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“Among the teachings of His Holiness Bahá'u'lláh is man's freedom: that through the Ideal Power he should be emancipated and free from the captivity of the world of nature; for as long as man is captive to nature he is a ferocious animal, as the struggle for existence is one of the exigencies of the world of nature. This matter of the struggle for existence is the fountain-head of all calamities and is the supreme affliction.”—'Abdu'l-Bahá.

NOT UNTIL competition is supplanted by cooperation in the life of individuals and nations can peace and harmony reign on earth.

It is but natural that men should still think in terms of brute competition. For on our animal side we humans have evolved by the law of the jungle. The law of competition and survival of the fittest, which dominates the life of nature, apparently dominates also the life of man.

But man according to the teachings of 'Abdu'l-Bahá is destined to transcend the limitations of the natural world, and through spiritual evolution develop new powers and new qualities. The civilization which will rise upon these spiritual foundations will not be characterized by selfish competition. In it the jungle law will have no place.

How soon will this spiritual civilization, which Christ named the Kingdom of God, become established? As soon as humanity becomes convinced that the present civilization based upon man's animal qualities is inefficient and unstable. Whether, as many fear, it will take another universal war to demonstrate this truth; or whether, which is more to be desired, humanity can learn through its innate spiritual capacity, remains to be seen.

MEANWHILE, one shudders at the doctrinaire which is commonly expressed by those whose patriotism consists of the idea of national exploitation and domination.

The morning paper of a leading American city in a recent issue assures its readers that our export trade, already eight hundred million dollars more than that of our nearest competitor, “is destined to completely eclipse the exports of all other nations, and dominate oversea markets.” But what result is to be expected as to the psychology of other nations toward us when we “dominate oversea markets”? The editor assures us that “we shall be most envied by our competitors—heartily hated by some of them.”

It is to be a grim life and death struggle, it seems. “All experience will have to be reversed,” the writer goes on to say, “if we maintain and expand our *domination* of oversea markets without clashing with the great nations whose exports we displace. *Since time began the world's markets have been the fat prize for which wars have been fought.*”

Therefore, goes on this jingoistic argument, the only safety for us lies in strong defense, on land, on water, and in air. Militarism is involved as the inevitable corollary of interna-

tional competition for the *domination* of the world's markets.

Deplorable as are the conclusions to which this newspaper editorial would lead us, the logic of it all is irrefutable provided we start off with the proposition that a country's aim should be to *dominate* the world in trade.

THE CAUSES OF WAR are chiefly economic. There is indeed no question in the minds of those who have impartially followed world affairs for a generation that the last Great War resulted from economic causes. There can be as little question that if these economic conditions continue, war will occur again.

Selfishness on the part of nations, as on the part of individuals, can lead only to inharmony and friction. A healthy competition in which each individual or nation does its best and receives the rewards which naturally flow to effort and efficiency,—such competition is justifiable even in the cooperative civilization which must eventually displace our present system.

But that form of competition which seeks deliberately to *dominate* will soon be seen to be as archaic as any other form of autocracy or imperialism. Just why should any nation seek to *dominate* world markets, *excluding* others? Just why should any nation wish to uphold such domination by force of arms?

IT IS ONLY those nations which feel themselves powerful enough to be aggressors that dream of upholding commerce with armies and navies. Little nations like Switzerland seem to thrive without navies to uphold their trade. Selecting for manufacture those things in which they are most skillful or for which nature has given them an advantage, they find ready markets for their goods though

encircled and ranged about by other and more powerful nations which could bar their way to the sea.

Holland survives and flourishes; and so does Denmark, which is considered the most evenly civilized and prosperous of all modern nations,—without the force of militarism to back their international commerce.

What natural or necessary relation has military force to commercial success or failure? When the discovery of the New World deflected trade from the Mediterranean, many cities such as Venice and Genoa lost the wealth which had been theirs through commerce. Could they have maintained their leadership in trade by force of arms? How absurd the thought!

The tide of commerce flows and ebbs. It follows natural laws with which militarism has no concern. Let each nation be content with the natural rewards of its prowess in industry and trade, and let armies and navies cease to follow the flag of commerce.

IF HUMANITY will but follow the law of God for this day and age, and practice cooperation, new and undreamed of benefits will accrue. Industry and trade need no bolstering up with thought of *domination*; rather, let them be founded on the ideal of excelling. Let each nation put effort to that in which it naturally excels, and exchange with other nations in the spirit of mutual aid and cooperation. The fruits of such cooperation will be so extraordinary that the whole world will live in prosperity and peace.

The economic life of man, so fundamentally important, is remodeled by the laws of Bahá'u'lláh as laid down for the New Age. Poverty, for the first time in the history of this planet, is to be abolished by a provision as simple as it is effective. Class-

consciousness will be diminished, and the conflict between capital and labor peacefully and harmoniously terminated by methods later described in this number.

Thus it will be seen that the Bahá'í religion not only satisfies the spiritual needs of man, but provides fully for all his material needs.



IT IS by friendly consultation and co-operation, by just copartnership and profit-sharing, that the interests of both capital and labor will be best served. The harsh weapons of the strike and lockout are injurious, not only to the trades immediately affected, but to the community as a whole. It is, therefore, the business of the governments to devise means for preventing recourse to such barbarous methods of settling disputes.

How much of the energy employed in the business world of today is expended simply in cancelling and neutralizing the efforts of other people—in useless strife and competition! And how much in ways that are still more injurious! Were *all* to work, and were all work—whether of brain or hand—of a nature profitable to mankind, as Bahá'u'lláh commands, then the supplies of everything necessary for a healthy, comfortable and noble life would amply suffice for all. There need be no slums, no starvation, no destitution, no industrial slavery, no health-destroying drudgery.

One of the most important instructions of Bahá'u'lláh in regard to the economic question is that all must engage in useful work. There must be no drones in the social hive, no able-bodied parasites on society.—Dr. J. E. Esslemont in “Bahá'u'lláh and the New Era.”

# WHEN ANVILS RING IN UNISON

DALE S. COLE

*"The solution of economic questions will not be brought about by array of capital against labor, and labor against capital, in strife and conflict but by the voluntary attitude of good-will on both sides. Then a real and lasting justness of conditions will be secured. . . ."—'Abdu'l-Bahá.*

That profound and significant developments are occurring in the industrial relationships between those engaged in industrial pursuits is one of the most encouraging signs of the times. Whether this be due to a new attitude toward work, social evolution, or whether it be due to the force of economic pressure, matters little, for behind the mass of statistical figures and the trials and errors there is growing apace with our industrial life, a strong and decided trend toward cooperative endeavor which tends towards a better civilization and to glorify God in a degree hitherto not attained.

No less an authority than Hon. James J. Davis, Secretary of Labor, has recently voiced in the press some very illuminating utterances. Coming from a man of his experience and judgment they must arouse the interest of every thinking individual.

Apparently, he feels that there has been taking place in the minds of workmen, what amounts to a revolution of feeling. "One of these developments is the workman's attitude toward the strike," that dreaded weapon which has brought so much loss and suffering and which has so disrupted industrial peace. "It is common knowledge that this (attitude) has undergone a marked change in recent years. It seems to me, however, that we have failed completely to appreciate the improvement of industrial relations and on the whole structure of national prosperity." And while national prosperity is important, any influence which is potent in this respect, na-

tionally, cannot be without effect socially and internationally, so closely are interests knit today.

"A study of the strike history of our country reveals that we have been taking for granted, in this connection, a great many things which are not true. Chief among these are the erroneous beliefs that all employers' associations were organized to combat labor and that the ultimate function of a labor organization is the strike." It seems quite possible that the real function of industry is being appreciated; that its purpose is to serve and that the day is not so far distant when it will be generally recognized that "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 to minister to the needs of the people." (Paris Talks, p. 164.)

With reference to work, Bahá'u'lláh has said:

"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." As the consciousness of this, however vague and unrecognized, permeates human receptivities, is it any wonder that significant changes are occurring in our attitude toward industrial relations, toward the strike?

And again, "Waste not your time in idleness and indolence, and occupy yourselves with that which will profit yourselves and others beside your-

selves." Service is vital to progress and to industry.

Commenting on these commands, Dr. Esslemont in his book, "Bahá'u'lláh and the New Era," has written:

"How much of the energy employed in the business world of today is expended simply in cancelling and neutralizing the efforts of other people—in useless strife and competition."

Almost as if in answer, Mr. Davis cheers and encourages when he says:

". . . certain apparent changes in strike strategy must be traced to new habits of thought on the part of the worker as well as the changing attitude of many employers." A new note of cooperation is becoming more insistent. That the cause of this must be some deep spiritual influence cannot be questioned. It is a part of the bounty of the Sun of Truth, warming the earth and stimulating growth. Growth is always more rapid in the direct rays of the sun; however, some plants benefit indirectly even though they reach a limited development only in the shade. When the spiritual influences which are at work are recognized fully, development will be even more rapid than during the unprecedented period of the last fifty years.

(Mr. Davis) "I am convinced that not only the leaders but also the rank and file of labor have developed a wholly new conception of the strike. I believe they have made more progress toward social enlightenment in the past fifty years than their fathers were able to make in the preceding five centuries." And if there is a new attitude toward the strike is it too much to presume that there is also a new attitude toward labor and the fruits of labor?

Surely man has not accomplished this alone? Why has it been only recently that distinct progress has been noted? Because there is spiritual

leaven at work, beneath the surface, which is making cooperation the keynote of industrial development of this and coming periods.

Man does not germinate a revolution of feeling independently and of his own volition. Environment and circumstances may stimulate him to certain reactions and effort. Experience may temper his judgment, but what is it that touches the heart, remoulds our habits of thought towards life and its problems? Is this stimulus human or divine? Is it not a spiritual something which comes to man from God, a life-giving current which flows when the channel is unobstructed?

(Davis) "I do not expect to see any change in normal human desire for betterment that leads to strikes. But I think the great mass of workers has caught some inkling of the eternal truth that power carries with it responsibility for restraint that the abuse of power, which is responsible for most human misery, is also the beginning of the loss or destruction of power."

It is to be hoped that the desire for the better things of life will increase but that the fulfillment of such desires will be brought about through cooperation and not strife. The abuse of power has always lead to misunderstanding and battle and whether it be national, industrial or religious warfare, there is a growing consciousness that such is not "the way." In this industrial age a gauge is often applied—"Does it pay?" The answer is becoming more and more apparent, strife does not pay, either in economic gain or individual and collective well-being.

(Davis) "The psychology of organized labor is only the sum of the psychology of its members, magnified by the broader view to be expected of those who must think in national terms. . . ."

"When we reduce the consequences of this thinking to terms of the individual we get a still better picture of the remarkable standard of peace attained."

And we must reduce it to individuals, for of them are masses constituted, and spiritual influences affect first and primarily the individual.

How comforting to be told that there are signs of "peace attained" in some degree, somewhere in the world of human activity today!

(Davis) "My idea is that we shall make much more rapid progress if we begin to see things as they are, free of the emotional influences handed down to us through generations of constantly diminishing struggle."

How true! If we could only "begin to see things as they are" we would be greatly illumined and better prepared to accept and practice those precepts which will contribute to the ultimate and complete solution of the vexatious problem of human industrial relationships.

Years ago, 'Abdu'l-Bahá from His profound wisdom spoke of strikes. He attributed them to two causes: "extreme sharpness and rapacity of the capitalists, and the excesses, avidity and ill-will of the artisans." Today we see huge labor organizations with millions in their treasuries. Have they become capitalists? If so, where is the line to be drawn?

'Abdu'l-Bahá pointed out that our laws were at fault for they permit individuals to amass fortunes which they cannot administer properly on the one hand and cause large numbers to exist in poverty on the other. "This is contrary to justice, to humanity and equity; it is the height of iniquity, the opposite to what causes divine satisfaction."

He stated that these laws should be changed to limit the misery of millions, but called attention to the fact

that "absolute equality is just as impossible, for absolute equality in fortunes, honors, commerce, agriculture and industry would end in want of comfort, in discouragement, in disorganization of the means of existence. . . ." "Thus there is a great wisdom in the fact that equality is not imposed by law; it is, therefore, preferable for moderation to do its work." And who can doubt but that laws will be changed?

Many of the benefits for which labor unions were formed have been attained and are considered not only just and equitable but as constituting good business. We do not hear as many protests against "poor working conditions" and long hours of labor as formerly. There is less cause. Conditions are infinitely better, generally.

The ultimate solution has been suggested by 'Abdu'l-Bahá:

"Now I want to tell you about the law of God. According to the divine law, employees should not be paid merely by wages. Nay, rather they should be partners in every work."

Thus we see that many years ago, the keynote of making of industry a cooperative endeavor was sounded. And the motive behind this suggestion is love, sympathy, understanding and the desire to better the lot of humanity for its own sake. The effectiveness of cooperative endeavor in making unnecessary the organization of labor was proposed also, years ago, but this proposal was more or less a defensive conception.

In many instances we see stronger and stronger tendencies towards making industrial work cooperative. Experiments are being tried. Executives are finding that it pays. One of them has said: "and when you have fourteen hundred people working with a heart in the business it cannot help but succeed. . . . There is no mystery about it. Cooperation is the

keynote of the future. We have simply proven it will work today."

There are two potent factors which vitalize and retain the worker's interest in his tasks. One of these is an opportunity for self-expression and the other is the feeling that he is sharing in the actual profit derived; that what he builds into the product of himself is returned to him in a form which will benefit those he loves and in a measure at least mean to him the same sort of privileges, assurances and acknowledgments "as wider margined folk obtain or hope to obtain from other forms of property." One of the precepts of the Bahá'í Teachings in this respect is that all those who contribute to an endeavor should share in the profits.

There seems to be a deepening sense of mutual responsibility and interdependence between owners and workmen which, as Mr. Davis says, has modified views in regard to the strike. No longer are strikes declared overnight. They are usually called only after deliberation and as a last resort. There is a growing hesitancy to rush into a state of active resistance and industrial warfare. The price is too great.

Students of social science probably do not attribute these changes in attitude to a spiritual quickening. They explain it by the fact that humanity, especially those who work, are giving more thought to these matters, and realize some of the uselessness of strife and contention, that economic pressure has forced the changes.

But if thought changes—what is the origin of thought?

"There is, however, a faculty in man which unfolds to his vision the secrets of existence. It gives him power whereby he may investigate the reality of every object. It leads man on and on to the luminous station of divine sublimity and frees

him from all fetters of self, causing him to ascend to the pure heaven of sanctity. This is the power of the mind. . . .

"There is another power which is differentiated from that of soul and mind. This . . . is the spirit which is an emanation from the Divine Bestower; it is the effulgence of the Sun of Reality, the radiation of the celestial world, the spirit of faith. . . . The spirit is the axis round which the eternal life revolves. It is conducive to everlasting glory and is the cause of the exaltation of humanity." ('Abdu'l-Bahá.)

And so back of or above the realm of thought lies the impulse of the spirit. The Bounty of God is the cause of mellowing and enlightening tendencies which are becoming more and more visible today. It is the cause back of better and more enlightened thinking.

As the old barriers between theory and practice are being leveled in industrial applications of science so also is there less differentiation between idealism and practicability, for some high ideals are becoming everyday realities and the passage of time is marked by a steady trend toward peace in the industrial world.

Such changes do not occur rapidly or without reverses, but when this period has become history and is looked back upon, these favorable tendencies, even in the time of incubation, as it were, will stand out clearly from a drab background.

Today one's intellectual powers cannot become awakened without a quickening of the spirit, for the quickening of the spirit is the cause of intellectual awakening and yearning. Education follows and with it tolerance and breadth of vision which forces recognition of the accelerating brotherhood of man.

Mr. Davis closes his second article with the following:

“Other instances that might be multiplied almost without number have brought me to the conviction that unseen factors are at work. I believe that as strikes continue to decrease and our minds continue to open, these will become visible. It is now more than fifty years since the idea of cooperative enterprise as a means of making unions unnecessary was first put forth. It has been stated that this idea has made more advance in the past five years than in the preceding forty-five, and the only reason the unions have grown in strength and power is because they have found new functions. Perhaps the greatest contribution of organized labor to society is yet to be developed in the working out of these economic functions, not for the benefit of a single group or class, but for

the maintenance and advancement of general prosperity.”

What an opportunity for constructive speculation these words present! It is not difficult to imagine the labor organizations having powerful influence for good upon the conditions of man. What a far cry from the strike as a function!

And so there is evidence to support the hope that the day is not far off when anvils will ring in unison and harmony, sending forth clear pæns of joy in service to humanity and to God; when the strike will be entirely forgotten and cooperative endeavor effective in the fullest degree; when all will share justly in the fruits of labor and the forge-fires, large and small, will be symbols of enlightenment which will brighten the life of every individual.



## WORK

A SONG OF TRIUMPH

BY ANGELA MORGAN

**W**ORK!  
 Thank God for the might of it,  
 The ardor, the urge, the delight of it—  
 Work that springs from the heart's desire,  
 Setting the brain and the soul on fire—  
 Oh, what is so good as the heat of it,  
 And what is so glad as the beat of it,  
 And what is so kind as the stern command,  
 Challenging brain and heart and hand?



Work!

Thank God for the pride of it,  
 For the beautiful, conquering tide of it,  
 Sweeping the life in its furious flood,  
 Thrilling the arteries, cleansing the blood,  
 Mastering stupor and dull despair,  
 Moving the dreamer to do and dare.  
 Oh, what is so good as the urge of it,  
 And what is so glad as the surge of it,  
 And what is so strong as the summons deep,  
 Rousing the torpid soul from sleep?

Work!

Thank God for the pace of it,  
 For the terrible, keen swift race of it;  
 Fiery steeds in full control,  
 Nostrils a-quiver to greet the goal.  
 Work! The power that drives behind,  
 Guiding the purposes, taming the mind,  
 Holding the runaway wishes back,  
 Reining the will to one steady track,  
 Speeding the energies faster, faster,  
 Triumphant over disaster.  
 Oh, what is so good as the pain of it,  
 And what is so great as the gain of it?  
 And what is so kind as the cruel goad,  
 Forcing us on through the rugged road?

Work!

Thank God for the swing of it,  
 For the clamoring, hammering ring of it—  
 Passion of labor daily hurled  
 On the mighty anvils of the world.  
 Oh, what is so fierce as the flame of it,  
 And what is so huge as the aim of it?  
 Thundering on through dearth and doubt,  
 Calling the plan of the Maker out.  
 Work, the Titan; Work, the friend,  
 Shaping the earth to a glorious end,  
 Draining the swamps and blasting the hills,  
 Doing whatever the Spirit wills—  
 Rending a continent apart,  
 To answer the dream of the Master heart.  
 Thank God for a world where none may shirk,  
 Thank God for the splendor of work!

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This poem—for the republication of which the author has kindly given her permission—is particularly significant to Bahá'ís because its sentiment closely follows the law of God. Baha'u'llah said, "It is incumbent on every one of you to engage in some occupation, such as arts, trades, and the like. We have made this—your occupation—identical with the worship of God."—Editor.

# INDUSTRIAL DEMOCRACY

STANWOOD COBB

*"Bahá'u'lláh set forth principles of guidance and teaching for economic readjustment. . . . This readjustment of the social economic is of the greatest importance inasmuch as it insures the stability of the world of humanity; and until it is effected, happiness and prosperity are impossible."*—'Abdu'l-Bahá.

THERE is universal recognition among all who consider the problems of industry today of the important need of finding a means of harmony and mutual interest between labor and capital. Opposition, either in psychology or in practice, between these two great forces which make up industry, can mean only disaster and ultimate ruin to industry and civilization. The solution of the problem cannot come by attempted bargains between organized forces of capital and labor, for the reason that neither factor, as things are now arranged, will ever find contentment in arrangements which from the very nature must be unstable and impermanent.

Warfare and the spirit of warfare, whether as between nations or as between classes, can lead only to disintegration. So long as labor feels itself having interests different from capital, feels that it must make its gains by resisting the demands and interests of capital, so long will there continue a warfare, actual or implied, between labor and capital. Unionization, strikes, the suppression of strikes, the attempts at keeping open-shop: what are these but battles in the struggle between two immense forces which so long as they conceive themselves hostile to one another, can never find the solution to the problems of industrial management.

In reality it is not higher wages which labor most needs, but a share in the ownership and management of industry. This is the only solution which can bring peace in the indus-

trial camp and which can bring satisfaction to the heart of the worker. At present under the regime of extreme specialization, labor can take little enjoyment in its efforts unless it feels itself an effective and controlling part in the industry which it is making possible. Says Prof. Wm. McDougal in his article "Crime in America" in the April "Forum," "Add to all this (other causes of crime) that a large proportion of adults are engaged in occupations intrinsically uninteresting and unnatural, occupations which yield little satisfaction but the pay envelope, and it is easy to understand that serious moral conflicts are frequent and neurotic disorders a common scourge, for men lack those dominant ideals and purposes which develop strong character and which alone can resolve the conflicts of motives that inevitably arise."

Thus we see that the industrial problem contains dangers not only as regards efficiency in the production of goods, but also as regards character, mental hygiene, and the social stability of the nation.

Is there any problem facing humanity at present—unless it be that of warfare between nations—so grave as that of capital and labor? Before the world can move on into its ideal civilization this problem must be met and solved.

The message of Bahá'u'lláh containing within itself the solution of all present-day world problems and presenting a plan covering every necessary detail for a perfect world civi-

lization, would of course, and does, include the solution of this problem of industrialism. The solution is this: that labor should have a part ownership in the enterprise in which it is engaged, entitling it to a certain share in the net proceeds in addition to its wages; and that it should share also in the management of the enterprise by representation on its board of directors.

Such an arrangement would entirely obliterate the present cleavage between capital and labor, and bring it to pass that these two forces would feel themselves as but one force working for production and sharing in the results with mutual interests and one common goal of efficiency and able production. Furthermore, it would give an added dignity to the personality of labor. Just as the abolition of slavery heightens the sense of personality and restores man to his natural position of human dignity, so the abolition of industrial slavery due to the wage system would operate to raise the workman to that position of innate dignity which was characteristic of the "Guild System" practiced in the Middle Ages, the loss of which through the modern industrial system is so much lamented by economists and sociologists.

Those who study the Bahá'í Movement and feel it to be an expression of the Divine Will and Power for this age, realize that that Power works mysteriously and suggestively in human inventiveness and ingenuity, unconsciously to men's minds bringing about movements which are carrying out the purpose of God for this age. Thus it is that since the rise of the Manifestation of Bahá'u'lláh, the world-mind has enormously expanded, together with its capacity to conceive and define new ideals pertaining to a higher civilization and directly in line with the definite plan of Bahá'u'lláh for the new civilization of the coming age.

Therefore it is of extreme interest to note that already in the industrial world men of vision have been feeling out in this direction of industrial democracy, and have already made certain notable achievements along this line above mentioned of participation of labor in the ownership and management of industry. These efforts have been for the first time summed up in the admirable volume entitled, "Political and Industrial Democracy," by W. Jett Lauck.\*

The author, after showing the need of industrial democracy, gives several very interesting examples of industries which are at present in part or in full carrying out this idea.

"If as a people we are to prevail and prosper; if as a world we are to have an ordered future, then the arts of production must be so practiced that autocracy, whether of capital or of labor, must give way to democratic counsels. This is the way of peace and of plenty," so says Dr. Morris L. Cooke, formerly Director of Public Works of Philadelphia.

George F. Johnson, of the Endicott Johnson Corporation, Endicott, N. Y., one of the largest shoe and leather manufacturing plants of the country which carries out at present a partial system of labor participation in ownership and management, has said: "As I understand it, an 'industrial democracy' is an industry operated for the benefit of the community, including the workers who produce, and the customers who consume the products. It is operated in a democratic fashion, 'to see how much can be made of it, and not out of it.' It gives every boy and girl, man and woman, an equal chance. It seeks to pay the highest wages, and to produce under the best possible conditions. It recognizes the

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\*"Political and Industrial Democracy," by W. Jett Lauck. Funk & Wagnalls Co., publishers.

'human element' as of the greater importance. It counts its profits *greatest*, which profits the *largest* number. This, briefly, is what Endicott Johnson are seeking to do."

Summing up the benefits that will be derived from inaugurating completely this system of industrial democracy, the author says: "Industrial democracy really assumes that a new regime is to be inaugurated—a new spirit is to be invoked in industry. It means the substitution of cooperation for conflict, confidence for distrust, and an attitude of mutual obligation and helpfulness for competition and restriction. A spirit of sincere democracy must constrain the whole structure. Without this moving force, any form of enumeration of standards will ultimately become futile. Strikes, suspicion and the use of force must be put aside. The animating spirit must be one of mutual trust and helpfulness, which, just as in any successful political democracy, says 'Come, let us reason together. Let the spirit of common counsel and cooperation prevail, and let our efforts and objects be for the common good.'"

Mr. Lauck describes as follows the method which should be employed to bring up industrial democracy: "Genuine democracy in industry requires mutual and definite agreements as to methods and participation as well as complete opportunity to know the facts and problems with which the industry is confronted. There must be mutually agreed-upon machinery to insure responsible participation of employees in management, to enable employees to assist in effecting economies and in increasing productive efficiency, and to help in extending operations and in securing an expansion of the volume of business. Along with machinery should go a mutual agreement as to the degree of the employees' share in the pecuniary re-

sults. Complete and responsible democracy in industry requires the acquisition of ownership or of a preponderating degree of ownership in industry by employees. As this ownership must proceed upon the basis of purchase of stock by employees from their earnings or through their participation in profits, it will be gradual and unaccompanied by any dislocations caused by inexperience and misguided action. Until such experience is gained, any possibility of inexperienced management also may be guarded against by the employees creating a voting trusteeship for their stock-holdings, made up of experienced and responsible representatives. Employee stock ownership and control is an essential preliminary to the complete achievement of industrial democracy."

The tendency toward employee stock ownership is at present very widespread among different industries of the country, particularly public utility corporations. Professor Carver, of Harvard, in his recent noteworthy book states that . . . . "the rise of employee stock ownership portends a tremendous growth in the financial power of labor and a new order of society."

