have a copy of the Qur'án that I have had for fifteen years. At one time I set myself religiously the task of reading it, chapter by chapter. In this way I have read it over half through, but it was the hardest reading I ever did.*

It may be, as you say, that the Qur'án seems to be fatalistic, but that would seem to be due, also, to the character of the people to whom Muhammad came and to the methods which it was necessary to take with them. It was necessary to take those vicious people by the heels and hold them over the burning lake of hell fire. He was constantly speaking of the wrath of God and hell fire, the Day of Judgment and the torment that awaited those who disobeyed the commands of God. Of course we know that these terms are only symbols.

In regard to Muhammad's attitude towards women, I refer to the oath of Muhammad, which He required His followers to take. I have not a copy of this oath at hand, but it was to the effect that if a Muhammadan married a Christian woman, He should treat her with kindness, He was not to interfere with her belief, but allow her to worship as she wished, and when she died her body was to be buried with her people. Also, it has been verified that Muhammad took into His home many women and girls as a protection, who served in various capacities, and with some it is said that He even went through a form of marriage, but to those who truly knew the man it was evident that He had one love and that was His beloved wife Kadeesha, the mother of Fatima, who married Ali, His cousin and right-hand man. Through these two holy

* EDITOR'S NOTE.—No good translation of the Qur'an exists in English. In certain French translations one finds the Qur'an much more readable.

souls the spiritual descendants of Muhammad, the twelve Imams, proceeded. These Imams were mostly, if not all, put to death, and the religion fell into the hands of the corrupt caliphs, who saw an opportunity to propagate the religion for worldly gain, carried it into other countries at the point of the sword, and continued to hold Jerusalem, the Holy City, until the expiration of the time prophesied in our Bible, twelve hundred and sixty years.

So it is evident that the western idea of Muhammadanism is gained from the operations of these corrupt caliphs, not from the remnant of truly holy souls in every dispensation who have not "bowed the knee to Baal."

I was hoping to hear you speak of the contribution which the Muhammadans have made to science and art, and of its value, particularly during the "Dark Ages." In a little book of excerpts which I have gathered for many years, I find the following. I do not know its origin, but I think it is from an encyclopedia:

"It is well known that many of the sciences and arts enjoyed today were introduced into Europe during the 'middle ages' through a Muhammadan seat of learning, Cordova, Spain.

"The Arabs and Moors were an industrious people and the agriculture of Spain was in a most flourishing condition during their occupation of the country. They introduced plantations of sugar, rice, and cotton.

"The Moors of Spain made the finest paper manufactured in Europe, and their carpets and silks, gold and silver embroidery, manufactures in

steel and leather, were long unrivaled.

"We are indebted to the Saracens of Spain for the elements of many of the useful sciences, especially chemistry. They introduced the simple Arabic figures which we use in arithmetic. They taught mathematics, astronomy, philosophy and medicine, and were so superior in knowledge to the Christian nations of Europe that many Christians of all nations went to be educated in the Arabian schools of Cordova." *

Muhammad taught that the earth revolved around the sun hundreds of years before that fact was discovered by Copernicus.

Referring again to Muhammad's attitude towards women, it is claimed by the Moslem women themselves that the degradation of the past centuries cannot be attributed to Him or His teachings, but rather to the aforesaid corrupt leaders who thus kept the people in subjection. Thank God a New Day has dawned and our Moslem sisters throughout the Orient are becoming enlightened and educated, are laying aside their veils and breaking away the shackles that have bound them for centuries.

I wish you much success in your work of breaking down the prejudices which have kept God's people apart. I feel that the dawn is truly breaking and that a New Day of unity, co-operation, mutual understanding and love is being ushered in.

Sincerely yours,

HENRIETTA C. WAGNER.

* EDITOR'S NOTE.—Seignobos, in his "Histoire de la Civilization" devotes many pages to the contributions of Muhammadan culture to medieval Europe. In the tenth, eleventh, and twelfth centuries, the Muhammadan civilization was, in fact, as far superior to European Christian civilization as is today the Christian civilization to the Muhammadan.



ALL ISLAM considers the Qur'án the Word of God. In this sacred book there are explicit texts which are not traditional, stating this His Holiness Christ was the Word of God, that He was the Spirit of God, that Jesus Christ came into this world through the quickening breaths of the Holy Spirit. In the Qur'án a whole chapter is devoted to the story of Jesus. It records that in the time of His youth He worshipped God in the temple at Jerusalem; that manna descended from heaven for His sustenance and that He uttered words immediately after His birth. In brief, in the Qur'án there is eulogy and commendation of Christ such as you do not find in the Gospel. . . . Furthermore, it is significant and convincing that when His Holiness Muhammad proclaimed His work and mission, His first objection to His own followers was "Why have you not believed on Jesus Christ? Why have you not accepted the Gospel? Why have you not believed in Moses? Why have you not followed the precepts of the Old Testament? Why have you not understood the Prophets of Israel? Why have you not believed in the disciples of Christ? The first duty incumbent upon ye, O Arabians! is to accept and believe in these. You must consider Moses as a Prophet. You must accept Jesus Christ as the Word of God. You must know the old and the new testament as the Word of God. You must believe in Jesus Christ as the product of the Holy Spirit."

Consider that His Holiness Muhammad was born among the savage and barbarous tribes of Arabia, lived among them and was outwardly illiterate and uninformed of the holy books of God. The Arabian people were in the utmost ignorance and barbarism. . . . When the Light of Muhammad dawned, the darkness of ignorance was dispelled from the deserts of Arabia. In a short period of time those barbarous peoples attained a superlative degree of civilization which with Baghdad as its center extended as far westward as Spain and afterward influenced the greater part of Europe. What proof of Prophethood could be greater than this, unless we close our eyes to justice and remain obstinately opposed to reason.

Inasmuch as our God is one God and the Creator of all mankind, He provides for and protects all. We acknowledge Him as a God of kindness, justice and mercy. . . . God is loving and merciful. His intention in religion has ever been the bond of unity and affinity between humankind.

—'Abdu'l-Bahá.



HERE ARE TWO influences tending toward prosperity and progress which emanate from the forefront of advancement of the world of humanity. They remind the negligent and awaken them that sleep, give sight to the blind, hearing to the deaf, power of utterance to the mutes and life to the dead.

ONE IS THE INFLUENCE OF CIVILIZATION, that development of the world of nature that concerns the material life of man. It promotes physical advancement and cultivates the social virtues. The laws and deductions of science, so indispensable to progress, are the product of lofty thoughts of sound minds, the accumulated results of the efforts of ancient and modern scholars. The most effective power for the promotion and dissemination of this influence is just government.

THE OTHER IS THE DIVINE INFLUENCE, the holy and spiritual revelations which insure eternal glory, everlasting happiness, the illumination of the world, the appearance of merciful phenomena in the world of humanity and perpetual life. The fundamental basis thereof is the teachings and the precepts of the Prophets, the dictates and attraction of the conscience which belong to the realm of morality. Like unto the lamp they illuminate and brighten the depths and recesses of human realities. The effective power of this is the Word of God!

'Abdu'l-Bahá.



An interesting group of Bahá'ís recently photographed at Haifa, Palestine. From left to right: A Persian Bahá'í who lived in China many years; Soheil Effendi; Mrs. Jean Bolles, Montreal Canada; a brother of Shoghi Effendi; a Persian student at the American University at Beirut; Mrs. Emogene Hoagg, San Francisco, Calif.; more recently of Florence, Italy; another Persian student;

The Bahá'í Magazine

STAR OF THE WEST

VOL. 17

FEBRUARY, 1927

No. 11

At present the whole world is prepared for the call of the Kingdom. The past war has given rise to a wonderful capacity among men, for the underlying foundation of the teachings of God rests upon the comfort and the well-being of the denizens of the world and upon the establishment of Universal Peace.—'Abdu'l-Bahá.

"WHEN I HEAR words based upon justice and brotherly love, it makes me hope that true relations may at some time be established among peoples." Such were the words of President Calles of Mexico in response to the sympathetic message which Hubert C. Herring brought him from the Social Relations Department of the Congregational Churches of the United States.

Mr. Herring explained that the group who had called on him sought to understand Mexico in human terms, and had spoken of the advantage that would accrue to the people of North America "if the exploitation gives way to a new spirit of willingness to share life and culture."

The President, so the Associated Press reports, was visibly moved as he replied. The grim lines about his mouth relaxed; his stern features softened into a smile, as he told his visitors that it was a novelty to him to hear kind words, to hear anything except threats.

"I rarely hear words of any spirituality," he said. "As a rule I always hear a discussion in the brutal form of material interests and menacing words about those interests.

"So, when I hear words based upon

justice and brotherly love, it makes me hope that true relations may at some time be established among peoples, makes me think that there are still people in the world working for international harmony upon the basis of justice. . . . So long as nations fight only for material things and neglect spiritual things, the peace of the world will be a lie."

These are inspiring words to come from one of the world's rulers whose vision of a day when justice and brotherly love shall reign between nations, is, as Bahá'ís know, not fantastic. For Bahá'u'lláh has said, with words of creative power, that universal brotherhood and peace shall come, and within this very century.

WAR IS UNAVOIDABLE so long as the vendetta is the custom between nations, and the trial of right is by combat, not by jury. It was not until the twelfth century that in Europe the custom of establishing one's innocence by combat began to yield to courts of jurisdiction. How ridiculous, nay, how tragic, seems to us now the spectacle of two men meeting in deadly combat to prove with spear and sword each the justice of his cause.

The doctrine that might makes right is no longer deemed consonant with justice as between individuals within the state. The day is at hand when it will no longer be practiced as between nations.

Just as there can be no stable civilization in a country where private feuds reign, so there can be no stable world civilization so long as nation bursts out into war against nation whenever pride or self-interest is at stake; and seeks to prove by ordeal of fire and sword the righteousness of its cause.

THREE GREAT AND important factors, according to the teachings of Bahá'u'lláh, will bring war to an end.

The first cause to change man's will to war, already partly operative, is the dread fact that modern weapons of offense cause vastly greater destruction of life than heretofore, and that wars are no longer confined to the battlefield, but menace wholesale destructions of non-combatants and of the edifices of civilization constructed by them.

The second cause will be an even more powerful one, not a mere negative cause due to fear, but the positive cause of religious conviction. Bahá'u'lláh taught the principles of *universal peace* as foremost in His Cause, and He gave forth a plan for an international parliament and court which would settle peaceably all difficulties between nations; force, if necessary, to be applied by an international police organization. Thus the religious conscience of humanity—as the world more and more turns toward God and accepts His revelation for today—will outlaw war, and

will establish in its place international justice.

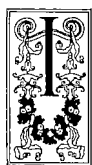
The third factor which will act to preserve the world from future wars will be even more efficacious than those above mentioned. It is a factor which cannot become operative however until a great and universal religion binds together the hearts of all humanity. It is the brotherhood of man, the development of mutual love between the nations and races of the world, that will serve in the future to make war utterly impossible.

IT SEEMS A FAR cry from the prejudices, the selfish competitions, the hatreds between nations that obsess humanity even in this day of high average intelligence and culture, to an epoch when these blind emotions will no longer exist.

Yet the day is not far distant, we are assured. All prejudices shall melt away in the light and heat of a great human love that sees all nations as one, and seeks the welfare of humanity as a whole rather than the selfish gain of individuals or groups.

This new world consciousness it is the chief aim of the Bahá'í Cause to help establish. If this can only be accomplished before another war comes to purify the human slag as in a blast furnace, so much the better for the world. But come it will, in one way or another, within this very century. The Kingdom of God is to be established. And the time has come when the frailty, the aggressiveness, the non-spirituality of individual humans can no longer prevail to stay this destined and glorious maturing of mankind.





IN THE nineteenth century there was ignorance of the utmost degree in the Orient. There was continuous warfare and strife. The apathy and ignorance of the eastern nations or peoples had reached the lowest pitch. They were indeed gloomy and dark, utterly negligent of God and completely captives of the baser feelings and passions. The struggle for existence had been in full exercise amongst them.

At such a time as this His Holiness Bahá'u'lláh appeared amongst them, even like unto the sun. He flooded the east with light. He expounded new teachings to them. He laid a basis for new institutions which are the very spirit of modernism, the very light of the world, the cause of the development of the body politic and of eternal honor. The souls who harkened to these teachings amongst the various Oriental nations immediately let go of that spirit of strife and sedition, and began to exercise the utmost of good-will and good-fellowship. From the extremity of animosity they were transformed into the acme of love and amity. They had been warring and quarreling, now they began to be loving and to live together in amity, until today in the Orient such people—the Bahá'ís—live in the utmost state of love and good-fellowship. Among them you will find no expression of religious prejudice, no political prejudice, no patriotic prejudice; nay rather, they associate together with utmost fellowship and love, and their joy is exceedingly great. The warfare which takes place in the east is not at all connected with them. They do not participate in it. Nay rather, their attitude towards all is one of good-will and good-fellowship. It is a standard of peace which is unfurled amongst them. It is the Light of Guidance which has flooded all their souls with its radiance. It is love upon love. It is light upon light. This is the education of His Holiness Bahá'u'lláh. This is the training He has given them. He has led these souls to this standard. He has given them such teachings as to ensure eternal illumination amongst them. Anyone who becomes well versed in these teachings will say: "Verily, I declare that these teachings constitute the illumination of humanity, that this is the spirit of modernism; that this is the honor everlasting; that these are heavenly teachings, and the cause of life never-ending amongst men." (Star of the West, Vol. 6, p. 220).

'Abdu'l-Bahá.

THE BAHÁ'Í FAITH

AS A STANDARD FOR TOLERANCE

LILIAN REA

Prejudices of all kinds, whether religious, racial, patriotic or political are destructive of divine foundations in man.—'Abdu'l-Bahá.

OF LATE YEARS, since the system of comparative study has been coming more and more into favor, investigators in all fields have been absorbed in estimating the relative value of things. It thus seems only logical that before judging of any subject one should first establish a standard—a sort of straight stick, or imaginary North Pole—set up in the midst of the world of opinion. On the one side, deficiency, on the other, excess; the perfect quality itself being the middle line—the straight and narrow path again—a thing that confronts us in all our human wanderings.

Tolerance has been defined as the allowance of freedom of action or judgment to other people; the patient and unprejudiced endurance of dissent from one's own, or the generally received, course or view. What else but freedom have we been striving for since the world began? Men have longed from time immemorial to cast off all shackles and let the soul pierce through its covering—to soar above conditions.

But tolerance means not freedom for one's self,—rather allowing other people freedom—an unselfish, a heavenly thing! It has been called the newest, therefore the least understood of the cardinal virtues, for though through the ages men have wanted freedom for themselves, they have not always been anxious to give it to others.

A pitiable creature is man, truly, one considers the handicaps with which he comes into the world, but with divine possibilities given him to



Miss Lilian Rea

rise to heights of grandeur and character. He is born neither free nor tolerant. When he first sees the light, he is like the cocoon wrapped around and muffled in veils. These wrappings are prejudices, inherited instincts, pre-natal characteristics brought with him from some obscure state. Like the cocoon, though, he may gradually slough off all his coverings, until at last spreading his wings and free to flit from flower to flower in the Garden of Humanity, he may soar a butterfly into the empyrean.

We are told by the psycho-analysts that there are three great links in the

chain that holds the human mind a prisoner: his heritage from his past experience; his unconscious recollection of experiences gathered in his upward climb from chaos; and the link of environment. These are strong drawbacks to real freedom, and make tolerance the most difficult thing in the world. To realize the true meaning of the word, one should have not only the "Candle of the Lord"—*reason*—not only the vision of a Blake—that of mystic and poet combined—but they must have a wisdom born of the spirit and which is acquired through the creative teachings of the great Prophets and Messengers of God.

'Abdu'l-Bahá with His divine inspiration, tells us that there are four criterions or standards of judgment by which the human mind reaches its conclusions: "first, sense perception; second, reason; third, traditions; fourth, inspiration." He then analyzes these four criterions, showing that "all of them are faulty and unreliable." Continuing He says, "What then remains? How shall we attain the reality of knowledge? By the breaths and promptings of the Holy Spirit which is light and knowledge itself. Through it the human mind is quickened and fortified into true conclusions and perfect knowledge." (Promulgation of Universal Peace, Vol. 1, pp. 18, 19, 20).

John Locke, the English logician, spent most of his life in the seventeenth century analyzing the question of tolerance, his mind being drawn to the subject by the religious intolerance everywhere about him. In his youth he found, he says, that what was called general freedom was general bondage, and that the popular assertors of liberty were the greatest engrossers of it, too, and not inaptly called its "keepers." Thus, after holding informal reunions in his own home among his intimates to discuss debatable questions in science

and theology, Locke became convinced that the real cause of intolerance was the *limits of the human understanding*—in fact, a constant sense of the limits of the human understanding was at the bottom of his arguments for tolerance in his four "Letters of Toleration" which in 1644 achieved for England a measure of religious freedom.

Some time ago an editorial in the *Los Angeles Times* pointed out that—"While 'tolerance' is being preached in so many avenues, political, religious and social, it is well to recall that there is a subtle line beyond which tolerance must not be allowed to encroach. Intolerance, bigotry, snobbery are one thing, but a wide and inclusive tolerance that degenerates into universal license is quite another, and a stern moral vigilance and public opinion must take the place of force, in international and social affairs."

From a too wide and inclusive tolerance, arose what was called in ethics *Libertarianism*—a doctrine which maintains the freedom of the will, and in its extreme form, it holds that the individual is absolutely free to choose this or that action indifferently. This leads to *Latitudinarianism*, or indifference to any particular standard of belief or opinion, especially in religion. Finally, when a person goes a step further still and sets the rules or standards of morality at defiance, he is called a *Libertine*. These are some of the many labels put on human tendencies.

Tolerance is on the side of freedom, with license and bigotry as the two extremes of liberty in religion. Such is the contradiction in human nature, that Milton who sang of freedom himself committed a fault against toleration in the license of his prose pamphlets—"Their measureless ferocity, their boundless license in personal scurrility."

How shall man come to perceive the higher nature of tolerance in affairs of every-day life, and in the deeper questions of religion, morals and ethics? Life in our modern world is so full of action—of mere doing—that the discussion of purely abstract things has become of less importance. Now as in Locke's day, intolerance may be attributed very largely to the "limits of human understanding." Bahá'u'lláh, the divine Law-giver of today, diagnosed the condition when He said: "The contradictions of people and their controversies have resulted wholly from their lack of knowledge and understanding."

In many of his speeches President Coolidge has warned us against intolerance in international affairs, advocating better understanding among nations as leading to disarmament and universal peace. The cure for lawlessness and misunderstanding seemed to him to lie in religion, and he said: "If we are to preserve what we already have and provide for further reformation, we must become partakers of the spirit of the Great Master. This way is outside the government: it is the realm of religion." In this pronouncement, Mr. Coolidge has struck at the root of the matter, for it is to the Divine Teachers after all that we must look for help not only in our personal affairs, but in national affairs as well.



Tolerance is after all a matter of sympathy, it must come from the heart and can be best acquired through prayer,—prayer that the standard may be set up so firmly in our hearts that we may be able to live with all the religions, all the clashing opinions, tastes and idiosyncracies of mankind, in joy and fragrant.

"Tolerance," says Coleridge, "is

only possible when indifference has made it so." This dictum may be true to a certain extent with people who are not awakened to the spirit of the New Age, but not to those who are. What is this spirit? 'Abdu'l-Bahá tells us. He asks: "What is the spirit of this age and its focal point? It is the establishment of Universal Peace, the establishment of the knowledge that humanity is one family."

That the Bahá'í Faith represents this spirit pre-eminently is proved by the Principles laid down by Bahá'u'lláh at a time when the rest of the world had not even arrived at the will to stop war and discord, had not yet dreamed of unity in the modern sense at all. These Principles together with His comprehensive inner teachings are inclusive and all-embracing: they form a perfect standard of tolerance.

The history of the Bahá'í Cause—a Movement toward the unification of all religions into one glorious faith in the One God—reads like a romance, heralded as it was by a radiant youth who wrote His name in red ink at the age of twenty-six, and left behind Him an inspiration toward courage and spirituality which will never die. This wonderful youth, the Báb by name (Báb meaning the "Gate" or "Door") was the John the Baptist of this Cause. He was martyred for His teachings. The One proclaimed by Him, Bahá'u'lláh (meaning "The Glory of God") arose to lead the Movement. He, too, was cruelly persecuted, sent from pillar to post, and finally imprisoned in the Turkish prison at 'Akká, Syria, for forty years. Yet while enduring this imprisonment with all its attendant unspeakable indignities, the power of His Word was so great that it went forth to spread His Cause throughout all Persia, reaching even unto the Occident.