As Mr. Lauck points out, however, stock ownership does not necessarily satisfy the demands of industrial democracy. In a great majority of the industries just mentioned it is non-voting stock which labor is permitted to acquire, whereas it should be voting stock in order that labor should share in the direction and management of the business. "The net results of the schemes for individual employee stock purchase now in operation, however, show that the loyalty of the employee has not been secured. The chief obstacle has been that employees as a whole have not been allowed to gain an appreciable degree of control or voice in the pol-

icy of the corporation, so that their position as 'future partners,' claimed by the corporations adopting stock-selling plans, is little more than an empty phrase so far as industrial democracy is concerned."

Even allowing labor to purchase voting stock, the author points out, would not necessarily give labor an actual share in the management for the reason that the holding of these shares in small lots and among scattered representatives of labor, would in reality give them no collective voting power. Therefore, says Mr. Lauck, some form of collective ownership of this voting stock by the employees is necessary in order that labor may make effective its voting power. The employees of an industry holding voting stock in a collective form, could then elect their own officers to represent this stock on the board of directors and to stand for them. This, says Mr. Lauck, is the only real method of bringing about industrial democracy by stock ownership, and it is practiced in toto by only two industries in this country at present, although a larger number are carrying out in some part this idea of employee participation in the ownership and management.

The following corporations are cited as the leading ones permitting employee participation in stock ownership and in representation on the board of directorates.\* In the first five such representation is through the voluntary action of the owners. According to the author's opinion this is not actual industrial democracy but industrial paternalism, and therefore not the real solution of the problem but a praiseworthy effort toward solution.

1. Wm. S. Filene Sons—Cooperative Plan—Department Store.

2. Dutchess Bleacheries—Partnership Plan.

3. Boston Consolidated Gas Company—Profit-sharing Plan.

4. Louisville Railway Company—Cooperative Plan.

5. Columbia Conserve Company.

6. Mitten or Philadelphia Rapid Transit Company Plan of Cooperation.

7. Dennison Manufacturing Company—Partnership Plan.

8. The A. Nash Company, Inc. ("Golden Rule" Method of Cooperation.)

"In addition to the plans being especially considered in this study, there are also other forms, which in connection with employee stock-purchase plans, or systems of employee representation, permit, under varying conditions, employee representation on boards of directors. These companies are General Ice Delivery Company, Detroit; Pittsburgh Coal Company, Pittsburgh; Butler and Harmony Consolidated Railway and Power Company; Procter and Gamble Company; Studebaker Corporation, and the Marr Grocery Company, Denver, Colorado. There may be still others, but these constitute all for which data were obtainable for the present study."

The A. Nash Company, Inc., has already in previous numbers been described in the pages of the Bahá'í Magazine. It is sufficient to state here that in the opinion of Mr. Lauck, it has been indeed "an industrial miracle." It is in his opinion a pretty perfect form of industrial democracy, and the results of this democratization have been wonderful. From a democratic and ethical standpoint the situation of The Nash Company may be considered as theoretically ideal. "If the tendencies which have already been shown extend into the future, as

\*The latest list available showing the extent of employee ownership in twenty-four corporations is published by The Industrial Relations Section of Princeton University and can be secured from them.

they undoubtedly will, the plan under which this company is operating will constitute one of the most perfect forms of industrial democracy, so far as spirit and achievements are concerned, which has thus far been developed."

More remarkable even than The Nash Company because larger in its volume of business and its number of employees and in its position as a great public utility corporation, is the change which has been made in the organization of the Philadelphia Rapid Transit Company since it was put in operation there in 1911 by Mr. T. E. Mitten who at that time was placed in charge of the company.

At that time the Philadelphia Rapid Transit Company was in a desperate condition both as regards its deterioration of equipment, the low value of its stock, and the disharmony of its labor. In so desperate a condition was it that when Mr. Mitten announced as a condition of his accepting the directorship or management of the company, that he should have full power to carry out any plan he wished, the stockholders were glad to accede to this. The plan is one of democratization which "provides for a direct participation and incentive to employees for cooperation on a definite stimulating basis, or by granting a fifty per cent participation in Management's Fee or share in net earnings, payable after returns to capital have been met."

The results of this plan as carried out have been remarkable. In the first place the inharmony in the ranks of labor was overcome and the employees have become most loyal and interested. They have systematically purchased both common and preferred stock of the company, and now hold through their own trustees more than ten million dollars par value, or more than thirty-three and one-third per cent of the total

common stock. The cash dividends on this stock are regularly distributed to the individual employees according to their respective shares and the total amount of stock purchased. As a result of the new attitude of employees the management of the company has been so much more efficient that all of its difficulties have been overcome, the equipment has been improved and brought to a greater perfection, the value of the stock and bonds has been greatly raised, and the whole organization tremendously strengthened by the Mitten plan, which Lauck cites as the most perfect of all the plans at present used in the direction of industrial democracy.

"Mitten, men and management, through voluntary agreement, voluntary discussion and voluntary action have made good one hundred cents on the dollar every stock and bond in the Philadelphia Rapid Transit Company. They have rehabilitated a great transit system, re-equipped it from top to bottom, and placed it on a par with any system of its kind in the world. . . . There is no healthier public utility in the United States today than that same Philadelphia Rapid Transit Company, where management and men brought order out of chaos and brought prosperity out of despair through the instrumentality of voluntary discussion, and an agreement that would voluntarily arbitrate any differences that would ever arise."

How great would be the results if industrial democracy could be achieved, the author says. "There would be a new industrial order which would represent greater efficiency and productivity and the fruits of which would be exceedingly great gains in human welfare and happiness. The losses of industrial conflict, as well as the danger of revolutionary and radical action, would be

eliminated. These would be supplanted by a democratic, constructive, evolution which would safely develop in accordance with the responsibilities placed upon management and employees in industry. Individual effort and ability would still be the constraining force in industrial life but it would be properly subordinated to a reasonable and practical spirit of cooperation and service."

So much for the world at large.

As regards the Bahá'í world it may be of interest to state that Bahá'ís who are industrialists are endeavoring to carry out the Law as laid down

in their religion, of participation in ownership and management. In the following short statement on this page is cited what we consider the most complete and effective carrying out of this plan.

It is to be hoped that this solution of the economic problem will be accepted and worked out by industrialists and labor in the coming generation, thus avoiding that economic warfare which, too, has its atrocities and lamentable wastes as devastating in their way as the evil effects of military warfare.

## IS THIS PHILANTHROPY

*The law of Bahá'u'lláh for the democratization of industry—that labor should have a share in the ownership and proceeds in addition to wages, and a voice in the management—has already been carried out by some of the Bahá'í business men of this country. The most notable is here cited of an importing coffee firm in New York.—Editor.*



**A**S THIS business is now arranged there is no distinction of employer and employee, capital and labor, for more than three-quarters of those concerned with it are capitalists and sharers in the enterprise. As its president points out, a capitalist, by definition, is "any man who spends less than he earns." The employees of this company have been given an opportunity to purchase stock at cost. If they have not the funds available they are given the stock at six per cent interest. "The annual dividends," said the president, "have more than offset the interest, and gradually these employees have paid for the stock from their savings. Even the office boys have become stockholders."

Is this philanthropy? "Emphatically no," asserts the president of the company. "In the first place common justice is not philanthropy"; and, secondly, he says "this is good business."

The results that have accrued from this arrangement have been that all connected with the business have worked with utmost conscientiousness, not measuring their time, not giving clock service. The founder of the business has been absent for two months or more at a time, while this business, often exceeding two million dollars in volume in a year, has been ably, conscientiously and energetically conducted by these shareholder employees, even the buying, selling and general details now being largely in their hands.

"When the economic plan of the Bahá'í Cause becomes known and generally adopted," stated the president, "it will bring new hope, new zest, justice, and a new world."

# RACE APPRECIATION

HOOPER HARRIS

*This article and one shortly to follow by the same author, should be read by all who realize the danger the world is in at present from racial prejudice. The menace of active and armed hostility between the orient and occident grows daily stronger. The basis of association between the orient and occident as practiced during the past few centuries, is destined to be entirely abolished. This is apparent to every thinking person. No longer can the occident control the orient by assumption of superiority and by material domination. The great need at this present day is for better understanding and sympathy between the east and the west. Such is the plea that Mr. Harris makes for inter-racial appreciation.—Editor.*

IN THIS country of ours, where many foreign races are represented, the fear is expressed, in some quarters, that their amalgamation with the so-called Anglo-Saxon race will result in an inferior mixed population. But we know from a study of the great migrations of the past, that all the European races are the result of such an amalgamation. Prof. Franz Boas concludes his article on "Fallacies of Racial Inferiority" in the February "Current History," as follows:

"All historical, biological and sociological considerations point to the conclusion that we have at present merely a repetition on a large scale of the phenomena of mixture from which have sprung the present European nations."

So, why fear? We should rejoice, for if we gaze with the eye of soul we shall see a new race being formed, a universal race; a race capable of thinking in universals, and judging by universal standards. All of the conditions are present in America for the birth of such a nation, if the spirit of our Constitution and our laws dwelt in the hearts of our people.

The supremely important work for the spiritually minded in this reactionary age, is to exert themselves to the utmost to destroy the roots of race prejudice and establish the oneness of the world of humanity. To accomplish this,—“there is need of

a supreme power to overcome human prejudices; a power which nothing in the world of mankind can withstand and which will overshadow the effect of all other forces at work in human conditions. That irresistible power is the love of God.” (‘Abdu’l-Bahá.)

Deeper than tolerance lies appreciation. We must learn to not merely tolerate but to appreciate all the races that make up the family of mankind.

To soar in the atmosphere of race appreciation we need the wings of Spirit, and the buoyancy of the love of God. So far from being impossible, this flight is really natural to man, for man is not a body but a spirit; he is, in fact, the spirit in the body of the world.

The ancient philosopher Epictetus, who was a slave, and whose body his master frequently misused, was fond of saying: “My body is not me.” Some day we will cease thinking of ourselves and of others as bodies and learn that the true oneness of mankind is that of one soul in many bodies.

This soul note is sounded with great pathos in the following negro song:\*

“I walk through the churchyard  
To lay this body down;  
I know moonrise, I know starrise;  
I walk in the moonlight, I walk in  
the starlight;

\* (DuBois, “The Souls of Black Folk.”)



I'll lie in the grave and stretch out  
my arms.

I'll go to judgment in the evening  
of that day,

And my soul and thy soul shall  
meet that day,

When I lay this body down."

Can we not have this soul meeting  
of the races before we "lay these  
bodies down"?

'Abdu'l-Bahá says:

"We know that the body or form  
has nothing to do with spirit or spir-  
itual conditions. When the spirit is  
disconnected with or leaves the body,  
that is no reason for thinking it can  
be re-absorbed or joined with the  
whole of spirit, as drops of water are  
absorbed or lost in the sea. The  
earth is one unit, yet how many be-  
ings and separate parts it contains;  
the body of man is one unit, yet it  
has an infinite number of separate  
and individual parts. . . . So, in like  
manner, is Spirit ONE—but con-  
sisting of many different parts."  
(Notes of Ethel J. Rosenberg, Jan.,  
1909.)

Our bodies are only symbols of a  
myriad of differentiated soul entities,  
or identities, if you please, attached  
to one eternal tree—the tree of life in  
the Paradise of God. When one be-  
comes conscious of this tremendous  
truth all strangeness disappears and  
all the races and tribes of the earth  
become one great family.

## II

If we take a bird's-eye view of the  
world, we behold everywhere, the  
earth over, in jungle and swamp, on  
arid desert and rugged mountain, un-  
der the seas, on the ice, and in the  
snow, human beings toiling and risk-  
ing life to furnish the many wants,  
both real and artificial, which our  
modern civilization demands.

Let us spread the map of the world  
before us. A mere glance will show  
there is hardly a nook or corner of it

where these our brothers are not toil-  
ing for our comfort and convenience.

The more materially civilized we  
become, the more dependent we be-  
come on other races and countries.  
We take great pride in our national  
independence and self-sufficiency, but  
investigation shows that for both our  
food and our manufactured products  
we are dependent upon the rest of  
the world.

For instance, we manufacture  
sixty-five per cent of the world's  
steel, but we could not produce a ton  
except for the use of manganese from  
the Caucasian Mountains, Japan and  
South America, chrome ore from Asia  
and nickel from Canada. For the  
production of stainless steel we are  
dependent on cobalt from Canada.  
Our fountain pen points and our  
tungsten lamps come from South  
America, Australia and China. For  
tin ore we depend on China and other  
countries, and the palm oil the iron  
sheets are dipped in to make tin  
plate comes from Africa.

But what is the use multiplying  
examples? The truth is that the ma-  
terials which are indispensable to  
our modern civilization come from  
every part of the world. This geo-  
graphical dependence upon one an-  
other was thus stated by Mr. John  
Herman Randall in his recent ad-  
dress at the World Unity Confer-  
ence in New York City:

"The second mighty force making  
for unity, cooperation and under-  
standing has been the fact that the  
world is fast becoming an economic  
UNIT, faster than a great many peo-  
ple realize. One hundred years ago  
practically all nations were sufficient  
unto themselves; possessed their own  
resources, their own supplies of food,  
clothing and shelter within their own  
borders. Now the whole world is  
furnishing these materials even to so  
rich and resourceful a country as  
America."

The things we use and wear and eat remind us of our common brotherhood.

Science, too, is doing heroic work to rid us of unfounded prejudices and bring us to a realization of our unity. Biologically, we are told, there is no such thing as race superiority. The impartial investigations of the scientists, whose aim is to find the truth and not to bolster prejudices, dispose of the old fanciful idea of five different races. We are now told that there are only two grand divisions of the human family, and peculiarities of color and of physical structure mean to the biologist nothing more than the adaptation to climate and environment, color being a matter of pigmentation.

None of us, a Jewish friend of mine remarked to me, can be racially proud after we have read and really digested Dr. Dorsey's recent book, "Why We Behave Like Human Beings," for Dr. Dorsey tells us:

"There is no known fact of the human anatomy or physiology which implies that capacity for culture or intelligence inheres in this race or that type."

If we devoted the necessary time to it, we should undoubtedly find that every so-called race or type of man, even the humblest, has something valuable to teach us. In this connection Mr. Randall said in his New York World Unity Conference address:

"John Dewey and Bertrand Russell spent two years in China studying their life, their culture, their ideals; and when these two Western philosophers came back to their respective countries they both sat down and wrote books in which they told us that we of the West, in England and America, have very much to learn from the Chinese. They have in their culture, life and ideals very much that is well worth our while."

A two years' residence by these distinguished men with any of the other races would probably have evoked similar statements.

### III

But let us return to the soul view, that is, let us for a while look at race appreciation as defined by 'Abdu'l-Bahá. After all it is only the spiritual remedy which will prove effective in the cure of the diseases of racial and religious prejudice.

"The disease which afflicts the body-politic is lack of love and absence of altruism. In the hearts of men no real love is found, and the condition is such that unless their susceptibilities are quickened by some power so that unity, love and accord may develop within them, there can be no healing, no agreement among mankind. . . . This is the exigency of the times and the divine remedy has been provided." ('Abdu'l-Bahá.)

As a condition precedent to the application of this remedy the conscience of mankind must be awakened and the beginning of that awakening will come by learning to appreciate each other as souls. First of all, we must realize the lowly and humble origin of the now proud race of human beings. Ignoring the ascent of the human spirit through the kingdoms up to man, let us begin with the earliest obtainable record of man as a self-conscious being.

Most all the facts we have point to the Mesopotamian Valley as the spot from which the various so-called races migrated to obey the biblical injunction of exercising dominion over the earth, and using it for the needs of the human race. Let us picture the universal human spirit differentiating itself into various family groups and sending these out upon their great missions. These various

soul families migrated to every habitable part of the earth and gradually evolved capacities and traits peculiar to themselves and in which they came to excel. (As an example of a marked physical trait, for instance, no man of any other race has ever been able to successfully imitate the peculiar dance motion of the red indian.)

One branch of the family trekked to the north, encountered the hardships of a cold climate and developed a hardy, fighting spirit, and the spirit of invention, for they were compelled to build structures to protect themselves from the weather, and invent weapons to protect themselves from wild beasts and to kill the animals on which they were dependent for food and clothing. Since the forests and streams did not furnish them with a constant supply of food they were also compelled to turn to agriculture.

On the contrary, the branches of the family who traveled to warmer climates where the gifts of Nature were more abundant, being under no such necessity, had time to dream dreams and indulge in spiritual vision. The result has been that the people of the West, of the colder climate, are noted for their material accomplishments and are characteristically aggressive and men of action. Their religion and their spiritual philosophy they have acquired from the branches of the family which traveled to the Orient.

Can we not see that this two-sided development has been quite natural and in reality most beautiful? Not only that, but in this two-fold biological and historical development there seems to be something basic and fundamental. It corresponds to the other biological facts that our

brain is composed of two hemispheres, and that the human race is divided into male and female. The one branch of the race is the fulfilling of the other and it requires the two to compose the whole.

The West is the worker, the doer, the accomplisher, the administrator, the fighter, the protector. In fulfilling this task it has had little time left for spiritual contemplation; but God has given it another and a better half, which has solved its spiritual problems for it. The spiritual susceptibilities of the peoples of the East will always be a mine of jewels for the whole human race; but the distribution of these jewels over the earth as a whole, can be better done by the more practical, but in reality no less spiritual people of the West.

The duty of the West is plain; to make these spiritual bounties universal and to use its energy and rugged determination in cooperation and sympathy with their Oriental brothers to bring about such a mutuality and appreciation the one of the other as shall forever make impossible all foolish rivalry, and abolish the antagonisms, which too long have kept the world divided and prevented it from fulfilling its manifest destiny.

To quote Dr. Dorsey: "Human beings are the most interesting objects on earth, and to know themselves and get along with one another is their most important business." So far from being impossible, this "getting along" with one another, establishing peace, mutual appreciation and brotherhood, could be brought about nearly overnight by the universal application of the real cure for all our ills, which is the Love of God.

"Mankind shall yet be brothers all,  
For a' that and a' that."

# WHY I BELIEVE

DORIS H. MCKAY

*This article written at the request of the editors is a personal document which we feel is both illuminating and inspiring. In regard to the expression of her experiences in and ideas about the Bahá'í Movement, the author writes, "It seems to me that to be able to express in words why one believes is to admit a lack of that precious religious quality that marks the dynamic spiritual event. The more holy an experience the more difficult its description. At the resistance of my mind because of arrogance and at restraint of my heart through fear of betrayal when I first approached this Message, I can but look back with real embarrassment. All I can say is that the miracle of faith did dawn purging away those doubts and fears. The light did at last shine over the mountain-tops and down into the valley where I stood."—Editor.*

I WAS once asked to give a special course in Design to a group of college girls. These girls were juniors in a home-economics course and were well-trained in application and desirous of a good mark but only two or three had had any preparation whatever. Not a girl there had even ordinary talent for drawing; they were discouraged before they began. The first ray of hope came when I told them that drawing is a process and can be learned. On that basis we worked out a measure of success. A person without "an artistic eye" can learn to draw accurately by means of *observation* and the faculty of *comparison*; one lacking in taste can produce charming effects by the aid of the color chart. Bahá'u'lláh, the divine Teacher of this Day, wins us to faith by means of a process. The unquestioning belief born of intuition, the response of the lamb to the Shepherd's voice, is like a heaven-sent talent. It is as rare in this western world as are those people whom we all know and love who by their innate simplicity, humility, and lovingness seem to have been born near the door of heaven. As a substitute for this genius for generosity of the heart and mind we less-favored mortals have the testimony of the senses and the medium of intellectual acceptance. We do not "draw easily" but under the guidance of the wise teacher we can be

taught to simulate capacity. Who knows what latent talent for loving, and giving, and faith may be coaxed into expression at His hands?

The miraculously activating emotion of faith must indeed baffle the understanding of one who has not experienced it, especially when it is put to some test. At the time of the Declaration of the Báb (who was the Herald or John the Baptist of the Bahá'í Religion), we find a people who for generations had been born to servile acceptance of church and state suddenly becoming enrapt by the vision of a radiant Youth who preached a doctrine of universal love in a land of hatred, of freedom and equality in the stronghold of tyranny, of the simple adoration of God in a country where ceremony and superstition were rife. To respond to this call so radical and resounding meant to turn one's back on security and social position, perhaps on friends and family, and to stand out as the target for persecution, fiendish devisings, debasement, possibly death itself. The intangible, elusive Possession proffered in the ringing words of the Báb, became the pearl of great price for these thousands of martyrs. They sold all that seems precious to man's material regard for a something that cannot be conceived by the senses. Over Persia in the days of persecution was spread the glorious pageantry of faith; it was the miracle

of God coming with power and great glory and its like had never been seen there. Before such sublime faith there in the western world can but bow our heads.

My real initiation into the Bahá'í Faith was first by observation. I came all at once to meet persons who seemed to reflect the spirit of the Báb's disciples. They spoke the language of Reality; their news of a Divine Message rang confidently. When they were ill or troubled by finances they maintained their high spirits. At their homes I tasted true hospitality; when they were at my house it was as if I had a retinue of servants. I think the thing that impressed me most was their prayers, such outpourings of adoration as I had not seen in churches; I would catch upon their faces the look of having been drained of self, the rapt expression of that which the mystics have termed "poverty." Yet these new friends of ours suffered more defeats than we imagined because their goals were more inaccessible. These are the "tried soldiers of Bahá'u'lláh," and of them I learned the principle of love in action.

Those who heard the Báb proclaim His impassioned utterances in the streets of Mecca learned thus, and those who witnessed the triumph of a martyr's death. Those who beheld Bahá'u'lláh and noted the majesty of His movements though hampered by a convict's chains, and those who beheld the serenity of the exiles in their hours of deprivation learned the lesson of the great Artist. The fact that 'Abdu'l-Bahá has lived the life of Christ and that He has exemplified in every act and word the ideal of perfection is the proof by deeds of the truth of these teachings.

The mission of all Bahá'í Teachers is to awaken in us the desire to solve the mystery of this Source, and to create in us a thirst for the Water of

Life. There is a fountain in paradise called the salsible to which the feet of the believers have been guided, and it is for refreshment such as this that the soul of man has become parched. That such a fountain exists seems to be the conviction of all those who go in search of it with empty cup, and through the writings of Bahá'u'lláh I attained to a drop of that knowledge.

The lesson by observation having been learned, Bahá'u'lláh instructs His students by means of *comparison*. For two thousand years the generations of Christians have prayed in the Lord's Prayer, "Thy kingdom come." Bahá'u'lláh says that the coming of God's kingdom is the consummation of this age. He unrolls as on a scroll the drawing of a divine civilization in order that it may serve as a correction and a guide to the crude efforts and pitiful failures of mankind. In this conception so magnificent in scope yet so easy to understand one sees what appears to be God's own plan for His creation.

It is instructive to place the blurred sketch of our present progress with its many erasures and unbeautiful distortions beside the model of the Master that we may scan its divine proportions and cease to tolerate that thing we have produced.

A view of our universal situation shows the deplorable fact that there is not a person in the world who is not abhorred by countless others of his kind because of his unforgivable odiousness; that is to say, he *differs* from them in color, nationality, religion, or the state of society to which he belongs. To these prejudices we have been born, so that we have come to look on them as justifiable. In 1914 and at many earlier dates these brooding resentments burst out in bloody warfare. Our history books are bulky with the records of race wars, class wars, and religious wars,

which have brutalized and impoverished the people for thousands of years. In this century the inventors have labored to bring men elbow to elbow and now there is no material isolation left. Yet it is true that, material unity accomplished, men hate each other even more than they did before; and today it is dangerous! Speaking as we do in different tongues the voices which ascend to heaven must sound like those of the Tower of Babel; we have wealth that stultifies and poverty that degrades; in many countries woman is still considered the inferior of man; we find the educated dominating the ignorant. We also find in this age where there is a kind of unity,—in fact where unity is being used as the keynote of material progress—that real differences are indeed abhorrent—everywhere *difference*, that condition least to be tolerated, is interfering with the friendship of the peoples and classes. The world hates and fears diversity and is ready to root it out at the cost of personal annihilation.

A study of the Bahá'í Revelation lifts one's vantage point from the limited to the Supreme Horizon. We see our strifes and fears as they must look to God; we see that there are "differences" of each color and kind which are indispensable to the balanced design of the whole, but we see points of estrangement which like broken lines must be made firm. There is a basis of reconciliation between men and nations beside which their variations due to historical and geographical background become most trivial. This is voiced by Bahá'u'lláh who has said: "Ye are all leaves of one tree, fruits of one branch."

The elaboration of this statement is of significance regarding our situation of political and international unrest. In the principles of this

faith one may read Bahá'u'lláh's contribution to modern policy:

1. He shows that it is our intellectual prerogative and moral duty independently to investigate Truth.

2. He asserts that all religions have risen from one Source; that all mankind is one; that science and religion are in accord.

3. He suggests that a better understanding can be fostered by a plan of universal education, the use of an auxiliary language, and an admission of the equality of men and women in all countries.

4. He presents a workable plan for an adjustment of economic difficulties and the arrangement of international arbitration.

Bahá'u'lláh predicts that by accepting and acting upon these world principles the Most Great Peace may be attained to in this century.

The design of the Master Artist is not only true in its representation, but exquisite in its workmanship; the quality of its line and the beauty of its detail imply the perfection of each part. So do the divine laws extend from the correction of the nations to the purification of each separate individual who is to be part of the New Civilization; without the awakening of the people even the perfect laws would not be imbued with life.

Within this Message I found a formula for building what Maeterlinck has called "a great moral personality." I found an ideal in which love, energy, insight, and understanding combined to meet the measure of a person not less than man. I realized too that these words are life-conferring and charged with a potency beyond human ken; that somehow *once more a Man of Sorrows has guided the footsteps of humanity to the Path*. This message of resurrection is not meant for a few advanced beings who like the mystics of the Christian dispensation have charted a lonely

and endless way to God, but for all seekers who in this Day will submit themselves to the "rule and ceremony of loving," so clearly defined by God's Messenger.



I have come to see that there is a chance in the not so far distant future for man with a heightened consciousness to become part of a reclaimed civilization, a universe which like the product of the artist shall have a *center of interest* toward which all lines seem to lead and to which all else is subordinated. In regard to this center, 'Abdu'l-Bahá has said, "The Law of God is a collective center which unites various peoples, nationalities, tongues, and opinions." To attach oneself to that Center comes to mean a dissolution of that enveloping self-consciousness that has ever made for discord. When at last as individuals or nations we fit into the picture, our dreams and coveted goals, orientated for the first time in the world of Reality, will gain purpose and dignity and we shall experience a focus of our forces toward undreamed-of accomplishments.

Is this the Word of God? One who seeks for Truth in the Bahá'í Revelation searches his soul for the answer. All the manifest proofs such as the record of prophecy, and the signs the mob demand, fade out beside the testimony of the Book. The Word of God will not admit of imitations. In the words of the "Iqan" (Book of Assurance revealed by Bahá'u'lláh). "Consider how great is the value of the verses in which God hath completed His perfect argument, consummate proof, dominant power and penetrating will. . . . To the people they are everlasting proof, fixed argument, and shining light from the presence of that Ideal King. No excellence equals them. They are the treasury of divine pearls

and the *depository of the mysteries of unity*. They are the strong thread, the firm rope, the most secure handle and the inextinguishable light. Through them flows the river of the Divine Knowledges, and bursts the fire of the consummate wisdom of the eternal." That this is a true description of those verses which I read in my days of search and those words which are now my nourishment and my delight, I here bear witness.

In Persia in 1844 there were certain souls who had been awaiting with the utmost vigilance the call of the Promised One. At the news of the Báb's proclamation they sold their property and traveled from the cities and outlying country districts to His side, perhaps a journey of weeks. In America in 1927 we who term ourselves of the vigilant must set out on a spiritual pilgrimage, a going forth of the heart and mind, to that place where we may find Him in order to discern if this Message of such startling import be true. We will be rewarded with the evidence that:

1. A pure and selfless man has again walked this earth.
2. He has proclaimed His prophethood.
3. He has left teachings in every way conducive to the universal advancement of the people.
4. He was willing to pay the price of martyrdom in order to deliver His Message.

Who shall say that He speaks not the Truth!

Thus I journeyed to the City of Assurance along the main high road which is pleasant to travel, assisted by loving guides and obvious signs. I am confident that ere long many shall pass by this Way. "The White Hand shall cleave an opening in this somber night, and God shall open into His City a gate. On that day the people shall enter into it in crowds. . . . that there may appear in the end what began in the beginning."

# ON THE BORDERS OF LAKE LEMAN

FLORENCE E. PINCHON

THOSE who have had the joy of visiting Switzerland, who have grown brown in its brilliant sunshine, seen the clouds wreath themselves in a myriad of fantastic forms about the snow-capped mountains, watched a sunset or a moonrise over the iridescent waters of Lake Lemman, can never quite forget the experience, nor fail to realize an upliftment of soul, a sense of being enfolded in a deep peace touched at times even with ecstasy. But who dare hope to describe the beauty that has been immortalized by a Byron or a Shelley?

No wonder, therefore, that when 'Abdu'l-Bahá visited this country in 1911, driving in the mountains or crossing by steamer to the picturesque towns, linked, like beads on a silver chain, all round the lake border, His tender, sensitive heart knew gladness and refreshment and rejoiced in the loveliness mirrored forth by nature on every side. And surely wherever He passed, spiritual seed was sown that will spring up and grow unto the harvest.

One day, we are told, gazing across the level waters lying "like a sea of glass mingled with fire," 'Abdu'l-Bahá looked beyond where the busy little haunts of men lay embosomed in foliage, beyond where the mystically blue summits of the Juras stood drawn as with a mighty pencil along the skyline, to that spiritual world where "the Hosts of the Lord rise up to the assistance of the faithful ones," and "the White Hand cleaves an opening to the sombre night" that shrouds the Continent of Europe, to where "God had opened into His City a Gate, through which men shall enter in crowds." For, turning to those who were with Him, He said, slowly and impressively: "There is much

work to be done around the lake." And so has the work begun.

In obedience to Shoghi Effendi's request, Mrs. Jane Stannard, whose field of service for the Bahá'í Cause had hitherto lain in the East, traveled to the quiet, grey town lying at the end of the Lake—where meet the waters of two rivers—and courageously opened, some fifteen months ago, a Bureau for international correspondence.

Over Geneva still lingers the severe shade of Calvin; yet, side by side with and superimposed as it were upon deeply-rooted tradition and indifference are the manifold activities of numberless modern societies, working, each in their own way, for the good of all. But memories haunt the broad boulevards and narrow, cobbled streets, not only of stern, fiery reformers, but of the idealistic, reckless Rousseau, of the two wild English poets who went sailing and singing over the tranquil lake on summer evenings, and of many another vivid personality famous in history and literature. And here, also, on a summer day came One to bless this ancient home of hardly-won liberty, which had been destined to hold the heart-throbs of the world of international hopes and ideals—the Great Physician—bringing with Him balm for the healing of the nations.

Here, also, during last autumn, Martha Root arrived, to deliver at a special Esperanto Conference, the message of love and unity to the representatives of thirty-two nations. A veritable meeting of the Waters!

Now, in order to comply with growing needs, an earnest endeavor is being made to maintain the regular publication of a central organ of news and propaganda—"Le Messenger





*Palace of the League of Nations*

Bahá'í"—which seeks also to emphasize, in the light of the Bahá'í Teachings, some of the great thoughts and striking utterances delivered here, from time to time, by prominent people. And in this connection it is encouraging to know that, to the Bahá'í principles and ideals, men, whose names hold honored place in Switzerland and in the intellectual world generally, are giving open assent and sympathy,—hill-tops kindling with the glory of the Sunrise!

The Bureau serves, too, as a meeting-place for Bahá'ís arriving from all parts of the world. Visitors during the spring and summer have included friends and enquirers from France, Germany, America, Russia, Austria, India, Egypt and Palestine. And the Center has provided yet another example of that spirit of unity, the shining secret of the growth of our Movement, for members have traveled here from several parts of Europe, England and America to

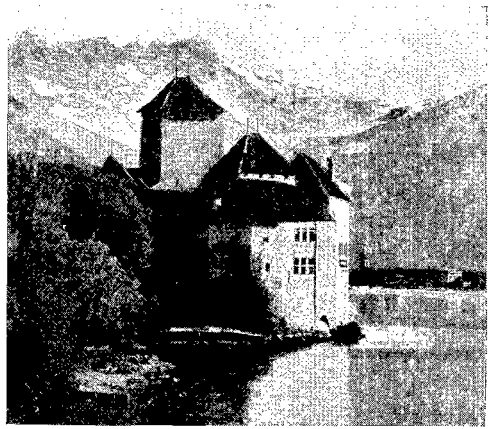
manifest their interest and practical sympathy.

One of the most gracious proofs of the operation of the Holy Spirit has been the attraction to the Bahá'í Cause of the owner of a well-known bookshop, dealing with all kinds of progressive thought literature. This gifted woman caused a beautifully illuminated scroll to be displayed in the window of her store, embodying, in three languages, the Bahá'í Principles.

"What is this Bahá'í Revelation?" asked a casual passer-by gazing in at the window. "Sure, I don't know," was the equally casual reply of his companion, "but it seems to be a very sensible affair." Just so: for the Divine common-sense of the Great Plan cannot fail to make its appeal to the merest passer-by, so that even "he who runs may read."

Let it be our earnest prayer that in this important world-center the Divine Oriflamme may glow with ever-increasing radiance.

An hour's automobile ride from Geneva brings one to that pleasant center of sport and education, of youth and flowers, which falls down the hillside to the lake like a mighty laburnum—Lausanne-Ouchy. Here the Bahá'í Cause has been known and devotedly sustained for several years by Madame Beck. At present, through the kindness of an American believer, Bahá'í weekly meetings are being held in the salon of a small hotel in the town, and at these meetings, a blind Egyptian radiates the spirit of love by his sweet chantings and interesting talks. And when the Bahá'ís here join with friends all over the world in commemoration of the Ascension of 'Abdu'l-Bahá, the gathering will be held in the home of a Swiss woman who has only known the Bahá'í Cause for a few weeks. With her it was a case of instantaneous attraction. Seeing, for the



*Chillon and lower end of Lake Geneva*

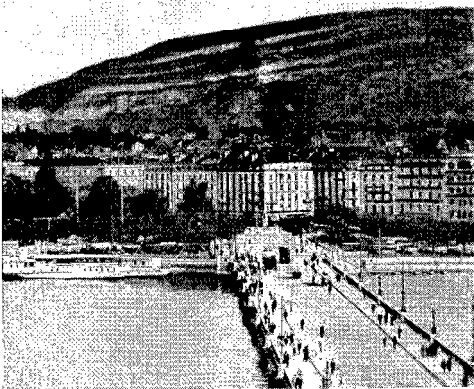
but the bounty and blessing of the Divine Teachings are unlimited."

To Thonon, that ancient citadel perched high on the French coté, a pilgrimage was made by friends from Geneva; the hotel at which 'Abdu'l-Bahá stayed with His followers standing out on the brow of the hill.

Evian, close by, in the season a glittering little spa, was the holiday resort of that fine soldier and friend of 'Abdu'l-Bahá—Lord Allenby.

Glion, hanging like a nest on the mountain-side above which towers the majestic Rochers de Naye, was the scene, one Sunday afternoon, of a social gathering—Mrs. Stannard motoring over with a friend. And during September, three or four Bahá'ís found each other on Mount Pélerin—that sunny and peaceful summit! There the clergyman attached to a little English Church recently opened, joined friends from Paris, England and America, and with the magnificent panorama of the Savoy Alps and the whole of the Swiss Riviera spread out before them,—they studied together the teachings of Swedenborg—that great Evangel—comparing them with the Bahá'í Scriptures. A truly illuminating study in an ideal environment!

Nyon, Vevey and Montreux—beloved as we know by members of the



*The famous bridge and quay of Geneva*

first time, a photo of 'Abdu'l-Bahá, she caught it up in her hands crying: "Oh! c'est le visage du Bon Dieu!" and shed tears.

All round the lake Bahá'ís have been visiting; wafting, we trust, spiritual pollen on the breezes of Divine Assurance, and thereby fertilizing, maybe, many a wayside flower. "For the harvest of every seed is limited,

family of 'Abdu'l-Bahá—and now ablaze with the season's glory—have had Bahá'í guests. And who knows what spiritual wirelessness may have been operating, preparing minds and hearts all along this lovely route—a route so rich, too, in literary associations—for the blaze of a greater Glory than that of their woods in Autumn, the recognition of a sublime and sacred literature written by the power of a Supreme Pen!

And so we labor on, with the stirring words of Shoghi Effendi ringing in our hearts:

“Naught else can provide that driving force and sustaining power that are both so essential to the success of vast and enduring achievements. . . but the realization, down in the innermost heart of every true believer, of the regenerating power, the supreme necessity, the unfailing efficacy of the Message he bears.”

## WHAT DANZIG HAS

*How to bring a Universal Congress of Esperanto in your city*

MARTHA L. ROOT

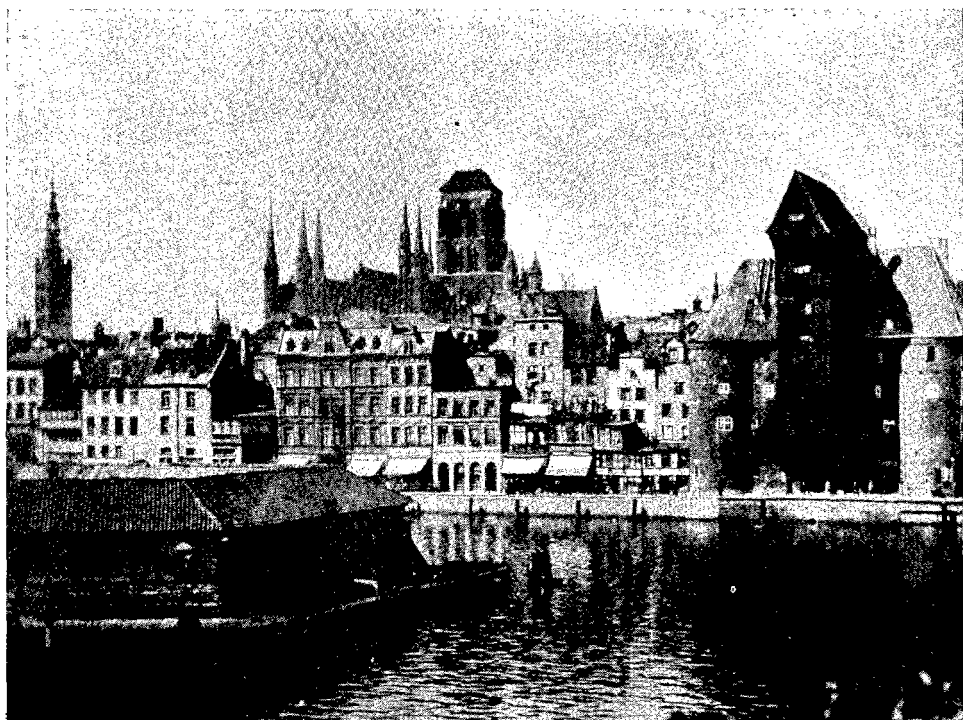
DANZIG, “the Queen of the Baltic Sea,” a city of sweet-sounding chimes, of fresh sea breezes wafting, and a mediaeval charm of joyously colored streets, old gates and antique churches, has a treasure which every city in the world might sigh to possess. Not one of the greatest countries can fanfare that they have its counterpart. This jewel is a dear little woman, Mrs. Anna Tuschinski, eighty-five years “young,” who is the pioneer of Esperanto in the Free City of Danzig.

Left a widow at the age of forty-nine years, she became an instructor of languages. One day, quite by chance, when she was in her sixty-sixth year, she found a little Esperanto grammar. She read it carefully and immediately saw how logical it is. She learned this universal auxiliary language, gathered the youth, both young men and women, taught them and soon she gave a large eve-

ning reception to which she invited the citizens of Danzig. For the first time they heard Esperanto and about Esperanto.

The proofs of her twenty years of indefatigable labor and her excellent Esperanto are: first, her city, Danzig, has captured the honor of having the Nineteenth Universal Congress of Esperanto which is to take place there July 28 to August 4. A second proof is that some of the most intelligent, cultured young people of Danzig are fervent Esperantists. Miss Kaethe Marquardt, private secretary to the President, is a remarkable Esperantist. The President, Dr. Heinrich Sahm, is the Patron of this coming Universal Congress of Esperanto. The Chief Delegate of Esperanto, Mr. Bernhard Aeltermann, is in the office of the City (State) government and Mayor of the small city, Emaus, which is close to Danzig.

How has it all come about? Sweet



*Free City of Danzig, Europe, where the Nineteenth Universal Congress of Esperanto will be held, July 28-August 4.*

Mrs. Tuschinski is not tall, silent, awe-inspiring; rather she is very petite, slender, always smiling, richly blessed with the gift of humor, and so light is her step that she still dances with the young men at the Esperanto balls and informal parties. The writer learned from pupils that their teacher never hesitates to go up three and four flights of stairs to visit the sick Esperantists, or more often the very poor. Some people say she is very unwise, because she has spent everything she has on others; but she said to the writer: "I am richer than any of them for my heart-possession no one can ever take from me."

Anna Tuschinski, unconsciously is teaching Danzig and she will teach all Congress visitors something, even more than perfect Esperanto: it is the wonderful *secret of happiness!* She possesses a high spiritual aim

which gives joy to life; plunged in love and service, she is always surrounded by love and friends.

When the writer of this sketch told her of the two Bahá'í convention sessions as part of this coming Congress, she quickly replied: "Yes, I will come to your two Bahá'í sessions and to the Catholic Sunday service and to the Jewish meeting, I love all noble people. We must cross over the narrow bridge of differences in religion. I became an Esperantist to cross over the bridge of language differences. You are the first Bahá'í I have ever met, but very often I have read of Bahá'u'lláh's Principles in the Esperanto magazines."

The three days' visit to Danzig was made in March especially to arrange all details for these two important Bahá'í sessions. The general subject for the convention session on July 30, is: "Bahá'í Principles for the



*Mrs. Anna Tuschinski, 85 years old, pioneer of Esperanto in Danzig.*

New Universal Education"; the subject for the session on August first is: "Bahá'í Scientific Proofs of Life After Death." Of course the Universal Congress of Esperanto is neutral in religion and politics, but "Fakaj Kunvenoj" as these different convention sessions are called in Esperanto, may be arranged by members of different religious organizations, peace societies, scientific societies, labor parties and others, and all Congress participants may be invited. Fifty international organizations will have representatives at this Congress.

Danzig is preparing for 2,500 visitors during Congress week. More than 500 are expected from Germany. Polish Esperantists write that more than 300 will come from their cities; Great Britain will have a large representation. Almost every country in the world is sending delegates. As Danzig is central in Europe many hundreds can attend. The Summer University in Esperanto is attracting many, and also, as this is Jubilee Year in Esperanto, many will be present at the solemn and impressive celebration which is to form part of the Congress program.

There will be many other features. One day all the Congressionists will be taken for an excursion on the Baltic Sea. Another evening a Grand Opera performance of "Gutterdämmerung," will be presented in a beautiful forest of pines and birches in Zoppot, a famous seaside city near Danzig (only twenty minutes by fast train.) Three hundred musicians will come from Berlin, Vienna, Dresden and Munich to sing in this opera. The Esperanto Oratorical Contest will take place in Zoppot, in a great garden of one of the hotels overlooking the Baltic Sea. Later tea will be served, the hundreds of tables arranged so that all may see the beautiful Baltic and hear its murmur.

May the dear "Esperanto little mother," eighty-five-year-old Mrs. Anna Tuschinski, live to see this Congress and may the Esperantists see her!

It is impossible to realize the grandeur and spiritual significance of these peerless days! God is establishing in the hearts of men His kingdom of peace and good-will. Blessed are those who have taken part in this glorious work.—'Abdu'l-Bahá.

NO DOUBT you are aware that in the past ages a common language shared by various nations created a spirit of solidarity amongst them. For instance, thirteen hundred years ago there were many divergent nationalities in the Orient. There were Copts in Egypt, Syrians in Syria, Assyrians and Babylonians in Bagdad and along the rivers of Mesopotamia. There existed among these peoples rank hatred; but as they were gradually brought nearer through common protection and common interests, the Arabic language grew to be the means of intercommunication and they became as one nation. They all speak Arabic to this day. In Syria, if you ask any one of them, he will say, "I am an Arab," though he be a Greek, an Egyptian, Syrian or Jew.

We say "this man is a German, the other an Italian, a Frenchman, an Englishman," etc. All belong to the great human family, yet language is the barrier between them. The greatest working basis for bringing about unity and harmony amongst the nations is the teaching of a universal tongue. Writing on this subject fifty years ago, His Holiness Bahá'u'lláh declared that complete union between the various nations of the world would remain an unrealized dream until an international language was established.

Misunderstandings will not be dispelled except through the medium of a common ground of communication. Every intelligent man will bear testimony to this. . . . A mutual language will become the mightiest means toward universal progress, for it will cement the east and the west. It will make the world one home and become the divine impulse for human advancement. It will upraise the standard of oneness of the world of humanity and make the earth a universal commonwealth. It will create love between the children of men and good fellowship between the various creeds. . . . Religious prejudices play havoc among the peoples and bring about warfare and strife and it is impossible to remove them without a common medium.

'Abdu'l-Bahá.



MA Y twenty-third is the anniversary of a blessed event—the anniversary of the message and declaration of His Holiness the Báb.

The appearance of The Báb resembles the dawn, for the dawn holds the promise of the sun. The dawn of The Báb promised the rising of the Sun of Truth that is to envelop the whole world. He said, "O My Glorious Lord! I sacrifice myself entirely to Thee. My only desire is to be martyred for Thy Love. Thou dost suffice Me!" The Báb's desire was to be realized, for the glorious crown of martyrdom was placed upon His head. The gems light the whole world.

He was imprisoned at Shiraz (Persia), then went to Isfahan, was afterward confined in a fortress at Maku and finally executed in a public square of Tabriz. This supreme martyrdom raised His banner yet higher and heightened the power of Divine Manifestation on earth, for the reality which is reflected is the same from the beginning. . . . The great ones are from all time in their glorious station, their reality is luminous from the beginning, the reality that causes the qualities of God to appear, but the day of their Manifestation is the day when they proclaim themselves on this earth.

The Báb in His writings heralded the advent of Bahá'u'lláh. . . . When some years later, Bahá'u'lláh declared Himself to be the "Glory of God" the Báb's followers with few exceptions believed in Him.

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

'Abdu'l-Bahá.



*Mme. Hainisch, mother of the President of Austria and leading feminist of that country, in her study, where she was interviewed by Miss Martha Root. (See page 44.)*



# The Bahá'í Magazine

## STAR OF THE WEST

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“One of the potentialities hidden in the realm of humanity was the capability or capacity of womanhood. Through the effulgent rays of divine illumination, the capacity of woman has become so awakened and manifest in this age that equality of man and woman is an established fact.”—’Abdu’l-Bahá.

ONE OF THE tenets of the Bahá'í religion is the essential equality of the sexes. Man and woman, says ’Abdu’l-Bahá, are the two wings upon which humanity must fly. So strongly did Bahá'u'lláh emphasize the importance of woman that He directed His followers to educate their girls in preference to their boys in case all the children could not be educated.

Since the day when Bahá'u'lláh gave forth this message regarding woman, a great change has taken place in the status of woman all over the world. In Anglo-Saxon countries first was won the struggle of women to enter the professions and trades, to mingle freely in the life of the world, and to share in the direction of local and national affairs through the privilege of the ballot.

Gradually the emancipation movement, permeating other countries, has seen results almost as significant. Most amazing of all is the very recent effort of Oriental womanhood for freedom and power. The progress of Asia has been retarded and its whole civilization effected disadvantageously by the segregation, lack of education, and servility of its womanhood. Doubtless great and rapid changes will come about through the emancipation and better education of Oriental women.

So advanced is the feminist movement today in this part of the world that there is now no occasion for arguments as to woman's native ability as a criterion for enfranchisement or for entrance into professions hitherto considered the monopoly of man. Argument concerning this great question is futile, because woman is rapidly proving, point by point, her equal efficiency and practical ability.

IT IS NOT, however, as a matter of justice to woman that the greatest good will come to humanity from her enfranchisement. When to man's power and ability as expressed in the direction of affairs, is added the potential capacity of the other half of humanity, great benefits to civilization will accrue.

This world has hitherto been a man-made and a man-ruled planet. Industry, commerce, government, have been expressions of the masculine mind and temperament, of which the distinguishing characteristics are courage, energy, and aggressiveness. By means of these masculine traits civilization has arrived at several goals which are of distinct and permanent value, among the most important of which are exploration and discovery, invention, science, the political organization—by means of force—of the planet

into a comparatively few large units, and the refinement of egoism into a legal and social code of "let-me-alone and I'll-let-you-alone."

This pioneer work of the planet having now been accomplished, it is highly questionable whether the ultra-masculine qualities and abilities are either capable of or suitable for further progress of civilization, unless balanced and directed by those qualities which pertain to woman.

HAS MASCULINE "kultur" reached its possible ultimate? Events more than theory are demonstrating this question's answer.

Within this very "kultur" lies its limitations and the seeds of its destruction. Being built upon foundations of egoistic energy, force, and aggressiveness, the superstructure of masculine civilization is always liable to cataclysms due to violence. And when the means of violence have been perfected by man's ingenuity to the point of human destruction by the wholesale, there, one may say, is the demarcation of the limit beyond which man-made civilization cannot go. Nay, within this limit lies a destructive force which is centrifugal, tending to draw back into a chaos of disorder those proud structures by which man through ingenuity and force of will has advanced from chaos.

WHAT THEN is needed so much as the injection into the directive power of humanity of those qualities which distinguish the feminine personality,—altruism (biologists point to the mammal suckling its young as the first instance of altruism in evolution); conservation; organizing ability along lines of cooperation rather than of force; and those qualities of love, compassion, and service which we call spiritual.

Having brought the planet to as

complete an organization as physical force will permit—since any attempt at further organization by force will plainly result in the utter destruction of civilization, if not of humanity itself—man would do well, even if he were not so commanded by God, to permit woman an equal voice in affairs. What is needed now is non-egoistic organizing of those factors of civilization already achieved by man; and a new political arrangement of humanity in terms of sympathy, understanding, cooperation and mutual service.

WAR MUST be abolished. Toward this desideratum woman has already made, and will continue to make, the most distinguished contributions. Already the womanhood of the civilized world are organized into innumerable societies for the outlawing of war and the establishment of universal peace.

That woman is not even more universally pacific in tendency and effort is due not so much to lack of the feminine quality as to the hypnotic obsession cast upon her by the male that war is a necessity for conserving her home and her country. It is through the typical conserving quality of the female, not through aggressiveness, that those wishing war have drawn into their active ranks mothers of children who if war should come must slay and be slain.

BUT THE abolition of war will not be woman's sole contribution to civilization. It will be but the beginning of the blessings she will bring to humanity when to her achievement through wifehood and motherhood are added achievements more directly affecting humanity in the marts and in the legislatures of the nations.

Into the world of industry and commerce woman will bring a humanitarian quality, a sympathy, a strong spirit of cooperation, which

will eventually see our present competitive system changed to one of co-operation.

Into civic affairs she will bring better organization, more efficiency, more honesty, and more humaneness. Her powers no longer limited simply to the task of binding up the wounds of the fallen, will direct themselves into channels through which she can help abolish the very causes of misery and degradation.