The following is an outline of the

Principles for the new humanity which He laid down: it must be remembered, however, that these are only a few of His teachings. For the further all-inclusive and comprehensive spiritual teachings, the reader is referred to the many printed writings in books and pamphlets.

First. We have the Oneness of the World of humanity: Bahá'u'lláh addresses himself to the world of man, saying: "Ye are all the leaves of one tree and fruits of one arbor."

Second. The independent investigation of Truth: "No man should follow blindly his ancestors and forefathers."

Third. The foundation of all religions is one: Religion is one and not multiple.

Fourth. Religion must be the cause of Unity among mankind. "Religion is not for enmity or hatred. It is not for tyranny or injustice. It is for cure and healing."

Fifth. Religion must be in accord with science and reason. "It must agree perfectly with science, so that science shall sanction religion and religion sanction science."

Sixth. Equality between men and women. "This is peculiar to the teachings of Bahá'u'lláh, for all former religious systems placed men above women."

Seventh. Abandonment of all prejudices, racial, patriotic, religious and political. Unity of the human race."

Eighth. Universal Peace. "The realization of this principle is the crying need of the time."

Ninth. Universal Education. "Partaking of knowledge and of education is one of the necessities of religion."

Tenth. Solution of the Economic question. "All are equal in the estimation of God; their rights are one, and there is no distinction for any

soul; all are protected beneath the justice of God."

Eleventh. A Universal Language. "Everyone shall need but two languages, his national tongue, and the universal language—a means of international communication and understanding."

Twelfth. An International Tribunal. Fifty years ago Bahá'u'lláh summoned all the nations to the "divine banquet of international arbitration" so that questions might be decided by an arbitral court of justice.



It seems logical that we cannot be without standards in our thought and action: we must possess some measuring line by which our minds may judge of good and evil—otherwise our tolerance will become laxity, severity, scepticism or bigotry. Not being born free, man must achieve freedom by study and education both in mundane and spiritual things. Toleration means the employment of the highest qualities of the human mind. Like all the wondrous gifts of God, the abuse or exercise of this quality is left to man's inner consciousness.

As a man is tolerant, he may be said to be wise, and the search after wisdom is called philosophy. It is a divining rod which those philosophers whose lessons are not merely words used as an aid toward teaching the moral virtues, among which is the acquirement of tolerance.

Three hundred years ago, Locke said: "Belief is legitimately formed only by discernment of sufficient evidence; apart from evidence, man has no right to control the understanding; he cannot determine arbitrarily what his neighbors must believe." With a standard for tolerance such as the Bahá'í Faith presents, however, a man, instead of determining what his neighbor must believe, may

at least feel that he has a right to his own belief, and that by education and advance in spirituality he may progress to a real understanding of true religion, as well as to a practice of the two great commandments of God: "Love the Lord thy God with all thy heart and mind, and thy neighbor as thyself."

To be a good Bahá'í, one of the first requisites is to practice tolerance in every act of life. How may one be enabled to do this? Bahá'u'lláh answers directly: "The fear of God is the real guardian and the Ideal Protector. Man must adhere and hold fast unto that which is conducive to the appearance of this great gift. . . . The people's dread of the law withholds them *only outwardly* from committing base and unseemly deeds. But that which prevents and guards man both outwardly and inwardly (from base deeds) is the Fear of God."

But, after all, is it not ignorance which most induces to intolerance? The more we mingle with our fellow men, the more we see that human beings of all faiths, races, and dispositions are really alike. Travel is one of the greatest means of preparing men for a habit of tolerance. In its translation as *endurance*, tolerance is one of the key-notes of this earthly journey of ours. To him that overcometh shall be given: "not to be hurt of the Second Death; to eat of the hidden manna; to be clothed in white raiment; to be made a pillar in the Temple of my God; to be granted to sit with me on my throne; to inherit all things."

In 1916, in His Tablet to the Hague, 'Abdu'l-Bahá said: "To-day nothing but the power of the Word of God which encompasses the realities of things can bring the thoughts,

minds, hearts and spirits under the shade of One Tree. He is the Potent in all things, the Vivifier of souls, the Preserver and the Controller of the world of mankind."

If only when we hear opinions that differ from our own we could remember 'Abdu'l-Bahá's words: "The differences in manners, in customs, in habits, in thoughts, opinions and temperaments is the cause of the adornment of the world of mankind;" and that "if in a garden of flowers and fragrant herbs the blossoms and fruits, the leaves, branches and trees are of one kind, of one form, of one color, and of one arrangement, there is no beauty or charm; but when there is variety in the world of oneness, they will appear and be displayed in the most perfect glory, beauty, exaltation and perfection;" we should then realize that we owe to the person who utters opinions different from our own a distinct debt of gratitude for making the world a less monotonous, less dull place in which to live.

In this wonderful age, the many attempts which are being made to bring about better understanding between nations and races, are an evidence of the presence in the world of a new Revelation, a new ideal—one which came when Bahá'u'lláh enunciated His Principles,—our Standard of Tolerance. Let us then, following the command of 'Abdu'l-Bahá: "Raise the melody of the Kingdom, and spread abroad the teachings and ordinances of the loving Lord so that the world may become another world, the darkened earth may become illumined and the dead body of the people may obtain new life. Every soul may seek everlasting life through the breath of the Merciful."

THE HOUR OF UNITY

RUTH WALES RANDALL

"Today the distinguished leaders of nations must sing such a song in the ears of the people that the heart of the world of humanity may be stirred into cheerfulness and brought into a comprehensive plan of universal union, the reflection of which may be cast upon the mirror of the world of existence and become no other than the real prototype and portrait of the Realm on High."—'Abdu'l-Bahá.

FROM EVERY viewpoint the World Unity Conference held in Boston, December 11, 12, 13, 1926, was a signal success.* It was evident from the beginning of the Conference that the speakers and audiences maintained a very friendly and sympathetic relationship. A deep and sustained interest in the brilliant addresses was apparent. During past seasons Bahá'í teachers have been asked from time to time to give the panacea for the righting of world conditions to many thousands of people in Boston, therefore large groups representing varied interests were prepared to welcome a World Unity Conference with full realization that "the world must be seen as a new world and all men must live as brothers." The Local Committee felt it was very important to emphasize that only through the Bahá'í Teachings could this unity be attained.

The first meeting on December 11th was held in Steinert Hall. Mr. Allen McDaniel of Washington, D. C., was the chairman. The speakers for the evening were Professor Kirtley F. Mather of Harvard University, and Dr. John Herman Randall of New York City.

Professor Mather spoke with enthusiasm and eloquence on his subject, "Science and Religion; Are they Friends or Enemies?" He brought out the fact that men are coming in

ever increasing numbers to look for truth in things, and not in words. What someone said in years past from a pulpit does not matter nearly so much as the facts of today. Boys and girls are told they must choose between science and religion. Foolish words; they might as well be told to choose between grammar and arithmetic. Because science and religion are two different ways for discovering facts; they overlap. The nature of the world as revealed by keen observers has much to do with the philosophy of life. In man there are certain characteristics we have come to group around the human soul, and we say man has spiritual qualities. Going farther we see they must be in response to spiritual waves pulsing through the universe, therefore we have the human soul. Let psychologists prove that personality is a dream if they can, and that there is no freedom of will! It is evident that all religion, to be vital, ought to slough off the theology of the ages. Religion must look forward and fit the world of science, not magic. Is this not the noontide of science? We are hemmed in by laws, and science reveals the consistency of these laws and their orderliness. The real difficulties are not at God's end of the avenue but at our end. He is limited, but not by natural laws; he is limited by me—by man. As man places himself at the disposal of the Will of the Universe, he is free to work God's will. The best trained intellects, or all the prayers of loving hearts will not save the world,—with the trained intellects must be coupled the loving

*The seventh in the series of World Unity Conferences arranged by a Committee of the National Spiritual Assembly of American Bahá'ís. Its keynote was the oneness of mankind and unity as the vital need of our time.—Editor.

hearts. With these men may draw from the strength of the Supreme Personality permeating the Universe, always anxious to express Himself.

Dr. Randall is well known to Boston audiences. He treated his subject, "The Next Step Forward in Religion" in his usual interesting and inspirational style. He referred at the beginning of his address to the visit of 'Abdu'l-Bahá in this country; a seer who came from the land of ancient Judaic teachings, from the land where Jesus dwelt and taught, that He came to translate religion into terms of life.

"The living dogmas of the dead," Dr. Randall said, "have become the dead dogmas of the living," and that while every religion has succeeded in saving some individual souls, not all the religions put together have succeeded in touching the morality of society. That in this day a great universal religion had been revealed to translate religion into social rather than individualistic terms; to save the world and not merely an individual, and to translate religion into spiritual rather than theological terms.



THE SECOND MEETING of the Conference was held in the Second Unitarian Church. The Rector, Reverend Eugene R. Shippen was the chairman. After calling our attention to the fact that he and his congregation felt only the warmest and most cordial feelings towards all races and religions, he opened the conference by reading the following words of 'Abdu'l-Bahá: "This is a new cycle of human power. All the horizons of the world are luminous, and the world will become indeed as a garden and a paradise. It is the hour of unity of the sons of men and of the drawing together of all races and all classes.

"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 will live as brothers."

The first speaker was Professor William E. Hocking of Harvard University. In his quiet yet dramatic way, he drew vividly for his audience a word picture of his subject, "The Great Religions and the Universal Religion." Professor Hocking called attention to the fact that we cannot have a universal religion until the expression of each religion is allowed. Religion recognizes that truth is energy. The passion for righteousness and for the spread of right is felt as a cosmic demand. The philosophic effort has overlooked the fact that all religions are historical and personal, and the effort to drive these fundamental factors out is doomed to failure. Professor Hocking spoke of a dream which had filled his heart for many years, when the day would come that there would be a Universal Religion with its chapels in all parts of the world, libraries, places to speak and converse, where representatives of all religions would be invited to speak and commune together.

He pointed out very clearly that the most influential of men are those in whom happiness dwells,—those who have attained. The triumphant world religion, will be the one that is already triumphant in its devotees, and the one which demands success and accomplishment. Its adherents must have faith and be at home in suffering and defeat. Such inner happiness speaks for itself. The necessity for a world religion lies in the association of men.

The second speaker, Mr. Alfred W. Martin, of New York City, treated with great spiritual clarity his subject, "The Oneness of all Religions." He stated that religions today are broken into parts losing sight of the overshadowing whole, but that there is one movement—the Bahá'í Movement—which is devoting itself to bringing about a realization of the oneness of all religions. It acts as a leaven. To the Christian it says, "Remain a Christian"; to the Jew, "Remain a Jew"; accepting the Bahá'í Movement as the great unifier of *all* religions.

Just as fast as men and women everywhere come to care more and more for spiritual freedom than they do for allegiance to tradition, or creed; as fast as people everywhere learn to care more for the triumph of truth than they care for the victory of their sect,—so fast will the world be lifted above all differences of caste, creed, color, race, into that sublime religious fellowship which has been the dream of every age and race.



THE THIRD MEETING was held in the Church of the Redemption. Mr. William H. Randall was chairman, opening the meeting by telling the audience the true meaning and hoped-for result of the World Unity Conferences.

The first speaker Rabbi Harry Levi needed no introduction as he is so widely known through the radio and his expansive work in the community. His subject, "Because We Are One," was aptly chosen and treated in his usual sympathetic method of approach.

Rabbi Levi in opening his address paid a beautiful tribute to the noble life of 'Abdu'l-Bahá and to the sincere and selfless success of the Bahá'í Movement in promoting World

Unity. He said, "We are one from the cradle to the grave." God is one. His creation proceeds from oneness, and harmony in diversity is the miracle of His Infinity. We are physiologically one. Our needs are in common, humanity is the possession of all, and we all seek the one eternal bounty. Our antagonisms reflect the meaning of our fears, our love translates the meaning of our unity. Uniformity is undesirable and would be slavery to the finite; but variety of thought and affection is in oneness with the Infinite Truth. We are one and always will be, for God has so made us; it is for us to search His will and in so doing we find ourselves in the Kingdom of Unity.

The second speaker, Dr. Augustus Thomas of Portland, Maine, was unexpectedly absent, making it necessary for the chairman to close the conference. Mr. Randall outlined the universal teachings of Bahá'u'lláh as the source of World Unity—the spiritual consciousness of this new cycle of human power. History and tradition have turned men's minds away from religious unity, but religion rests not upon history or myth, but upon truth. Truth being indivisible, Reality is one. Unity issues from love and where men love they unite. Universal religion is finding God and bringing Hím to men; finding heaven and bringing it to earth. This is the mission of Bahá'u'lláh; this is the standard of the life of 'Abdu'l-Bahá.

All the meetings of the Conference were well attended. The music at each meeting was an inspiration, creating a beautiful atmosphere for the speakers.

In conclusion it might well be said that this was an epoch making Conference, a harbinger of the New Day.

"This is the Day," 'Abdu'l-Bahá has stated in His writings, "in which the inhabitants of all the world shall

enter under the shelter of the Word of God. This is the Day whose real sovereign is His Highness the Almighty. . . This is the Day in which war and contention shall be forgotten. This is the Day in which nations and governments will enter into an eternal bond of amity and

conciliation. This century is the fulfillment of the promised century. . . The Principles of His Holiness Bahá'u'lláh, like unto the spirit, shall penetrate the dead body of the world, and the love of God, like unto an artery, shall beat through the heart of the five continents."

"IN THE investigation of a subject the right method of approach is to carefully examine its premises. Therefore we must go back to the foundation upon which human solidarity rests, namely: that all are the progeny of Adam, the creatures and servants of one God; that God is the protector and provider; that all are submerged in the sea of divine mercy and grace and God is loving toward all.

Humanity shares in common the intellectual and spiritual faculties of a created endowment. All are equally subject to the various exigencies of human life and are similarly occupied in acquiring the means of earthly subsistence. From the viewpoint of creation human beings stand upon the same footing in every respect, subject to the same requirements and seeking the enjoyment and comfort of earthly conditions. Therefore the things humanity shares in common are numerous and manifest. This equal participation in the physical, intellectual and spiritual problems of human existence is a valid basis for the unification of mankind."—'Abdu'l-Bahá.

THE COMMON WEAL

CHARLES MASON REMEY

"Only by the agency of true religion is it possible for men to close their eyes to their own personal advantages and to sacrifice their own personal benefit for the general well-being."—Abdu'l-Bahá.

THE BAHÁ'Í ideal of religion is not a series of doctrines and dogmas to be believed and rituals to be observed, the results of former civilizations and ages past. However good these ideals were for the people of former times, the world now lives in a new age faced by new and varied problems.

The principles and doctrines of the Bahá'í Teaching are intended to meet the needs of this day and age, directing the energy of mankind constructively toward the advancement and general weal of the entire world of humanity. This is an undertaking of such magnitude and immeasurable importance that but few people—and no thinking ones at that—can fail to see its significance.

In these days of religious confusion a right understanding of the moral, spiritual and psychological laws which govern mankind is indispensable in the religious world. If we are looking toward religion to solve the difficulties of the present age, religion must not only reveal to mankind the higher laws which govern human behavior, but must also give humanity the power to live in accord with the higher life.

It is very easy to slide through life either accepting or rejecting beliefs regardless of the truth and the error they may contain. But Bahá'u'lláh urges His followers to search out truth for themselves, accepting nothing upon hearsay but proving the value to humanity of religious doctrines before they are accepted.

As Newton, Galileo, and other scientists have explained the laws of

the material kingdom to the world, the Manifestations of God have explained the natural laws of the Spiritual Kingdom; and more than this, they have quickened mankind with the life powers of the Divine Realm, that through this new knowledge and new life humanity be raised from the lowest condition of savagery to the higher state of civilization and enlightenment.

Religious dogmas as divorced from Science could exist only in the absence of scientific thought and its practice. But now in this scientific age, among thinking people these archaic religious forms have ceased to exist and are being replaced by sound spiritual doctrines, the value of which to humanity is evident to those who think and weigh such matters. Superstitions produce no lasting benefit to humanity.

In these days thinking people are realizing that no one should prefer his own peace to the general peace of the world. Humanity is a whole, no individual thereof can have peace of soul while humanity is in turmoil, therefore the individualist finds that his own salvation lies in the salvation of the world. Religion in this day is no longer confined to the individual but is for all humanity. The salvation of the individual depends upon his merging his interests and his service with others for the weal common to all.

To live according to the exhortations of the Bahá'í religion is to live righteously and ethically in accord with the laws both material and spiritual which govern creation. It is

evident that true freedom lies in scrupulous obedience to the immutable laws of creation, material and spiritual. From these none can escape. Through knowledge of these immutable laws man rises in civilization and prosperity, and through ignorance he falls.

A certain balance is needed between man's material and spiritual development. At this present time of the advancement of all material phases of creation, the social and economic problems of the world are becoming more acute every day, clearly showing that man's spiritual development is not keeping pace with his material progress.

Bahá'u'lláh pointed out this condition of the world and gave the spiritual remedy necessary to maintain the balance. Unless this be applied a great readjustment is inevitable.

Before the world war 'Abdu'l-Ba-

há warned the nations of this condition, saying that if it were not remedied the great war would come. It came, and the people suffered. Now it is *apparently* over, yet those who are studying the conditions which caused the great war, realize that these conditions—lack of adjustment of the political, economic and social questions—are still unsolved, and that unless a speedy balance be arrived at, the time will come when there will be another and a greater cataclysmic world upheaval,—nature's way of clearing the ground for an adjustment when her laws have not been obeyed.

To understand the Bahá'í Revelation with its principles, it is not necessary to be a trained specialist in thought. The only necessary qualifications are fairness and an open mind, freedom from prejudice, and a desire to know the Truth.

“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 supreme necessity for concerted action and a fuller devotion to the common weal.” (Shoghi Effendi, Guardian of the Bahá'í Cause).

MEDITATION, SUPPLICATION AND SERVICE

SHAHNAZ WAITE

MANY volumes have been written by many writers of different schools of thought, upon the subject of cosmic consciousness, and how to attain thereto; the ultimate of which is conscious at-one-ment with God.

Methods and systems have been evolved whereby the student is instructed in how to develop spiritual powers and thereby build up his spiritual body, gain dominion over all the elements and material laws and acquire "self-mastery," upon all of which, they are taught, cosmic consciousness depends. Daily exercises are given, rules for breathing, for physical endurance, for concentration of will power, many of which are long and laborious.

There has been a mantle of mystery, of mystical fantasy thrown about "spiritual attainment." It has been a sort of "will-o'-the-wisp" that the devotee has followed, has wooed in solitary places, for which he has worn sack-cloth and ashes to crucify his body, has fasted for long periods, and endured great physical torture that this Light of Divine Illumination might be encaged within the soul. So diverse have been the ways and means prescribed by the occultists and esoteric teachers that we welcome with joy the direct, practical and simple method which Abdu'l-Bahá has given to the true seekers along this line—a way so simple that a "wayfaring man though a fool may not err therein."

This "Shining Pathway" pointed out by 'Abdu'l-Bahá,—who ever walked therein Himself, and of whom David Starr Jordan has said, "'Abdu'l-Bahá will unite the East and the

West, for He travels the Mystic Path with practical feet"—is not a broad highway of swift advancement, but a straight and narrow trail and few there be who walk therein. In the following words of 'Abdu'l-Bahá we have the sure foundation upon which to build the temple of cosmic consciousness. He says, "Cosmic reality (or consciousness) unfolds in a life to the degree that a life functions in service. The power of the Holy Spirit only comes through serving others." And again He says, "The only way to approach God is to characterize yourselves with the attributes of Divinity,—this is the path of intimate approach." This method is stripped of all material glamor, of all limelight, publicity, and worldly fame and reduced to the one practical term,—loving service to others.

Every created thing, and every circumstance owes its existence to the working out of a three-fold force, a creative trinity; and the creative trinity of spiritual attainment of cosmic consciousness, we are told by 'Abdu'l-Bahá, is through "meditation, supplication, and service—this is the upper chamber within the soul wherein the disciples met with Christ." This triangle forms the door which leads into the "holy of holies" within man's soul, this "upper chamber" wherein the Holy Grail is hidden, that Grail which has been the quest of all who have longed for communion with the Heavenly Beloved One, the At-One-ment with God, whereby man attains to cosmic consciousness, or all-consciousness, one with the Divine Whole. Through 'Abdu'l-Bahá's teachings we find that

only through meditation, prayer, and service is the glory within unveiled to the spiritual vision—this is the “Shining Pathway” which leads to God.