IT IS NOT the place here to go into the matter of woman's possession of greater spiritual qualities than man. But the future of the world may be divided thereby into three general stages. First, that in which the average male takes no interest in the question of woman's spiritual qualities because he does not think them of any practical value. Second, the stage in which man awakes to the fact that these spiritual qualities of woman have a practical as well as an altruistic value, and admits the daily need for such qualities in the life of the world. And third, the happy stage at which the male sex shall have acquired also those qualities of love, of sympathy, of altruistic service in which women—if they do not have the monopoly—at least have the lead.

Let us thank God that these spiritual qualities are not necessarily limited to women. They are not, no more than are the intellectual qualities, innately a matter of sex. The history of religions has proved that men can, if they will, cultivate those fruits of the spirit which Saint Paul has so perfectly conceived and described: "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance—against such there is no law."

WHAT A GLORIOUS civilization will prevail when man sublimates his sex along these spiritual lines and joins with woman in spiritual comradeship for the achievement of the highest humanitarian ideals; when for his greater effectiveness intuition is added to intellectuality, and self-will turns to spiritual guidance; when with all humility he yields due ground to his mate, woman, gladly allowing her full opportunity for the expression of her glowing virtues and her glorious abilities.

And in the home life of our race, when such a final adjustment takes place between the sexes, what a heavenly peace and tranquillity will reign! An atmosphere in which the child-souls called into physical expression will find a perfect medium for the development and flowering of those exquisite qualities inherited from another higher world and inhibited, now and here, through the obtuseness, the disharmonies, and the carnal quality of our present life. One generation of children brought up in such spiritual homes would revolutionize society.

EQUALITY of woman and man, if clearly seen, is not a right to be wrested from man by woman—but a privilege fraught with such blessings for the world that could man but see he would of his own accord strive with heart and soul to open every door of opportunity to woman and to help her to achieve an education which should make her a true mate to him upon every plane of being; and as a mother, gloriously fitted to create and train the children of the coming race.

Let humanity "fly with both wings" and it will reach the Kingdom of Heaven.

# EQUALITY OF MAN AND WOMAN

*\*Compiled from the Utterances of 'Abdu'l-Bahá*

TODAY, questions of the utmost importance are facing humanity; questions peculiar to this radiant century. In former centuries there was not even mention of them. Inasmuch as this is the century of illumination, the century of humanity, the century of divine bestowals, these questions are being presented for the expression of public opinion and in all the countries of the world discussion is taking place looking to their solution.

One of these questions concerns the rights of woman and her equality with man. In past ages it was held that woman and man were not equal; that is to say, woman was considered inferior to man even from the standpoint of her anatomy and creation. She was considered especially inferior in intelligence and the idea prevailed universally that it was not allowable for her to step into the arena of important affairs. In some countries man went so far as to believe and teach that woman belonged to a sphere lower than human. But in this century which is the century of light and the revelation of mysteries God is proving to the satisfaction of humanity that all this is ignorance and error; nay, rather, it is well established that mankind and woman-kind are co-equal and that no difference in estimate is allowable; for all are human. The conditions in past centuries were due to woman's lack of opportunity. She was denied the right and privilege of education and left in her undeveloped state. Naturally, she could not and did not ad-

vance. In reality God has created all mankind and in the estimation of God there is no distinction as to male and female. The one whose heart is pure is acceptable in His sight, be that one man or woman. God does not inquire "Art thou woman or art thou man?" He judges human actions. If these are acceptable in the threshold of the Glorious One, man and woman will be equally recognized and rewarded.

Furthermore, the education of woman is more necessary and important than that of man, for woman is the trainer of the child from its infancy. If she be defective and imperfect herself the child will necessarily be deficient; therefore imperfection of woman implies a condition of imperfection in all mankind, for it is the mother who rears, nurtures and guides the growth of the child. This is not the function of the father. If the educator be incompetent the educated will be correspondingly lacking. This is evident and incontrovertible. Could the student be brilliant and accomplished if the teacher is illiterate and ignorant? The mothers are the first educators of mankind; if they be imperfect, alas for the condition and future of the race.

WHEN WE CONSIDER the kingdoms of existence below man we find no distinction or estimate of superiority and inferiority male and female. Among the myriad organisms of the vegetable and animal kingdoms, sex exists, but there is no differentiation whatever as to relative importance and value in the equation of life. If we investigate impartially we may even find species in which the female is superior or preferable to the male. For instance, there are

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\*All quotations in this compilation, unless otherwise noted, are from the Addresses of 'Abdu'l-Bahá in America, published under the title, "The Promulgation of Universal Peace."

trees such as the fig, the male of which is fruitless while the female is fruitful. The male of the date palm is valueless while the female bears abundantly. Inasmuch as we find no ground for distinction or superiority according to the creative wisdom in the lower kingdoms, is it logical or becoming of man to make such distinction in regard to himself? The male of the animal kingdom does not glory in its being male and superior to the female. In fact equality exists and is recognized. Why should man, a higher and more intelligent creature, deny and deprive himself of this equality the animals enjoy? His surest index and guide as to the creative intention concerning himself are the conditions and analogies of the kingdoms below him where equality of the sexes is fundamental.

The truth is that all mankind are the creatures and servants of one God, and in His estimate all are human. "Man" is a generic term applying to all humanity. The biblical statement "Let us make man in our image; after our likeness" does not mean that woman was not created. The "image" and "likeness" of God applies to her as well. In Persian and Arabic there are two distinct words translated "man" into English; one meaning man and woman collectively, the other distinguishing man as male from woman the female. The first word and its pronoun are generic, collective; the other is restricted to the male. This is the same in Hebrew.

To accept and observe a distinction which God has not intended in creation, is ignorance and superstition. The fact which is to be considered, however, is that woman having formerly been deprived must now be allowed equal opportunities with man for education and training. There must be no difference in their education. Until the reality of equal-

ity between man and woman is fully established and attained, the highest social development of mankind is not possible.

THE OUTER SUN is a sign or symbol of the inner and ideal Sun of Truth, the Word of God. Inasmuch as this is the century of light, it is evident that the Sun of Reality, the Word has revealed itself to all mankind. . . . Among those revealed realities was the great principle of the equality of man and woman which is now finding recognition throughout the whole world—America, Europe and the Orient.

History records the appearance in the world of women who have been signs of guidance, power and accomplishment. Some were notable poets, some philosophers and scientists, others courageous upon the field of battle. Qurratu'l-'Ayn, a Bahá'í, was a poetess. She discomfited the learned men of Persia by her brilliancy and fervor. When she entered a meeting even the learned were silent. She was so well versed in philosophy and science that those in her presence always considered and consulted her first. Her courage was unparalleled; she faced her enemies fearlessly until she was killed. She withstood a despotic king, the Shah of Persia, who had the power to decree the death of any of his subjects. There was not a day during which he did not command the execution of some. This woman singly and alone withstood such a despot until her last breath; then gave her life for her faith.

WHY SHOULD man who is endowed with the sense of justice and sensibilities of conscience be willing that one of the members of the human family should be rated and considered as subordinate? Such differentiation is neither intelligent nor

conscientious; therefore the principle of religion has been revealed by Bahá'u'lláh that woman must be given the privilege of equal education with man and full right to his prerogatives. That is to say, there must be no difference in the education of male and female, in order that woman-kind may develop equal capacity and importance with man in the social and economic equation. Then the world will attain unity and harmony. In past ages humanity has been defective and inefficient because incomplete. War and its ravages have blighted the world. The education of woman will be a mighty step toward its abolition and ending for she will use her whole influence against war. Woman rears the child and educates the youth to maturity. She will refuse to give her sons for sacrifice upon the field of battle. In truth she will be the greatest factor in establishing Universal Peace and international arbitration. Assuredly woman will abolish warfare among mankind. Inasmuch as human society consists of two factors, the male and female, each the complement of the other, the happiness and stability of humanity cannot be assured unless both are perfected. Therefore the standard and status of man and woman must become equalized.

Again, it is well established in history that where woman has not participated in human affairs the outcomes have never attained a state of completion and perfection. On the other hand, every influential undertaking of the human world wherein woman has been a participant has attained importance. This is historically true and beyond disproof even in religion. His Holiness Jesus Christ had twelve disciples and among His followers a woman known as Mary Magdalene. Judas Iscariot had become a traitor and hypocrite,

and after the crucifixion the remaining eleven disciples were wavering and undecided. It is certain from the evidence of the Gospels that the one who comforted them and re-established their faith was Mary Magdalene.

THE WORLD of humanity consists of two factors—male and female. Each is the complement of the other. Therefore if one is defective the other will necessarily be incomplete and perfection cannot be attained. There is a right-hand and a left-hand in the human body, functionally equal in service and administration. If either proves defective, the defect will naturally extend to the other by involving the completeness of the whole; for accomplishment is not normal unless both are perfect. If we say one hand is deficient we prove the inability and incapacity of the other; for single-handed there is no full accomplishment. Just as physical accomplishment is complete with two hands, so man and woman, the two factors of the social body, must be perfect. It is not natural that either should remain undeveloped; and until both are perfected happiness of the human world will not be realized.

THE MOST momentous question of this day is international peace and arbitration; and Universal Peace is impossible without universal suffrage. Children are educated by the women. The mother bears the troubles and anxieties of rearing the child; undergoes the ordeal of its birth and training. Therefore it is most difficult for mothers to send those upon whom they have lavished such love and care, to the battle field. Consider a son reared and trained twenty years by a devoted mother. What sleepless nights and restless,

anxious days she has spent! Having brought him through dangers and difficulties to the age of maturity, how agonizing then to sacrifice him upon the battle field! Therefore the mothers will not sanction war nor be satisfied with it. So it will come to pass that when women participate fully and equally in the affairs of the world, enter confidently and capably the great arena of laws and politics, war will cease; for woman will be the obstacle and hindrance to it. This is true and without doubt.

LACK OF EQUALITY between man and woman is likewise a cause of human dissension. Bahá'u'lláh has named this as an important factor of discord and separation, for so long as humankind remains unequally divided, male and female in right and importance, no unity can be established. In a perfect human body it is not possible for one organ to be complete and another defective. In the great body of human society it is impossible to establish unity and coordination if one factor is considered perfect and the other imperfect. When the perfect functions of both factors are in operation harmony will prevail. God has created man and woman equal as to faculties. He has made no distinction between them. Woman has not reached the level of man in human accomplishment because of the lack of opportunity and education. If educational opportunities were made equal and similar the two factors man and woman would equalize in attainment. God has intended no difference between them that should be productive of discord. He has endowed all with human faculties and all are manifestations of his mercy. If we say man and woman differ in creational endowment it is contrary to divine justice and intention. Both are human. If God has

created one perfect and the other defective he is unjust. But God is just; all are perfect in his intention and creative endowment. To assume imperfection in the creature is to presuppose imperfection in the Almighty Creator. The soul that excels in attainment of his attributes and graces is most acceptable before God.

THE SEX DISTINCTION which exists in the human world is due to the lack of education for woman, who has been denied equal opportunity for development and advancement. Equality of the sexes will be established in proportion to the increased opportunities afforded woman in this age; for man and woman are equally the recipients of powers and endowments from God the Creator. God has not ordained distinction between them in His consummate purpose.

THE WORLD OF humanity is possessed of two wings—the male and the female. So long as these two wings are not equivalent in strength the bird will not fly. Until woman-kind reaches the same degree as man, until she enjoys the same arena of activity, extraordinary attainment for humanity will not be realized; humanity cannot wing its way to heights of real attainment. When the two wings or factors become equivalent in strength, enjoying the same prerogatives, the flight of man will be exceedingly lofty and extraordinary. Therefore woman must receive the same education as man and all inequality be adjusted. Thus imbued with the same virtues as man, rising through all the degrees of human attainment, women will become the peers of men, and until this equality is established, true progress and attainment for the human race will not be facilitated.

IT IS MY HOPE that the banner of equality may be raised throughout the five continents where as yet it is not fully recognized and established. In this enlightened world of the west, woman has advanced an immeasurable degree beyond the women of the Orient. And let it be known once more that until woman and man recognize and realize equality, social and

political progress here or anywhere will not be possible. For the world of humanity consists of two parts or members; one is woman, the other is man. Until these two members are equal in strength, the oneness of humanity cannot be established and the happiness and felicity of mankind will not be a reality. God willing, this is to be so.

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## A SISTERHOOD OF PEACE

SHAHNAZ WAITE

Ye women of the world, Awake! Awake!  
 Ye mothers, wives, and daughters, sisters, friends  
 Of men who make and men who go to war;  
 And all ye women who in Love and Truth,  
 Are bound by chords of common sisterhood,—  
 Awake ye all! Awake ye now and pray!  
 Aye, pray as ye have never prayed before,  
 That God may send us Peace.

In vain we seek to gain the ear of those  
 Who over nations hold a stern control,  
 They are intoxicated with the blood  
 Shed in profusion on the battle fields,  
 And drank from out the skull-shaped cup of war,  
 And think they thus in their delirium wild  
 To quench their thirst of envy, greed and hate,  
 Which but the greater grows by being fed.

It is indeed the time to call a halt  
 To man-made laws, and *made by man alone*,—  
 Men, who make war and crush out human lives,  
 The flowering of each country, state, and home;  
 And grind the heart of woman neath their feet.  
 But justice will prevail, though long it seem;  
 The balance will in time attained be,  
 And man and woman equal stand at last.



But now—amid these hours of untold woe;  
 These hours of deepest darkness and despair—  
 When civilization seems to backward roll,  
 And all the laws of Mercy are annulled—  
 Now let us turn to God in simple faith  
 And pray—for all the Sages of the past  
 Have bade us pray—“for prayer availeth much.”

So to this end, ye women of the world,  
 Awake! Come forth! and as a Unit stand!  
 Held fast together by the sacred bond,  
 Of Universal Sisterhood, and sealed  
 With the most Holy Seal of mutual Love,  
 Of mutual sorrow, pain and sympathy;  
 With every line of difference wiped away;  
 No thought of race or creed to enter in;  
 And let all hearts be welded into one,  
 One Mighty Heart—to form a censer-cup,  
 To hold on high—fashioned of rubies rare,  
 And filled with the deep-burning fire of pain;  
 And with the incense of our daily prayers,  
 Which rising, ever rising unto heaven,  
 May penetrate the clouds made thick by war,  
 And reach at last the very throne of God.

Then for the sake of her who gives her all  
 Who suffers tortures only women know;  
 In answer to the incense of her prayers,  
 The days of anguish may the sooner end,  
 And man be brought to Reason and to Life,  
 And stand once more not lower than the beast,  
 But clothed in righteousness redeemed from self;  
 A perfect man—the “noblest work of God.”

So let us as a sisterhood of peace,  
 Unite in prayer for these our brother men,  
 And for this weary, war-sick stricken earth,  
 That God may hear and hearing, send release;  
 In Him with faith let each heart firmly trust,  
 For down the ages has it ever rung  
 “Pray ye! O pray! For prayer availeth much.”

# THE WORLD-WIDE INFLUENCE OF QURRATU'L-'AYN

STANWOOD COBB

*"Amongst the women of our own time is Qurratu'l-'Ayn, the daughter of a Muhammadan priest. At the time of the appearance of the Báb she showed such tremendous courage and power that all who heard her were astonished. She threw aside her veil, despite the immemorial custom of the Persians, and although it was considered impolite to speak with men, this heroic woman carried on controversies with the most learned men, and in every meeting she vanquished them. When imprisoned she said, You can kill me as soon as you like but you cannot stop the emancipation of women."—*  
'Abdu'l-Bahá.

THE power of a great life to inspire other lives is vividly typified in the remarkable and dramatic influence of the great Persian feminist and poetess, Qurratu'l-'Ayn, upon the New Woman Movement in Austria. The relation between this heroine of Persia, one of the greatest women the world has ever produced, and Marianne Hainisch, the greatest pioneer and leader in the Woman Movement of Austria for the last fifty years, is indeed dramatic. It came about in this way:

At the time when Mme. Hainisch, now the mother of the President of Austria, was turning toward work for the emancipation of womanhood, she was in the very closest friendship with Marie von Najmajer, who was also devoting herself to the work of womanhood and of humanity. Marie von Najmajer, the most gifted poetess of Austria in the last generation, never married. It was not that she did not have love for man, or that she had any antagonistic thoughts toward marriage, but because she wished to give her entire life to humanity.

Into the life of this poetess came, about 1870, a great inspiration from reading the career of Qurratu'l-'Ayn—the story of whose life and martyrdom in the early days of the Bahá'í Movement is well known to the readers of *The Bahá'í Magazine*. Marie von Najmajer, as the result of

this inspiration, did her greatest creative work—a long narrative poem entitled "Qurratu'l-'Ayn"—based upon the life of this heroine. It is her greatest poem and one of the greatest pieces of poetic work Austria has produced, published in book form in 1874. From this beautiful poem a brief passage may be quoted in translation from the German in order to show both the poetic quality of this author and the character of Qurratu'l-'Ayn in its power to inspire.

The news of Qurratu'l-'Ayn's approach  
Was quickly spread to borders of the Caspian Sea,  
And to Bedesht came many folk in pilgrimage  
To meet her on the coming day.

And so one day upon the forest's edge,  
Where many tents were brightly stretched  
Surrounded by gay carpet spread,  
There streamed the people in, and lo, Qurratu'l-'Ayn  
Appeared, the people of Mazandaran to greet.

They all expected a haughty woman to see  
Masterful, of lordly mien  
And of proud glance.  
And behold there came she from the forest  
Tender-miened and lovely as a sunbeam  
Breaking through a crown of foliage green;  
In the highest simplicity, like an angel,  
Modestly smiling as a beseeching child.

Yet as she, in clear and simple terms, began to speak  
She appeared with every word to grow;  
And continually by inspiration carried forward  
She stood at last before them like a goddess  
And cried inflamed, "Now the time is come

When God in spirit shall be worshipped and  
in truth.

There is come to us a New Light, a New  
Law;

And heart and soul and spirit shall rejoice.

"Yet such a great event not without  
struggle comes to pass!

Oh shrink not from a thousand sacrifices,  
You chosen people, you children of this  
epoch!

There has come to us a Son of Light.

Arise, you men of Iran, give testimony of  
the truth!

"And also you—my own poor sex—you  
women, O awake!

The hour comes when no more in the harem  
Hopeless and imprisoned shall you wait.

For other safer stiller days keep your innate  
timidity and fear;

But now prove yourselves companions to  
your husbands

In the struggle for humanity's highest good.  
The time is great! Oh friends, be great  
as it!"

Then rang a thousand-throated cry to greet  
her—

Inspired, sobbing and in jubilation—

"Prophetess, behold us ready and prepared  
For all. We swear it to you, by God and  
by the Báb."

"Then let us pray for strength and unity,"  
she called.\*

It was at the time of the publica-  
tion of this poem that Marie von  
Najmajer and Marianne Hainisch,  
working in close unity, became the  
great moulders of thought in Austria  
for the equality of men and women  
and for the education of all boys and  
girls. The life of Qurratu'l-'Ayn,  
stirring the creative genius and the  
human soul of the Austrian poetess,  
reached also Marianne Hainisch and  
became a great inspiration in the  
joint lives of these two noble women  
for the freedom of womanhood in  
Austria, as Qurratu'l-'Ayn had been  
the great pioneer and martyr for the  
freedom of the women in Persia.

It was in 1870, Mme. Hainisch told  
Miss Martha Root—to whose inter-  
view with the Austrian leader we are



*Miss Marie von Najmajer, author of the  
great poem "Qurratu'l-'Ayn," published in  
Vienna, Austria, in 1874.*

indebted for the material for this ar-  
ticle—that Mme. Hainisch first met  
Marie von Najmajer in a great as-  
sembly. Marie had been reading a  
great deal about Qurratu'l-'Ayn and  
the history of the Báb and she decided  
to write a poem to portray the won-  
derful life of Qurratu'l-'Ayn and the  
teachings of the Báb. This meeting  
was the beginning of a great friend-  
ship between Marianne and Marie.  
They decided that they would work  
to get better schools for women.  
Marianne Hainisch spoke openly and  
in public, pleading that the Govern-  
ment should furnish schools for girls  
and that they should have the same  
privileges as boys in education. They  
demanded complete rights for women.  
Marie van Najmajer, blessed with  
ample means, remained single and  
devoted all her life and much of her  
means to this cause of womanhood.  
Marianne Hainisch, also fortunate in  
the possession of ample means, used

\*Because of her boldness in putting off the veil, and for her public lectures in behalf of the Báb's teachings—in which she was all too successful to please the Persian Mullahs—Qurratu'l-'Ayn was martyred, being thrown into a well and rocks heaped upon her. It is possible that this entire poem, "Qurratu'l-'Ayn," may be rendered available for publication in serial form in later issues of The Bahá'í Magazine.

it to aid her in the work so dear to her heart. The day when these two women met in 1870 may be said therefore to be the day when the New Woman Movement was founded in Austria.



Miss Martha L. Root, Bahá'í lecturer and writer, recently interviewed Marianne Hainisch in her quiet country home near Vienna.

From her own lips she received this story of her work, and that of Marie von Najmajer, for the New Woman Movement in that country. These two women from 1870 on worked with the greatest enthusiasm for the better education of women, for the rights of women to enter the professions. Marianne Hainisch said in the course of this interview: "Men could have their shops and their estates, they could do any work they wished, but women did not have the privilege of going to the universities. Marie von Najmajer and I strove to attain for girls opportunities to study just as boys did. We worked to secure for girls also gymnasium exercises, physical culture, and all other opportunities that were open to the boys of Austria. I was always a liberalist, a liberalist in religious thought as well as in the work of women. I worked, not that the rich alone should have education, but that all other women

of the working classes might enjoy life."

"Miss Root" she said, "all this that you can speak about so freely, in my day and in the day of Qurratu'l-'Ayn was not so easy to speak about; but we have succeeded, and now women do have privileges and opportunities as do men."

"Mme. Hainisch lives very simply," writes Miss Root, "in a most charming small house with lovely gardens.



*Marianne Hainisch at the age of eighteen, the beautiful society girl.*

She is very active, and though I arrived one-half hour ahead of time, she was ready to receive me. A man from one of the syndicates from America called while I was there and asked for an interview regarding politics. Mme. Hainisch answered him, 'I am not a bit interested in politics. I have nothing to say to you. I am only interested in world peace, constructive work for women and for the welfare

of humanity.' " From her seventieth birthday until now, when she is eighty-eight, her birthday anniversary has been celebrated so lovingly by her friends in Austria that she now, as she tells Miss Root, goes out of the city on that day so that her friends cannot spend their precious time doing things for her. Her son, who is President of Austria, said to her on the occasion of her last anniversary, "Do you not want more—can I not give you something?" And she

replied, "I only want what is necessary to live."



Mme. Hainisch, like Qurratu'l-'Ayn, is not a masculine type of woman. As a girl she was very beautiful; as a woman, tender, sympathetic, loving, fulfilling all the duties of womanhood in her home, neglecting none of those in her larger work for women.

From the collection of appreciations published in connection with her seventieth birthday, the following quotation may be of interest: "A womanly ideal for all time is Marianne Hainisch, a real woman in her charm, her tenderness, her joy of life, beautiful also in the loving quality of her heart, daughter, wife, mother, perfect as the Creator willed her to be; yet a champion also of all others,

for the rights of a new day, weariless fighter against bigotry and barbarism. For livelihood, for bread the New Woman Movement called, but the competition with the trained intelligence of man could only be undertaken when the intelligence of woman should receive equal training, so she fought step by step on the heated battle field of *schools for girls*. Quietly and unnoticed she founded, as a private school, the first high school for girls in Vienna. Today this school is flourishing and

sends yearly a group of graduates to the universities. Never complaining, she has through her inspiration and zeal for this goal, won friends and assistance until the 'Association for Wider Education of Women' has become a power in our city. For girls she has striven long and earnestly for complete education and professional training, and for the boys also in our schools, with the warm heart of mother and grandmother. She

has given her strength and influence to work against antiquated methods and unpedagogic harshness."



That so energetic and so broad-minded a champion for right should strive not only for the rights of women but also for international friendship of various nations is to be expected. And so Mme. Hainisch has thrown herself

into the peace movement with the deepest conviction and the warmest zeal. (Mme. Hainisch was for years President of the League of Austrian Women's Clubs.) Through her influence this Austrian League joined the world association of women, the International Council of Women. In 1899 Mme. Hainisch attended the second Convention of this Movement in London; later she attended Conventions in Berlin and in Toronto, Canada. Her work for world peace has therefore been as distinguished as her work for women's rights.



*Marianne Hainisch at the age of thirty-three, champion of Women's Rights.*



*Present home of Mme. Hainisch near Vienna in which Miss Root interviewed her.*

A glowing tribute to this remarkable woman is a brief poem by her dear friend Marie von Najmajer:

Oh say not with such a modest mien  
You cannot poetize,  
For to me appears in you  
The purest form of poetry.

That beautiful quick-kindled fire  
In your eyes and countenance;  
The peculiar charm which ever flows  
From your sweet and gentle soul;

The lovely grace which unites in you  
The earnest fighting soul of purest woman;  
Your strife, to all the light to bring,—  
Is to me the most inspiring poetry.

That to this noble woman, Mme. Hainisch, mother of a President, founder of the New Woman Movement for Austria, and successful champion of it for over fifty years, who had at the beginning of her career been touched by the life of Qurratu'l-'Ayn and the Báb,—that to this woman in her last and gloriously glowing days should come the message of the Bahá'í Movement, is but fitting and perhaps destined. She had not heard of the Bahá'í Movement and how the message of Bahá'u'lláh was the fulfillment of what

the Báb had preached, until Miss Root brought it to her attention. She received the book, "Bahá'u'lláh and the New Era," by Dr. J. E. Esslemont, very graciously and informed herself of its contents. Though she could not attend the lectures on the Bahá'í Movement given by Miss Root, she asked her dearest friend to go and report to her every detail of the lectures. Afterwards this friend brought to Miss Root a gift for the Bahá'í Assembly of Vienna—the books of Marie von Najmajer. An extra copy of the poem "Qurratu'l-'Ayn," given to Miss Root personally has been presented by Miss Root to the Bahá'í Archives of the United States, and it is from this book that we have quoted in this article.

Martha Root says of Mme. Hainisch: "She is the greatest woman I have met in Austria. Studying the Woman's Movement of Austria we see that Mme. Hainisch and Marie von Najmajer have been the great moulders of thought for the equality of men and women and for equal education of the girl and boy in Austria, and now there are thousands of

women in Austria with this great ideal. I pondered in my heart how Qurratu'l-'Ayn, the first woman martyr in Persia for the work of religious freedom of women, for universal education and universal suffrage for women, had influenced these two beautiful young women in Austria so spiritually wide-awake."

Just as the life of the Persian heroine proved such a great inspiration to these noble women of Austria whose work has been so effective for womanhood and for humanity, so may the life of Marianne Hainisch here presented bring inspiration to

all by her noble work and life, blessed with ample means for the gratification of self-interests but rising above the pleasures and charm of society. From an early age throwing her great heart, soul and brilliant mind and charm of personality into the continual struggle that was not without its hardships and persecution; fighting always for the good not only for women but for men,—she stands in her old age like a mountain aglow with the bright light of the rising sun. It is the Light of the New Age which shines upon her brow.



THE realities of things have been revealed in this radiant century and that which is true must come to the surface. Among these realities is the principle of the equality of man and woman; equal rights and prerogatives in all things appertaining to humanity. His Holiness Bahá'u'lláh declared this reality over fifty years ago. But while this principle of equality is true, it is likewise true that woman must prove her capacity and aptitude, must show forth the evidences of equality. She must become proficient in the arts and sciences and prove by her accomplishments that her abilities and powers have merely been latent. . . . Woman must especially devote her energies and abilities toward the industrial and agricultural sciences, seeking to assist mankind in that which is most needful. By this means she will demonstrate capability and insure recognition of equality in the social and economic equation. Undoubtedly God will confirm her in her efforts and endeavors, for in this century of radiance His Holiness Bahá'u'lláh has proclaimed the reality of the oneness of the world of humanity and announced that all nations, peoples and races are one. He has shown that although individuals may differ in development and capacity, they are essentially and intrinsically equal as human beings, just as the waves of the sea are innumerable and different but the reality of the sea is one. The plurality of humanity may be likened to the waves but the reality of humankind is like the sea itself. All the waves are of the same water; all are waves of one ocean.

Therefore strive to show in the human world that women are most capable and efficient; that their hearts are more tender and susceptible than the hearts of men; that they are more philanthropic and responsive toward the needy and suffering; that they are inflexibly opposed to war and lovers of peace. Strive that the idea of international peace may become realized through the efforts of womankind, for man is more inclined to war than woman, and a real evidence of woman's superiority will be her service and efficiency in the establishment of Universal Peace.

'Abdu'l-Bahá.

# HUMANITY UNFOLDING A LIMITLESS SELF

DR. ORROL L. HARPER

*"Do ye not look upon the present conditions; in the not far distant future the world of women will become all-refulgent and all-glorious, for His Holiness Bahá'u'lláh hath willed it so. At the time of elections, the right to vote is the inalienable right of women, and the entrance of women in all the human departments is an irrefutable and uncontrovertible question. No soul can retard or prevent it."*—'Abdu'l-Bahá.

IN THIS day of universal awakening the sediment of old ideas is brought to the surface, and revealed in ungarnished nudity. It is as if a clarifying prod had stirred to its depths the ocean of life, and brought into view all the debris that human ignorance and misconception have collected for ages.

Placed in bold relief by the sunlight of analysis and reason, the crude barrenness of ancient ideas unfolds. Opinion takes on perspective and vision, understanding becomes more vital, reality more clear.

Humanity being roused from its sleep of stagnation is gradually awakening to the consciousness of a limitless self.

Man and woman are the two component parts of humanity. Each part must find equal development before the human race can reach the heights of progress.

In centuries past woman has been the helpless, uneducated, unhonored part of mankind. As far back as historical records go woman's chief sphere of activity has been the home. Her time has been so completely taken up with household duties and the rearing of children that her intellectual growth has suffered.

Formerly in the Orient women were not even considered as human beings. Certain Arab tribes counted them in with their live stock. In their language the noun for "woman" also meant "donkey"—that is, the same name applied to both, and a

man's wealth was accounted by the number of these beasts of burden he possessed.

What a difference exists today! Civilization has advanced, and woman is awake to her identity. She is becoming conscious that she is the equal and complement of the masculine element of humanity—Education is freeing her from the bondage of ignorance—the Feminist Movement has demonstrated that woman is capable of filling a definite place in the world. Her development is necessary to the progress of the human race.

W. L. George in "Woman and Tomorrow" says, "Feminism is broadly the furthering of the interests of woman, philosophically the leveling of the sexes, and specifically the social and political emancipation of woman."

Modern woman is developing latent talents. As her reality emerges from the obscurity of the past, a better self is finding expression.

As knowledge takes the place of ignorance the despotic barbarian loses his power. Out of the suffering caused by domination, cruelty, injustice, treachery and contempt, has been born a new consciousness—the consciousness of a better self. That better self stands for knowledge, truth, justice, respect, honor, love, cooperation and service.

All true happiness is formed by stimulating that better self into activity. It matters not whether the person be a laborer, a housewife, a



politician, a professional or business man or woman, each is happy in proportion to the innate perfections he or she is expressing.

The Feminist Movement is an effort toward *expression* where before there has been *suppression*.

Vance Thompson in his book, "Woman," finds the explanation of the modern feminist movement in the "sex-specialization" man has imposed upon woman. He says that for ages man has insisted that woman be a "female-being" rather than a "human being."

Modern woman maintains her individuality, understands and is better understood than were her ancestors. Why? Because experience has taught her an understanding of the problems of life. She expresses her sentiments in the Delineator, "The modern woman wants a share in all her husband's business, in his failures as well as his successes, in his love as well as his money. The modern woman wants a partner not a master."

The untrained, uneducated, inexperienced, suppressed half of the body of man has shaken off its paralysis. As woman receives the intellectual stimulus that can only come by contact with other minds, she is developing strength and learning how to fulfill her purpose in life, that of being the equal and complement of man, in fact the mother of all men.

But the fact that woman has not always been conscious of her powers, has not always been the life and inspiration she is today, has not always contributed her intellectual gifts to the intelligence of the race, makes her even more appreciated, now that she is learning how to strengthen that weakened wing of the human bird.

## II

A sweeping survey of woman's activity in the world proves it to be extensive:—A large group of mothers are to be found who are educating themselves, so that they in turn can educate their children.

A second class of women is described by an author in the Living Age, "Although home duties may be the appropriate function for the majority of women, there is in the social life of today a very large class of young women who are perfectly capable of doing what was once considered man's exclusive work, and doing it well."

In reply to the opponents of woman's new activities, Gertrude Atherton in the Yale Review says, "You forget that no woman can hold a man's job if she is inefficient."

A third class of women in the business world have been accused of being industrial usurpers. But this idea has been proved faulty by C. P. Neil, Commissioner of Labor, who listed four of the six great divisions of modern industry as woman's industry, by right of her priority in them. Look at the range of the four:

1. Textile industries—such as cotton, woolen and linen manufacturers.
2. Cloth and serving trades, including all garment manufacturers.
3. Manufacturers of food and kindred products (including beverages, bakeries, pickle factories, candy kitchens, etc.).
4. Domestic Service (supervision of hosteleries, apartment houses, restaurants, etc.).

If "usurpation" is the word, it is the men carders and weavers, the men who come to the house with vacuum cleaners, hotel proprietors, men garment cutters and fitters, apartment house superintendents, men bakers, chefs and pickle makers—it is they who are the "usurpers,"

not the women, who are but following their traditional pursuits from home to factory.

A fourth class is made up of women who are demonstrating the dynamic ability to have babies and careers, both—each better for the other. Lady Astor, a member of the British Parliament, also a mother of five children, is an interesting example. Lady Astor says, "The pearl of great price that I am striving for is to take into public life what every man gets from his mother—unselfishness, vision, courage, cleanness,—the real kind, which helps them to live up to the best that is in them. There is so much good in all men, but only good women can bring it out."

Henry Norman in the Forum says, "Women are among the truly great artists of the world, some of them are great musicians, many of them great fiction writers." Tonis E. Bisch, M.D., says, "There is nothing requiring brain power that a woman cannot do—providing she is properly trained—without the help of man."

Every cause that is of lasting benefit to the race is usually watered by the blood of martyrs. The cause of the awakened woman is no exception. Qurratu'l-'Ayn, a beautiful Persian poetess, was the first woman to give her life to help establish freedom for all women. In 1863, in a land where custom demanded thick, protecting veils for all women, at all times, among a people who considered it a disgrace to be the parents of a girl baby, Qurratu'l-'Ayn arose and, throwing aside her veil, fearlessly proclaimed the dawn of a New Day in which superstition, fanatical custom and ignorance would be done away with.

For her action Qurratu'l-'Ayn was killed, her body was thrown into a well, and stones were heaped upon it. Like a seed that human body was

buried, so that the spirit of progress that animated it might come forth as a new plant to carry courage, intellectual and spiritual growth to all women.

The most important question of this age is Universal Peace. Since 1888 an International Council of Women, representing forty-two countries and thirty-six million women, has been meeting once every five years to promote unity, and mutual understanding between all associations of women working for the common welfare of humanity. Its watchwords are *peace, cooperation and progress*.

To him who considers man superior to woman, Professor Burton, late president of the Minnesota and Wisconsin Universities, said, "Both male and female elements are found in all people, the predominance of one determining the sex. The difference between men and women is not a question of inferiority or superiority, but a difference of kind and function."

Gertrude Atherton in the Yale Review says, "Men and women are one being split in two, differently sexed for the benefit of the race. Men and women are made up of the same ingredients. The predominance of good or bad, weakness or strength, is in the individual not the sex."

'Abdu'l-Bahá, the Center of a World-Wide Movement to establish universal peace, said that this is the "age of woman," and that there is not a position held at any time by men that some woman will not occupy.

Thus we see woman walking side by side with man on the highway of human progress.

### III

The principle of opposites is the law by which all manifestations of life on this earth plane exist and become known.

Each phenomenon is produced by a varied combination and balance of negative and positive charges of electrone energy. *Contrast* is the means used to make us appreciate the true worth of all things.

Would we appreciate sunshine if it never rained? If hatred and animosity did not exist, would love be understood? If there were no ignorance, would we be conscious of knowledge? If poverty did not exist would we be able to enjoy wealth? If woman had not suffered from the cave-man, would she be able to appreciate the cooperative man? If woman did not exist, would man be in existence? No! Man and woman are the two component parts of humanity. With either element lacking the human race could not exist, and with either element undeveloped the race as a whole stagnates.

The reality of a human being has two aspects. One aspect attaches him to this material world, its thoughts and affairs. The other directs his attention to the ideals of a spiritual existence.

The fusion of the two opposing elements in man, the material and the spiritual, results in an individuality that is eternal. We say such a man has character.

The radiating light from an incandescent bulb has resulted from the union of negative and positive

poles of electricity. Just so the two opposing poles that represent the human race, when equally educated and properly united, will produce an illumined understanding that will become universal.

The thinking man awakens to a new realization of *life*. All the conflicting forces in the world—negative and positive, male and female, constructive and destructive, material and spiritual are seen to be constantly contributing their individual energy towards the equalization, the realization, of fuller and more perfect life.

A vision appears before my eyes. I see a mysterious valley hidden in the darkness of ignorance and misconception.

From its tangled depths, there rises at dawn of day, a beautiful white bird. Its two well-developed wings glisten in the sunlight, and move with equal strength and rythm.

The bird carries in its mouth a gem of great price—the gem of knowledge.

I hear a voice say, "It is the bird of humanity, which has been educated, trained and developed in the school of life experience. Now that its two wings are equally strong, the equality of men and women is realized—and the bird of humanity, with a free spiritual consciousness, can soar from summit to summit of progress."

"In the estimation of God there is no distinction of sex. One whose thought is pure, whose education is superior, whose scientific attainments are greater, whose deeds of philanthropy excel, be that one man or woman, white or colored, is entitled to full rights and recognition; there is no differentiation whatsoever."

'Abdu'l-Bahá.

## WOMAN

IN ALLEGORY AND FABLE

IN TRADITION AND HISTORY

IN THE PRESENT DAY AND AGE

HOWARD R. HURLBUT

*From time to time down through the ages, even during the long period of the submergence of women, certain members of the sex have, as it were, been selected by God to perform great tasks. The debt of humanity to these women of the past is well brought out in an illuminating article by Mr. Hurlbut, the first installment of which is here published.*

IT MAY not be quite beyond the pale of reason to assume that the subject of this essay will agree she has been from the beginning a source of disturbance for man. Indeed, if she shall accept the Bible narrative, she cannot in any wise quarrel with this assumption. Even though she may argue against having ever been a rib in a man's anatomy, she must assent that she has been a thorn in his side throughout the ages. There had never been any disturbance in Eden until Woman was injected into it.

In order to rightly understand this it is necessary that the reader should be in some measure familiar with the Bahá'í (Glorious) Revelation. This is not being suggested as propaganda: there is no intent of striving to win the reader to belief in and acceptance of the divine station of Bahá'u'lláh, in whose appearance the *renaissance* of Truth was accomplished. Even in this statement one may observe that no quarrel is presented with Truth by the Revelation, as it is discussed as nascent and not as something new—only a stirring or a revitalization of interest in a subject which has been ever-present in human experience. Indeed, there is no good purpose served in argument to induce anyone to accept Truth. The only right attitude to be assumed by an ardent disciple is to so present the beauty of Truth that it shall warrant recognition; and then if that recognition be not ac-

corded, all the urge which his desire may inject into it will be fruitless. Blindness can be cured only from within.

In the Bahá'í Revelation there is presented to man the key to unlock the mystical and heretofore unreadable allegories of Holy Writ. And Eden was and is an allegory. In that wonderful allegory of Creation presented in the opening chapter of the Book of Genesis we are given to understand the meaning of "Woman." Not infrequently it is asked of the Bahá'í: "Do you accept the Bible as the Word of God?" Ordinarily, if it be readily accessible the Bahá'í will turn to a statement penned by 'Abdu'l-Bahá on the fly-leaf of a Bible in the City Temple in London where, by invitation of Doctor Campbell, he addressed a vast congregation. It reads:

"This Book is the Holy Book of God, of celestial inspiration. It is the Bible of Salvation, the noble Gospel. It is the mystery of the Kingdom and its light. It is the Divine Bounty, sign of the guidance of God."

A second query is: "Must one accord belief in the Bible in order to accomplish soul salvation?" And the understanding Bahá'í will make response: "That is solely dependent upon one's capacity to grasp the real meaning and purpose of the Bible. If he shall be able to do this and then

reject it he will be in the position of one who seeing the glory of the sun shall deny its light." Many erroneously insist that the Bible, being of Divine inspiration, must be accepted as free from fault. As a matter of fact and of necessity, it is replete with faults and were it not so it would not be a perfect Book. It is called the "Book of Life," the intended meaning being that its truths convey spiritual sustenance and life to man. It is not only that—it is the Book of Life in the sense that it portrays human life and methods in every phase, as also it exposes man's deluded ideas regarding what may be God's Life in which human attributes are assigned to Deity whereby God performs acts as man in His place would perform them. It is this exposition of innumerable faults which constitutes a necessary factor of its completeness.

Were one inclined to insist in opposition to this that the recitals in all things are really of God's deeds, it is suggested that he read the seventh chapter of the Book of Joshua from the nineteenth verse to the end of the chapter.

If one shall reject the Bible he must remain entirely ignorant of the meaning of existence. Were it not for the Revelation of Bahá'u'lláh, mankind would be without means of uncovering the concealed meanings of the Bible, which when incorporated therein were "sealed" to so remain until the "time of the end." That time opened in Persia in the middle of the last century when the "Door" of attainment was swung wide through which it became possible for all men to approach and to enter in to a knowledge of God. It is through this that we come to the meaning of Eden and the appearance of *woman* therein. Also, not only has the status of woman in the present day been clearly defined and made mandatory,

but there are involved a dozen or more other mandates which are already lamely functioning—lamely, because of man's failure as yet to grasp their underlying potentials.

In the allegory of Creation, Adam stands as the embodiment of all humanity which ever had been and which was existent upon the earth at the time—a humanity which had never experienced that which is really meant by "misery"—a lack of a knowledge of God—which is the source of all sorrows, and being in this state his condition was edenic. It had ever been so because through the ages he had not been conscious of the fact that he was the possessor of *soul*. And he would have continued in this intellectual state of spiritual ignorance had it not been for the appearance of the real Adam—the divine Man, the Being of perfect purity who appeared to the race as its educator and Saviour, in whose example of pure living, the human practices which had been pursued under the direction of uninstructed minds were reflected as rude and uncouth attitudes in life, and the concept which the aroused soul brought to him was that thing which acted as the iconoclastic influence in Eden. Wheresoever the term "woman" is employed in Bible allegory, it means soul or religion. That is what is meant by the Woman in Eden. The soul of man being *brought out of himself*, an intimate and inseparable part of his being. And this Woman—his soul—was to serve merely as a channel through which the theretofore uninstructed intellect of man might travel between the grossness of materiality and the perfect refinement of a divinely spiritual state. Inclined toward the animalistic desires which had always actuated him, rather than to the spiritual beauties revealed by the new instruction, he chose to make the soul a medium for clinging

to the old life and therefore the soul became degraded. That was the "Fall of Man."

Woman having thus been cleared of any connection whatsoever with the initial punishment of the race according to the traditional reading of it, the intent of the writer is to make plain how greatly in the history of the race woman rendered service in crucial periods of its experience. One cannot read extendedly through religious literature, authentic and otherwise, without being confronted by nine outstanding figures of womanhood, whose importance did not result from social prominence or from individual striving, but apparently from a Divine intent for the accomplishment of a purpose, thus working "in mysterious ways His wonders to perform."

#### THE IMMOLATION OF HAGAR

The station of Hagar is one surrounded by the mysterious processes of the unapproachable Guide:—A bond-woman in the household of Abraham, she lent herself to him, upon the insistence of Sarah, his wife, and became the mother of Ishmael from whose seed were to arise, as promised of God, twelve princes; and "his descendants were to be as the sands of the sea." Ishmael was a man of the wilds whose descendants were the wild tribes of the Arabian desert. The slave, having accomplished that for Abraham in which his wife had failed, possibly discovered a distinctly feminine trait in treating Sarah with scorn and because of this she was driven out into the wilderness in the fore-running of that special purpose for which she had been launched into the plan of things, as out of this there was to arise two thousand years later one of the most widely disseminated of religious movements—that of Muhammad, the Arabian Prophet, who

was direct descendant of Ishmael, His revealment of God's message for man having been foretold in that very remarkable prophecy in Revelation, chapter 12, verse 6: "And the woman fled into the wilderness where she hath a place prepared of God that they should feed her there one thousand, two hundred and sixty days." Not "soul," this time, but "religion" is meant by the term "woman," and this religion was that of Muhammad, destined to endure unbrokenly through 1,260 days (or years) dating from the Hegira in 622 A.D. and covering 1,260 Muhammadan years to 1844, the year of the dawn of the Bahá'í Movement.

Does it perhaps seem a far cry to connect Hagar and Ishmael with this great spiritual uprising of the desert, destined to leave its indelible impress upon untold millions of souls? Let us for a brief space look upon this bond-woman in the pale light of fable—yonder she runs, bruised in heart, beaten in aspiration, burned by the scorching condemnation of the outraged Sarah, who was responsible for her plight, taking with her the infant Ishmael: "Allah ta 'Ala! Allah ta 'Ala!"—over and over repeating the then Greatest Name of God, thirsting on desert sands, turning no whither in her search for water between those low-lying hills of Merwa and Safa, the child wailing out its misery of need, and she as any mother might be, torn by the agony of witnessing his want, sees at her feet a strange disturbance to develop rapidly into a bursting bubbling spring, its clear water flowing a cool stream across the burning waste. Do you possibly grasp the spiritual significance of the fable? Religion, standing in the midst of the desert wastes of human fallacies and misunderstandings of truth, ever discovering to the thirsting soul the unsullied stream of the Water of Life.

Then, afterward, Abraham, visioning the essential meaning of sacrifice, stayed his uplifted hand, visited this well and built a temple by it wherein to offer up his worship to the Most High. It was this which came to bear the name of the celebrated *Zem-zem* well and about it and this temple there centered the growing attraction of its bounty to caravans of trade across the desert, and Mecca grew to be a city of note throughout the world.

#### THE SACRIFICE OF SARAH

The story of Sarah's approaching motherhood is couched in symbology; she laughed derisively when it was suggested that in her advanced age (ninety) she should present Abraham with an heir. Her intense desire that his seed might find fruition was what had prompted her to sacrifice the prerogatives of her station in wifedom and extend her privilege to her slave. Resentment over the scornful attitude assumed by Hagar not only caused her to drive out the bondswoman but it also stirred in her such an intensity of realization of her barrenness that it broke through the barriers of flesh and restored in her the virility of youth. Thus, in fulfillment of the Divine promise to Abraham, came forth Isaac from whose seed was destined to spring the "twelve princes" in whose line through David came Jesus the Christ.

#### THE MARTYRDOM OF ASEYEH

To this one came lasting prominence because, as the daughter of Pharaoh, the Bible narrative accredits her with discovering and saving the infant Moses in the bulrushes of the Nile. This identical experience is associated with the birth of King Sargon I., some hundreds of years earlier, but stories of dramatic virility have ever been seized upon

by the Prophet to illustrate a point for human recognition more forcefully than if couched in terms of revelation. It is because a story which is a concept of the human imagination appeals more directly to the average human mentality. This identical practice is followed in several pronounced instances in the Bahá'í Revelation. The Moses story is in its entirety allegorical. The "bulrushes" which grow so thickly on the banks of the Nile are introduced in the narrative to symbolize the fallacies and idolatrous practices of the Egyptians. Moses was for long a favorite at the court of Pharaoh, waiting, as every Divine Messenger must wait, until the time should become ripe for the open declaration of His mission. As to Aseyeh, as opportunity was presented, He made known the beauty of the singleness of God, a single Source whence emanated all beneficences and all law. And in the midst of the misleading concepts of her people she saw at last its truth and her grasp of it was the budding knowledge of the glory of the Christ.

Not for us to attempt to define the path by which these two came into that close communion through which the daughter of Pharaoh became a worshipper before the sacred shrine where Moses presented His supplications. He—O s a r s i p h—a favorite of the court, had every opportunity to instil in her receptive mind the great Truth it was His mission to portray. And as they stood in the cool and clear Egyptian nights looking up on the sparkling glories of the Pleiades, or thrilled by the majesty of unnumbered blazing suns, he may not have found it difficult to convince her that over the vastity of the universe there could be no division of ruling power and that there held sway but one God, yielding no tithe of His supremacy to any other, and when she grasped this was the time

of her allegorical "finding of Moses in the bulrushes" of the Nile.

As she did not discover and preserve a real infant from destruction, wherein, it may be queried, did her service lie? It was in the stirring in the hearts of His own people, as yet blind and deaf to the Word, a desire to understand somewhat of that power which could lead a princess of the blood from her loyalty to the religion of her fathers. They were called upon to witness also the awfulness of her fate. As she could not for long conceal the change in attitude toward life which her new belief brought about, in the discovery by the priesthood of her violation of the faith of her people, Pharaoh had her imprisoned in an iron cage and her living body submerged in the waters of the Nile.

#### THE CONVERSION OF RAHAB

Rahab was of the time of Joshua, a harlot of Jericho, the city of sin. When two emissaries of Joshua entered Jericho secretly to discover the degree of vulnerability to the forces of Joshua, they repaired to the house of Rahab and the King learning of their presence in the city had them sought for. On securing from them a promise of protection should the city fall, Rahab concealed them behind piles of flax on her roof. Reared an idolator, the creed of her people was that each city and country had its own deities; but now, as she had opportunity of extended talks with these emissaries, there was stirred within her an understanding more profound regarding the greatness of a ruling power and at last she declared to them: "The Lord your God, He is God in heaven above and earth beneath."

And when the soldiers of the King came, her first service under the banner of her new faith was couched in

falsehood as she made denial of the presence of the men on her premises. She let the two men down by rope from her window overhanging the city wall and afterward when the city was invested by Joshua the promise made to Rahab was kept, she and all her people being given full protection in the general destruction which was wrought. Following her preservation in this wise, Rahab became the wife of Salmon and was thus projected in the Divine planning as a forebear, many generations removed, of Jesus the Christ. So must Rahab stand in history for what she was, rendering her initial service in falsity, but through it rising to the greater glory as progenitress of a Christ. In such wise hath the Almighty chosen the weak and foolish things of the world to confound all earthly glory.

#### THE ASPIRATION OF ZOHRA

Zohra was of the time of David, a courtesan of Babylon. Her establishment was one of the centers of the gay life of the city. But, surrounded as she was, by the frivolities and practices of vice, it had been for years her practice whenever holy men (saints) visited Babylon, to invite them to enjoy the hospitality of her house and in every instance to strive to secure from them the magic talisman—the Greatest Name of God, which in that age was "Izme-Azam"—in the mere utterance of which a soul found admission to Paradise. Hers was therefore a continued spiritual striving in the midst of worldliness.

At the time, it is narrated, there were in heaven two of the angels discontented with their lot and complaining to God that in looking over the parapet of heaven they had seen some of the angels who had been permitted to visit earth engaged in rep-



rehensible practices, but God told them had they been sent they would be doing no differently. This stirred strong protestations of their virtue until at last God consented to their earth visit and on their departure confided to them as a sacred trust the Greatest Name wherewith on their desire to return its utterance would transport them.

On their arrival in Babylon they received from Zohra invitation to come to her house and when they went they were entertained with the other guests and became drunken with wine, grew boisterous and threw her husband into the street. When they were in this condition she plied them with appeals for the Greatest Name and when they communicated it to her she breathed it in the extreme of soul-ecstasy and was immediately transported to Paradise.