If we take the line of meditation alone of this triangle of attainment, unsupported by the other side line of prayer, and the basic line of service, it produces no form, it is a detached line with beginning and end; so is it with the detached line of prayer, it alone without meditation and service is useless, a mere repetition of words unaccompanied with deeds; so with the basic line of service, if it is not spiritualized through meditation and prayer, illumined and inspired by these two uprising lines, forming the triangle—the symbol of perfection—then the line of service becomes a straight, hard line of joyless duty, and the mystical triangle, or upper chamber within the soul wherein the disciple meets with Christ, the Beloved One, is not built up. All three are inter-dependent and absolutely necessary to this trinity of attainment—or cosmic consciousness.

Let us briefly consider each line. Of *meditation* 'Abdu'l-Bahá has said:

“Praise be to God that He has endowed you with a power through which you can penetrate mysteries. Verily as you *reflect* deeply, ponder carefully, think minutely, the doors of Knowledge will open unto you.”

“Love supplies the impulse to that intense and unceasing meditation which reveals the hidden mysteries of the universe.”

“Meditation is the key for opening the doors of mysteries. In that state man abstracts himself; in that state man withdraws himself from all outside objects. In that subjective condition he is immersed in the ocean of Spiritual Life and can unfold the secrets of things in themselves. The meditative faculty is

akin to a mirror; if you put it before earthly things it will reflect earthly things; but if you turn the mirror of your spirit heavenwards, the heavenly constellations and the rays of Reality will be reflected in your hearts and the virtues of the Kingdom will be obtained. Therefore let us keep this faculty rightly directed, turning it to the Divine Sun and not to earthly objects. May we indeed become mirrors reflecting the Divine Realities and may we become so pure as to reflect the stars of heaven.”

Bahá'u'lláh has said of meditation, “O! People of Bahá! The faculty of meditation is the depository of crafts, arts and sciences. Exert yourselves so that the gems of knowledge and wisdom may proceed from this ideal mine and be conducive to the tranquility and union of the different nations of the world.”

“O! Son of Dust! Close not thine eye to the peerless wine of the Eternal Beloved, and open not thine eye to the turbid and mortal wine. Take immortal Cups from the hand of the Cup-Bearer of Oneness and thou shalt become all consciousness and hear the invisible utterances of Reality.”

“The Fire which ignites the flame of meditation proceeds from the Word of God, for the Word is the Storehouse of all knowledge and wisdom. Through the Word is man lifted into the Court of Nearness.”

'Abdu'l-Bahá emphasizes this vital point—i. e., that the dynamic power which ignites the faculty of meditation lies in the Word of God—in these His words—“The Word of God is the storehouse of all good, all power and all wisdom. The illiterate fishermen and savage Arabs through it were enabled to solve such problems as were puzzles to eminent sages. It awakens within us that brilliant intuition which makes us independent of all tuition and endows us with an

all-embracing power of spiritual understanding. . . . When man is associated with that transcendent power emanating from the Word of God, the tree of his existence becomes so well rooted in the soil of assurance that it laughs at the hurricanes of scepticism violently attempting its destruction. For this association of the part with the Whole endows him with the Whole; and this union of the particular with the Universal makes him all-in-all!" This is Cosmic Consciousness.

Meditation, we find, is reflective, a receptive attitude of the soul and the opposite to concentration, which is a positive force of self-will. The latter acquires mental dominion, while meditation opens the portal of the mind to incoming thoughts and impressions. The necessity of meditation is paramount. Clinton Scollard has written, "Let us put by some hour of every day for holy things, whether it be when dawn peers through the window pane, or when the noon flames like a burnished topaz in the vault, or when the thrush pours in the ear of eve its plaintive monody,—some little hour from sordidness and self; a sanctuary, swept by the winnowing of unseen wings and touched by the White Light, Ineffable."

Of prayer, or supplication, Bahá'u'lláh and 'Abdu'l-Bahá have written much, especially of the necessity of prayer as a means of spiritual unfoldment. The following words of 'Abdu'l-Bahá declare the fundamental need and the effect of prayer upon the soul of man.

"Prayer and supplication are the two wings whereby man soars towards the heavenly mansion of the True One. However, verbal repetition of prayer does not suffice. One must live in a perennial attitude of prayer. When man is spiritually free his mind becomes the altar and

his heart the sanctuary of prayer. Then the meaning of the verse, 'He will lift up from before his eyes the veil,' will become fulfilled in man."

"The wisdom of prayer is this; that it causeth a connection between the servant and the True One, because in that state man with all heart and soul turneth his face towards His Highness the Almighty, seeking His association and desiring His love and compassion. The greatest happiness of 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."

"Know thou verily, it is becoming a weak one to supplicate to the Strong One, and it behooveth a seeker of bounty to beseech the Glorious, Bountiful One. When one supplicates to his Lord, turns to Him and seeks bounty from His ocean, this supplication brings light to his heart, illumination to his sight, life to his soul and exaltation to his being."

"Prayer is conversation with God. We should speak in the language of the Spirit, for there is a language of the Spirit and heart. . . . It is the language of the Spirit which speaks to God. When in prayer we are freed from all outward things and turn to God, then it is as if in our hearts we hear the voice of God. Without words we speak, we communicate, we converse with God and hear the answer. All of us, when we attain to *truly spiritual* conditions, can hear the voice of God."

Bahá'u'lláh has said, "Chant the Tablets of God in such manner that ye be not overtaken with fatigue and depression. Burden not the soul so

as to cause exhaustion and languor, but rather refresh it that thus it may soar on the wings of Revelation to the Dawning-place of Proofs. This brings you nearer to God, were ye of those who understand."

We have considered the line of meditation and supplication: let us now take up the basic line of *service*. We are told by 'Abdu'l-Bahá that the very essence of service is self-forgetting or sacrifice. He has said, "Today the confirmations of the Kingdom of Abhá are with those who renounce themselves, forget their own opinions, cast aside personalities and are thinking of the welfare of others. Whosoever has lost himself has found the universe and the inhabitants thereof. Whosoever is occupied with himself is wandering in the desert of heedlessness and regret. The 'master-key' to self-mastery is self-forgetting. The road to the palace of life is through the path of renunciation."

That "self-forgetting" is the key which unlocks the door to the inner chamber of the soul wherein the Holy Grail is hidden, is beautifully illustrated in "The Quest of the Holy Grail," by Kenneth Bruce. The many sought the "conquest first" that they might glory in having attained; the one forgetful of self, praying for God's mercy and guidance for others, in that moment of meditation—prayer—and service, of "self-forgetting"—"won the Grail alone."

In speaking of the great sacrifice made by Christ 'Abdu'l-Bahá said, "He realized that His blood would be shed and His body rent in violence. Notwithstanding this knowledge of what would befall Him, He arose to proclaim His message, suffered tribulation and hardships from the people and finally offered His life in sacrifice in order to illumine humanity; gave His blood in order to guide men to Truth. Had He desired to save His own life and were He without

wish to offer Himself in sacrifice, He would not have been able to guide a *single soul*. There was no doubt that His blood would be shed and His body broken, nevertheless that Holy soul accepted calamity and death in His love for mankind."

A story which illustrates in a homely way the principle underlying our subject is told of two brothers, whose father divided a fortune between them and told them to go forth and see how they could best use their share. The brothers agreed that after a certain number of years they would meet and see who had used his fortune to the best advantage.

One brother went to the West. He started in with the true community spirit in a small village, invested his money wisely, turned it over and over, all the while helping to build up the town. Schools, factories, parks, libraries, all these he built, and a community church, non-sectarian and non-denominational, wherein the pure spiritual teachings of Christ, the Great Master of love and brotherhood, were alone put forth. He became an inventor and his inventions were a God-send to humanity and reached to far-off countries, even to India. His factories were all run on the co-operative plan, and each employee became a part of the whole, therefore strikes were unknown. He established a ferry across the river, and railroads running from the city. Co-operation, consultation and brotherly love constituted the foundation upon which he built up this progressive city, and far and wide did his influence reach and he was known as one of the greatest benefactors to humanity and loved and honored by all. He learned the joy of giving and the mystery of sacrifice that, in reality, there is no sacrifice, for nothing can be given away. The Law of Love is to return

in full measure, pressed down and running over, all that is sent forth; that to lose one's life is to find it, and that over the Shining Pathway of service to God through service to humanity, doth the soul gain the high station of conscious oneness with God.

The other brother went to the Orient in quest of spiritual power and unfoldment, traveling far and wide. Adeptship—Mastership—this was his goal. To be able to control his breath, to be buried alive, to fast for long periods, to endure physical torture, to gain dominion over the elements, to overcome the laws of nature, and walk upon the water. At the appointed time he came forth from his long seclusion, his hours daily of meditation and concentration, his life of a hermit in the mountains of India, and returned to America to meet his brother in the progressive city named after him in the "golden West." They met. The mystical brother beheld in amazement all that this practical humanitarian brother had achieved. Then in turn his brother asked him to tell of his experiences. "Tell me," he said, how did you invest your fortune, to what use have you put it?" The mystic replied, "I have spent all these years and my fortune in search of spiritual development; I am now able to control the elements, to leave my body, bury it and then take it up again, and I have overcome the laws of nature to such a degree that I can walk upon the water. All my money is gone, but I have *attained*." The practical brother listened attentively, then answered, "All these precious years of your life, and your fortune spent merely to be able to walk upon the water, for your own gratification, when for five cents you could cross the river in one of my boats and use the rest of your money to help your brother-man. What a waste of time

and money has indeed been yours, and how much happier is the world for your having lived?" This angered the mystic greatly, and the solitary years of practice to attain self-control were undone, for he was overcome by the spirit of anger. His brother, beholding this sudden outbreak, added, "and see! you have not even gained self-control, how doubly useless has been your training!"

In the light of this story we see illustrated the divine principle of *service*,—that the "master-key to self-mastery is self-forgetting," and that "cosmic consciousness unfolds in a life to the degree that life functions in service to others," and that true spirituality is alone gained by "characterizing oneself with the attributes of Divinity"—which are love, mercy, justice, selflessness, helpfulness, *service*—for God is the Supreme Server of His creatures. Also, that to dwell in seclusion concentrating upon the self,—how to develop physical, mental, or spiritual power as a means of gratifying the ego,—leads away, far away from the "Shining Pathway of Illumination."

The great need of the time is for those who understand this great Spiritual Law which leads to cosmic consciousness, and who can work with it. Now is the hour of golden opportunity for the development of that divine principle of "self-forgetting," and the training of the people in the helping and uplifting of the world. 'Abdu'l-Bahá has said, "In this century of illumination hearts are inclined towards amity and fellowship and minds are thoughtful upon the question of the unification of mankind. There is an emanation of Universal Consciousness today which clearly indicates the dawn of great Unity."

It is only as one desiring to attain to this great goal of Oneness, is willing to relinquish all in service to

God through service to his children, and holds back naught, that true liberation is achieved, and the mortal self transmuted into the spiritual Reality.

It is the loving service performed perfectly each day with no thought of reward or calculation about the future that brings one to the station of the perfect servant. The great Buddha said, "Thy business is with the action only, never with the fruit, so let not the fruit of action be thy motive, nor be thou to inaction attached." All fear and anxiety is based primarily upon the thought of self. One fears future pain, he shrinks from future sorrowful experiences, from disappointments and from giving up personal comforts. It is not over this pathway that the Goal is reached, it is reached only by the Pathway of Renunciation—or better still, "Radiant Acquiescence"—which 'Abdu'l-Bahá has said is the "Shining Pathway out of the prison of self."

A disciple on this Shining Pathway must prove his one desire is to be a benefactor to mankind and to serve all alike. His purpose must be to give and not acquire, or possess; He then is in tune with the Infinite and close to the Master's heart. "To be near in body," 'Abdu'l-Bahá tells us, "is of no account; to be near in spirit is essential. Seek that *from God!* when thou hast attained that, thou art always with Me."

By "meditation, supplication, and service," the seeker purifies his heart and gradually develops a universal consciousness, and ever thinks in terms of service. That is the great secret of true harmony, finding one's place in service.

In this trinity of attainment, as defined by 'Abdu'l-Bahá, we find the inner life of meditation and prayer

and the outer life of practical deeds; the inner ability to contact the higher spiritual realms, the outer ability to express the vision gained in terms of holy living and loving service to humanity; the inner irradiation from the Spirit, the outer shining forth before men.

A paramount necessity is that one remembers on this "*quest*" that a material gain of knowledge for self alone causes stagnation and obstruction, if not passed on with wise discrimination. Much knowledge is given unto man in these great days of illumination, but it is for the use of a needy world and not for one's exclusive enjoyment and benefit.

"*Meditation, supplication and service*,—this is the upper chamber within the soul wherein the disciples met with Christ"—and, "cosmic consciousness unfolds in a life to the degree that life functions in service. The power of the Holy Spirit only comes through serving others." Let us dwell upon these illumined words of 'Abdu'l-Bahá and through them approach a deeper understanding of the Reality of cosmic consciousness—or oneness with God. Let us leave with you also these, His words, of enlightenment:

"If a person become informed of the Reality of this Cause, he will believe in it, for these teachings are the spirit of this age. . . .

"The Bahá'í Movement bestows upon man a new spirit, a new light and a new motion. It enlarges the sphere of thought. It illumines the horizon of the intellect. It expands the arena of comprehension. This is the ultimate Goal of human life. This is the fruit of existence. This is the *pearl of cosmic consciousness*. This is the shining star of spiritual destiny."

THE APPEAL OF 'ABDU'L-BAHÁ



YE MEN! His Holiness Bahá'u'lláh has, fifty years ago, laid the foundation of universal peace. He even addressed epistles to the kings wherein he declared that war destroys the foundation of the world of humanity, that peace is the cause of everlasting life and that a great danger awaiteth the world of mankind. Likewise, 'Abdu'l-Bahá, prior to this world war and three years before its outbreak traveled throughout Europe and America and raised His call at all gatherings, temples and churches saying: 'O ye who are present! The continent of Europe has become a huge arsenal abounding with combustible material and below which are stored inflammable materials which only a spark will set aflame and will shake the world to its very foundation. O ye who are wise! Strive perchance these inflammable materials will not be set aflame.' But the appeal was not heeded and therefore this great carnage has come to pass.

At present all the peoples have realized what a great calamity war is, that war turns man into a rapacious animal, razes to the ground flourishing cities and towns and causes the foundation of mankind to totter. As all men have been awakened and are harkening to the call, it is time for the promulgation of universal peace—a peace which has for its basis right and justice; so that mankind will not be exposed to danger. At present it is the dawn of universal peace, we hope that its sun will soon shine and flood the East and the West with its light. The establishment of universal peace is not possible save through the power of the Word of God and hence one must endeavor to promote the Word of God and thereby establish universal peace. Strive at present as much as possible to raise the call of the divine Kingdom for this call bestows the Spirit of Life."—Translated by Shoghi Effendi, 'Akká, Palestine, July 20, 1919.

'ABDU'L-BAHÁ

ELSA BARKER

WHEN Moses walked in Egypt
 long ago,
 Men passed him daily on the desert
 paths
 Unknowing that beneath his alien
 cloak
 The heart of an immortal dripped
 with blood
 For the burdens and the bondage of
 his race.
 Though blind—still blind, after five
 thousand years,
 Can *we* behold a prophet of the Lord
 Pass by, and take no heed? Under
 your cloak,
 'Abdu'l-Bahá, the heart of God drips
 red
 For a wider world than Moses could
 have seen
 Even from Nebo's mountain. Your
 strange eyes—
 Clear with the prison-sight of longer
 years
 Than I have passed in the freedom of
 the sun—
 Behold invisible meanings in men's
 souls,
 And on the red horizon of this world
 That dove of peace, which on the Jor-
 dan side
 Was named the Holy Spirit.

Will it come

Back to the earth, lured by your pres-
 ence here?
 Eagles of conquest thrill the hearts of
 men
 More than the doves of heaven. Will
 men heed
 You. and that other One, whose voice
 I hear
 Behind your voice? The mystery that
 your friends

Proclaim not, to my ear proclaims
 itself.
 "Servant of God," your dedicated
 breath
 Is vibrant with that Flame which
 gave *you* breath,
 So it may light the world a longer
 time
 Than chain-racked flesh could hold
 his torch aloft
 In the human darkness. Are these
 hidden things
 Too bright for unbelievers to behold?
 But I believe in God, and in His
 sons—
 The first and last word of divine be-
 lief—
 And I believe in you, 'Abdu'l-Bahá.
 Your soul will sing, they told me, see-
 ing him.
 Ah, yes . . . sang through its tears,
 a prisoned bird
 Seeing the sun, beating its wings for
 freedom
 Against earth-bars. Shepherds who
 watched by night
 The Star in the East, were humanly
 afraid
 When the great Angel of the Lord
 came down,
 Lighting the hills with glory and
 white wonder.

Servant of God, always behind your
 smile
 I feel the man of sorrows, kind with
 pity,
 Deep learned beyond imaginable
 pain.
 Your smile *is* like the sun; but in your
 shadow
 I see unnumbered martyrs, and their
 eyes

Follow me round this London. I can
 feel
 In all my bones the cold of prisoned
 years,
 The ache of days without bread, the
 fevered nights—
 A hunted, homeless grief, that even
 the joy
 Of all this love could never ease for
 you.
 I hear the sobs of mothers, long, long
 silenced,
 That echo in your ears, day-long,
 night-long.
 I did not know my heart could hurt
 me so
 Until I knew the joy of knowing you.
 For you have caught my soul up as
 a flame

Catches a grass-blade, and my life's
 prairies
 Are all afire with God, and the love of
 God.
 I hear the patter, and the tramp, of
 feet—
 The whirl of wings—all that is mortal
 in me
 Fleeing before the onrush. Thus I
 know
 One greater far than Moses, maybe
 One
 Coeval with that Star in the East,
 calls now,
 'Abdu'l-Bahá—the Voice behind your
 voice.

*(These lines were written after a first
 interview with 'Abdu'l-Bahá in London, a
 year or two before the World War.)*

THE MIRROR

A mirror dim and shabby hung on a castle wall,
 Its frame was old and dingy, the glass was warped
 and tall,
 The silver was spott'd and peeling, its sheen was grey
 and dimmed
 And no one saw within it as it should have shown to him,
 And no one used this mirror for it was grey and old
 Its reflections were all distorted, the truth it never told.
 One day a kind hand placed it where sunshine gleamed
 and played,
 The light swept o'er its surface and into its depths was
 rayed.
 Gone were its false reflections, its dim and dusty air,
 It shone with glow supernal and glowed with light so fair;
 'Twas like my heart so saddened, too long a darkened
 shrine
 But now my heart is glowing and radiant with light divine.

W. B. G.
St. Augustine, Fla.

CHRISTIANITY IN THE BAHÁ'Í MESSAGE

LADY SITARIH BLOMFIELD

"No one has ever loved Christ as I do." 'Abdu'l-Bahá.

"Should a servant desire to make the words, deeds and actions of other servants, learned or ignorant, the standard for knowing God and His chosen ones, he shall never enter the Rizwan of the knowledge of the Lord of Might."—Bahá'u'lláh.

HUNDREDS of thousands of our Eastern brothers, both Jews and Moslems, have learned, through the teaching of 'Abdu'l-Bahá that His Holiness Christ is the Spirit, the divine Son of God.

Some young Jewish men came from Persia on a pilgrimage to the Holy Land; after saluting 'Abdu'l-Bahá, and being blessed by Him, they said: "Now we go to Jerusalem, to pray for pardon, and to weep for the blindness of our forefathers in that they rejected and crucified our Messiah. Our parents also laid this charge upon us: 'that we should convey their lamentation, and for them implore forgiveness.'"

Again a young Jewish soldier came to 'Abdu'l-Bahá saying: "I cannot acknowledge their supposed Messiah, whom they call Jesus Christ, but I can understand and accept Bahá'u'lláh as our Messiah."

'Abdu'l-Bahá said to him: "You cannot become a disciple of Bahá'u'lláh until you believe that His Holiness Christ is the Spirit, the divine Son of God."

A doctor, who had been in Alexandria, where he saw 'Abdu'l-Bahá and witnessed His Christ-like life, told me that for the *first* time he was able to understand what the Lord Christ must have been like. "Now I am able to believe," he said.

The Bahá'í Teaching has the universality of the Lord Christ's commands.

Bahá'u'lláh did not counsel us, any of us, to change our religion, but to obey the Law of God found at the *core*



Lady Blomfield

of each religion, in order that our religion might change us; a very different proposition!

No person touched by the spirit of Christianity can fail, after due investigation and consideration, to recognize that the Bahá'í revelation is truly the perfection of Christianity.

For to be a real Christian in Spirit and in Truth is to be a Bahá'í—a follower of the Light—and to be a true Bahá'í is to be a Christian: for he puts into practice the *laws* of Christianity, translating the beautiful words into action.