The story is told not only for its inner meaning but in demonstration of a great truth that there can be no condition of spiritual deprivation in which the sincerely striving soul shall be denied the light.

For their punishment the "fallen angels" were tied by the heels and left hanging heads downward in two wells of Chegil whence to the present day they engage in the practice of sorceries.

#### THE COMPASSION OF AMBHAPALAH

Ambhapalah was of the time of Buddha, a courtesan of Kapilavastu. When she learned of the exalted mission which Prince Siddartha had declared to be his, and the Buddha with his bikshus came in her vicinage, she opened to them her extensive gardens and strove in every way to provide them with comforts, ignoring in doing this the wealthy and influential patrons who sought pleasure with her. In this wise many of these were attracted to a study of his great

purpose and became devoted followers in his path.

#### THE GLORY OF MARY

As the period of service draws nearer to us the characters are made to stand out more clearly. The station accorded to Mary of Magdala is the most exalted to which any woman in the history of the race has attained.

Mary, the wife of Joseph, was the mother of the physical Jesus: Mary of Magdala was the mother of the Christ within Him. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Do not be bitterly antagonistic to a declaration opposed possibly to all the teachings accepted by your forebears, but accord to this wonderful woman the richer consideration to be had in thinking for yourselves.

In order to make clear the unrivaled service of Mary of Magdala, it is necessary to explain the attitudes of the disciples at the time of the Crucifixion. To the very last instant of this dread experience they had remained confident that Jesus through His Divine power would outwit his enemies and find release in a miraculous manner. When nothing of this nature (in a physical sense) took place they were plunged into the deeps of despair and to them there came the stark realization that they had been worshipping one "who was a man like unto themselves."

By this it was clearly shown to how great an extent they had been adoring a Name without having possessed any real appreciation of the Glory within, by which the Name became celebrated. In other words, they *had held the body of Jesus in their hearts!* Mary of Magdala alone possessed the clearer discernment of the meaning of the Christ.

(To be continued)

# GLIMPSES OF A GREAT GATHERING

CORALIE FRANKLIN COOK

*'Abdu'l-Bahá has at different times laid great stress upon the need of harmony between the white and colored races in America. He even urged specifically that a Convention be arranged in Washington for unity between the white and colored people which was fulfilled in May, 1921. The Bahá'ís have since held similar conferences in Springfield, Mass., New York City, Philadelphia and Dayton, Ohio. The following is an account of the second Amity Convention held in Washington, D. C., April 8, 9 and 10, 1927.*

THERE is something "new under the sun." It is the frank efforts of numbers of both white and colored persons, in these United States, to establish a common ground upon which both groups, enlightened by contact, may essay to effect a spirit of good will one toward the other. Referring to this fact, Mrs. Kate B. Johnson, Commissioner of Public Welfare in the State of North Carolina, speaking of the social welfare program in that State, has remarked significantly, "The State has awakened to a duty to perform rather than a problem to solve." It is this advanced and open-minded attitude to which may be attributed much of the success achieved by those who have seriously taken this matter in hand.

Through the National Association for the Advancement of Colored People, The Urban League and similar organizations, northern colored people, aided by white sympathizers, have made great headway in securing more just legislation, in obtaining better wages and larger opportunities for employment. In the south, Inter-racial Committees and Social Welfare Commissions have sounded the coming of a New Day by improving educational opportunities, including more and better school buildings and salaries for teachers, better hospital facilities, and housing and sanitation, and all that goes to create an environment wherein character and good citizenship may have emphasis and development.

Now, strange as it may seem, it is none the less true that in 1912 a Great Teacher from the Orient visited this country, and traveling from coast to coast often exhorted groups of Americans to consider this identical sort of work. Addressing a mixed faculty and a throng of students at Howard University in Washington, D. C., He said, "I am pleased to see the white and colored working together. You are all leaves of one tree, fruit of one branch." Again He was heard to declare:

"But, praise be to God, the American Government is no warlike government; the American democracy is not founded upon warlike doctrines. Hence it becomes this democracy to uphold international peace and spread it throughout the world. Through the promulgation of this doctrine will be distributed the greatest blessings.

"It will eliminate the darkness of prejudice, the darkness of war, the darkness of rancor and hatred, the darkness of racial prejudice, the darkness of political prejudice. May this darkness be blotted out and the light become widespread, universal. May the oneness of humanity become primordial, supreme."

It should not be surprising then to know that thoughtful students of the teachings of 'Abdu'l-Bahá have sought in various ways to carry out His instructions not simply in theory but in practice. Under such auspices, and with sympathetic assistance from those who, differing perhaps in "creed and rite," are "one in faith and

hope," a "Convention for Amity between the Colored and White Races" was held recently in Washington, D. C., continuing three days.

Could any church be found to house such a gathering? No sooner was the need made known than one was generously offered.

Would speakers of worth and distinction be willing to appear upon a program the avowed purpose of which would be to approve a thing so frequently misunderstood, unheeded or tabooed? So few were the declinations, so prompt and generous the acceptances that the Committee made the discovery that what had at first seemed a hard task was turning out to be a thing of joy and pleasure.

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The Mt. Pleasant Congregational Church, spacious and pleasing, housed the first two meetings, while the third and last was held in the large auditorium of the Playhouse.

How fitting that the pastor of the church should offer the first prayer for the Assembly and for the Cause. His appeal is for illumination and guidance addressed to the God "who is above all races, all caste and creeds." There is no hesitation in his manner or words. Instinctively one knows that this man who has chosen to be a spiritual leader has chosen also to be a believer and exponent of that sublime message, "God hath made of one blood all nations of men."

That prayer has established a feeling of security, of reverence, of anticipation and prepared us for the greeting from the Chairman for the evening, Mr. Horace Holley of New York. His words of welcome are followed by a brief reference to the grave problems confronting the world and the urgent need of harmony between the spiritual and material. Leaders in every department

of life are seeking for unity. New and undreamed of possibilities await the application of spiritual brotherhood. America is made up of the blood of all peoples and races. It is therefore for us to apply the moral and spiritual law at home and abroad. Since so many are looking to this land for leadership, we must pursue an idealism capable of expressing universal peace.

The first speaker of the Conference is the Rev. Albert R. Vail of Chicago. No higher note of sincerity, of idealism, of truth, was struck during the series of meetings than was sounded by this man whose power as a speaker it is simply impossible to portray. With the ease and grace of a child he greets his audience. In a voice of a quality so rare, that while it reaches the farthest corner of the auditorium seems soft and low, he portrays, he pleads, he persuades until finally as we look and catch the peculiar light on the speaker's face we are hushed into silence, as it sinks into our consciousness that the message and the messenger are to be numbered among the never-to-be-forgotten things of life.

Mr. Vail's subject is "New Proofs of the Oneness of Humanity." Intently we follow his thoughts such as these: One of the most dramatic speeches in the Bible is that of the Apostle Paul as he addresses the Grecians, members of one of the most highly developed civilizations of the world, he said, "You have an inscription to an unknown God." With great philosophers and statesmen to guide them these people had not discovered the Divine Unity nor the oneness of humanity. All this now comes to light scientifically—the certain knowledge that all human beings are alike in creation and that there is no such thing as pure race in the sense of no mixing of blood. All races, and all religions are fundamentally one.

Complexion is not significant but the knowledge of God is vital.

War would be impossible if we realized that the Spirit of God is in every heart. No one could kill the temple of God, and that "temple" is man. If God loves all how can we be prejudiced against any of His children?

A shining succession of Holy Teachers have given rise to the recurring civilizations of the world. The aim of each has been the evolution of man's consciousness into the flow of the divine, so that he would perceive the solidarity of mankind and be able to organize the Federation of the World.

For this meeting Miss Avis Andrews, a student in Howard University, accompanied by one of her teachers, rendered two solos. Slight of build, and modest of manner, she sang with rare sweetness and finish. It requires no gift of prophecy to predict that she will be heard from in the future.

With the exception of the beautiful anthem sung by the quartet of the Mt. Pleasant church at a subsequent meeting and the voluntaries preceding each session, all other music for the Conference was the willing contribution of colored artists.

The Young Women's Glee Club of Howard University, with a conductor of their own sex, gave pleasing variety to the program. Of their two numbers the first was chosen from the music of the distinguished Anglo-African composer, Coleridge-Taylor; the second being the incomparable "Sorrow Song," "Swing Low Sweet Chariot."

When at the concluding program we listened to the singing of Dr. Sumner Wormley, the beauty and power of whose voice was enhanced by his skilled accompanist, we felt that a lesson of inter-racial harmony

had been taught by these musicians, gifted men and women of the darker race, that transcends all speech. Like unfettered song birds their voices appeal to the heart of the listener without regard to race or creed, and no "true believer" doubts that their "harmony of sweet sounds" is a special gift from God Himself.

Dr. Vail was followed by Dean O'Connell of Morgan College, Baltimore. Significant is his subject, "Thou Shalt Love," and significant are the speech and speaker. A tall, dark-brown man with shoulders slightly bent, a deeply furrowed face beneath a thick crop of white hair, he is no mean figure as he faces so benignantly his expectant audience. Whence the sadness of that face? the grave shadows surrounding the eyes? the passion and restraint in that voice? A man of liberal education, of fine impulses, of loving heart, he has lived all his life "behind the veil" —a victim of prejudice. He is to speak of *love*. What does he say?

Palestine is distinguished among all lands for its spiritual contributions to mankind. From its people come the teachings of the unity of God. In a day when scientific knowledge was lacking, the Jews arrived at that conclusion with clarity and accuracy.

"Thou shalt love" is a divine command. But is it possible to love the unlovely, the vicious, the unkind? It is the glory of the race to have discovered this possibility and power. "Hear O Israel! The Lord thy God is one Lord. Thou shalt love Him and thy neighbor as thyself."

So far the speaker's message has been general. From now on it becomes specific and unusual. He does not inveigh against the whites nor does he speak bitter words on behalf of the colored. It is a blessed, an uplifting thing he is saying. Not all may understand. Indeed it is appar-

ent that *all* do *not* understand. But we who are weary of conflict, we who bend under the burden of race hatred, whose lives are blighted by injustice and misunderstanding,—we are like “empty pitchers at a full fountain.” Listen! There are no crosses, no losses for one who fulfills this Law of Love. All are but instruments of discipline in His hands. No matter what discouragements or oppressions are met I will love Thee my Father and my God. I will love all, despite of all, *because of Thee!*

Oh creative and healing words! Had no others been spoken, the call to the Conference may well be thought justified by their utterance. What if the message had been given to some who “having ears heard not, neither did they understand?” To others it had brought a new vision. Never again will they suffer as heretofore they have suffered. From now on with God’s help they will say, “Father forgive them, they know not what they do.”



On the following evening under the guidance of Mr. Allen B. McDaniel of Washington, the Conference was continued. Very briefly he alluded to the wisdom and divine inspiration of ‘Abdu’l-Bahá, whose teachings inspired the Conference. As an example of the confirmation of the effort, he introduced Dr. S. C. Mitchell of Richmond University, Virginia, who was listened to with profound interest from the beginning to the end of his speech.

“Faith in Friendliness” is his topic, and he draws numerous illustrations in support of his theme. Such faith is essential to the adjustment of inter-racial, industrial and international affairs.

Two men, one black the other white, were toiling in the engine-room of a ship. Suddenly an accident filled

the place with steam. Both rushed to the man-hole. The colored man was first to reach it, but stepping back he pushed his fellow-laborer forward saying, “You go first, you have a wife and child.” The sacrifice was accepted. The one man went to his family, the other to his Maker. “Greater love hath no man than this, that a man lay down his life for his friend.”

Writers of Negro history were cited to the action of John Jackson of Virginia who was author of the suggestion whereby no forts or fleets are found today upon the largest inland border in the world separating nations,—that between Canada and the United States. This is a sign of the faith of each in the friendship of the other. Such a spirit pervading the world would soon turn its darkness into universal light.

The presence of Dr. Mitchell is like a benediction and his talk a fitting foreword for the introduction of Mr. Louis G. Gregory, one of the most consistent and loyal of all American Bahá’ís. Again we hear from a man of color a plea for forbearance and good-will. White and colored people have lived side by side in this country for three centuries, yet each would gain much from better acquaintance with the other. The abandonment of unreasonable prejudices and the application of the Golden Rule to race relations will bring a power of unity into American life that will be proof against all antagonistic forces. Decline among nations has always followed forces of inharmony. There is no greater menace to the perpetuity of a nation than internal dissensions on which foes, if such there be, concentrated their attacks.

The modesty of this speaker would preclude his taking to himself any special commendation for these words. In their sincerity, simplicity

and truth they seem, to the writer, quite fit to be incorporated in some State document.



At the third and last session Mr. Vail presided.

A learned and eloquent Rabbi, Dr. Abram Simon, gives a precious hour to the meeting. He chooses as his subject "The Higher Unity" and handles it in masterly manner.

The tenth anniversary of the World War leaves many of us in doubt as to whether the results achieved are worthy of the colossal sacrifice made. A glance at the map of the world creates amazement, doubt and caution. Have we made the world safe for mutual understanding? There is but one unshakable basis for an expanding civilization and that is the reciprocal recognition of each nation's, each religion's and each race's right to its destiny and to understanding of its culture and ideals.

Whatever else we do we must prevent racial conflict. A battle between white and colored races would be the last stage in the tragedy of humanity. Thoughtful men must, therefore, get together, not to talk platitudes about tolerance but to multiply the vehicles for developing healthy national and international sentiment and for creating a program of education that shall begin in the cradle, march through our school systems and not cease until the victory of spiritual unity shall have been attained.

Mr. Mountfort Mills, recently returned from Palestine, made the final address. With that singular forgetfulness of self which characterizes all he says and does, Mr. Mills launched into his own address by expressing deep satisfaction in the one just listened to by Rabbi Simon. Tactfully he expressed regret at the assumption of superiority on the part of Nordics and various religionists,

Yet, this has been the result of men accepting partial truths. Not until recently has the world reached the capacity to know the whole truth. The human race has been passing through its childhood. Now, through acceptance of the oneness and universality of Truth it can attain maturity. The hour for the passing of intolerance has struck! Unity is the great conception but it is difficult of attainment. The superiority complex of western civilization in dealing with peoples of the East is to be deplored. In final application, the one sure foundation upon which inter-racial international and inter-religious harmony can be erected is the Holy Spirit of God. Upon the plane of the spirit Unity already exists. The awakening of all men to this supreme reservoir of power will bring the unity that abides.



And now the Conference is ended. Cui bono? Who shall say? Did one come an unbeliever in the possibility of a better understanding between colored and white people, and listening to the words of wisdom, of tolerance, of forbearance, from men of both groups, arrive at some different conclusion?

Did one come aloof, indifferent, cynical, and go away, awakened, aroused, aglow with the mighty impulse, to accept this teaching of the Fatherhood of God and the brotherhood of man, and henceforth to leave no stone unturned to hasten the glad day of its accomplishment?

Came one, bitter, hating, despairing, who found an instrument for the healing of his deepest wounds?

Neither you nor I may measure the good accomplished by this Amity Convention which was arranged by the National Inter-racial Committee of the Bahá'ís of the United States and Canada.

# THE BAHÁ'Í MAGAZINE

*Star of the West*

VOL. 18

JUNE : : : 1927

No. 3

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### THE BAHÁ'Í MAGAZINE

#### STAR OF THE WEST

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

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

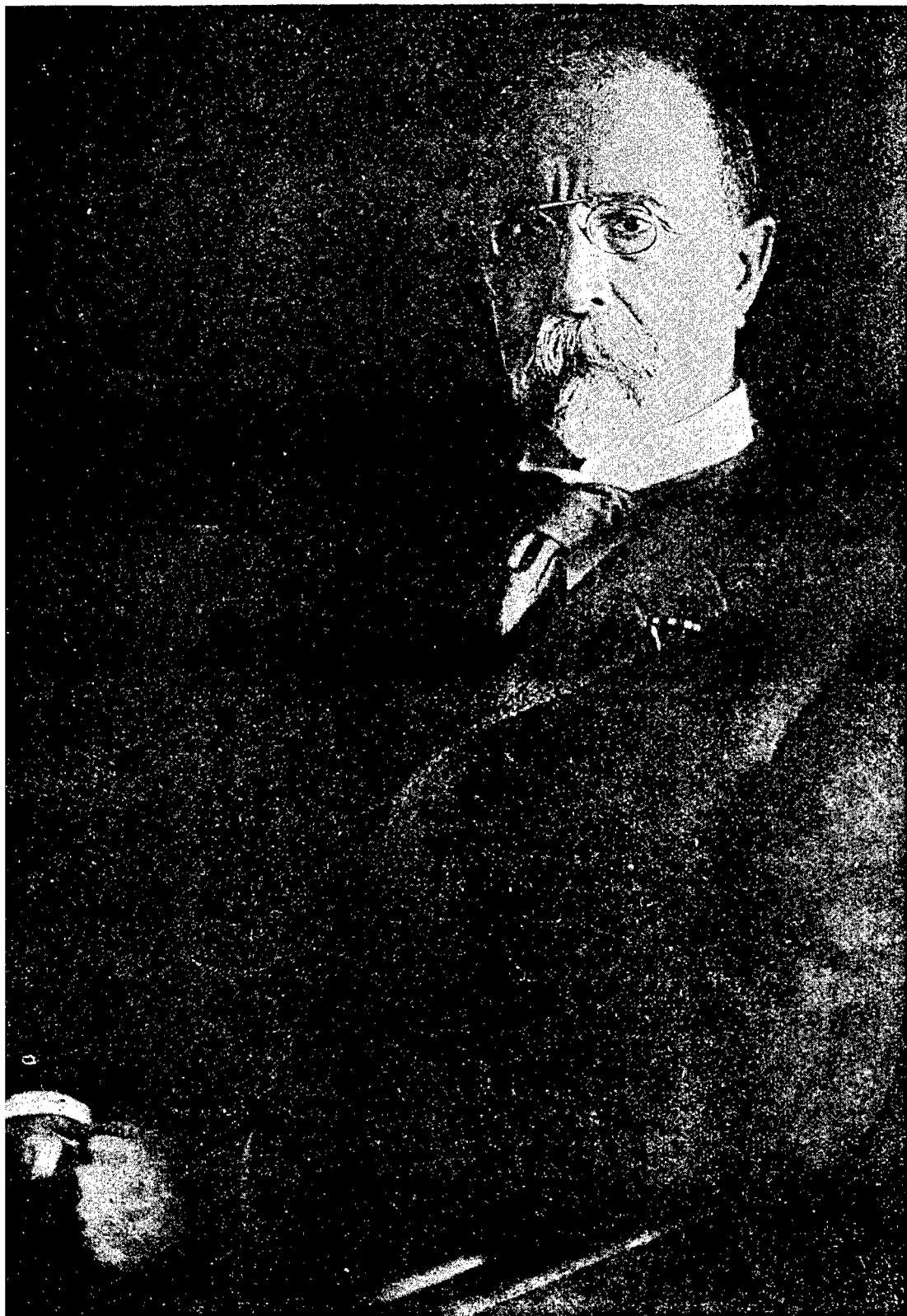
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*President Masaryk of Czecho-Slovakia, of whom Miss Martha Root says,  
"The foundation of his whole life is religious." (See page 75.)*



# The Bahá'í Magazine

## STAR OF THE WEST

VOL. 18

JUNE, 1927

No. 3

"The greater the faith of man the more illumined his life. Faith is a miracle; it has a wonder-working power. Faith is the magnet which draws the confirmation of the Merciful One."—'Abdu'l-Bahá.

BELIEVERS in God are the only perfect optimists, for there is no material evidence to prove that good will come tomorrow. Those to whom the universe is only a concatenation of events must fain study anxiously every day's horizon, to see whether fair or foul weather is dawning. As far as they know civilization may utterly lapse under conflict of evil human passions; or man's planetary tenantry be abruptly ended by one-knows-not-what annihilating cataclysm. There is no assurance in past events, if the Divine factor be omitted.

It is not mere ratiocination that can pierce the murk which lies upon the horizon. Faith alone can give us bright assurance for the morrow. Faith gives courage. Faith gives energy. Faith gives hope. Faith makes for real efficiency; the hopeless fail to be efficient.

ALL EXISTENCE goes on under the protection and guidance of God, but what a vast difference it makes to the individual as to whether he believes in God or not! Let us consider the results of a constant and abiding faith in the Supreme Power that regulates our lives. In the first place, it keeps life strong and sweet. The spiritually-minded man is brave in adversity, because he feels himself protected by a higher power.

What courage could be greater than that shown by Isaiah when Sen-

nacherib, king of Assyria, and the hosts of the Assyrians besieged Judah and called upon it to surrender. Refusal to surrender meant, according to the Assyrian custom, in case of final capture, death with fiendish tortures to all male inhabitants; and worse than death to the women. Three hundred thousand of the world's greatest warriors fully trained in siege-engineering, who had never before failed in the capture of any desired city, with a reputation for butchery which has come down through three thousand years,—this mighty besieging force Isaiah, the man of God, persuaded King Hezekiah to withstand. Alone by the force of his inspired faith, Isaiah maintained the flagging courage of the king and of the populace, assuring them that God on their side outweighed the countless thousands arrayed against them. From outside no hope of succor; from inside, the gradual failing of food-supplies and the murmurings of those who, moved by the Assyrian envoys' threats and taunts, would fain make peace at any cost.

The most dramatic siege in history, I count it, with more at stake than human lives. For the fact that Isaiah's statements, his brave assurances, were marvelously vindicated constitutes a historic drama which has inspired, and will inspire so long as print lasts, faith in those who read.

Suddenly a virulent plague swept

over the Assyrian host, bringing such monstrous and wholesale death that the Assyrians broke camp and fled overnight; so that, in the quaint words of the King James version, "It came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses."

CAN ONE who believes in God, viewing this and countless other similar events, be long moved with trepidation in the vicissitudes of life? Courage, wholesome and cheer-bringing, comes at every emergency with the strong conviction both of God's justice and of His power. For spiritually-minded man wants only justice. He is not demanding of existence any unfair advantage or gain. Therefore he is content with whatever God sends in answer to his prayers, knowing the right will come to pass.

Another great gain from religious faith is the ability to fight without belligerency. Spiritual man knows how to maintain most vigorously his stand for the right, either in private or public affairs, while at the same time keeping a loving hand, lowly heart, a mind free from conceit and egotism, a disposition and a temperament that creates no unnecessary opposition. A great deal of the friction and battle of life is due to unnecessary opposition and dislike created in those we contact, by our conceit and belligerency. Spiritual man knows how to keep his course dauntlessly, making few enemies, and those only among really evil men whose force counts nothing against the

force of God. Witness the career of a Washington, a Lincoln, as to what humility accomplishes in times of stress as well as in times of peace. How true it is that the meek shall inherit the earth!

Greatest of all the faith a man may have is the cosmic faith—the calm conviction that the whole universe is under God's loving guidance, and that every earth-event is under His control.

THE REVELATION given to the world by Bahá'u'lláh presents matter for a faith and vision vaster even than the most inspired of men have hitherto conceived. Not only is man's personal faith in God marvelously increased, as evidenced in a collective body of assurance in the life experience of thousands of Bahá'ís for now two generations, but also there is created a vision of and a belief in the perfect coming world-state so sublime that one who but begins to perceive its reality stands, nay kneels, ready to give life itself in its devotion.

That which inspires tenfold the hopes and efforts of Bahá'ís the world over is the deep and assured conviction that their striving, their small-though-it-be personal contribution, wins immortality by becoming a part of that vast design to which this planet was predestined, the establishment of the Kingdom of God.

Bahá'ís know that effort toward this end cannot fail; that this earth-humanity must and will eventually—nay, even as we are promised, within this very century—come under the canopy of universal peace, of world brotherhood, of the cooperative civilization in which service and love rule.

## HYMN OF MARCHING WOMEN

We have seen in Prophet vision,  
 Womanhood unfettered, free;  
 In her beauty, drawing upward  
 To new heights, Humanity.  
 We have heard the Master: "Daughter,  
 Unto thee I say 'Arise!'"  
 Yea, O Master, We are coming!  
 Lo, our banners gild the skies!

We are marching out of bondage,  
 We are marching out of night;  
 We are marching on to freedom,  
 We are marching into light.  
 Faith and Courage, Soul of Woman,  
 Thy high destiny fulfill;  
 Bear the torch of human progress  
 Onward, upward, higher still.

We have heard the call of Children  
 And of Nations yet to be;  
 Only Woman, born to Freedom,  
 Can be Mother of the Free.  
 We are striving for a future  
 Better, nobler than the past;  
 For a Human Race uplifted,  
 Saved and purified at last.

Hark, like sound of mighty waters,  
 Comes the tread of myriad feet;  
 Like the wind among the pine trees  
 Echo voices strangely sweet;  
 'Tis the Host of Woman! singing  
 As they onward, upward press:  
 "Not for self the Woman liveth;  
 Lo, she comes to heal and bless."

We are marching for the future;  
 For a world redeemed and free;  
 For the children of our children,  
 Generations yet to be.  
 Strong and steadfast, Soul of Woman,  
 Falter not, nor fail, nor stay.  
 God thru thee fulfills His purpose;  
 Lo, before thee, leads the way.

GRACE VAN WOERT HOGEBOOM-HENDERSON.

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The Editors are reprinting, with permission, this marvelous poem on Womanhood because we think it a most beautiful expression in poetic form of woman's glorious mission in this great age. The author surely has been granted a vision of woman such as the Baha'i Cause teaches to conceive her mission.

## WOMAN

IN ALLEGORY AND FABLE

IN TRADITION AND HISTORY

IN THE PRESENT DAY AND AGE

Part II

HOWARD R. HURLBUT

*In the first installment of this article published last month, the author described the marvelous spiritual services of Hagar, Sarah, Rahab, Zohra and others. In this second installment, he completes the story of Mary, and takes up the story of other women who have had a great part in religious history, including "Qurratu'l-'Ayn," the Bahá'í heroine.*  
—Editor.