The precepts of Bahá'u'lláh make the same appeal to the *institution* as Christianity makes to the individual: forasmuch as a Golden Brotherhood cannot be formed out of leaden individuals—the work perforce *had* to begin with individuals. We cannot have

a brotherhood without brothers. This teaching does not merely say, "Teach men to be brothers," but "Go ye out into all the world, to the East and the West, to the North and to the South, wherever your calling may take you—and *be* brothers to all men—whether of your own nation, color or creed, or of any other people or race or religion. Be brothers of help and comfort, of sympathy and understanding, showing loving kindness to all without limit." It will help us to attain to this vitalizing Truth, i. e., that the perfection in the teaching of Bahá'u'lláh is *of the same nature* as the teaching of the Lord Christ—brought to the needs of the present day of this world, which is "wet with tears."

It will help us to understand this sublime Truth if we consider some of the utterances of 'Abdu'l-Bahá, given in explanation of this connection, and published in the "Wisdom Talks in Paris and London."

"When you meet a stranger be unto him a friend. If he seems to be lonely, try to help him; give him of your willing service; if he be sad, console him, if poor, succour him, if oppressed, rescue him, if in misery, comfort him. In so doing you will manifest (to the world) that, not in words only, but in deed and in truth you think of all men as your brothers.

"What profit is there in *agreeing* that universal friendship is good, and *talking* of the solidarity of the Human Race as a grand ideal? Unless these thoughts are translated into the world of action they are useless.

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

"In the past, as in the present, the Spiritual Sun of Truth has always shone from the horizon of the East. On the Eastern horizon arose

the Lord Christ. Bahá'u'lláh lived and taught in the East. Although the Sun of Christ dawned in the East, the Radiance thereof was apparent in the West, where the effulgence of its glory was more clearly seen. The divine light of His teaching shone with a greater force in the Western world, where it has made a more rapid headway than in the land of its birth.

"The perfect man is a polished mirror reflecting the Sun of Truth; manifesting the attributes of God. The Lord Christ said: "He that hath seen me hath seen the Father"—God manifested in man. In the Manifestation of God, the perfectly polished mirror, appear the qualities of the Divine, in a form that man is capable of comprehending.

"In the early days the civilization of Christianity was the best and most enlightened in the world.

"The Christian Teaching was illumined by the Divine Sun of Truth, therefore its followers were taught to love all men as brothers, to fear nothing, not even death; to love their neighbors as themselves, and to forget their own selfish interests in striving for the greatest good of humanity. The grand aim of the Religion of Christ was to draw the hearts of all men nearer to God's effulgent Truth.

"If the followers of the Lord Christ had continued to carry out these principles with steadfast faithfulness, there would have been no need for (this) the renewal of the Christian Message, no necessity for a reawakening of His people! For a great and glorious civilization would now be ruling the world, and the Kingdom of Heaven would have come on earth. But instead of this, what has taken place? Men turned away their faces from following the divinely illuminated precepts of their Master, and winter fell upon the hearts of men. For, as the body of man de-

pende for life upon the rays of the Sun, so the celestial virtues cannot grow in the soul without the radiance of the Sun of Truth.

"God leaves not His children comfortless, but, when the darkness of winter overshadows them, then again He sends His Messengers with a renewal of the Blessed Spring. The Sun of Truth appears again on the horizon of the world, shining into the eyes of those who sleep, awakening them to behold the glory of a new Dawn.

"Then again the Tree of Humanity blossoms anew and brings forth the fruit of righteousness for the healing of the nations.

"Because man has stopped his ears to the voice of Truth, and shut his eyes to the sacred light, for this reason has the darkness of war and tumult, unrest and misery, desolated the earth.

"May every child of God be brought into the radiance of the Sun of Truth, that the darkness (of evil) may be dissipated by the penetrating rays of Its glory, and the winter's hardness and cold be melted away by the merciful warmth of its shining.

"The sound of the Song of Christ once echoed over all the lands of the Western world, and entered the hearts of its people. . . . It is a long time since the Sun of Truth, mirrored forth by the Lord Christ, has shed its radiance upon the West, for the Face of God has become veiled by the sin and forgetfulness of Man. But now again, praise be unto God, the Holy Spirit speaks anew unto the world! The constellation of love and wisdom and power is once more shining from the Divine Horizons to give joy to all who turn their faces to the Light of God.

"Bahá'u'lláh has rent the veil of prejudice and superstition which was stifling the souls of men! May heart and soul be vivified in every man; so

will they all rejoice in a 'New Birth.' Then shall humanity put on a new garment in the Light of the Love of God, and it shall be the Dawn of a New Creation. May you all be faithful and loving workers in the Building of the New Spiritual Civilization, the elect of God, in willing, joyful obedience, carrying out His supreme design.

"No worldly power can achieve the Universal Love."

As the Lord Christ "came not to *destroy* the Law but to *fulfill* the Law," so Bahá'u'lláh came to usher in that Kingdom, for which Christ Jesus taught us to pray nigh two thousand years ago. Not anti-Christian, but extra-Christian! is this teaching. And again the following words of 'Abdu'l-Bahá to help us to a better understanding.

"His enemies placed upon the head of the Lord Christ a crown of thorns, but before it earthly crowns of gold and jewels have bowed down, humbling their majesty, and might, and power, before the meek and lowly Lord.

"Christ is ever in the world of existence. He has never disappeared from it. . . . Rest assured that Christ is present. The spiritual beauty we see around us in this day is from the breathings of Christ.

"The brilliant star of Christ Jesus rose from the Eastern horizon upon the Israelites, brightening the world, until all sects and creeds and nations were taught the beauty of unity. There cannot be any stronger proof than this that He was the Word of God. As Christ brought His message to the people, so Bahá'u'lláh brings the same Message, renewing and reiterating the commands that Deeds may take the place of Words." Each time God sends a Great One to us, we are given new life, but the truth each manifestation brings is the same, and from the same source. The truth never changes, but man's

vision changes. It is dulled and confused by the complication of outward forms. What are forms? The truth is easy to understand, although the outward forms in which it is expressed (often) bewilder the intelligence. As men grow (in spirit) they see the unimportance of man-made forms and sometimes despise them. Therefore many leave the churches, because the latter often emphasize the external only.

"Truth is one, though its manifestations may be very different. The notes in the flute are many, the Musician is One!"

Bahá'u'lláh proclaimed that the truth for this age was the realization of the spiritual brotherhood of man. Accordingly at 'Abdu'l-Bahá's table were gathered men of all nations, classes, creeds, and languages of the world. It is the only place on earth where Christians, Jews, Moslems, Zoroastrians, Hindus, Buddhists met and ate together in perfect harmony and friendly understanding. "But your caste?"

The Hindu pilgrim replied, "But there is *no* caste, in the presence of 'Abdu'l-Bahá."

"Bahá'u'lláh taught the oneness of humanity; that is to say, all the children of men are under the mercy of the Great God. He has placed the crown of humanity on the head of every one of the servants of God. Therefore all nations and peoples must consider themselves brethren. They are the branches, leaves, blossoms, and fruits of One Tree.

"To establish this (Kingdom of God on earth), Bahá'u'lláh underwent great difficulties, hardships, imprisonments and great persecution! But in the prison fortress (of 'Akká) He reared a Spiritual Palace, and from the darkness of His prison He sent out a great Light to the world."

Professor Michael Sadler speaking in this connection said: "Though we all, in our devotional allegiance have

our own individual loyalties, to all of us 'Abdu'l-Bahá brings a message of *Unity* of Sympathy and of Peace. He bids us all be real and true in what we profess to believe; and to treasure above everything the Spirit behind the form. With Him we bow before the Hidden Name; before that which is of every life the Inner Life! He bids us worship in perfect loyalty to our own faith, but with ever stronger yearning after union, brotherhood, and love, so turning ourselves in spirit, and with our whole heart, that we may enter more into the mind of God, which is above class, above race, and beyond time."

I could, if time permitted, cite many instances of great thinkers and workers for the human race, who see in the teachings of Bahá'u'lláh the great remedy for the evil diseases which afflict the sick body of Humanity, indeed a Dynamic Christianity. Dr. David Starr Jordan, of Leland Stanford University, California, U. S. A., said: "There is *One* who is able to unite the East and the West: those two, the spiritual and material civilization; and that one is 'Abdu'l-Bahá, for He walks the Mystic Way with practical feet." He tells us what is needed *now*, in this day.

One morning a number of people, members of various sects awaited an audience to argue their various faiths and usefulness of their respective societies. 'Abdu'l-Bahá said: "I respect all who work for the good of mankind, of whatever religion they call themselves. You should learn to recognize truth from whatever point in the horizon it is shining. People think religion is confined in a temple to be worshipped at an altar. In reality it is an attitude to divinity which is reflected through life."

The call of Bahá'u'lláh is to the waiting servants of God, the "ten thousand times ten thousand" who are not in one church only, or in one country, or in one race, or in one

class! But who are everywhere in every country, in every religion, in every race, in every class, constituting the spiritual leaven of the whole human family, and who in their various spheres, *are* working for the good of mankind. The call is especially to those servants to arise in this Great Day of God and serve the oneness of

the whole of humanity by being first of all *themselves united*. When united, said 'Abdu'l-Bahá, those of you who have been ants will now become eagles, those who have been drops of water will, when flowing together, make a mighty river, carrying the waters of life into the desert, barren places of the earth!

HOW THE BAHÁ'Í CAUSE STARTED IN BERLIN

LOUISE BOSCH

ABOUT twenty-one years ago the Bahá'í Cause was brought to Germany. The honor of this pioneer service belongs to Doctor Edwin Fisher, dentist, of New York. He was the first who gave the Bahá'í teachings to Frau Consul Schwarz, Herr W. Herrigel, and others, who today are shining lights on the radiant pathway of service in Stuttgart. Miss Alma Knobloch of Washington, D. C. also spent several years there and taught many souls. It is perhaps not generally known that the Bahá'ís of Stuttgart obtained their deep knowledge and comprehension of the teachings of Bahá'u'lláh by their translations of the American Bahá'í literature. With indefatigable zeal they set themselves to the difficult task of translating. In this way they became familiar with the writings from the smallest pamphlet to the largest book.

For many years the spread of the Bahá'í Cause in Germany was confined to Stuttgart and its environs. It was not until April, 1922, that the first Bahá'í lecture was given in Berlin by Herr Herrigel of

Stuttgart. The circumstances which led to his being invited to Berlin to speak on the Teachings of the Bahá'í Cause are so unusually interesting, that they merit narration.

There had been living in Berlin a Jewish gentleman, Russian by birth and German by name, John Wassertrager (meaning, translated, "Water-carrier"). Mr. Wassentrager had during the earlier part of his life in Russia, associated with some of the Persian Bahá'ís who were residing in the city of 'Ishqábád. He had, as he related to us, assisted them at times with the carrying of building stones to the grounds where they were building the Bahá'í Temple. However he had never familiarized himself with the Bahá'í religion. He was satisfied with the faith of his ancestors and thought he had no need of investigating further. But he always remembered those Persian Bahá'ís even after all connection between them had been severed and he had gone to another country to live.

As time went by he gradually realized that he felt less satisfaction in the religion of his forefathers. He

often thought of the Persians at 'Ishqábád and wondered what their religion might have been, what it taught them. He tried to call to mind something of their belief, but through the lapse of time all but the word "Bahá'" had escaped his memory. At last with that word in mind, he began to inquire from different people, and later on at libraries and book stores, but, alas! no one had heard of such a name!

It was after several years of search singly and alone, that he was made happy in meeting a youth, a youth of only eighteen summers. This youth, an orphan and of humble circumstances, employed in a printing shop at East Berlin, was an industrious boy with an alert mind, progressive, altruistic, a seeker after knowledge, and keenly interested in the betterment of suffering mankind. His name was Max Kunz. This young man told Mr. Wassertrager that he would like to organize a club, or union, to which he could give the name "Truth Seekers and Investigators' League." Mr. Wassertrager related to him the story of his life and among other things told him of his experiences with the Persians in 'Ishqábád and of his present search for their religion. This aroused the young man's interest. Soon he evinced a desire that surpassed even that of Mr. Wassertrager to find the religion of those people. A club was formed. The ties of friendship soon bound those two souls of differing age, and they together awaited the coming of the things in store for them. They did not have long to wait.

One day about four months before the event of the first Bahá'í lecture in Berlin, Mr. Wassertrager happened to pass a book store and noticed in it the title of a book, "The Sects of the Present Day." Hoping that it might contain something in relation to the subject so long sought after, he entered the store and re-

quested to see the book. Looking over the index, he found it actually contained an article on the Bahá'í Cause. With palpitating heart he bought the book and hastened with it to his young friend. Their joy was great. Together they now read the book with its interesting chapter on the Bahá'í Cause. Despite the opposition displayed in the criticism appended to the chapter (and which put the author of it clearly in the wrong) it furnished the two delighted readers with the address of the German Bahá'í Unity of Stuttgart. The two friends read and re-read the book. Only by the criticism in it did the truth become apparent to them. The older one retained doubts; he could not so readily share the conviction of the younger one. However, that criticism had revealed the spark of truth. Together they now composed a letter to the Bahá'í Unity of Stuttgart, mentioning the Persian Bahá'ís of 'Ishqábád, and expressed their pleasure and delight at having found their address.

The Bahá'í friends in Stuttgart were deeply moved by the letter. It showed them the long-enduring effect of the spirit and influence of those first Bahá'í believers in Russia. The Stuttgart Unity then forwarded, through Herr Herrigel, a reply and a package of Bahá'í literature. The door of communication was opened.

The two friends forthwith began to read and study the Bahá'í literature. Especially was this true of Max Kunz. In the measure that he understood it, he taught it to the other members of the little club. Again they wrote to Stuttgart, and at last persuaded Herr Herrigel to come to Berlin to deliver a lecture on the Bahá'í teachings. At just that time a Bahá'í of Chicago was on business in Berlin and wrote to Stuttgart inquiring if any Bahá'í meetings were held in Berlin. He was informed that no Bahá'í lectures had

thus far been given there. As a result, a short time afterward means were provided and plans were made for Herr Herrigel to lecture in Berlin.

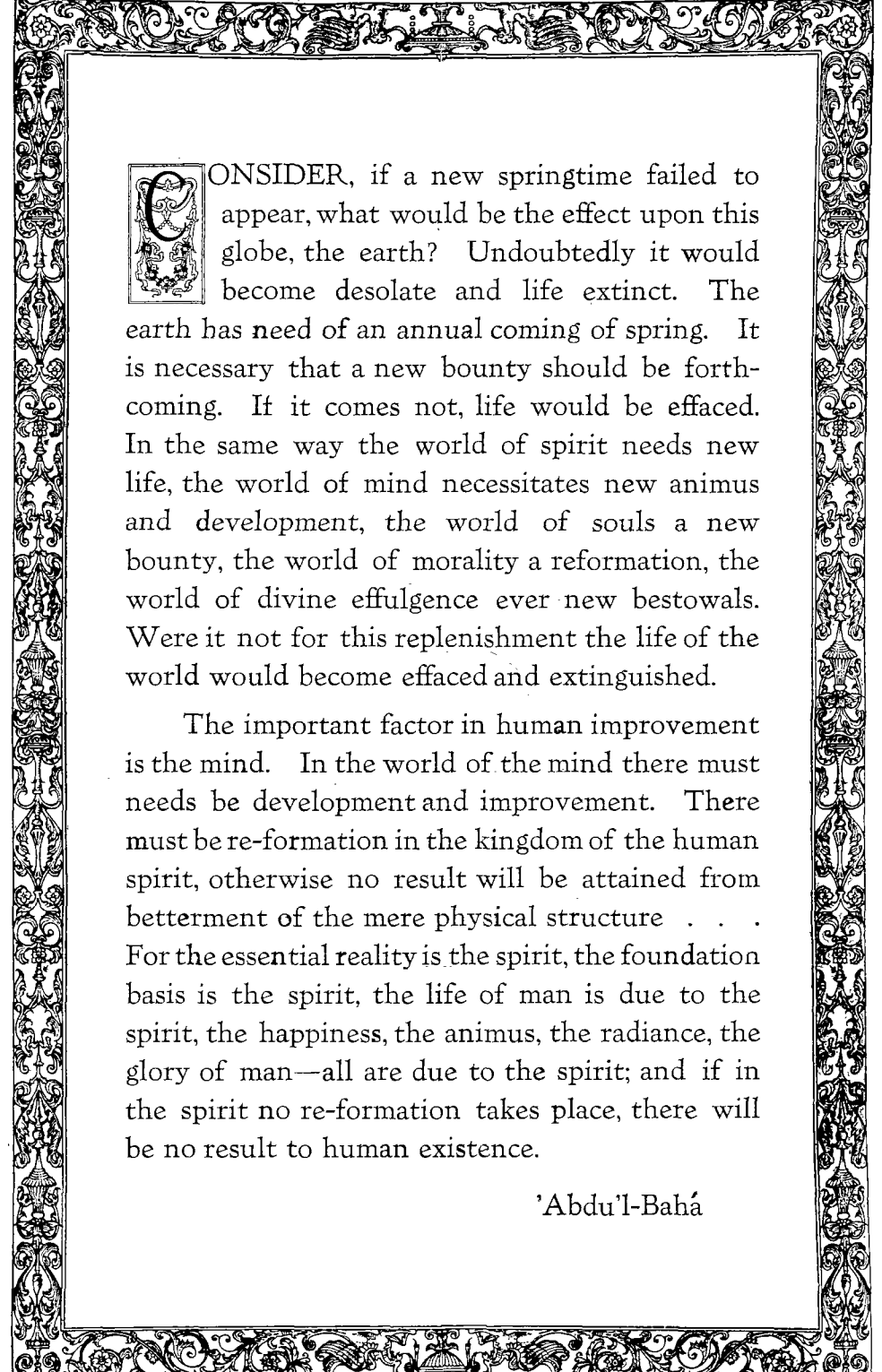
The two friends there became very busy. In different ways they advertised the coming lecture. Dates were set, a hall was rented, advertisements and posters were printed, and the hour came when Mr. Wassertrager went forth to meet the train that brought the Bahá'í lecturer to Berlin. It was a great day for Berlin. Those who attended the meeting were very much enthused over the result of the lecture. It was indeed inspiring to note the large attendance of intelligent people. At the end of the lecture a well known

German poet and author, Dr. Bruno Wille, rose and indorsed all that the lecturer had said.

Mr. Herrigel gave three lectures at that time in Berlin and then returned to Stuttgart. Soon after his return he received letters from Berlin the contents of which caused him to realize that Berlin would shortly take its place in the rank and file of the Bahá'í Spiritual Assemblies of the world. Subsequent events have confirmed and strengthened this interest in the Bahá'í Movement among the people of Berlin and an active Assembly has been formed. Berlin has become a center of the Bahá'í Movement radiating its influence to other parts of northern Germany.

BAHÁ'U'LLÁH declared the coming of the Most Great Peace. All the nations and peoples will come under the shadow of the tent of the great peace and harmony, that is to say, by general election a great board of arbitration shall be established to settle all differences and quarrels between the powers, so that disputes shall not end in war.

Bahá'u'lláh taught that hearts must receive the bounty of the Holy Spirit, so that spiritual civilization may be established. For material civilization is not adequate for the needs of mankind and cannot be the cause of its happiness. Material civilization is like the body and spiritual civilization is like the soul. Body without soul cannot live. (Wisdom Talks in London, pp. 17, 18).—'Abdu'l-Bahá.



CONSIDER, if a new springtime failed to appear, what would be the effect upon this globe, the earth? Undoubtedly it would become desolate and life extinct. The earth has need of an annual coming of spring. It is necessary that a new bounty should be forthcoming. If it comes not, life would be effaced. In the same way the world of spirit needs new life, the world of mind necessitates new animus and development, the world of souls a new bounty, the world of morality a reformation, the world of divine effulgence ever new bestowals. Were it not for this replenishment the life of the world would become effaced and extinguished.

The important factor in human improvement is the mind. In the world of the mind there must needs be development and improvement. There must be re-formation in the kingdom of the human spirit, otherwise no result will be attained from betterment of the mere physical structure For the essential reality is the spirit, the foundation basis is the spirit, the life of man is due to the spirit, the happiness, the animus, the radiance, the glory of man—all are due to the spirit; and if in the spirit no re-formation takes place, there will be no result to human existence.

'Abdu'l-Bahá



Women, one of whom is veiled, before a Turkish fountain. It is at such fountains as these that Muhammadans gather for the obligatory ablutions at their periods of prayer. Thus the fountain plays an important part in Oriental life, and has given rise to many exquisite bits of architecture. (See page 370).

The Bahá'í Magazine

STAR OF THE WEST

VOL. 17

MARCH, 1927

No. 12

"The day has come when all darkness is to be dispelled and the Sun of Truth shall shine forth radiantly. This time of the world may be likened to the equinoctial in the annual cycle. For verily this is the spring season of God. Infinite bounties and graces have appeared. What bestowal is greater than this?" 'Abdu'l-Bahá.

THE RECURRENCE of spring seems always a miracle, even the more vividly so as the individual observer moves on from the heedlessness of youth to the reflectiveness of maturity. Youth takes for granted this wonderful phenomenon of the renewal of earth's life and enjoys it as a thing of beauty only; but age, more inquiring as to causes, realizes itself face to face here with a mystery which is very close to Life itself, and to God.

It is quite evident that springs come not of themselves—nor by accident. They are the expression of a rhythm which is an integral part of the functioning of the universe. To the man of religious faith they are, moreover, a constant and confirming evidence of God's love and beneficence. This mystic and hidden force which moves within all growing things, stirring them to the fullness of life-expression,—what is this but the Supreme Cause itself upon which all life depends? At this bright vernal season, withered and empty indeed is the heart that does not feel nearer to God, the Source of all life.

JUST AS THE physical aspect of earth-life is thus renewed at spring, so is there a continually recurrent

renewal of its spiritual life. If the physical sun did not operate to stir and impel life at the turn of the equinox, the earth would remain lifeless, the fields covered with dry and withered grass, the trees gaunt and bare, the land everywhere desolate. So it is with the spiritual life of the planet. Its springtimes come not by accident, nor by any power of spiritual enthusiasm inherent in mankind; but only through the power of the Spiritual Sun which at certain epochs radiates more nearly and with greater force upon the hearts of men.

If the Divine Being did not thus recurrently renew His mercy and love to us, the spiritual life of the planet would die out, the hearts of men would become as empty and fruitless as the trees of winter, and the earth would lose all its bloom of the spirit.

THIS PREGNANT teaching of Bahá'u'lláh concerning the need of repeated renewals of the religious life of man, explains our past and points the way to our future. Whenever the Divine Will and Love has through the medium of Its Messengers permeated the life of this planet, men's characters have changed and new and nobler civilizations have arisen.

And now we are again at the

threshold of a new spiritual epoch and a new civilization. Once more spring has come to earth to break up all those crystallizations which are characteristic of spiritual death. A renewal of the faith-life of man is portended. Great spiritual forces, released through Bahá'u'lláh, are already encircling the globe and changing everywhere the character of men from thoughts of war to thoughts of peace, from prejudice to sympathy and understanding, from rivalry and hatred as between races and classes into love and unity.

From these spiritual changes, so radically transforming character, a wonderful new civilization will spring. Those who realize this have cause for optimism, and inspiration for effort toward a better world. Institutions built upon forms of the past, the expression of human nature as we have known it, will give place to nobler institutions founded upon new ideals and expressing the qualities of unselfishness, compassion, and wisdom. Selfish competition will yield to cooperation; the dreams of the Utopians will approximately be realized; and earth will enter a new phase of its existence, the spiritual phase.

ONLY AT RARE intervals is it given to man to live in such a spiritual springtime—a privilege so tremendous as to be hardly realizable. In such a period of new beginnings the earnest and sincere efforts of each individual have incalculable results, because they become part of a pattern which is to govern the destiny of the planet for milleniums. As a grain of corn sown at the time of spring will produce a hundredfold; as a ripple created in the center of a pond will spread to every margin; as a word spoken in season may recreate a human life; so every wise and heaven-directed deed done in this day will

produce reverberations down through all the ages.

And it is taught us that none other of the spiritual springtimes on this planet, before or after, are so great or so significant as this. For at this time the destiny of our planet is to change from a government according to the animal qualities of man to a government which shall be the expression of man's spiritual qualities. Human nature is to become spiritualized to such an extent that spiritual man will be directive and preponderant. Thus the destinies of the planet will enter for the first time upon its spiritual stage; and all effort, all struggle, all accomplishment will be of that spiritual and harmonious nature which the heart has dreamed of but which the brain and hand of man have never yet been able to achieve.

PROGRESS EVEN ON the material plane will be even more rapidly cumulative than it has been in the past century. And on the ethical and spiritual plane such changes will take place that human beings will exclaim, "Verily, this earth has become a reflection of Heaven and the Kingdom of God has arrived!"

Poverty will be abolished. Class hatreds and racial prejudices will entirely disappear. All of mankind will live in the utmost comfort. New planetary resources, new power, will be discovered, until every man, woman, and child will have at disposal a multitude of energy-units to free life of that drudgery which too early bows the head, crooks the shoulders, and weighs down the heart. Between man and man love will reign—cooperation and mutual service.

Does all this seem too good to come true? Impossible of achievement? Yet it is involved in every one of the messages which God has

sent to earth through His Prophets. And now Bahá'u'lláh comes not only to assure us of the fulfillment of these prophecies, but what is of even greater import, to cause this fulfillment to come to pass. For nothing but the power of God, flowing into humanity through a Manifestation, can make such a civilization effective.

This bit of earth, this vineyard managed by dishonest and offending servants, is to be taken over by the Divine Will and put under the man-

agement of that force of Love which we have named the Christ.

Rejoice! For it is spring and the bare branches of unbelief will soon be clothed with the living foliage of faith! Rejoice! For the drear earth will soon be carpeted with a myriad of flowers such as the Gardener shall choose; and every man shall under his own fig-tree partake freely of the needs and sustenances of life in security, in joy, and in the love of God and of his fellowmen!



JUST AS the rays of the natural sun have an influence which penetrates in the darkest and shadiest corners of the world, giving warmth and life even to creatures that have never seen the sun itself, so also, the outpouring of the Holy Spirit through the Manifestation of God influences the lives of all, and inspires receptive minds even in places and among peoples where the name of the Prophet is quite unknown. The advent of the Manifestation is like the coming of spring. It is a day of resurrection in which the spiritually dead are raised to new life, in which the reality of the Divine religions is renewed and reestablished, in which appear "new heavens and a new earth."

But in the world of nature, the spring brings about not only the growth and awakening of new life, but also the destruction and removal of the old and effete; for the same sun that makes the flowers to spring and the trees to bud, causes also the decay and disintegration of what is dead and useless; it loosens the ice and melts the snow of winter, and sets free the flood and the storm that cleanse and purify the earth. So is it also in the spiritual world. The spiritual sunshine causes similar commotion and change. Thus the Day of Resurrection is also the Day of Judgment, in which corruptions and imitations of the truth and outworn ideas and customs are discarded and destroyed, in which the ice and snow of prejudice and superstition which accumulated during the season of winter, are melted and transformed, and energies long frozen and pent up are released to flood and renovate the world.—Dr. J. E. Esslemont in "Bahá'u'lláh and the New Era."

THE DAY OF FULFILLMENT

DR. ALFREDO WARSAW

"Inasmuch as our God is one, and He has created us all, He provides for us all, He protects us all, and we acknowledge such a kind and clement Lord,—why should we His children, His followers, fight one another? Why should we so readily break one another's hearts? God is so merciful and kind, and His aim in religion has ever been to establish the bond of unity and affinity!—The spiritual springtime has come. Infinite bounties and graces have appeared."—'Abdu'l-Bahá.

HISTORY teaches us that from time to time Beings have appeared in this world who, to the undeveloped, appeared no different from other men, yet who in truth came with unlimited wisdom, unlimited intelligence, unlimited courage and energy, and whose mission it was to deliver to humanity a divine message and divine instructions from God. Compared with the millions and millions of mere human beings, there have appeared but few of these Divine Messengers, called Manifestations of God, whose Word, creative in effect because it was the Word of God, powerfully influenced the lives of those about them as well as the generations following their advent. To this class belonged such Prophets and Divine Teachers as Abraham, Moses, Muhammad, Buddha, Confucius, Zoroaster, Jesus, and the Báb who came as the Forerunner and Announcer of the latest Manifestation of God, Bahá'u'lláh.

The mission of Bahá'u'lláh was to continue the teachings of Christ, to guide humanity into "all truth," to unlock the seals of the Scriptures of the world and give a perfect understanding of the symbolic expressions therein, and to leave certain new teachings as required by the conditions of the New Day. Just as Jesus Christ knew that the people of His time were not ready for the acceptance of the Truth and the sweet story which He told, and finally gave up His life and died on the cross to save humanity, so also in later years Bahá'u'lláh and His son 'Abdu'l-Bahá,



Dr. Alfredo Warsaw

the divine Exemplar and Interpreter of His teachings, went to exile and prison for the greater part of their lives.

With the ending of a cycle and the beginning of a new one under a New Manifestation, all existing conditions gradually change ("old things shall pass away and all things be made new") and civilization is marvellously advanced. But before the adjustments and re-formation are complete, wars and struggles and strife occur, and sometimes chaos reigns for a time. Let us review history a bit, both past and present, culminat-

ing in the fulfilled prophecies and the new spiritual teachings of Bahá'u'lláh.

Prophecy cannot be proved until it is fulfilled. If one predicts a certain event or events, there is no other way to feel convinced that the predictions are true until the time of fulfillment has arrived. We are privileged to live at the time when many of the great promises of God in the Holy Books have been fulfilled, or are being fulfilled before our eyes. We can now fearlessly tell our fellowmen, for example, that the prophecy in the ninth chapter of Isaiah is fulfilled: "The people that walk in darkness have seen a great light, they that dwell in the land of the shadow of death, upon them hath the light shined." And through the Revelation of Bahá'u'lláh the world is receiving the Truth which Christ promised, for humanity has developed the necessary capacity to receive these divine teachings which He had the knowledge and power to give, but which humanity was not ready to receive at that time. Christ's ministry lasted only about three years, and during that short period He was surrounded by hate, prejudice and the ignorance and scorn of the multitude, while only a few accepted Him and remained loyal.

That Jesus the Christ was an enemy of war and bloodshed, evil and sin of every kind, cannot be doubted, and that He loved mankind more than life itself is certain. All Manifestations of God are of the same nature and all possess that truth which brings peace and happiness to mankind. After the lapse of centuries, however, this Truth becomes clouded with man's ideas and conceptions. A materialistic civilization is the result, which indicates how far man has wandered from the Right Path, for no matter how much a material civilization advances, it cannot bring hap-

piness and contentment to the world of humanity.

How happy we should be, how thankful, to be privileged to live at this time of real enlightenment and spiritual illumination, to live in a new cycle when the Spiritual Sun of Truth is shining upon the world in full perfection! We have accepted this blessed Message in all earnestness and sincerity, hoping and praying to *intelligently* put it into practice ourselves first and then pass it on to our fellowmen that they may have the opportunity of being as happy as we are. We have accepted the Revelation of Bahá'u'lláh as the Divine Remedy for the world's ills. It is the religion of God, the universal religion promised for this great day; and since its divine precepts, when lived, will transform this world and make of it a "garden and a paradise," one longs to live and serve such a great Cause, or sacrifice life itself for it, if need be, that humanity may swiftly realize the all-importance of the establishment of a spiritual and divine civilization and hasten its consummation.

The change from material to a divine or spiritual civilization where prejudices of all kinds, hatreds and deceptions shall be replaced by brotherly love, becomes more apparent and ever nearer realization. There is the growing tendency day by day toward accepting humanity—all humanity—as members of the same family, the children of the one God. The principles of Bahá'u'lláh now so widely circulated and so often enumerated, of the "drawing together of all races and all classes," of the unity of all religions, nations, races and peoples under the banner of the Word of God, are rapidly becoming a reality in the lives of many, for it is "the hour of unity of the sons of men."

Are we so "muffled in veils" that we cannot see the *fulfillment*? Think

of all the principles for a universal civilization as laid down by Bahá'u'lláh and 'Abdu'l-Bahá, letting your inner eyes travel all over the world. You will soon observe how these principles are being accepted and adopted everywhere. Do you realize that all the great inventions and new discoveries of modern days, and all this vast impulse toward universal peace, have appeared with the coming of Bahá'u'lláh?

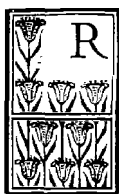
"The world of humanity," said 'Abdu'l-Bahá, "shall become the manifestation of the lights of divinity, and the bestowals of God shall surround all. From the standpoints of both material and spiritual civilization extraordinary progress and development will be witnessed. In this present cycle there will be an evolution in civilization unparalleled in the history of the world. The world of humanity has heretofore been in the stage of infancy; now it is approaching maturity. . . . Therefore thank ye God that ye have come into the plane of existence in this radiant century wherein the bestowals of God are appearing from all directions, when the doors of the kingdom have been opened unto you, the call of God is being raised and the virtues of the human world are in the process of unfoldment."

It is the day of fulfillment, and blessed indeed are those who are earnestly seeking the Solution of our complex problems, for they shall surely find. One of the very first and the most important thing of all that a seeker after Truth will find is that *no power save the Power of God* can develop in us the group or

universal consciousness necessary today, for we must think in "world terms." We are beginning to realize that no nation can exist any longer for its own sake alone; that nations must work together and progress together to maintain civilization on the highest plane where man's highest aspirations may be realized.

We must all admit that mankind in general is in a state of unrest today. The problems of life are baffling, they are perplexing and confusing. Mankind is confused. Some of the happenings of our time appear as miracles, miracles on the land, in the air, and under the seas. Mankind is confused because prophecies to which little or no credence had been given are being fulfilled. We are witnessing a visible change everywhere; but mankind is confused, fearful of stepping out of the old into the new world of a divine civilization, not realizing how simple is the process when God is recognized as the Ruler over all and when the human will becomes submissive to His will.

But those who have accepted and understand the message of Bahá'u'lláh are no longer confused. They are not alarmed. They know the final outcome and that it will be good. They fear not no matter how much others fear. These Bahá'í teachings are being given all over the world by experienced teachers with unexampled enthusiasm and unspeakable courage. The flag of unity and brotherly love is being raised and is flying in all directions. Travel north, south, east or west, all over the world, and you will find Bahá'ís. It is the day of fulfillment.



REFLECT upon the material springtime. When winter comes the trees are leafless, the fields and meadows withered, the flowers die away into dust-heaps; in prairie, mountain and garden no freshness lingers, no beauty is visible, no verdure can be seen. Everything is clad in the robe of death.

Wherever you look around you will find the expression of death and decay. But when the spring comes, the showers descend, the sun floods the meadows and plains with light; you will observe creation clad in a new robe of expression. The showers have made the meadows green and verdant. The warm breezes have caused the trees to put on their garments of leaves. They have blossomed and soon will produce new, fresh and delightful fruits. Everything appears endowed with a newness of life; a new animus and spirit is everywhere visible. The spring has resuscitated all phenomena and has adorned the earth with beauty as it willeth.

Even so is the springtime spiritual when it comes. 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 reformed, perfections are quickened, sciences, discoveries and investigations are stimulated afresh and everything appertaining to the virtues of the human world is revitalized. Consider this present century of radiance and compare it with the past centuries. What a vast difference exists between them! How minds have developed! How perceptions have deepened! How discoveries have increased! What great projects have been accomplished! How many realities have become manifest! How many mysteries of creation have been probed and penetrated! What is the cause of this? It is through the efficacy of the spiritual springtime in which we are living. Day by day the world attains a new bounty. In this radiant century neither the old customs nor the old sciences, crafts, laws and regulations have remained. The old political principles are undergoing change and a new body-politic is in process of formation.

'Abdu'l-Bahá.

EXCERPTS FROM MY DIARY

KEITH RANSOM-KEHLER

This is the second in the interesting series of Diary Sketches from the pen of Mrs. Ransom-Kehler, the first having been published in November, 1926. This gifted writer had the privilege of being in Haifa, Palestine, for several weeks last year. An acute analyzer of people and of places, these sketches by her reveal the intimate soul of the Orient.—Editor.

IT IS Ramadan, the month of fasting. From the moment when it is light enough to distinguish a black thread from a white one, the Moslem must abstain from food until the sun has set. A gun booms from the Mosque announcing the official departure of the orb of day.

How gratifying it is to the human heart to be able to find those substitutes for self-effacement and sacrifice, which are the primal command of every great religious Teacher. To repeat set prayers, to fast, to give alms, to wear sack cloth and tonsure,—how man delights to offer these external evidences of devotion while retaining all the scheming privacies of the heart.

Muhammadan nations follow the lunar calendar, so that there is a continual rotation of anniversaries. (For instance, the martyrdom of the Báb which we always commemorate on the ninth of July, is commemorated in Haifa this year on March thirteenth). Thus the fast month is continually changing for the Moslem. If it fall in winter, it is not so difficult, but coming in summer when the sun sets late and rises early it works a real hardship on the devout.

All the year through the Muhammadans must pray five times a day, and wash before each of these required periods for the commemoration of God. The Prophet advises those sojourning in the desert where water is inaccessible, to wash with sand. The skin can be quite thoroughly cleansed in this way.

Nothing could be more embarrass-

ing to the average Occidental than to be seen praying; except in the cold and meaningless conformity of the average public meeting. To fling himself on his knees, lift his hands to heaven, bend prostrate on his face before any and every passer-by, is incompatible with our egotism and our self-consciousness. Our approach to the Almighty must, whatever its ardor or intensity, be well within the confines of good-form. But the Arab, unconstrained and naïf in his appeal to God, kneels by the road-side.

It is interesting to note the reason that we so often see the Arabs at prayer at this particular spot. One of the awful horrors that greeted the family of Bahá'u'lláh when they arrived in 'Akká was the evidences of strange and disfiguring diseases on all sides. It was said that "a bird could not fly over 'Akká and live"; so foul was the water, so stagnant the marshes, so prevalent malaria, so damp and hot the atmosphere, so primitive the sanitation.

We see enacted again and again in the drama of life the same recurring episode; a Being arises who utters the Call of the Kingdom of God, and releases in the potency of His Word that irresistible might that draws man back to his spiritual origin. Not only with no prestige (often forcibly shorn of it) no human assistance, but against the malicious opposition of organized society, He establishes His authority and revivifies the dead hearts of men.

So when Bahá'u'lláh came to 'Akká as a prisoner, it was a shift on the



Bird's-eye view of the town of 'Akká, the pestilential climate of which was miraculously changed during the imprisonment there of Bahá'u'lláh.

part of His persecutors to do away with Him and His followers without actual physical execution. Those in authority had been warned against Him as a most dangerous heretic and traitor; for church and state being one, any act of infidelity to Islam is not only heretical but a political crime as well. Now behold one of those mysterious miracles that follows in the path of these mighty Beings! In a short time the Governor of 'Akká is seeking to know what favor he can do for Bahá'u'lláh! "Repair the old Roman aqueduct, and bring an abundant supply of clear fresh water to 'Akká," is the reply. Then the moats were drained, and so one by one the malignant things disappear and good things succeed them. And now the opening here in front of Bahjí, in the aqueduct restored to usefulness by the kind jailer, is a favorite place for

the Arabs to pray because here they can perform their required ablutions.

We are sitting under the great oaks between the old Palace of Bahjí and the sea. The Arabs carry on their devotions as if they were absolutely alone in the middle of a desert impervious to our glances and conversation. A darling old woman from a garden near-by has appeared with a huge clean kerchief full of salted sunflower seeds. The Oriental ladies lay bare the small white flake of a kernel with perfect ease. For an Occidental to succeed in opening one is not an achievement; it is a career. Farood brings out bowls of orange juice in which crisp tender leaves of romaine lettuce are rolled and dipped; while the conversation turns on the relative place of Byron and Wordsworth in English literature.

This is the kaleidoscopic East that exercises an ineffaceable spell over the soul of the Westerner. "When you hear the East a-calling' you won't never 'eed naught else."

Here comes a troupe of young boys, handsome, care-free fellows, out for a holiday. Nothing could be more depressing than the part played by women in the public life of the Orient. The costume of the Turkish woman, which prevails here also, is gloomy and sinister to the last degree. Entirely of black with a tight-fitting black cap completely covering the head and ears and a thick black veil making any sight of the face impossible, it gives the impression of a victim just ready for the hangman; this is the costume still tenaciously adhered to by millions of women.

The white costume of the north African provinces with the white veil, revealing the eyes, is charming. The dainty bit of white chiffon worn just under the nose and secured with gold rings about the ears is characteristic of the fashionable Egyptian woman; but this awful shroud of the Turkish and Syrian women is really hideous.

In America where women are so ubiquitous, men have to plan a good deal how to keep away from us; but here comes a troop of gay young boys for an afternoon of frolic—not a woman permitted to be in sight—and their idea of a holiday is to bring a guitar-like instrument and sing poignant love-songs.

Toward sunset when the day is cooler, we walk into 'Akká to do some errands in the bazaars. It is very late and only one or two are open. As the merchant is showing us his wares the gun that marks the end of his fast is suddenly fired. Quick as a flash his little boy runs to a nearby stall to fetch some dates. There is a tradition that the Prophet broke his fast with dates. Hungrily, greedily, the

man stretches out his hand and then with quick courtesy presents them to us saying, "Fadile" (kindly help yourselves). How many Occidentals, who have had no food from daybreak to sunset, would offer it first to total strangers?