*[Continuing the story of the spiritual vision and keen spiritual perception of Mary of Magdala who "alone possessed the clearer discernment of the meaning of the Christ," the author adds the following in further describing her services.]*

SHE sat with the disciples and prayed with them and sought to make plain to them that this body, this human personality of Jesus, was only a perishable temple in which the Voice spake—that it was possessed of no importance save as a medium or channel of transmission to human understanding of an abstract principle which could not be given expression without it.

And "after three days" her efforts were rewarded suddenly by their seeing (understanding) Christ in the real sense. This "three days" of darkness was the period of the "Entombment" and the "stone" which was rolled away was the stone of their misunderstanding which had obstructed the shining of the Light. As the true understanding gathered force within them they became conscious of the clear expression of Divine Intent and there came to them, literally, "This is My Beloved Son in Whom I am well pleased." Thus it may be seen that the story of the "Entombment" is an allegory possessed of a transcendent beauty. It leaves one, however, without an ex-

planation of the "disappearance" of the body of Jesus. This, too, is given to us in this day in most remarkable clarity and exposes most pitifully the awful degradation and abject meanness to which it is possible for mankind to fall, the disciples being repeatedly denied burial ground until it was finally offered in the "Place of the Refuse" of Jerusalem.

For long has Mary of Magdala been held before the people as a "fallen woman" from whom the "seven devils" were finally driven out. In the sense of having been a wanton, it is a term as far from any connection with her as is the earth from the remotest sun. She has been limned before us in the light of modern revelation as a pure-minded, innocent girl, betrayed by an officer of the Roman legion, a favorite at the court of Tiberius, through the lure of what his position might offer her, in bald contrast to the drab monotony of her existence on her father's farm in the plains of El Ghuweir on the shores of Galilee, and then after having been maintained in semi-regal grandeur in Jerusalem, when he had tired of her she was driven forth and sought refuge in concealment along the byways about the Holy City. It was here, when in her hiding, that she overheard Jesus teaching His disciples on the way up the mountain and was brought a penitent to His feet.

Personality has no importance with

Deity: It is something a human acquires and lays claim to through personal striving and practice, but Individuality is the unsullied and unsulliable quality implanted by Deity in every human and though it ever remains pure, its purity may be overshadowed and obscured by acquired personality, just as Truth is overshadowed and obscured by the acquired creed and ritual of man. God employs certain individuals for certain purposes—just as Judas was so employed—and no human yet has stood of capacity to determine what may be pronounced of God a sin nor what its punishment. It may be seen, therefore, that when Personality in any case shall have been shunted off, the individuality must stand forth in its pristine purity as God must ever see it. And so stood forth Mary of Magdala, giving birth in the minds of the doubting disciples to a true understanding of the Christ, so that giving up home and family and friends they went forth to evangelize the world. In the after-time Mary was sought out and was married by the Roman officer and lived and died in Rome. Without her clarity of vision and selflessness of purpose it is not unlikely that the cause of Jesus must have suffered even longer delay than that which attended it through its wide rejection by the people of the time.

#### THE DEVOTION OF KHADIJEH

Possibly in all the record of human experience there has been no other so deeply maligned, so widely misunderstood, so unjustly placed in history, as Muhammad, the founder of the Islamic faith. Certainly not in George Sale's admittedly faulty translation of the Qur'án may one seek to find any approach to a fair presentment of His cause. In the preface to the work, Sale makes frank admission of

his prejudiced attitude. While Sir William Muir has given us a most comprehensive study of the life and experiences of Muhammad he has not shown any deep appreciation of the divine character of the Prophet's mission. No capable writer save Carlyle has ever even remotely approached the dignity and the true greatness of this one Who in an unbelievably short period raised the most ignorant, degraded and lawless people of earth to the highest station of spiritual understanding, of scientific and commercial attainment which up to that time the world had been witness to. Even to our own day must we turn to the fruitage of Muhammadan civilization for the most beautiful architectural creations—the Alhambra in Spain and the Taj Mahal at Agra, in India.

This one, struggling in the extremes of poverty, seeking often the seclusion of caves, mending His own clothing and making His own sandals, cooking His simple foods, was looked upon by the wealthy widow—Khadijeh—fifteen years his senior, with the eye of affection and rich compassion and in her marriage with Him she sought in every way to relieve Him from extraneous duties to afford Him the wider opportunity of making known His great mission.

One may picture the sorrow of this great soul as in the first years of His striving there were only three who acknowledged Him—Khadijeh, Abu Talib and Ali—and realize the consolation this woman brought in her ready and understanding sympathy, stirring an affection so profound that in the polygamous practice of His time Muhammad married no other through all the years until her passing and then long afterward His last wife declared that her only jealousy of Him had been stirred because of His insistent praise of Khadijeh.

Woman of today should find it possible to accept what woman in that far-off time realized as the finest thing in life—Religion—and come to the realization that no false belief can endure through thirteen centuries as the inspiring motive for countless millions of souls. Thus, the service of this wonderfully selfless and devoted woman must ever be regarded as one of the rare bestowals of Divinity for the furtherance of His concealed purpose.

#### THE FORTITUDE OF QURRATU'L-'AYN

It was in 1848 (July 19 and 20), at Seneca Falls, New York, that there was convened the first woman's rights congress in history. A product of the wider vision of our western civilization, it was the forerunner of that great advance for womanhood which has stamped itself upon the last fifty years of our national life and set the example for women in every land under the sun—even in the land of the Turk. In a country like our own, freed from the shackles of tradition and superstition, such a movement might not be unlooked for, but it must stand in startling contrast to the awakening of a similar aspiration in the Near East taking place in that same year. At this time four years had elapsed since the declaration of Ali Muhammad The Báb, which had stirred the Muhammadan world to its foundations, had roused the bitter and relentless enmity and the cruel persecutions of the mullahs of Islam and sent to martyr's death between twenty and thirty thousand of those who declared their belief in the risen Christ.

At that time in Persia lived one named Narrine Taj (signifying "Crown of Gold"), child of a wealthy and influential family who had advanced to young womanhood in the

development of a beauty so surpassing in its perfection that through the praises accorded her by their women the poets of her time strung the pearls of their poesy about her in strophes of enduring fame. Her education had been so far advanced over that of the women of her people that she frequently sat in the spacious halls of her uncle's residence (a Kalantar of Kasvin) and from a dais behind closely drawn curtains discussed with the greatest of the Shi-ite philosophers the tenets of the Muhammadan faith, more often than otherwise refuting their contentions so that by the best of them her opinions were sought on abstruse theological questions. At that time Persia was in the throes of an almost impenetrable darkness of superstition, ignorance and bigoted religious beliefs, inconceivable to people with our opportunities, but even in a land of the widest freedom must such an one as Narrine Taj stand forth as an illustrious protagonist of her sex.

Then there came to her secretly communicated tales of the remarkable spiritual discourses of The Báb, whose teachings had soon been taken up and promoted by Hosein Ali, Prince of Nur, one of the most influential and wealthy of the Persian aristocracy, and with her accustomed daring she sought Him out and read deeply into the marvels of His mission until very early she became one of His most ardent disciples. Then, one day from her station of concealment, unable to endure longer the wearying platitudes of the mullahs on philosophical misconcepts, in the midst of a stirring discussion her finer self found assertion and she pulled down the concealing curtain and standing before them drew from her face the hampering veil, astounding the mullahs with her daring, and cried:

"If God hath made me beautiful, who am I that I shall dare to conceal the evidence of His bounty?" She took her flight from them and joined the followers of The Báb, who upon seeing her bestowed upon her the appellation "Qurratu'l-'Ayn," whose meaning is "Consolation of the Eye," her beauty, her sincerity, intelligence and unfaltering energy bringing to Him in the days of His frightful persecution that restfulness as a vision of helpfulness to prompt just such a suggestive name as hers. Today as a fruitage of the seed which she planted the veil is going into the discard in Turkey and women are standing forth valiantly for their freedom as the harem with its iniquitous associations is becoming a thing of the past.

Qurratu'l-'Ayn traversed the length and breadth of Persia, proclaiming the glory of the new day, attacked frequently, unspeakably maligned, persecuted incessantly, throngs seeking her because of the fame of her beauty, only to be thrilled by the marvel of her eloquence and the luring richness of the new Revelation, joining eagerly the unnumbered thousands whose willing blood stained with ineffaceable glory the highways and the byways of the Persian empire. This, until the incensed mullahs, trembling because of their waning authority, compelled her imprisonment in her uncle's home whence one night she was taken secretly, strangled and thrown while yet alive into a well and her pulsing body covered under a weight of stones. All of this relating to the past, to bring your attention now to the declaration regarding woman-kind which is one of the mandatory principles in the Bahá'í teaching promulgated three quarters of a century ago and now being felt as a pervading influence throughout the world.

This, affecting womankind, is a single factor in the numerous mandates from the pen of Bahá'u'lláh which men have been striving to enforce in their blind political method instead of incorporating the compelling force of the Word of God in them—the League of Nations, the International Arbitral Court of Justice, the Reduction of Armaments, the Policing of Boundaries, an Universal Language, the Abolition of Slavery, a compulsory Universal Education, the Equality of Opportunity, the Regulation of Economic Adjustment of the Differences between Capital and Labor, the Equality of the Sexes, the Unity of Religions, all of these and many others incorporated in the utterances of Bahá'u'lláh more than half a century ago, when they were not thought of at all, sent forth, too, directly to each of the rulers of the great nations from behind the dread walls of the fortress city of Akká, the vilest penal colony prison on the face of the earth maintained by the Turkish government for the punishment of its most dangerous criminals.

## II

To come to the time of this writing, —we are facing, rather are we in the midst of, the turmoil due to the projection of woman into fields hitherto reserved by man for himself. In the discussion of this principle of sex equality, 'Abdu'l-Bahá in one of His New York City talks, said:

"In this Bahá'í Dispensation His Holiness Bahá'u'lláh has set a brilliant crown upon the head of woman, whose brilliant jewels will shine and gleam throughout all ages and cycles. This must give them great happiness. In all former dispensations, men were considered superior to women. Women were lower than men; nay, rather, during some of the past ages women were made the captives of men. For example, during the Mosaic dispensation women were cap-

tives of men, but in the dispensation of Bahá'u'lláh, His bestowals have made men and women equal. He caused the people to put into actual practice this social equality and declared that the women in this age shall make extraordinary advancement and they shall reach such a degree that no difference will be left between men and women. . . .

"Today the greatest duty of women consists in the fact that they must strive to spread the ethical laws, to prove that women are capable of studying arts and sciences and that they are equal in all the duties of life. Women must demonstrate these principles to the men, so that all of them may bear testimony to the fact that these Bahá'í women are equal in morality, are equal in the acquirement of human excellency, are equal in the virtues of the world of humanity, are equal in the crafts and professions, and are equal in sanctity and purity."

And again, in one of His tablets to an inquirer on the subject of women He wrote:

". . . . In no movement will they be left behind. Their rights with men are equal in degree. They will enter all administrative branches of politics. They will attain in all such a degree which will be considered the very highest station of the world of humanity and will take part in all affairs. Rest ye assured. Do ye not look upon the present conditions; in the not far distant future the world of women will become all-refulgent and all-glorious, for His Holiness Bahá'u'lláh hath willed it so! At the time of elections, the right to vote is the inalienable right of women and the entrance of women in all human departments is an irrefutable and incontrovertible question. No soul can retard or prevent it."

The field for woman's work is well nigh boundless and if she will devote her energies to constructive politics and constructive effort in every field, of a surety shall her entry into this modern phase of her life convey a

priceless boon and bring to her a timeless glory.

*Our educational system is wrong*, as it does not send our youth from its institutions equipped in any considerable measure to battle with the practical affairs of life:

*Our system of benevolences is wrong*, because it merely relieves passing or permanent need and does little toward rehabilitation of the needy. This is evidenced in the fact that not only does the work of this nature keep even pace with the increase of population, it actually is on the increase without the advance in population:

*Our social economy is wrong*, else we should not have the continued unbroken procession of desertions from the home, of illicit relationships, of illegitimate offspring, of want and suicide and despair:

*Our punitive system is wrong*, else it would prove corrective of vice and crime. Our attitude toward the erring, however greatly we may protest the declaration of it, is one of hatred whereas were we to assume the proper attitude all our service toward their correction would be performed in love:

*Our political system is wrong*, else we should have statesmen instead of politicians merely in our seats of authority and power,—individuals inspired with the love of service to all humanity, which would break down racial and national barriers and bring the world at last to a realization that this earth our home is one home and humanity is one family for whose sick ones we must care, for whose falling ones we must afford uplift and for whose erring ones our own lives must be a means of guidance to a higher plane of thinking and of action. The suggestion will not be out of place, that the reader refer to "The Mysterious Forces of Civilization" and dis-



cover the qualifications of a real legislator.

*Our religious system is wrong*, else there would not exist the bitter, bigoted and relentless antagonism toward faiths different to our own, with which every other is identical in the sense of having been divinely inspired. When each shall come to a realization that all are worshipping the same and only God but under banners waving from a different Manifestation the world may be at peace.

Womankind should remember that every institution in the world today

is the result of man's selfish or incapable striving and therefore no attempt to walk in the old worn paths should be made. Womanhood is to carve for all the world the indelible traces of a service of love and devotion upon the tablets of the hearts. Of women such as these, 'Abdu'l-Bahá once said: "They are in the utmost firmness and power. Their will power is greater than that of man, their moral consciousness and intuition is superior to that of man and in all the virtues of humanity they shine like unto stars."

## PRAGUE AND THE INTERNATIONAL CONGRESS

### "What the Schools Can Do for Peace"

MARTHA L. ROOT

PRAGUE in Czecho-Slovakia is within twenty miles of the stone which is said to mark the exact center of Europe. This picturesque old city with its hundreds of colorful lights so sought by tourists, is well worth seeing, but in this article the writer wishes to introduce to you two of the great outstanding characters of the new Czecho-Slovakia, the country which invited the International Congress to convene in its Capital, April 16-20, to discuss "How to Teach Peace in the Schools."

President Thomas G. Masaryk is not only one of the greatest thinkers in Europe today but he is a man with a high spiritual vision. His life, his own writings, his country reflect his broad religious faith. When I was in Prague a few months earlier I had sent President Masaryk a Bahá'í book and a short letter about Bahá'u'lláh's Principles for world peace. He was out of the city but he telephoned the Castle asking his Secre-

tary to send the President's car to bring me to the Castle and to show me his library and to give any information that would help in my magazine work. His religious library was the most complete private library of religious books I have ever seen. Everything was wonderfully catalogued and arranged. The many thousands of books showed the rise of religion from its earliest dawn to the latest modern movements and now it has "Bahá'í Scriptures," "Divine Philosophy" and other works of Bahá'u'lláh and 'Abdu'l-Bahá.

President Masaryk has always been a student of religion. His own books clearly show his religious belief, though not in any orthodox sense. The foundation of his whole life is religious. His motto is uttered in one of his own works: "Who redeemed mankind? Neither a politician, nor an economist, nor a socialist, nor a demagogue. It is really sublime how in the political and so-

cial unrest of his time Christ keeps aloof from all politics; how easy it would have been for Him to win over through political and socialistic agitation. He, however, demands the perfection of character, requires the deepening of feeling; He wishes people to become good because He knows that only thus will they find contentment for their souls." But President Masaryk answers doubters, economists and politicians. He presents a definite workable program and certainly he stresses education.

The other great figure in Czecho-Slovakia today is the Minister of Foreign Affairs, Mr. Eduard Beneš. He too invited me to the Castle and we spoke about the Bahá'í Cause. He said he first heard of the Bahá'í Movement at the Races Congress in London in 1906, when he was a member of that Congress. He thought the Principles of Bahá'u'lláh were wonderful, and during the years he has followed this movement with interest. He said he had been interested in other modern movements, the Peace Program for Pan Europa, International Parliamentary Union, Intellectual Co-operation and others. "All these different movements have something similar and identical," said Mr. Beneš, "and while I do not say in absolute words that I belong to them, I am in favor of all these movements. We must collaborate."

As President Masaryk was in Palestine the day the International Conference opened, the Minister of Foreign Affairs, Mr. Beneš, welcomed the more than four hundred guests in a short and excellent speech in which he said that education and peace will be the aim of Czecho-Slovakia in the future just as in the past.

Perhaps the reason that the International Bureau of Education in Geneva, Switzerland, chose Czecho-Slovakia for this significant Conference is because some of the world's



*Mr. Eduard Beneš, Minister of Foreign Affairs, Czecho-Slovakia and a great humanitarian.*

greatest teachers, such as Comenius, Chelčický, and John Huss, lived and worked there, and out from Prague the educational light trailed across the globe. Also its central location was such that a great number of secondary school teachers could travel to Prague during this Easter holiday. Distinguished Professors and world workers came from every Capital in Europe. The interest in universal peace is shown in the fact that although the city prepared for one hundred delegates more than four hundred came. These educationists from sixteen countries could not come together and discuss their



*A glimpse of the International Conference, "How to Teach Peace in the Schools," held in Prague, Czecho-Slovakia, April 16-20, 1927.*

actually tried methods for teaching peace in the schools without the flash of truth leaping forth.

Professor Pierre Bovet, of the University of Geneva and of Jean Jacques Rousseau Institute, was the able Director. He spoke on "The Problem of Peace Education in the Psychological Field," and emphasized the need of a spiritual ideal in the teaching of peace. That same note, the spiritual, was heard again and again. In some of the experiments with children, one noticed that although the majority of boys and girls spoke of stopping war for economic reasons, yet always a few children would assert that a universal religion, one religion and a universal auxiliary language might help stop wars. The very fact that a high spiritual ideal for peace was visioned in this International Conference was its most striking feature.

Its second most remarkable feature was that Esperanto was asked for and became the official language. It was found that more than one-half of these teachers from Central Europe were Esperantists. Dr. Edmond Privat, of Geneva, President of the Universal Esperanto Association and a brilliant orator, was the interpreter for many of the speeches. If a speech was in Esperanto, it would be interpreted into English or French or German. If it was given in any national language, it was interpreted into Esperanto. So successful was this universal auxiliary language that it will establish a precedent for other universal congresses. Only one interpretation was necessary. It was quite a contrast to another universal congress the writer had attended a few weeks earlier in Brussels where every speech was translated into four languages!

Statistics in the Prague Conference proved that boys and girls who had studied Esperanto one-half year could correspond with children in other lands, exchanging their views about peace, but children studying other foreign languages had to study three years before they could correspond. The interchange of letters has proved so helpful that an International School Service was urged as one of the methods to help bring peace.

All unconsciously a boy fifteen years old who had been taught peace by one of the very instructors at this Conference, gives in one sentence *why* the world should interest itself in what the school can do for peace. He said to his comrade: "This idea of *world brotherhood* is like a seed. I do not know where it comes from. I had never thought of it, but one day I came into touch with this idea, and I suddenly realized it had been in my heart a long time. Now I see this seed is beginning to grow."

If peace is not taught in the primary and secondary schools how are the masses in the five continents to learn to cultivate this wonderful seed, "World-brotherhood"? They must learn it in the primary and secondary schools, for the majority of pupils never go into the higher institutions, where world courts and other universal subjects are elective. All the experiments cited at the Conference showed how quickly the children respond to peace ideals. Dr. Paul Dengler, of Vienna, had such an excellent paper on "International Co-operation and Interchange of Learning-Material" that he has been asked to send this paper to the Editors of the "Bahá'í Magazine." Dr. Prudhommeaux, of Paris, spoke on how the French are trying to purge all school books of war history and war glorification.

Little Wales' plan, too, could well

be adopted in other lands. The Rev. Mr. Gwilym Davis, of Cardiff, could send any one interested, booklets about their work. Five years ago this country called together their educators, and for three days in a lovely quiet spot they discussed what had been done educationally for peace and for the League of Nations Union. They found out (1) that the peace movement in Wales had failed because they had relied on sentiment, and sentiment does not produce that international mind which evolves peace; (2) that one can only fight war by scientific methods. Just as it took a long time to develop the national mind to national justice, so it is a long road to train the mind internationally, but they had the vision. They voted (1) to collect all statistics of what has already been done for peace in Wales. (2) To get the Government interested in the peace movement. (3) To hold peace Conferences throughout Wales. Sympathy for the new plan was quickly won. On January 13, 1921, an official circular was sent out commanding all instructors to teach internationalism and world unity in the schools. Teachers co-operated with enthusiasm and more than forty Conferences attended by more than six thousand individuals have been held in Wales to teach world citizenship. The children of Wales sent out a message to all the children of the world, and they inaugurated "Good Will Day," May 18. Pamphlets are published in Wales on how peace is taught in the schools.

During this International Conference the writer had the opportunity to speak on "Bahá'u'lláh's Principles for Universal Education and Peace." She cited Bahá'í educational experiments and plans which have proved successful in certain schools of the United States and other countries.

Not only did educators speak of

bringing peace ideas into the schools but Mr. Tracy Strong and other International Camp Directors spoke on bringing boys to the international peace reality. They reported that boys in the International Training Camps said: "We want to face this problem of religious Principles." One heard how boys in these camps came together from twenty-seven nations. They ate together, slept together and for two weeks discussed international problems. They came from countries in Europe, from Asia, the Yankee from Maine, the negro youth from our South. Their camp was for international sharing, not listening. The out-and-out militarist faced the out-and-out pacifist, and these boys were not afraid to discuss freely "why my country went into the war" and "what my country can do for peace." They discussed realities. They discussed religious principles and there is where they found their unity. They found that notwithstanding all their difficulties they were the children of the same Father, God, and that God was not a national God, but a world God! These boys spoke, listened, thought and they took

back the international spirit to the boys of their country.

"By their fruits" may one know. Camp boys from Czecho-Slovakia and Poland later stood on the border between the two lands and had a solemn ceremony of peace, clasping hands of friendship in a common brotherhood. Also, a man wrote to the Prague Conference that traveling in an out-of-the-way road on the border of eastern Hungary one Sunday afternoon, he came to a little village where two International Camp boys (who had come back from their great pilgrimage to the camp) were having a peace meeting for the entire population. They did not just sing the Magyar songs of their own land. No, they were being taught English, French, German songs, and the whole topic of the talks was universal peace! These are only a few of the many ideas from this Conference in Prague—they are just a little "cross-section" of a beautiful growth, yet this cross-section does reveal the splendid worth of peace education.

"Peace be upon those who follow Guidance!" said Bahá'u'lláh.

"It is well established in history that where woman has not participated in human affairs the outcomes have never attained a state of completion and perfection. On the other hand, every influential undertaking of the human world wherein woman has been a participant has attained importance. This is historically true and beyond disproof even in religion. \* \* \*

"The momentous question of this day is international peace and arbitration; and Universal Peace is impossible without universal suffrage. \* \* \* So it will come to pass that when women participate fully and equally in the affairs of the world, enter confidently and capably the great arena of laws and politics, war will cease; for woman will be the obstacle and hindrance to it. This is true and without doubt."—'Abdu'l-Bahá..



*From the various parts of the United States and Canada these delegates have furtherance of their mes*

THE Nineteenth Annual Convention of the Bahá'ís of the United States and Canada, held at the Windsor Hotel in Montreal April 28 to May 1, was the first gathering of the kind to convene in Canada, and it was therefore a particularly significant occasion. As is the usual custom the Convention was preceded by what is known as "The Feast of Ridván" (pronounced Rizwan), which commemorates the declaration of Bahá'u'lláh as the one prophesied by the Báb who would appear after Him and who would be the Promised One of all the Prophets. This combined gathering is considered among the most important events of the year in Bahá'í circles.

"In the Divine Holy Books," said 'Abdu'l-Bahá, "there are unmistakable prophecies giving the glad tidings of a certain Day in which the Promised One of all the books would

appear, a radiant dispensation be established, the banner of the Most Great Peace and reconciliation be hoisted, and the oneness of the world of humanity proclaimed. In this great century Bahá'u'lláh appeared and heralded the hour of unity which has dawned on all mankind."

All over the world today we hear of assemblies and societies and meetings organized for the purpose of furthering science, politics, social welfare work, etc. For the most part their object is material advancement. But at these Bahá'í Conventions one witnesses the actual fulfillment of 'Abdu'l-Bahá's words, "It is the hour of unity of the sons of men and of the drawing together of all races and all classes." Friends are assembled here from all parts of the country—east and west, north and south—colored and white, rich and poor, meeting with one accord,—a united group



*ther to consider the affairs of the Bahá'í Cause in the New World, and to plan the brotherhood and world unity.*

functioning in the spirit of co-operation and mutual understanding; and in the final analysis, working for but one thing—the unity of the world. Such gatherings foreshadow what will be accomplished in the world as this circle of divine unity is continually widened. Primarily the meetings have the deepest spiritual significance, and secondarily they greatly influence the activities in the Cause throughout the year, for matters of great importance come up for discussion and solution; the National Spiritual Assembly of nine members, the supreme administrative body of the Bahá'ís in the United States and Canada, is elected, and above and beyond all, Unity—which is fundamental in the Bahá'í Cause—is strengthened and made more manifest. Those who are fortunate enough to attend these annual gatherings either as delegates or visiting friends witness

again and again the benefits derived from united endeavor, and return to their various homes further educated and equipped to meet the existing problems and assist in their solution. Thus “new ideals are constantly stirring the depths of hearts” and the psychology of understanding each other, and of good will, is more fully realized.

The three *nights* of the Convention were given over to a World Unity Conference, which was followed by an evening devoted entirely to the presentation of the Bahá'í Teachings by well-known Bahá'í speakers. The addresses were eloquent, scholarly and very inspiring.

The members of the Bahá'í Assembly of Montreal worked with untiring zeal and energy in preparing for the Convention and Conference, and they were rewarded by witnessing on all sides the evident signs of guidance.