It is astonishing to see how the repatriation of the Jews is rapidly changing the whole social structure of Palestine. Men and women (unveiled, naturally) are seen together everywhere. The very fabric of society is giving way before these strange new impacts; and changes that it might otherwise take centuries to accomplish, are rapidly succeeding the old order.

God promised His chosen people millenia ago that they would one day work out their aspirations in this milieu friendly to their objectives. It was to be accomplished in that latter day when good tidings would be published and peace proclaimed. It is indeed significant that the first firman permitting the return of the Jews to Palestine was issued when Bahá'u'lláh was exiled.

The Semite has offered two great gifts to civilization; first a passionate monotheism reiterated after the great teaching of Moses with increased intensity by the Semite Muhammad. Second, trade and commerce, which together with the stupendous Occidental contribution of news and communication, are doing more to unify the world than law or education or religion have so far accomplished. We remain perfectly willing to kill those whose opinion on religion or form of government may differ from our own, but the world over, people are becoming more and more hesitant about killing their customers.

A sharp and bitter economic read-



A typical street scene in the Near East.

justment is going on in Palestine, due to the introduction of Occidental trade usage. The old hit-or-miss barter of the East is going down before the accurately determined price and quality standards of the West. An unsung hero in our historic annals is one, A. T. Stewart, the predecessor of John Wanamaker in New York. One bright Monday morning his astonished customers discovered that everything in his shop was marked with a fixed price, and the old romantic habit of letting the soft-voiced woman with charm have her spool of thread a cent or two cheaper than the hard-faced termagant, passed from Western practice.

The Jew, in his repatriation experiment, has brought with him the viewpoint of the Orient and the practice of the Occident. The Germans

alone (there is a large colony in Haifa) can offer him competition. The Arab watches in baffled amazement his own countrymen turning as customers to those who are taking his economic life.

That practice honored throughout civilization of keeping things dear and men cheap, is tragically evident here on all sides. Such tattered people! Such degrading labor! My gorge rises as I see men burdened like camels, almost breaking under loads that only a horse would carry in America.

There is the sense that the scene is occurring in its pitiless sordidness and constant reiteration as of two thousand years ago, while that stern voice of accusation and summons rings athwart the centuries: "For they bind heavy burdens and grievous



View over Haifa, Palestine from the Shrines of the Báb and 'Abdu'l-Bahá on Mt. Carmel.

to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."—(Matthew 23:4-23). Oh, God, how long—how much longer will it be before we lift ourselves above that moral plane that permits us to live delicately in the midst of the want and of the suffering of our brother man?

I wander into a shop attracted by a Turkish necklace. A very beautiful young man, about the age of one of my own boys, waits on me. I take him to be a Hindu. "What is your

nationality?" I ask. "I am a Jew," he answers. "Oh," I exclaim with unaffected pleasure, "it always makes me so happy to meet a Jew! We must never forget that it was you who gave us the noblest conception of the human mind—that of one God the loving Father of all mankind!"

The boy quickly reached into his show-case and drew out a pin that I had admired. "Take this," he said earnestly. "Keep it always as a souvenir of me." At that moment his brother, across the shop, having heard nothing of the previous conversation, caught his words. "What, what is this?" he shouts in great excitement. "Are you *giving away* our goods?" With an imperious gesture the boy replies, "Say not a word! This woman is our friend. I will make it all right with you," and with ill-expressed thanks I hurry away to conceal my emotion. It recalls to me, as such things always do, what a man

in prison once said to me: "What all this world is dying for is a friend!"

In the Shrines this great sense penetrates me—the realization that Bahá'u'lláh and 'Abdu'l-Bahá are our changeless Friends, common to all and special to each. In moments of strength and hope and enthusiasm, it is our great *flair* to work under their direction, to spend ourselves, to use our insight and vigor for the accomplishment of their ends. But in those moments when fatigue and disappointment harass us, in those

moments that psychology refers to as "collapse," where can we turn in our doubt and desperation but to those Mighty Beings who shine like majestic Suns along man's path!

Nothing can ever happen to me now that can thwart me, in imagination, from burying my face in the jasmin-strewn threshold at Bahjí and knowing as a definite part of my spiritual equipment, forever, that "God will assist all those who arise to serve Him."

THE DAWN

Ye nations of the earth! Awake! Arise!
 Throw off the mildewed garments of the past,
 And don the seamless robe of Unity;
 For ye are all the leaves of one Great Tree,
 And drops of the One Ocean of God's Love;
 Flowers ye are of many varied hues,
 All springing from the one kind mother earth,
 Why then this hatred, prejudice and strife?
 These walls of high division and distrust,
 This lack of understanding, which doth chill
 And kill, as doth the frost, the buds of faith?
 Return ye to your Source where all are One,
 And there behold each other face to face.
 No longer seeing through a darkened glass
 Which in the past hath held ye far apart.
 The hour hath struck! Awake and see God's Light!
 His glory soon shall fill the Universe,
 And His great Tent of Unity be pitched,
 Where all nations, races, sects and creeds,
 Shall meet and form a Fellowship Divine,
 Freed from all discord and oppression dark,
 REALITY—the Tree of Ancient Root,
 Is now in bloom, and soon shall bear Its fruit;
 The Doors of Knowledge are flung open wide,
 The Light of Wisdom shineth on the path,
 And unto such as do obey God's Will,
 The Mysteries Divine shall be revealed;
 Humanity's true heritage of Love
 Awaits ye at the Court of God's Command.
 Put on your garments New of Brotherhood,
 And come ye forth with Joy to greet the Dawn.

Shahñaz Waite.

A FAMOUS ESPERANTIST

MARTHA L. ROOT

The following article and interview with Mrs. Paul Blaise (before her marriage, Miss Margaret L. Jones), author of the Esperanto Manual, "A Complete Guide to the International Language," and perhaps the best known Esperantist in England, sets forth most vividly the advantages and achievements of Esperanto, and the high ideals which its followers hold for it.—Editor.

"FOR THE linguist and for the student, Esperanto gives an infinitely rich field for exploration, full of treasures." With a voice full of enthusiasm, and with a kindly earnest expression, Mrs. Paul Blaise went on to present the many advantages of Esperanto. She said, "Of course the first advantage of Esperanto is not its own specialty. It belongs to all affairs of the mind; because it is the effort itself to acquire the language; and it is an advantage for the reason that any mental endeavor must be a good. Its second advantage is the light which Esperanto throws upon the National languages from the etymological construction of the roots, and the construction of the language itself. English instructors find it is amazing to note the many National words which are never understood by pupils in classes until the moment when they meet the Esperanto equivalent."

"There are many advantages," said Mrs. Blaise, "which the study of Esperanto supplies by the new ideas of logic, simple clearness of speech, and others which one easily and naturally absorbs while learning, until finally the student finds that he no longer wishes to spoil his own beautiful language by the too frequent use of national idioms, incomplete expressions, ambiguities, peculiar forms, or discourtesies. And here I wish to say that Esperanto possibly is the *only* living language which does not contain slang and impolite phrases. I assure you that Esperanto is one of the most polite languages in the world on account of the flexibility of



Mrs. Paul Blaise, prominent Esperantist of England.

its order of words. For example, if one wishes to call attention to the age of a lady of experience one names her 'less young' instead of "the elder.' Even the most ordinary commercial letters always end with the phrase, 'With cordial salutation'; and what true disciple would wish to use the '*kara*' language for uttering discourteous words?"

"Probably the chief advantage which our language will supply in the future will be its utility in international commerce. This field is already absolutely unequalled. The merchant who does not learn Esperanto now, will find himself at a great disadvantage in the future, especially when he discovers that those already using Esperanto have greatly expanded their international business interests."

International Congresses were cited by Mrs. Blaise. She said, "Suppose a merchant has a new patent, a new food, a drug, a machine or anything else. Wishing to sell it in all countries and not knowing Esperanto, he has to advertise in all languages, and at the same time pay bills of the different printers. He has to trust his affairs to foreign agents and rely on their good will, because, ordinarily, even *their* letters are, at first sight, incomprehensible to him. How altogether different it is with the Esperantist. He may not have any financial standing, but having something to sell which he hopes to make world-famous, he makes his announcements in Esperanto and sends them to the heads of Esperanto groups and to Esperanto delegates in all countries. This is quite an inexpensive matter. But let us suppose also that the merchant is wealthy. Then he goes to the yearly International Congresses and takes with him some thousands of announcements, and possibly also specimens or models of his wares. At the Congress he arranges that his goods be displayed in the Exhibition; that in the Congress Daily Gazette there shall be an announcement; that in every book, circular or magazine, to be sold during the Congress there are some advertisements of his goods; and finally, he returns home knowing well that not only one, two or three thousand persons already know about his business, but that they, in turn will carry the news into all corners of the world.

"Again, if he be a rich man, he can send his announcements to the delegates of the Universal Esperanto Association with the payment and the request that they have these translated nationally and look after the advertising in the different cities. 'That,' you will say 'of course even ordinary foreigners would do will-

ingly enough for sufficient payment.' Yes, true, but here is the special advantage of Esperanto: the delegates are known as trustworthy and enlightened men; further, they are always controlled by the Association itself, for first of course they are fellow-Esperantists, and consequently are trustworthy and honest, and secondly, they will work with pleasure to satisfy their comrades."

"I do not need to speak to you about the advantages and the delights of travel when one is an Esperantist. You well know how one may be met everywhere by the Esperanto delegates, and that after that there are no difficulties. If one writes immediately to the Esperanto delegate or others in the places to be visited in a few days one will receive complete details as to routes, hotels, etc., in different towns, and on arrival in every place one finds a *friend* instead of a *foreigner*."



The literary field was also discussed by Mrs. Blaise. She said: "I would like to contradict the assertion of some that Esperanto will not have and cannot have a literature. That is an erroneous statement. Esperanto not only will have, it already *has* an excellent, wonderful, powerful, diversified, clever and beautiful literature. Esperanto is useful for the best translations and is also suitable for original works. I know that one might say that Esperanto at present has for the most part only translations, and that translations are not true literature. To that I reply, first, that this is no longer true; and secondly, that it is impossible to create a great, original literature in a very short time, and especially so because our best Esperantists are needed always for propagander of the language and they therefore get no time

for writing. Thirdly, in my opinion, a good translation is just as good a proof of the suitability of Esperanto for literature as is an original work, because the same words, the same phrases, the same literary powers, are needed equally for both kinds of work. When we read 'Ifigenio' 'Martó,' 'Paulo kaj Virginio' 'La Faraono' and others we really live with the heroes, we truly feel ourselves contemporaneous with them, we really see the surroundings, suffer the misfortunes, enjoy the delights, which are described in translations and what more can a simple language do? You see, it is clear that even for the non-traveler and the non-commercial Esperanto also has great advantages, because everybody, even the less educated, may by its means explore the literature of other lands. Esperanto will be for him the open sesame to that which, for his unconverted brother, will always be the treasure behind a doubly locked door and here again is a special advantage: that these great works are usually translated by enlightened Esperantists *who are fellow countrymen of the authors*, consequently comprehending and translating the special style of the author."



When the writer asked Mrs. Blaise, "Can Esperanto express your true thoughts? Can Esperanto convey your most intimate feelings? Is an artificial language fit for the thousand and one affairs of daily life, for poetry, for prayer, for the highest feelings of the soul? In speaking or writing, do your thoughts flow as rapidly as in your national language?" To all these questions she replied: "Yes, yes, yes, because I have personally proved all and even if I should find tomorrow that I had quite forgotten my national language and

knew only the international I should not complain as long as there existed other Esperantists."

"One often complains," Mrs. Blaise finished saying, "that all roles in life are already filled, and that there remains no new path for the ambitious. Others say that life no longer holds any interest and that there is a lack of ideally intelligent persons for friends. To these Esperanto now proposes great advantages. To these our dear language says: 'Learn *me*, and I will shew a glorious brilliant way. If you are a singer, an actor, through me you will more melodiously and sweetly charm other hearts; and speaking an understood, easy language you will yet receive applause and laurels, till now only carried to the feet of those who sing a difficult, foreign language. Only be a good laborer, only be willing to have your own high place in the world and already you will find that you will be sought by many. Are you a collector, a scientist, a physician? through me my agents will serve you in all parts of the world. If you are an author, only think! by writing in Esperanto, you will be like a preacher in the pulpit of the world. You will be able to influence and to exalt, you will be able to console and help, you will be able to touch the hearts of thousands of readers of different nations. Not a *century* will be necessary, but hardly one *year*, for your voice to attain all corners of the earth. If you are a missionary, you will be able to go everywhere and instruct your humble brothers by means of me (the most simple known language) in the Father-love of God and the brother-love of man. If you are a teacher, through me you can get information in every country, and your lessons in history, in geography, in the peoples, in the morals, customs of inhabitants of other lands will be a thousand-fold enriched,—if you will only

use me as a collector of information. If you are a nurse, especially of the Red Cross Society, it is *absolutely your duty* to learn me in order that you may *understand*, before you help, the invalids and the wounded of all lands. If you are an intelligent person who longs for sympathetic souls with whom you can exchange thoughts, only learn me and very quickly you will find all whom you desire.'-

"In this and other ways and even more alluringly, Esperanto speaks to those who desire to labor for mankind, or who desire to find the highest pleasures. As a last word, I should like briefly to call your attention to the great moral influence of Esperanto. For a long time, even before one commences to have the feeling of *Esperantism*, one feels that advantage, through the lessons of logic, construction, patience and toleration which the language teaches. For young people in schools this cannot be too highly stressed. They always do learn these useful lessons because *in our language there exists the duty of considering one's neighbor*. For example, before searching the needed word in a dictionary one must patiently try to *construct* a fit instrument for conveying one's thoughts; one learns to love language for the sake of language itself, and no longer wishes to make it ugly in sound or construction; and, before

using a phrase one must try to judge whether a foreigner will be able to understand it, and so on.

But much greater than these moral advantages of the student days are the results which the language brings because of a mutual understanding. This comprehension opens the heart, and then we know at last that foreigners absolutely do not exist, because understanding carries with it sympathy and love. We know then the great plan of the universe. We know that we are just units of one great whole, and therefore world-brothers. In our great congresses, one sees this brotherly love demonstrated, for there are neither different ranks, nor different tribes; nor different ages; nor rich, nor poor; nor professional nor sex distinctions. There one truly forgets the thousand and one artificial barriers of the world's regulations. There one easily converses with all; there one feels pleurably the equalizing influence of the 'internal idea'; there one well *knows* that we are all brothers and members of one same family. Oh! in very truth, the songs of all real poets, the thoughts of all great philosophers, the hopes of all glorious Prophets, the doctrines of all religions are united and realized in Esperanto and Esperantism. Therefore I strongly urge the study of Esperanto that it may quickly spread throughout the world."

"His Holiness Bahá'u'lláh over fifty years ago wrote a book; that book is called 'The Most Holy Book,' and in that book one of the fundamental principles of the Bahá'í Movement is that there must be the invention of an auxiliary language, and then He goes on to explain the benefits and profits that will accrue through such a medium. Now praise be to God, this language of Esperanto is invented, and this is one of the special endowments of this brilliant century; this is one of the greatest undertakings of this great age." 'Abdu'l-Bahá.

AN AMITY WORLD UNITY CONFERENCE

LOUIS G. GREGORY

"Light is good in whatsoever lamp it is burning. A rose is beautiful in whatsoever garden it may bloom. A star has the same radiance whether it shines from the East or from the West."—'Abdu'l-Bahá.

DAYTON, OHIO, the gem city, sparkling in the valley and on both banks of the Miami, was the scene of the eighth in the series of World Unity Conferences which began in San Francisco in the spring or last year. This Conference held four sessions—January 13, 14, 15, and 16. The initial meeting was devoted to the promotion of amity between the white and colored races, and in every way showed signs of blessing, confirmation and happiness.

The officials of the Central Young Men's Christian Association gave the use of their auditorium for the meeting. Wide publicity resulted in a fine responsive audience. A poll would have been required to tell which of these two races was numerically in excess.

The Glee Club of Wilberforce University presented a program in which Negro songs of jubilee were varied with classic selections. The director, Mr. William Sykes, made a brief address, interpreting the genius and motif of the old spiritual songs.

Mr. Horace Holley presided and gave an historical review of the hatreds and prejudices which have influenced men's thoughts, the outgrowth of conditions which no longer exist. His plea was that men should now let both heart and mind expand so as to be free from bias and to serve the world of humanity in the spirit that perceives its essential unity.

by the press as the key-note address of the Conference, was Mr. Albert R. Vail of Chicago. His subject was, "Scientific Proofs of the Oneness of Humanity."

"After nineteen hundred years," he declared, as quoted by the press, "we are beginning to realize the meaning of Christ's vision of brotherhood and to deal with the race problem as something that lies at the heart of religion and not as something to be handed over to the police. Every modern science confirms the principle of unity. The astronomer reports that one law underlies the entire universe. The biologist finds the same fundamental pattern in every form of life. The physiologist finds no basis for the claim of race superiority in the creation of man. There is no difference in the average sizes of the brains of men white and black. Again, psychologists have made careful intelligence tests of a large number of white and colored children with results that are practically equal for both groups. Step by step, therefore, we climb upward to the spiritual view, that the only superior man is he who loves most and serves best."

The other speaker was Mr. Gregory, who presented a picture of the problems of various races and nations, including those in America, and told of the Bahá'í teachings in racial adjustment. His address was concluded with the following quotation from the Words of 'Abdu'l-Bahá:

The principal speaker at this session, delivering what was referred to

"O ye teachers of the Cause of the Supreme Lord! Travel ye, teach ye! Destroy ye the foundation of hatred, malice and contention from amongst the children of men and lay ye the basis of the palace of love and universal peace!" "The lights of the oneness of the world of humanity are scintillating like unto precious jewels; scatter their rays to all parts! Upraise ye the banner of unity, fraternity, cooperation and reciprocity amongst all the people; so that there may not be left from prejudice aught save a name and of ignorance not even a shadow; the religion of God may pitch its tent over the East and West, the Light of the Kingdom may illumine all hearts, perfect agreement and association may be realized between races, religions and nativities, and the world of creation may find composure and tranquillity."



THE SECOND CONFERENCE session was held at the auditorium of the Young Women's Christian Association. A fine musical program was presented at this and the following sessions by the Holstein Trio.

Mr. Horace Holley, presiding, gave a philosophical review of the increasing power of the human will, which today becomes uppermost among mental forces, having as never before its unfoldment in the daily life of man. It is now reinforced by scientific development and this is very important; for although the thought of war may not yet be different from that of former ages, yet the fact of war is far different. Therefore in order to escape disaster the will must be directed by new spiritual powers. The purpose of these Conferences is to educate and spiritualize both the personal and group will, so as to bring cooperation with all other peoples and thus reflect the fundamental

law of the universe. The society of the past contained little or no connection between the inner and outer life of man. Today, we can eliminate poverty, ignorance and superstition and with the latent powers of the spirit produce a new world. In a word, these Conferences give a medium of expression to those who can explain the problems of modern life and so help us to reconstruct our wills as to apply the laws of divine creation in man. All the world is one and the universal ideal is the law of love.

Mr. Vail prefaced his address on "The Spiritual Foundation of Peace," by reading selections from the Message of the New Day by 'Abdu'l-Bahá. He reported the address of a professor of international law who had recently returned from Europe with a gloomy picture of dissensions and threatened warfare, but who in the few moments of closing his address, beamed with happiness as he referred to ancient prophecies with a promise of universal peace. This is the day when the spiritual foundation of peace fills the world, all must help to bring it to pass. We must seek not our own way, but justice to all men. All difficulties must be arbitrated, women's rights must be respected, new text-books and new education must come into vogue and the mightiest peace-maker, the law of God, must be obeyed. He gave an eloquent portrayal of the great triumphs of the Holy Ones of the past who through the Power of the Holy Spirit had brought order out of chaos, and urged the acceptance of the Unity of Truth, the Light of the New Day, and the spiritual outpouring which is the Kingdom of God.

Dr. John Herman Randall selected as his subject, "The World We Live In: What of the Future?" He described a wonderful man who came

from the Orient to America in 1912 with a great message. Churches and synagogues, peace societies and universities opened their doors to Him. He said nothing about ecclesiasticism, dogmas, or church organization. Nor did He claim a new religion, but He translated religion in terms of the spirit,—unity, cooperation and love.

In those days men were lulled into a fancied security by the philosophy of Herbert Spencer. The mighty cosmic force of evolution was to carry man upward into a perfect man and a perfect society. It was a blind optimism and a smug self-complacency. It reached the stage of a mad rush for armaments and ended in the colossal losses of the great war. This was the end of one epoch and the ushering in of a new and a different kind of life.

He then pictured the world struggle between two forces, the one of separation, aversion, destruction, the other working for understanding, fellowship and love.

Nationalism has been called the religion of the western world. It creates rivalries, jealousies and competition. Its economic imperialism continually reaches out to control weaker peoples. Among many it has caused great bitterness and anti-foreign feeling. On the other hand, such developments as cruises around the world, radio development and aeroplane activities indicate the other force. The world is being knit together by an economic mechanism. It was wrecked by the great war but is again forming. We are now becoming aware that what helps one helps all, and what hurts one hurts all. A supposed rival is often a best customer. There is also a cultural unity caused by travel. People go abroad and return with what they learn. Beneath all outward differences there is the same motion and aspiration after beauty. The nearer we come to people the more clearly we can see that

they are our brothers. All are members of the great family of God. Great human qualities make us one with all the world. We must have faith in human nature as well as in the Prophets of God. We must resist those forces which work to destroy humanity, for another war, as Premier Baldwin says, "will sound the death knell of civilization."

There must be a consciousness which expands into the community of the world, each for all and all for each. Two things vitally needed are the technique of organization and the spirit of unity in our own hearts growing brighter and brighter to fill the whole world.



THE FIRST UNITARIAN CHURCH, whose pastor, Rev. James W. MacDonald, presided, housed the third session. The chairman voiced happiness in being part of a meeting for world unity and high hopes that the world might be permeated with the spirit of justice and love which some call God. May all share the blessings of human well-being. There is no better education than the succession of such Conferences to promote it. What greater satisfaction can there be than the building of the divinely human commonwealth which may be known as the family of God?

Prof. Frank D. Slutz, famous educator, was the first speaker, his subject being, "Education and America." His address in substance was a plea for liberalism in education, for the use of laboratory methods in solving the problems of life, and for a tireless search for God in all human endeavors. In the evolution of a new civilization he said there were four principles about which men might be positive.

1. Earn, then enjoy. All moneys,

incomes, honors, etc., must be earned. This is the best challenge to radicalism. This is the conversation of desire.

2. True citizenship is a practice, not an attitude. Government is cooperative. Keep the law if you want protection. Keep the law of friendship if you want friendship. Keep the law of love if you want love.

3. Home is the acme of achievement. Teachers should not be celibates. How can one who has no home teach home life? Teach a passion for home and the way to make home.

4. Every one must go on a search magnificent for God. When a nation loses spirituality its life is gone.

Prof. Slutz also suggested three areas in which there should be no dogmatism.

1. The present division of labor and organization of industry should not be regarded as an ark which no one dares touch. Give our boys a chance to question and inquire. Investigation may find a better way.

2. Racial contacts. All races can contribute to the world's progress. All have both big and little men. Each can take pride in its achievements. In the orchestra both the base violin and the flute are needed.

3. International relationships. Here indeed we have been too dogmatic. Let all such dogmatism as well as the spirit of aggression, "pass in music out of sight." Remember also opinions are not facts.

Dr. John Herman Randall spoke on, "The Next Steps Forward in Religion." The only influence, he declared, that can save the world from itself is education and religion. He then pictured some obstacles to progress in the religious world today. One is that the living dogmas of the dead have become the dead dogmas of the living. There was a time when

such dogmas had life and men were willing to live and die for them. But the world of these dogmas has gone never to return. Our world is entirely different. The youth of today are only mystified when they hear such dogmas. Their language they do not understand. The great and real laws of life must now be put into modern parlance.

While all the religions of the past have saved some, no religion of the past has saved all. All have had some lives beautiful and noble, but none has completely transformed society. Religion for tomorrow must become less and less sectarian and more and more universal. It is great gain if we can forget our own labels and names and see the landscape as God created it, from the mountain-top. Our antagonisms must give way to appreciation and understanding. The religion of the New Day must be social rather than individualistic. It must inspire with hope. Its work is to save the world and to transform society. The true philosophy is that of social control. Not by love alone, not by knowledge alone, but by love and knowledge do we attain. The family of God on earth is of every race, color and creed. Through education and religion, knowledge and love, faith is lifted out of archaic theology and creedal narrowness, and is free to work out the great destiny of humanity.



THE CLOSING SESSION of the World Unity Conference filled the auditorium of the Young Men's Christian Association with men and women, the Conference being the guest of the Forum of the said organization. Mr. G. A. Doeller, presiding, gave cordial welcome to all.

Judge Florence Allen, of the Supreme Court of the State of Ohio, was the first speaker. The first

woman jurist of the world is truly a great character. Her personal charm, profound learning, trenchant logic, eloquent periods and moral enthusiasm, all in a righteous cause, made a deep and lasting impression. Upon the basis of the Declaration of Independence, the preamble of the Constitution of the United States and the precedents set by great American executives and jurists in the interpretation of human rights, she made a clean-cut legal argument, yet phrased in popular terms so that all might follow. And this was done with intense interest by all. The gravamen of her discourse was the outlawry of war and the protection of the inalienable rights of every American by adequate legislation. She contended against the iniquitous doctrine that States could never do wrong, and pointed out that under the present archaic customs, not those who wickedly wage offensive wars could be punished, but rather the righteous ones who protested against war could be forced to languish in prison. A righteous stand taken by this nation would powerfully influence the peace and stability of the world. Interpreting the Monroe doctrine, she declared that its true spirit was to denounce our right to do wrong. No act of aggression should ever be committed unless our soil is actually invaded by foreign foes, and then only in self-defense. Ethical and moral principles should govern all. We should never think anyone, not even ourselves, to be above the law.

Dr. Herbert A. Miller, head of the sociological department of Ohio State University, concluded the program with an address on, "Scientific and Religious Tendencies Toward World Unity." There are two fields of interest, he said, that are universal,—science and religion. Scientific laws



Dr. Herbert A. Miller, of Ohio State University.

do not tell us what ought to be, but what is. Science is ever increasing in authority and scope. There are two principal kinds of science, natural and social. Biology applies regardless of frontiers. Its principles are valued regardless of the country of origin. Scientific progress continues to break down many barriers of separation. Radio, aeroplane activity, the Einstein theory of relativity, may be cited as illustrations. In the way of the social sciences also there is the strengthening of the bonds of unity. From the standpoint of sociology, psychology and anthropology, no grounds for racial superiority can be discovered. Psychologists also say that one race differs not from another in capacity; nor has the male sex greater capacity than the female. Many errors float about, however, because of the tendency of men to rationalize their beliefs, regardless of their truthfulness. When men

thought the earth flat they constructed a system of astronomy to support that view. In the same way men build up a culture and then identify it with their color and fancy those of a different color incapable. "Manifest destiny" and the Nordic myth are among the bogies now exploded by science.

Viewed sociologically, religion is a body of ideas to fill in the gap between time and space and what is beyond. The way of filling in is theology. From this viewpoint all religion is tribal. All religions contain some kinds of symbol usually developed according to local color. But all religions are now coming together.

Underlying all religions are the same truths. Since the progress of religions involves its separation from the state, religion can no longer be patriotic. States very often object to this separation which prevents them from using religion for their own ends. The effort to change men from one religion to another rarely succeeds. But an enlargement of the horizon to make each see the good in all, is under way. The things that keep religions apart are artificial while those that tend to unite them are real. There are indications that not far off through the unity of all religions universal civilization will be secured.



Praise be to God! In this century of illumination, hearts are inclined toward agreement and fellowship and minds are thoughtful upon the question of the unification of mankind. There is an emanation of the universal consciousness today which clearly indicates the dawn of a great unity.

'Abdu'l-Bahá

THE UNIVERSAL SOLVENT

DR. ORROL L. HARPER

"The Bahá'í Message is a call to religious unity and not an invitation to a new religion, not a new path to immortality, God forbid! It is the ancient path cleared of the debris of imaginations and superstitions of men, of the debris of strife and misunderstanding and is again made a clear path to the sincere seeker, that he may enter therein in assurance and find that the Word of God is One Word, though the speakers were many."—'Abdu'l-Bahá.

WHAT the world needs is not a new religion, but religion renewed; not a new road to God, but a clearing of all roads; not a new pathway to perfection, but a searching, clarifying, illumining light that will reveal the hidden and obscured treasures on every pathway. "There are as many ways to God as there are human beings."

The concept of life, of religion, of anything, is limited by the capacity of the individual consciousness. Each human being is a mine of undiscovered gold. Every religion in the world carries a key that will unlock the door of some human soul to the precious gems of God deposited therein.

Our vision is as broad as our consciousness will permit. Even in this day of universal concepts, when the whole world is becoming conscious of all its parts and its many possibilities, there are souls who possess only a limited outlook on life.

Due to the influence of heredity and environment many of us are encased in clouds of ignorance, prejudice and one-track ideas. Outwardly the world is moving on apace. An ever-increasing world-concept opens a broad highway for travel,—so broad in fact, that the one-track brain is likely to lose its sense of direction, become bewildered, and stumble over its subconscious limitations.

One of these subconscious limitations that binds the soul of man and hinders his free progress is that of automatic, orthodox absolutism.

If a child is born of Muhammadan parents it naturally grows up in the Muhammadan faith. If a child is born a Catholic he will, by a rule of averages, remain a Catholic all his life. If a man has Jewish ancestors, one will usually find him enjoying the Jewish church. If a child has implanted in his mind the Christian Science or New Thought version, its later life carries a coloring of that early training.

There is one outstanding type of man in the world today who needs to think, to search, to analyze, to remake and re-organize himself more than any other—that is the man who was born into orthodoxy and has later taken on or developed the universal vision.

Dogmatic childhood training can leave subconscious impressions that act automatically throughout a lifetime of earth experience, if that subconscious mind is not scrutinized, cleaned out, re-educated, and made wholly constructive and free from the weeds of one-track concepts.

An adult, subconsciously bound by such limitations, will express even universal concepts that he may have acquired, in a limited, distorted manner, depending on the type and kind of automatic complex that fashions his particular outlook on life.

Most of us were raised under the religious teachings of some particular faith that encouraged the child-mind to believe its religion to be the best and perhaps the only true and correct one to be found.

Unless a definite effort is made to remove such subconscious memory impressions, the man has consciously outgrown his childhood limits in belief may surprise himself by unconsciously giving forth, with all sincerity, a universal principle intended to include the whole world, which in reality appears tainted and distorted by the self-centered influence of that tyrant, the orthodox subconscious.

It is not so much a new religion we need, as more light on all religion that will enable man to promote the universal advancement of humankind—that will develop cooperation and mutual understanding.

Pure religion is selfless, just as the man who is pure is selfless. The greatest man of this age is the "Servant of the servants of God." "He who who is greatest among you shall be the servant of all."

Beyond all doubt the truest movement of spiritual selflessness that is to be found in the world today is that of the Bahá'í Movement. The word "Bahá'í" in itself means "light,"—a Movement of Light that shines continuously, like the sunlight, and gradually warms the immature buds of limited human concepts into widespread blooming life, that takes in the whole world.

You ask, "Is this a Religious Movement?" Most assuredly for every movement that leads man from the limited and personal into a universal concept of endless good is religious in that it tightens the thread that connects the Creator of all Good with his creatures, whom He has placed in forms to express Himself.

The Bahá'í Movement is indeed a Religious Movement, but it is not a new religious cult. It seeks to remove the barriers of prejudice, ignorance and limited self-interest that divide all nations, all races, all classes, all religions, all peoples each from the other. Its purpose is to establish

universal peace, to promote universal understanding, and to awaken the love of God and good in the hearts of all men.

The Bahá'í Movement is a concrete example of true religion universally applied to all the unhealed wounds of the world.

In it the laboring man finds a happy solution for economic unbalance; while at the same time the capitalist finds his necessary funds protected, and his outlook on life undergoing a change.

By understanding the tenets of the Bahá'í Movement the conflict between science and religion is subdued. The intelligent man is trained to see his religion as harmonious with the facts of science, and the man of science discovers that without the illumination that can come to him from an awakening of his higher self he is able to only touch the surface of scientific discoveries. Alone each is limited; together they rise.

The timid, unthinking man, unconscious of his God-given possibilities, *learns to think* from the stimulus given him by this Movement—for one of its outstanding principles is the "independent investigation of truth."

Since its origin over fifty years ago the women of the world have made long strides in development. It is interesting to note that one of the principles of the Bahá'í Movement is the "equality of men and women!"

Universal education and training in some trade, art or profession is prescribed by it, for boys and girls the world over.

Observation of Bahá'í study shows a "drawing together of the sons of men," the gradual elimination of political, racial, patriotic and religious prejudices.

An international court, made up of representatives from all the nations of the earth, is recommended as a so-

lution for national differences and future wars.

Sincere, heartfelt prayer and service to others are indicated as two principle keys that will unlock the soul of man to the subtle, life-giving breezes of the spirit.

The idea of the brotherhood of man through the Fatherhood of God runs like a constant stream through the body of this universal movement for peace.

You ask again if it is a religious movement. Yes, but not a sectarian religion. It has no priests or clergy. Each student of the Bahá'í Movement is trained to believe the teachings of Christ that "every man is his brother's keeper." The universal concepts of life that he acquires he feels impelled to pass on to others. By his daily life each student is expected to spread the teaching of brotherly love and service, and as already stated, the Bahá'í Movement is like the ever-shining sunlight that gently and continuously warms the world into love and harmony.

If a student of the Bahá'í Movement ever looks upon it as a sectarian religion, it is because he has not sufficiently absorbed the universal vision of its Founders, who sacrificed all earthly possessions and even life itself, to implant in the human consciousness the concept of the Oneness of God, the fundamental oneness of all peoples, all races, all nations, all religions, all prophetic rev-

elations, yes, and the very oneness and unity of nature herself.

The Bahá'í Movement is pure because it is selfless. In essence it seeks nothing, but willingly gives all,—and by giving all, it automatically draws all within the radius of its Light, and reveals the beauty, the truth, the value of every effort in the world to awaken man to the consciousness of a divine selfhood.

It is not a new religion the world needs, but a clarifying of all religions,—a great Universal Solvent that will remove the debris of ignorance, prejudice, misunderstanding, injustice and intolerance.

The world is in the throes of rebirth. Material civilization has run its gamut and will soon lose itself through its own extreme. From the dead ashes of that material world is being born a child—the child of the spirit.

"The Sun of Reality is shining gloriously," said 'Abdu'l-Bahá in His illumined utterances, and "Heavenly teachings applicable to the advancement in human conditions have been revealed in this merciful age. This re-formation and renewal of the fundamental reality of religion constitutes the true and outworking spirit of modernism, the unmistakable Light of the world, the manifest effulgence of the Word of God, the divine remedy for all human ailment and the bounty of eternal life to all mankind."



THE ANSWER COMES

DR. WALTER B. GUY

"There is nothing sweeter in the world of existence than prayer."—'Abdu'l-Bahá.

"PRAYER," said 'Abdu'l-Bahá, "is communion with God." There are many states and degrees of prayer. In the parched land the plants long for moisture, they need the rain-giving cloud, the shadow cool and refreshing. This is one kind of prayer. The weary wanderer in the burning desert craves "the shadow of a rock in a weary land." The tired and weary soul in pain and despair, looks to the eternal quiet and rest of the grave. Another aspect of prayer, 'Abdu'l-Bahá said, is faithful work day by day, forgetting one's self and putting one's whole energy and attention into faithful service. This, He said, "is acceptable worship of our Creator." With it comes the joy of *true service*, of pure creative construction or conservation.

All are acquainted with the prayer for help or food. The child asking to be fed, the farmer planting and tilling the soil, the birds and beasts seeking their food,—all look to and ask (unconsciously perhaps) the Creator of us all for His bestowals.

The early history of the Latter Day Saints at Salt Lake City, Utah, is a striking example of this over-ruling and over-shadowing Providence. These early settlers, thousands of miles from other settlements, planted in the early Spring their last seed knowing if they failed in getting a harvest, disaster and starvation were inevitable. No sooner were the plants above ground, than a cloud of locusts appeared and began to eat all of the growth. The bas-relief on the monument at Salt Lake City shows the farmers in despair; but also discloses the wives and mothers with eyes of faith and answered prayer pointing

to a flock of sea-gulls that, settling among the fast-disappearing crops, speedily ate the destroying scourge.

Another prayer is, "Show unto us *the right way*."—(Muhammad). The answer to this universal cry is the coming again, again, and still again, of God's Sons—His Manifestations, His Prophets and Messengers. This important truth is most worthy of study and deepest meditation. In this infallible truth is concealed the mysteries of God and His Kingdom. These Messengers are ever "the way, the truth and the life," the way to God, the Truth of God, and life eternal.

In the wonderful message of His Holiness Bahá'u'lláh—the quintessence of all previous religious teaching, the renewal of the old and the effulgent splendor of this great day of God,—we find many metaphors and symbols, which properly understood give great light on the important subject of prayer. For example in one of the prayers most frequently used by Bahá'ís reference is made to the "Supreme Horizon" shining forth upon this world. Here we have a picture most illuminating. When one visits the seashore and looks out over the moving water, it is oftentimes difficult to distinguish the sky from the ocean, both seem blended into one. The distant haze obscures the vision and at times a cloud comes between. So it is in the lives and vehicles of the Messengers from on High. Their material bodies and divine realities are so blended that no distinct line of demarcation is possible; their ineffable love and wisdom seemingly make them wholly divine, while their bodily limitations obscure to the peo-

ple of that day their divine station and attributes. Not until years have passed and the memory of their physical vehicles is faded and forgotten by mortal man, does the world appreciate the privilege of those days "when God walked on the earth with men."

In this same prayer we find another symbol given in an Oriental wording referring to the tree at the end of the journey. Life is to many at times a dreary land, a desert of trial and sorrow, too oft we fall and are bruised, and hearts become sad and spirits faint; we long for a guide, a sign of assurance, a pointer to the road that would lead to rest, joy and content to our weary souls. In ancient times where the caravan roads lost themselves in the desert of stones, rocks and burning sands, a palm tree was planted. Its stately trunk grew high into the air, its drooping fronds gave comfort to the eye; its fruit, nourishment to hungry bodies. To travelers journeying over the parched land, guided by stars, or misleading and changing ridges and dunes, tormented by mirages of stately cities and refreshing lakes and oasis of water, this "sadrat" or tree, was ever a welcome sight assuring the wanderer his journey was over, a "highway was there" leading to the goal of his heart. (Isaiah 35:8). So to the pilgrims of life truly seeking the land of joyous content, the home of eternal life, the Manifestation of God is ever a tree in a weary land, its shade gives rest and comfort, its fruit heavenly sustenance and strength. "O God; Lead us in the right way." Truly this prayer is ever answered. God's Messengers ever wait to point out the right way, to comfort, to sustain, to feed with the food of eternal life.

A poor colored woman of the Southland was sick unto death. Light both-
ered her, and day after day she kept

herself hid away in the dark praying for health and life. She is a widow with several children to educate and support, and life was painful, dark and sorrowful. I asked her, "Are you a Christian?" "Yes, doctor." "Do you pray?" "Yes." "Do you wait for an answer?" She replied, "I do not know what you mean." "Suppose," I said, "I were to knock at your door and when you opened it, I said, 'Give me food, I am very hungry.' And you said, 'Wait and I will get you food.' And when you came back with the food you found me gone. What would you think?" She answered, "I should say you were not hungry." I replied, "That is the way you treat God. When I leave here, pray again, and wait and wait until the answer comes." This she promised to do. When next I saw this poor soul, her eyes were agleam with divine light. "The answer came," she exclaimed. "I waited on my knees for ten minutes and it came. I shall be cured. God said so." Needless to say that today she is well, her life is full and her faith is supreme.

How many of us forget to wait, we knock and too often go away unfed, thirsty and disconsolate, when if we had but waited "our joy would be full."

We find in that wonderful book entitled "The Seven Valleys," by Bahá'u'lláh, this quotation, "A servant always draws near unto Me with prayers until I respond unto him." Let us then ever remember the prayer is never complete until *some* response is received; the prayer—by patiently waiting—is transferred from the intellect to the heart, the seat of God's throne. The answer comes, the heart is illumined with light divine and the spirit is awakened, the soul and body refreshed, the step into the Kingdom is taken, and we have begun the journey to eternal life.

True prayer is turning to "Him Whom God manifests" asking for His help, giving Him our love in return for all He has endured for us, relying on Him, trusting Him to point the way that out of the desert leads to our heavenly home. "This is that Fountain wherfrom drink those near unto God."

There are stations upon stations, heights upon heights in communion with God. The Prophets of God are always men of prayer. Their prayers are such wherein all personal desires are entirely obliterated and they merge their all into the very essence of divinity. They are the true Exemplars of human life; we can but feebly follow in their footsteps.

A prayer of His Holiness Bahá'u'lláh contains the following: "By Thy glory, O Beloved One! to lay down my life for the Manifestation of Thyself and to offer up my spirit for the Dayspring of Thy wondrous beauty, is indeed to sacrifice my spirit to Thy spirit, myself to Thyself, my beauty to Thy beauty, and to offer up my all in the path of Thy saints and Thy holy ones."


In ancient feudal days, the villain or freeman, when he entered the service of the lord of the manor, would kneel and place his hand within the hands of his master, saying, "I am your man." Today we but take the oath of allegiance to our country. But

we may still, if we would, on bended knee place our hands in the Hands of God's Messenger and say, "I am your servant; may my spirit be united with Thy spirit, my soul with Thy soul, my heart with Thy heart. May my body be spent in service to Thy servants, my all be dedicated to Thee." Surely if we are truly earnest, His hands will enclose our hands; the gift of our lives—imperfect though they may be—will be acceptable to Him, His consciousness will merge and illumine our consciousness. True liberty is giving up our liberty to God. True joy and happiness is found alone in His presence. True peace and comfort are contained in His overshadowing love. May we all find that "Divine Lote Tree," taste of its fruits and follow the road to the home of Reality.

True prayer is ever answered. True prayer is unity. They who came from God gave all and are ever awaiting with open arms for those who follow the path their steps have trod. There is no greater honor than to serve proudly yet humbly in Their Cause, no greater joy than to share Their esteem and love, no greater liberty than to be a slave to the Divine Will, no greater life than to be a participant in Life Eternal. This is true prayer, true service and the fullness of life.

"Prayer and supplication are so effective that they inspire one's heart for the whole day with high ideals and supreme sanctity and calmness. One's heart must be sensitive to the music of prayer. He must feel the effect of prayer. He must not be like an organ from which softest notes stream forth without having consciousness of sensation in itself."

'Abdu'l-Bahá.

“UMAN tastes differ; thoughts, nationalities, races and tongues are many. The need of a Collective Center by which these differences may be counter-balanced and the people of the world unified is obvious.

“Consider how nothing but a spiritual power can bring about this unification, for material conditions and mental aspects are so widely different that agreement and unity are not possible through outer means. It is possible, however, for all to become unified through one spirit, just as all may receive light from one sun. Therefore, assisted by the Collective and Divine Center which is the law of God and the reality of His Manifestation, we can overcome these conditions until they pass away entirely and the races advance.

“The Collective Center has always appeared in the East. His Holiness Abraham, His Holiness Moses, His Holiness Jesus Christ, His Holiness Muhammad, were Collective Centers of their day and time and all arose in the East.

“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 mankind 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, the knowledge of God, praiseworthy morals, and the virtues of the human world. Bahá'u'lláh renewed these principles, just as the coming of spring refreshes the earth and confers new life upon all phenomenal beings. . . . His Holiness Bahá'u'lláh came to renew the life of the world with this new and divine springtime. . . .”—'Abdu'l-Bahá.

The
BAHÁ'Í MAGAZINE
Star of the West

Index to
Volume XVII

NINETEEN HUNDRED AND TWENTY-SEVEN

Index to Volume XVII

ARTICLES

	Page
An Adventure in Interracial Friendship. <i>By Lincoln Wert</i>	92
An Adventure in International Understanding. <i>By Lincoln Wert</i>	93
An Adventure in World Policing. <i>By Lincoln Wert</i>	94
An Amity World Unity Conference at Dayton, Ohio. <i>By Louis G. Gregory</i>	380
An Approach to the Study of Religion. <i>By Dale S. Cole</i>	139
A Famous Esperantist. <i>By Martha L. Root</i>	376
A Modern Interpretation of Muhammadanism. <i>By Henrietta Wagner</i>	325
A Study in Comparative Religions. <i>By L. Valera Fisher</i>	87
A True Story. <i>By Christine French</i>	151
Can Human Nature Change? <i>By Dr. J. E. Esslemont</i>	71
Can Religion be Taught? <i>By Charles M. Sheldon</i>	194
Changing Attitudes. <i>By Grace Roberts Ober</i>	189
Christianity in the Bahá'í Message. <i>By Lady Blomfield</i>	354
Educating the Women of Persia. <i>By Genevieve Coy</i>	50
Effie the Toymaker. <i>By E. H. Brewer</i>	261
Elizabeth Stewart—The Faithful Nurse. <i>By Dr. Moody and Jessie Revell</i>	263
Esperanto in Japan. <i>By Agnes B. Alexander</i>	220
Esperanto—Why it Is Succeeding. <i>By Edward W. Pharo, Jr.</i>	230
Evidences of Progress. <i>By Mariam Haney</i>	24
Excerpts from My Diary. <i>By Katherine Ransom-Kehler</i>	256, 370
Green Acre, Maine—The Bahá'í Summer Colony. <i>By Stanwood Cobb</i>	95
Green Acre—A Focal Center of Devotional and Humanitarian Activity. <i>By Horace Holley</i>	117
Her Majesty, Queen Marie of Rumania. <i>By Martha L. Root</i>	84
How the Bahá'í Cause Started in Berlin. <i>By Louise Bosch</i>	358
International Broadcasting. <i>By Robert S. Woolf</i>	218
Mashriqu'l-Adhkár of 'Ishqábád, Russia. <i>By Charles Mason Remey</i>	61
MacNutt, Mr. and Mrs. Howard—Brief Biographical Sketch.....	301
Meditation, Supplication, and Service. <i>By Shahnaz Waite</i>	345
Our Vow—Dedicated to Peace. <i>By Donald F. Robinson</i>	199
Peace First Within. <i>By Dale S. Cole</i>	242
Pen Pictures of Persian Children. <i>By Marzieh Nabil</i>	192
Permanent Peace in the Pacific—Is it Possible? <i>By Kam Tai Lee</i>	90
Practical and Spiritual Education for the New Civilization. <i>By Albert R. Vail</i>	166
Religion and Theology. <i>By Howard R. Hurlbut</i>	283
Sister and the Garden of Healing. <i>By Martha L. Root</i>	286
Spring Season. <i>By Dr. J. E. Esslemont</i>	365
Springtime. <i>By Rosa V. Winterburn</i>	16
The Altar of Sacrifice. <i>By Shahnaz Waite</i>	155
The Answer Comes. <i>By Dr. Walter B. Guy</i>	389
The Bahá'í Faith as a Standard for Tolerance. <i>By Lilian Rea</i>	334
The Bahá'í Movement—A Spiritual Basis for World Unity. <i>By Alfred R. Vail</i> ..	144
The Changed Man. <i>By Shahnaz Waite</i>	107
The Common Weal. <i>By Charles Mason Remey</i>	343
The Cooperative Spirit of the Pan-Pacific Union in Honolulu. <i>By Agnes B. Alexander</i>	56
The Dawning—"Honolulu Star-Bulletin"	83
The Day of Fulfillment. <i>By Dr. Alfredo Warsaw</i>	366

Index Continued

The Day of the Manifestation. <i>By Dr. J. E. Esslemont</i>	23
The Day-Star. <i>By Soheil Afnán</i>	42
The Essential Oneness of Religions. <i>By Maye Harvey Gift</i>	18
The Essentials of a Present-Day Religion. <i>By Howard L. Carpenter</i>	196
The Eventual Unity. <i>By Albert R. Vail</i>	123
The Evolving Spirit of Man. <i>By Howard R. Hurlbut</i>	77
The Hour of Unity. <i>By Ruth Wales Randall</i>	339
The Inner Spiritual Life. <i>By Lilian Rea</i>	186
The Leisure Hours of Persian Youth. <i>By Genevieve Coy</i>	319
The Living Tie. <i>By Hooper Harris</i>	305
The New Education. <i>By Keith Ransom-Kehler</i>	176
The New Gospel of Work. <i>By Dale S. Cole</i>	172
The Oneness of Mankind. <i>By Louis G. Gregory</i>	112
The Path to Truth. <i>By Corinne True</i>	224
The Perfect Remedy. <i>By Dr. J. E. Esslemont</i>	106
The Plan of Creation Provides for Peace. <i>By Grace Roberts Ober</i>	246
The Relation Between the Bahá'í Movement and Esperanto. <i>By James F. Morton</i>	206
The Souvenir Feast at West Englewood. <i>By Keith Ransom-Kehler</i>	158
The Sympathetic Understanding. <i>By Dr. Orrol L. Harper</i>	280
The Unity of Life. <i>By Albert Durrant Watson</i>	227
The Universal Auxiliary Language. <i>By Elizabeth Herrick</i>	215
The Universal Esperanto Congress at Edinburgh. <i>By Martha L. Root</i>	180
The Unfolding Spirit. <i>By Rosa V. Winterburn</i>	170
The Universal Solvent. <i>By Dr. Orrol L. Harper</i>	386
Thinking in World Terms. <i>By Dale S. Cole</i>	308
Three Hawaiian Adventures. <i>By Lincoln Wert</i>	92
Union of the East and West—Marriage of Mr. and Mrs. Yazdi. <i>By Shahnaz Waite</i>	228
Unity of Mankind. <i>By Dr. J. E. Esslemont</i>	138
What Is New in the Bahá'í Teachings. <i>By Ruhi Afnán</i>	10
What Price Peace? <i>By George O. Latimer</i>	249
When Dreams Come True. <i>By Margaret S. Klebs</i>	291
When Trouble Vanishes. <i>By Dale S. Cole</i>	274
Why I am an Esperantist. <i>Martha L. Root</i>	210
Why I believe:	
<i>May A. Brooker</i>	289
<i>Dale S. Cole</i>	46
<i>Persian Student</i>	153
<i>Ella Louise Rowland</i>	126
World Unity Conferences—Reports.	
Buffalo, N. Y.	252
Cleveland, Ohio	308
Boston, Mass.	339
Dayton, Ohio	380

AUTHORS

Afnán, Ruhi	10
Afnán, Soheil	42
Alexander, Agnes B.	56, 220
Barker, Elsa	352
Blomfield, Lady	354
Bosch, Louise	358
Brewer, E. H.	261
Brooker, May A.	289
Carpenter, Howard L.	196
Cobb, Stanwood (see editorials).	
Cole, Dale S.	46, 139, 172, 242, 274, 308
Coy, Genevieve L.	50, 319
Esslemont, Dr. J. E.	23, 63, 71, 106, 138, 365

Index Continued

Fisher, L. Valera.....	87
French, Christine.....	151
Gift, Maye Harvey.....	18
Gregory, Louis G.	112, 380
Guy, Dr. Walter B.....	353, 389
Haney, Mariam	24
Harris, Hooper	305
Herrick, Elizabeth	215
Hoffman, Albert Frank.....	59
Holley, Horace	117
Harper, Dr. Orrol L.	280, 386
Hurlbut, Howard R.....	77, 283
Kam Tai Lee.....	90
Klebs, Margaret S.	291
Latimer, George O.	249
Moody, Dr. Susan I.	263
Morton, James F., Jr.	206
Nabil, Marzieh	192
Ober, Grace Robarts.....	189, 246
Ober, Harlan F.	252
Pharo, Edward W., Jr.	230
Persian Student	153
Randall, Ruth Wales.....	339
Ransom-Kehler, Keith	158, 176, 256, 370
Rea, Lillian	186, 334
Remey, Charles Mason.....	61, 343
Revell, Jessie	263
Robinson, Donald F.	199
Romer, H. H.	111
Root, Martha L.	84, 180, 210, 286, 376
Rowland, Ella Louise.....	126
Sheldon, Charles M.	194
True, Corinne	224
Vail, Albert R.	123, 144, 166
Wagner, Henrietta	325
Waite, Shahnaz	107, 155, 157, 228, 260, 302, 345, 375
Warsaw, Dr. Alfredo.....	366
Watson, Albert Durrant.....	227
Winterburn, Rosa V.	16, 170
Woolf, Robert S.	218

COMPILATIONS FROM THE WRITINGS OF 'ABDU'L-BAHA

Changing Human Nature.....	72
Difficulties in the Path of Prophethood.....	38
The Divine Revelators.....	6
The One Divine Light.....	102
The Sovereignty of Christ.....	270
The Wisdom in Tests.....	303
Universal Peace	238
The Path of Enduring Unity.....	134

Index Continued

EDITORIALS

Apparent Struggle Between an Old and a New Religion.....	100
Báb, Martyrdom of.....	36
Can Human Nature Change?.....	67
Christmas and the Christ Spirit.....	267
Civilization spiritual and enduring.....	132
Cooperation must be divinely achieved.....	132
Difficulties in Founding a New Religion.....	35
Education of Children.....	163
Esperanto	204
MacNutt, Mr. and Mrs. Howard—In Memoriam.....	301
Manifestations of God—Their Suffering.....	37
Manifestations of God—Their Difficulties in Founding a New Religion.....	35
Peace How Attained.....	235
Problems of Human Relationships.....	131
Spirit in Christianity the same in the Bahá'í Cause.....	101
Spring, recurrence of, material and spiritual.....	363
Tests and Trials.....	299
The Passing of Institutions.....	99, 100
What is Success?.....	3
War and Universal Peace.....	331
Universal Language	202

ILLUSTRATIONS

Frontispieces:

Bahá'í Friends photographed at Haifa.....	330
Bahá'í Students at American University, Beirut.....	130
Challis, Miss Grace, Sister of the Garden of Healing.....	266
Character-building class in Baku, Russia.....	162
Flag-raising at Green Acre.....	98
House occupied by the Báb.....	34
MacNutt, Howard, at the grave of Thornton Chase.....	298
Moody, Dr. Susan I., and Elizabeth Stewart.....	234
Queen Marie of Rumania.....	66
The Boy's School at 'Ishqábád.....	2
Women Before a Turkish Fountain.....	362
Zamenhof, Dr. Ludovik, Creator of Esperanto.....	202

Groups, Portraits and Views:

'Abdu'l-Bahá walking in His Garden.....	258
Bahá'ís and Friends at West Englewood, N. J.....	158, 159
Bahá'ís assembled at Geyserville, Calif.	31
Bahá'ís in Ismailia, Egypt.....	27
Bahá'í Temple at 'Ishqábád.....	60
Bird's-eye View of the City of Akká.....	371
Bird's-eye View of the City of Oberammergau.....	293
Blaise, Mrs. Paul.....	376
Buildings at Green Acre.....	120
Effe, The Toymaker.....	261
Esperantists at Esperanto Congress, Edinburgh.....	180
Garden of the Ridván.....	257
Group at Luncheon of Pan-Pacific Union, Honolulu.....	57
Herrigel, Wilhelm	25
Miller, Dr. Herbert A.	384
Dr. Moody, Elizabeth Stewart and some Persian Bahá'ís.....	262
Persian Garden	320
Pilgrim House at Bahjí.....	257
Residence of 'Abdu'l-Bahá, now home of Shoghi Effendi.....	259
Rudd, Mrs. Anna.....	29
Street Scene in the Near East.....	373
Street in the Lower Village, Oberammergau.....	292
Street Scene in Tihrán.....	319
The Mill Stream, Oberammergau.....	292

Index Continued

The Unveiling of Monument to Dr. Zamenhof.....	217
Type of Bahá'í Youth of Persia.....	322
View over Haifa from the Shrines on Mt. Carmel.....	374
Warsaw, Dr. Alfredo.....	366
Watson, Dr. Albert Durrant.....	227
Yazdi, Mr. and Mrs. S. Ali.....	229

POEMS

'Abdu'l-Bahá. <i>By Elsa Barker</i>	352
Bahá'u'lláh. <i>By H. H. Romer</i>	111
Communion. <i>By Shahnaz Waite</i>	260
Near-by-Land. <i>By Shahnaz Waite</i>	302
Ships. <i>By Albert Frank Hoffman</i>	59
The Dawn. <i>By Shahnaz Waite</i>	375
The Mirror. <i>By W. B. G.</i>	353
The Shepherd's Voice. <i>By Shahnaz Waite</i>	157

QUOTATIONS FROM THE WRITINGS OF 'ABDU'L-BAHA

Bahá'u'lláh the Divine Educator of Humanity.....	333
Bahá'í Movement Imparts Life, Bestows New Spirit, New Light.....	15
Brotherhood Founded upon the Holy Spirit.....	33
Cause of Bahá'u'lláh same as cause of Christ.....	101
Civilization—Material and Divine.....	329, 360
Cohesion in the Body-politic Necessary to Life.....	131
Collective Center Necessary.....	392
Discord and Dissension, Harmful Effects.....	245, 232
Divine Sovereignty Never Changes, Organization and Administration Change...	99
Education:	
Material and spiritual.....	175
The Essential Training.....	185
Three Kinds. Necessary and obligatory.....	179
Esperanto—The Universal Language.....	32, 64, 96, 128, 160, 201, 203, 205, 379
Essence of God Incomprehensible.....	22
Foundation of Religion, One.....	89
Happiness Impossible without God.....	267
Happiness Through Belief in God.....	49
Kindness to Humanity.....	223
Kingdom of God, Establishment of.....	150
Life of the Spirit.....	191
Love Toward Humanity, God desires it.....	235
Manifestations of God:	
Create Brotherhood.....	33
Centers of Progress.....	44
Educators of Mankind.....	35, 179
Manifestation of God, Proof of Himself.....	3
Man—Importance of His Spiritual Development.....	76
Marriage, laws of.....	229
Muhammad and the Muhammadan Religion, proof of.....	328
Natural Laws, Man Able to Control same.....	251
New Teachings Necessary.....	97
Oneness of Humanity.....	143, 297, 342
Parliament of Man.....	233
Peace, Establishment of, a Necessity.....	233, 331, 360, 241
Prayer.....	389, 391
Prejudices, Abandonment of.....	137, 282, 291, 334, 380
Proof of a Manifestation, His Word.....	307
Prophets of God—Their Mission.....	143, 163, 169, 265, 290
Religions of God Fundamentally One.....	237, 285
Religion Renewed.....	318
Religion—The Greatest Tie.....	297

Index Continued

Rejection of the Prophets (Bahá'u'lláh).....	45
Schools—The Three Principles as Foundations.....	161
Spiritual Development of Man Necessary to Development of World.....	133, 152
Spiritual Man Always Calm.....	299
Springtime—Renewal of Life, Material and Spiritual.....	361, 363, 369
Standard of Most Great Peace.....	129
Suns of Truth Manifest with Power and Dominion.....	17
Teachers Have Most Important Role.....	55
The Essential Training.....	185
Two Natures in Man.....	65, 67, 70
Unity Founded upon the Holy Spirit, Indissoluble, unchanging.....	33
Unity Must Have Religious Basis.....	127
Unity, Bahá'u'lláh has Drawn the Circle of.....	116
Unity, Fellowship and Love.....	137, 143, 245, 385
Unity, Importance of.....	209, 233
Unity: Proof of Bahá'u'lláh's Message.....	279
War: Appeal to End it.....	351
War: No Greater Ordeal.....	241
War: Time to Unlearn the Science of.....	245
Why Has God Sent the Prophets.....	1

SHOGHI EFFENDI, GUARDIAN OF THE BAHÁ'Í CAUSE

Instructions on methods that are practicable; concerted action; and fuller devotion to the common weal.....	344
---	-----

WORLD THOUGHT AND PROGRESS

The Dawning (Editorial Honolulu Star-Bulletin).....	83
Where Must Reform Begin.....	294
Internationalism and Race Prejudice.....	295
An International City (Geneva).....	295

CONSIDER what is this material civilization of the day giving forth? Has it not produced the instruments of warfare and destruction? . . . Instruments and means of human destruction have enormously multiplied in this era of material civilization. But if material civilization shall become organized in conjunction with divine civilization, if the man of moral integrity and intellectual acumen shall unite for human betterment and uplift with the man of spiritual capacity, the happiness and progress of the human race will be assured.

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

'Abdu'l-Bahá



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

No matter how far the material world advances it cannot establish the happiness of mankind. Only when material and spiritual civilization are linked and coordinated will happiness be assured. . . . If the moral precepts and foundations of divine civilization become united with the material advancement of man, there is no doubt that the happiness of the human world will be attained and from every direction the glad tidings of peace upon earth will be announced. Then humankind will achieve extraordinary progress, the sphere of human intelligence will be immeasurably enlarged, wonderful inventions will appear and the spirit of God will reveal itself; all men will concert in joy and fragrance, and life eternal will be conferred upon the children of the kingdom. Then will the power of the divine make itself effective and the breath of the Holy Spirit penetrate the essence of all things. Therefore the material and the divine or merciful civilizations must progress together until the highest aspirations and desires of humanity shall become realized.

'ABDU'L-BAHÁ.