# UNDERLYING POWERS AT WORK IN THE WORLD OF BUSINESS

HARLAN F. OBER

*The author of this article holds the important position of instructor of the sales force in one of the largest equipment organizations of the country which is managed along very modern and progressive lines. From his university days, Mr. Ober has been a thinker and a humanitarian. His professional work has been chiefly in the managing of men.—Editor.*

THE word "business" stirs up many thoughts. Men have struggled from earliest times for the means of living, comfort, and protection. Trade and commerce, agriculture, fishing, manufacture, were carried on with the crude and direct instruments outwardly available.

The camel of the desert, the donkey of the villages, the llama of the mountains, the horse of the plains, the oxen of the fields have given added power to the physical strength of men and women. Rivers have floated cargoes downstream and favorable winds have carried ships across the seas.

Cruel chattel slavery existed in many parts of the world and men, women and children were condemned to perpetual servitude and considered as beasts of burden; bought, sold and transported from place to place and held to be part and parcel of the property on which they lived. The light of liberty and freedom was veiled.

Within the last century there has been an extraordinary increase in the knowledge, power and skill of men, and the astonishing changes that are taking place in the world of business and industry are from this phenomenon.

The discovery of the powers of steam, gas, and electricity, in their manifold expressions, has brought into activity a strength far greater than that of all the slaves of the past ten thousand years.

This transition from crude and

simple methods has stirred the entire world. It is compelling adjustments far-reaching in their nature and requires a new point of view. That there is a very definite reason for this extraordinary change that has been taking place must be clear to every enlightened soul.

This period has been spoken of as the Industrial Age. The age of the machine, mass production, standardization, etc. It is credited with responsibility for most modern developments. It is both highly praised and condemned greatly.

The entire span of the earth—the five continents—is reverberating with changes and counter-changes of varying ideas; a veritable arena of conflict; a struggle for mastery—to determine what ideas shall be the foundations for the civilization of the race for the next hundred or a thousand years.

A great many of the people of the world, unaware of the divine purpose which is bringing great benefits to humanity, hold tenaciously to ancient viewpoints of social and industrial relationships and, therefore, oppose the new order. While the first reaction to this new power in Industry was perhaps characteristic, because the employer endeavored to take advantage of it for greater profits and the worker opposed it because it took away his immediate job, these viewpoints are passing, and a recognition of the real possibilities of proper use of these instruments is growing.



Undoubtedly, the greatest possession of the worker is his job and his greatest longing is for the permanence of his position. He will defend it at any cost. The fear of losing his work and being dependent in old age is, and has been, one of the controlling fears besetting the workers of the world.

Furthermore, as Professor William James, speaking as a psychologist, once stated, "One of the greatest diseases in America is the fear of the rich of becoming poor." Undoubtedly greed, injustice and oppression by the wealthy has resulted from this viewpoint. Therefore, it seems clearly evident that both rich and poor long for stability and protection.

Already some businesses, actuated by a high sense of responsibility, are engaged in stabilizing the employment of the workers. In some instances, companies guarantee steady employment for the period of a year. In other businesses, the community of interest works not only toward continuity of employment, but a sharing in the successful development of the business.

One great outstanding contribution of this age is the growing spirit of co-operation and the recognition of the interdependence existing in industry. The conflict theory is passing gradually from the horizon because it is being shown to be incompatible, both with the new ideals of humanity and the requirements of modern industry in all its complicated phases.

In his book entitled "Employee Representation," Mr. Ernest Richmond Burton states, under the heading "The Passing of the Inevitable Conflict Theory": "Whether he be primarily concerned with manufacturing goods, with rendering direct services, with providing and maintaining an adequate financial basis

for operation, or with marketing either goods or services, therefore, it is to the interest of the salaried executive of every rank, from straw-boss to president, to promote qualities of management which tend to remove all uncertainties from business and thus stabilize operations.

"This larger conception is one which recognizes the social function of industry as opposed to the older view which conceived of business as but an open sesame of private aggrandizement. There is evident, in the world of industry, an evolution in ethical norms, not unlike that which has characterized the efforts of statesmen to eradicate the 'Spoils System' from politics."

In his book on scientific management, Mr. Edward Eyre Hunt states: "In the few years since the war, the function of the management engineer has amazingly broadened. Not mechanical, but human problems are in the foreground. . . . Today the management engineer is working with the psychologist and the economist. He has found that neither the wage motive, nor the profit motive, is enough. An appeal to the creative spirit and the spirit of service is also necessary. This means that scientific management is becoming a part of our moral inheritance."

One of the great satisfactions that comes to one who serves in any position whatsoever is a sense that he is contributing definite values and a share in the success of an enterprise. Pride in work well done, in responsibilities shared, is an integral part of any position and carries a reward as valuable as the wages paid.

In Bulletin No. 227, the United States Bureau of Labor Statistics, Mr. Robert B. Wolf is quoted as follows:

"We make it a policy to record the operations of the individual workmen in such a way that they have some

means for recording their progress and are thereby able to realize just what their efforts produce. This brings out what we call the creative faculty of the man to the fullest extent; he is able to really enjoy his work by being given an opportunity for self-expression. In all of our operations we work to produce this result, realizing that we are primarily developing human beings and that planned efficiency is not an end in itself, but that the real aim is the development of man. . . .

"It is a fact that is beginning to be recognized today, by men who are thinking chiefly along these lines, that a man is internally purified by doing work which is fundamentally creative in nature. The desire for self-expression is one of the most fundamental instincts of human nature and, unless it is satisfied, it is bound to manifest itself in all sorts of abnormal ways, which today are working such havoc in society."

Briefly, the Spirit of the Age in Industry is reaching down deeper and is touching the mainsprings controlling service and human action and this spirit alone is assisting greatly in bringing unity and understanding.

One of the most significant steps having tremendous possibilities for the future world relates to the selection of personnel. While the work is in its infancy, it is becoming one of the most important fields for applied psychology in its deepest phases. Since the capacities of people differ, it is vitally important that each individual may find that work for which he is best qualified. Undoubtedly, he will be happier, more proficient, and more successful in such a work, and he will render a greater service.

In our increasing interest in individuals, sympathetic and instructive tests to determine the growing capacities, beginning in the schools and progressing through industry, will do

much to make everyone who is in the field of service more happy and more capable.

Through Employee Representation, an opportunity is presented for a sharing of the responsibilities and interests in management of a business. This great movement has already shown itself to be a valuable stabilizing factor.

To an increasing extent, employees are becoming owners of shares in the businesses in which they are employed, and this ownership has broadened their viewpoint, and given incentives formerly lacking. This is true, not only with a great many of the public utilities, but with a large number of organizations everywhere.

Wherever one looks—to the north, east, south, or west—he finds the evidences of progress and illumination. Mankind is being quickened, both inwardly and in the expression of its outer powers.

From 1870 to 1920 the skilled workers in the United States increased twenty per cent in proportion to the total population.

Business was formerly considered a private matter, but today the glaring light of publicity is revealing the hidden secrets and presages further revelations. The late J. P. Morgan once said, "The time is coming when business will be done in glass pockets."

The inner creative power, which is the cause of all these outer activities, has clearly purposed a new world order of peace and joy, of activity and service. That this fact is being more and more recognized is indicated by the following quotation from an article by Wesley McCormack in one of the leading business magazines regarding a new discovery of power:

"For the difference between modern civilization and the ancient world may be resolved quite definitely into terms of power. America is what she is today because each American

worker operates, not with his own physical strength, nor with the occasional yank of an animal in harness, but with three and three-quarters horse-power constantly at his hand. This multiplication of our power, in fact, is not only the great cause of our civilization but its greatest problem; for this power may be used either to create wealth or to destroy it and, unless it is properly organized and co-ordinated, it may be let loose in war to destroy the very civilization which it has constructed.

“With each discovery of new power, then, the necessity is intensified for more and more co-ordination. If cheap power is suddenly made available to all the peoples of earth, and this process of co-ordination keeps pace with discovery, the human race is due to enter into unimaginable new realms of peace and prosperity; but if co-ordination does not keep pace with discovery, and not the world standard of living but the *world standard of fighting* is suddenly multiplied—well—.”

The reader can well imagine the outcome. The atoms of existence are quickened under the impulse of the shining Sun of Reality. The instruments and new forms created for the purpose of expressing the hidden spiritual and material treasures of humanity are like delicate flowers to be handled carefully and tenderly, lest they be crushed by the crude methods of the selfish and the thoughtless. The outgrown forms having served their purpose must die and decay, fertilizing the seeds that have sprung from their own hearts, that the glorious destiny of man may be achieved. We must combine the material and divine civilizations as 'Abdu'l-Bahá tells us in the following words from His writings: “And among the teachings of Bahá'u'lláh is that although material civilization is one of the means for the progress of the world of mankind, yet until it becomes combined with divine civilization the desired result, which is the felicity of mankind, will not be attained.”

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“Strive therefore to create love in the hearts in order that they may become glowing and radiant. When that love is shining, it will permeate other hearts as this electric light illumines its surroundings. When the love of God is established, everything else will be realized. This is the true foundation of all economics. Reflect upon it. Endeavor to become the cause of the attraction of souls rather than to enforce minds.”—'Abdu'l-Bahá.

# THIS AMAZING CIVILIZATION

DALE S. COLE

*"On the one hand we have progress of the material type; on the other great spiritual discoveries are being realized. Truly, this can be called the century of miracles, for it is the manifestation of the miraculous. . . . An invisible spiritual power is ever exercising an influence over the hearts and minds of men."*—Abdu'l-Bahá.

THE conviction that we are living in an age of intensive and reckless materialism is disturbing to the peace of mind of many who revel in statistics and comparisons and who like to contrast the present with the past and speculate on the future.

That there is a basis for this fear is, possibly, not to be denied. Commercial and industrial tendencies seem to emphasize the drift towards mass production and standardization, possibly towards the enshrinement of wealth as the acme of achievement—notwithstanding the words of wisdom of many sages in the past.

To the casual reader, industrial statistics are astounding. To the purely nationally minded they are often a source of complacent pride. Our production totals are mounting, our per capita wealth is increasing. Many are the assurances that humanity has never "lived better": never have people in general had so much comfort, luxury or so many possessions of various kinds.

We have "more warmed and lighted houses, telephones, electric devices, automobiles and radios" than any other nation. We have, in general, steadier employment and less illness. "America has in proportion eight times as many telephones, uses eleven times as much electricity, owns thirty times as many automobiles, owns twice as many homes, and has only one-twentieth as many people living on public charity." Such are the characteristic nuances of our present-day civilization.

Most of these possessions and acquirements are beneficial and there-

fore justified in themselves, but are they not symbolic of tendencies which are rapidly remoulding our modes of living and our civilization?

There are other signs not without significance. Stop at any news-stand. Can one help but wonder at the profusion of printed matter offered in a very convenient form. No matter what the merit of many of these publications may be, does this condition not auger a quickening interest on the part of the general public in reading? Are not the "book-a-month-clubs" meeting with success? Are there not more worth-while collections of books sold today than ever before? Is there not a groping for information and knowledge evidenced in this development?

Then, too, all over our land we see immense stadiums being erected which rival those of ancient times, when the population gloried in games. Despite the menace of commercialism in our athletic pursuits, do not these great stadiums stand as monuments to a new interest in clean living, in health and in sportsmanship?

So it is, beneath the surface of any great material advancement, whether it be in industry, education, athletics or what not, there will be found tendencies which are significant and far-reaching.

One often wonders at the influence of the sun on plant life. It is essential to growth, maturity, and fruition. A plant removed from the effect of the sun withers and dies, or at best leads a miserable and frustrated existence. It has always been so. Science is learning more and more

about these wonderful influences. The glass that we use in our homes keeps out the most beneficial emanations from the sun as regards our own health, but today science has made available a glass which will allow these rays to pass and we may live indoors in the glow of the health-giving rays of the sun. The effects cannot be seen or felt but are nevertheless active and dynamic. Their effect is subtle yet potent. It is as if some magic force were acting, a veiled blessing, known and realized yet undiscovered in its essence. It is similar to the leaven in the loaf.

Is it not then logical to believe that back or under or above all of the so-called materialistic achievements and accomplishments of our day of intensive industrialism there is some higher force at work, bringing nearer and nearer the culmination of a better day? That there is some powerful leaven at work guiding, assisting and stimulating us to greater and greater progress?

It is generally conceded that man alone could not have accomplished these wonders. Difficult as such a premise is to prove we are seeing scientists of note and standing daily giving voice to faith in a Higher Power, refuting more and more the old belief that to Nature alone could be attributed the driving force of all our progress. This is indeed reassuring. It greatly assists in wiping out the antagonism which has existed between science and religion; it leaves us free to investigate unshackled every remote corner of the universe.

We are living in an age of miracles which have become so commonplace that we take them as a matter of course. What would our ancient forebears have thought of the airplane, the radio and many less spectacular mechanical and electrical devices? How would they compare

with some of the miracles related of olden times? Man has been acquiring knowledge of laws and facts concealed in the treasuries of the universe. He is learning how to apply them. He did not create these laws, these forces, and this energy which lies locked in the atom. He merely attained that station where he was able to know about them and to understand them in a degree. Little do we know what lies beyond—the present is dazzling enough. How then can one help but feel that there is a great underlying cause to all the beneficent effects which play such an important part in our lives today?

It has been said that if one goes abroad looking for trouble he will very likely find it. On the other hand if he goes forth in search of goodness and beauty, that will he also find. And so the constructive way today is to go abroad to our daily routine looking for the beauty of life and as surely as we do so, will we come to the comforting and stimulating conviction that there are powerful divine forces at work; that our materialistic accomplishments, however good they may be, are just the visual aura about the real significant facts of existence here and hereafter.

Take the question of mass production. It has its opponents and its proponents. There are those who feel that it is a curse and those who feel that it is the logical evolution which serves best the greatest number. At present it does seem to be working to give us more goods at lower costs but there are other effects not so generally appreciated. It is forcing into consideration the ultimate necessity of decentralizing industry.

But what of this? What will that mean to you and me and to our children? It is becoming more and more apparent that industry cannot remain highly centralized as to location.

Often plants become so large that it is impossible to secure the requisite labor and materials easily—the cost of doing business, the overhead expense is too great. What is the result? We are seeing great factories built in smaller communities, we are seeing the small plants moving away from the cities, out into the suburban or rural communities, and as this movement accelerates can we not see whole communities living under much better conditions? Will their requirements not be different, and as the public demand governs production, will this change not affect the character of industry?

As the tendency becomes more pronounced to establish industrial enterprise away from the congested cities, will not new factors become apparent? Will not life be simpler, cleaner, and closer to nature than before? There will not be the need of long hours of riding to work—more leisure will result, and with it all, more interest in agriculture. This example is simply illustrative. Mass production, whether it be a blessing or a menace, is seen to have other potential effects than those usually discussed. There are underlying forces and causes which will result in new effects, changes and advancement. So it is with every great influence in our lives. If we study it intensively, analyze it, ultimately we will come to the conclusion that there are unappreciated phases to it which can not be characterized other than as “the spiritual fringe” or rather the spiritual essence of the matter, which is but a manifestation of the power of God, working in mysterious and devious ways His wonders to perform.

However materialistic our life may seem today, there are spiritual considerations which cannot be ignored.

Look back. Have we not made more progress in many, many departments of life in the last century than

was made in centuries preceding? Does it not seem as if humanity, like a plant, has developed in the more direct rays of the sun? That previously there seemed to be some curb on progress and then suddenly some force was liberated which stimulated and accelerated enlightenment? How else can the phenomena be explained? Humanity existed for thousands of years, reaching at some times and places a high degree of civilization, but never before have we seen such progress made in science and its application to life and living. Never before have we seen space almost annihilated by rapid means of transportation, on land, water, and in the air. Never before have we been able to set time at naught by projecting our voices through space. Never have we “lived better,” and this has all come quite recently, as if some beneficent force had touched humanity and quickened its potential capacities and abilities.

It may seem that our abilities are misdirected in that we seem to concentrate on industrial development, materialistic pursuits, and personal comfort, but as pointed out none of these things are without their greater and deeper effects and the seemingly superficial phases, so easily seen, are but the froth on the surface of the stream; beneath there is a deep and steady current of pure, clear water, which is carrying us on and on to the day when the real significances of our apparently materialistic development will become cognizant and appreciated.

The great force which is so effective in accelerating human progress is the Power of God in the cycle of Bahá'u'lláh. Since 1844 the advancement has been so rapid, in comparison with times past, as to be almost inconceivable. We sense, generally, but the surface effects. We must realize the deeper significances which

are the underlying and governing causes.

What is being accomplished before our eyes? The principles of the Bahá'í Movement, iterated many years ago, are surely and constantly coming into realization.

We are seeing scientists abandoning their prejudices and shouting the unity of science and religion. We are seeing on every hand evidences that the unity of mankind is to be appreciated. We are no longer fettered in a search for truth.

Religious warfare and dissension are being descried. Movements are accelerating whereby one denomination or sect joins with another. The trend is towards unified organization in existing religious denominations. We are going back into historical writings and discovering that the fundamental principles of all great religions are one. The church no longer wars with science, as it did in the past. Faith and reason are becoming more and more in accord.

Many are the agencies working for the establishment of Peace, International Arbitration and ultimately an International Parliament.

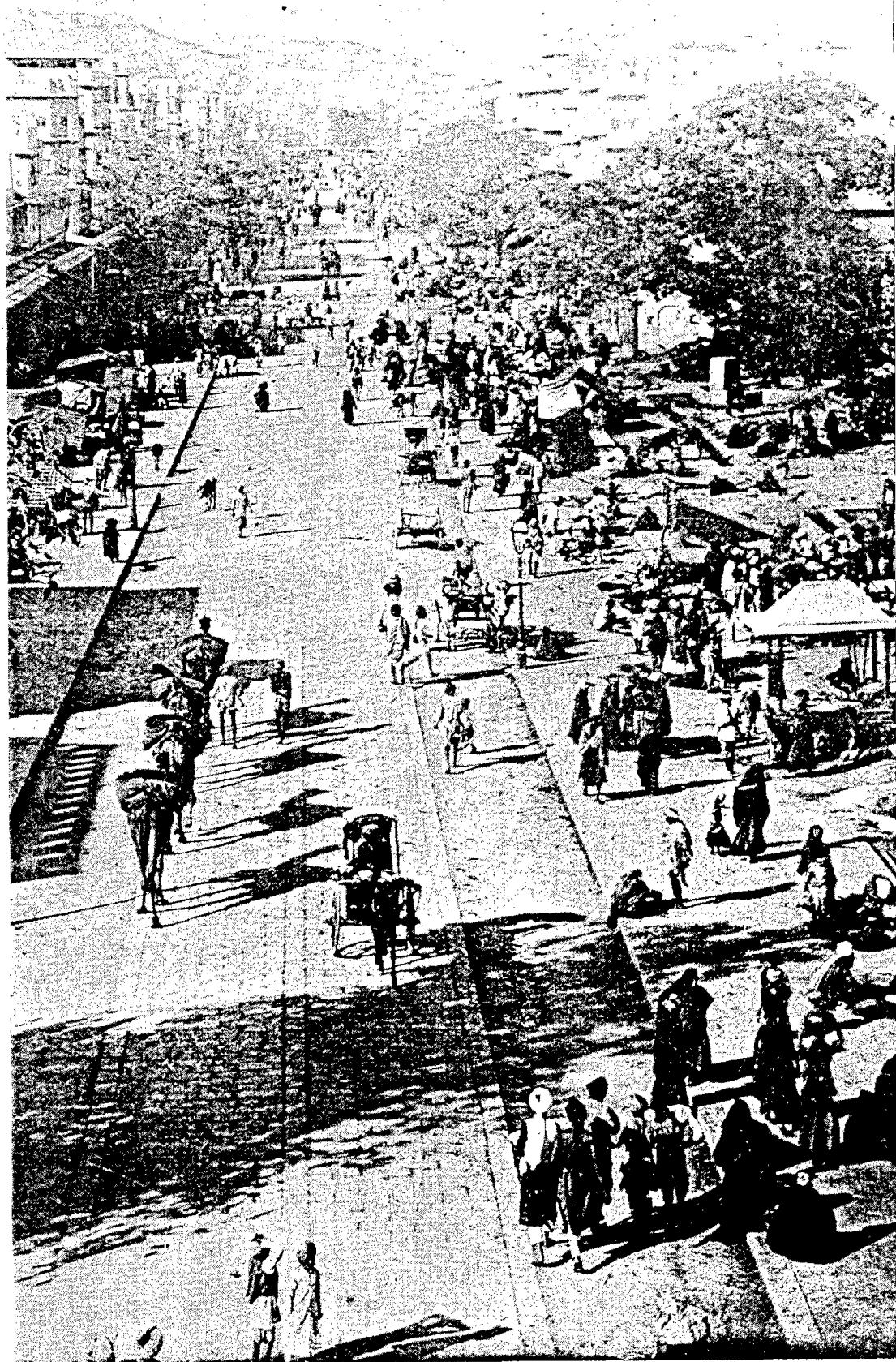
The radio besides levelling barriers is forcing the adoption of an interna-

tional auxiliary language. Great strides are being made in education. In all enlightened countries it is now compulsory. Women have not only come into a new freedom but have been given the power of the ballot. Through the establishment of inheritance taxes, new methods of wage payment, we seem to be moving towards a day when there will be no excuse for extremes of poverty and wealth.

Day by day we are hearing the gospel of service preached by competent executives. We are told that the first responsibility of industry is to the public. The purpose of industry is to serve, and service is a form of worship.

And so it would appear to the inquiring mind that, perhaps, we are not so materialistic today as it would seem. That there are potent forces at work, guiding our endeavors and that we are rapidly approaching that day when we will more fully realize and appreciate these words of 'Abdu'l-Bahá, that, "the spirit of affection and loving kindness must so prevail that the stranger may find himself a friend; the enemy a true companion; and every last trace of difference be removed; for universality is of God and all limitations earthly."

"It is evident and clear to the wise men of nations—those wise men who are the woers of absolute reality—that the purpose of the Divine Messengers and the revelation of the heavenly books and the establishment of the religion of God has been none other than to create amity and justice between the children of the races."—'Abdu'l-Bahá.



*A typical street in Jaipur, India's model city. (See opposite page.)*



# THROUGH INDIA AND BURMA

## An American Traveler Visits Bahá'í Communities of the Far East

FLORENCE EVELYN SCHOPFLOCHER

*One of the most important activities of the Bahá'í Movement is the interchange of visits between Bahá'ís of the Orient and Occident. The loving comradeship thus concretely demonstrated between these two so different civilizations, made possible only by the fulfillment of the teachings of Bahá'u'lláh, has always a powerful effect upon hearts and minds. Mrs. Schopflocher has proven herself an intrepid traveler, venturing into regions difficult of access, dangerous even for travel. With brave heart and with a blazing enthusiasm for the Bahá'í Cause she has been enabled to reach many prominent men and women of the East and present her message to them. She here vividly describes her recent trip to India and Burma, commencing with her visit to the school of Tagore's at Bolpur.—Editor.*

**B**OLPUR, brings Green Acre\* most vividly before my eyes, for here is a similar ideal setting in India's fertile state of Bengal. At the school of Tagore one witnesses community life in all its stages of development from rug-weaving and many other industries to the finer arts such as music, singing, drawing and painting, and the most appreciated outdoor sports, such as competitions in rope-skipping, dancing, exercises and other games. Spiritual education is not neglected. Yet the poet Tagore puts forth no special creed or teaching other than weekly discourses by himself, and prayers every day at the "House of Prayer." This philosopher and poet is looked upon here as an idealist who is giving expression to the nobler aspects of life through the drama and fine arts.

Most of his time is spent writing plays and music for the two hundred pupils from distant villages and cities who are boarding here. The Agricultural Department covers chicken raising and introducing the better breeds brought from the West into the surrounding villages; the cultivation of land and gardening. The greatest wish of Rabandrinath Tagore is to draw the graduates of

universities who now crowd the cities back to village life. The young Indian principal of the school took his degrees at the State Agricultural College of Massachusetts and additional degrees in England. All teachers are well qualified and come from many different countries in Europe. One woman teacher of drawing and painting is from Austria; another teacher is from Holland; one English professor; and two Christian Indian professors.

The Full Moon Festival, which ushers in the first day of Spring in India, has about the same significance as our May-Day dancing round the May-pole, celebrated "slightly" differently, for here the Hindu throws colored powder and squirts bright colored water with a kind of water-gun used for the purpose. All join in the holiday spirit, including the teachers, and throw the vivid reds and yellows right square in one's face and smear it over the body and cloths. By the time evening comes, the people resemble walking flames. Even the hair gets rainbow hued.

Before leaving "the school of the poet" I was asked to give a lecture to the older students and teachers. Everyone to whom I had already spoken seemed to appreciate the

\*Green Acre is the Bahá'í summer colony in Eliot, Maine.

principles and teachings of Bahá'u'lláh, but as I have already mentioned they do not specialize here in any religious teaching.

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My journey through the south and heart of India was most fruitful, and the leading men and rulers of many different States are now studying the Bahá'í teachings. One of the foremost ministers of the Great Nizam of Hyderabad had heard of the Revelation of Bahá'u'lláh, and weeks before my arrival he was impatiently waiting for books.

An official attached to one of India's greatest princes gave me every assistance in meeting those I most wished to know. When I told him the nature of my work, he exclaimed, "I too am a believer in Bahá'u'lláh, but I have never had the courage to openly admit it as it would mean absolute ruin overnight if it was discovered that I had embraced a new Revelation.

Another of India's princes received me with a most enquiring stare. Rather abruptly and in a most unusual manner, he said, "There is something different about you than anyone I have yet known. It is magnetism, but not personal magnetism, rather more of a spiritual quality. What is it you have come to tell me?" Now when one visits these Indian rulers who are so extremely polite, it is not customary to state one's mission at once, but I came straight to the point and said, "If there is anything spiritual about me it is because I love Bahá'u'lláh the Revealer of the New Revelation." He replied, "I might have known it. I also believe Bahá'u'lláh has brought a message to the world, but until now I have not looked seriously into His Teachings."

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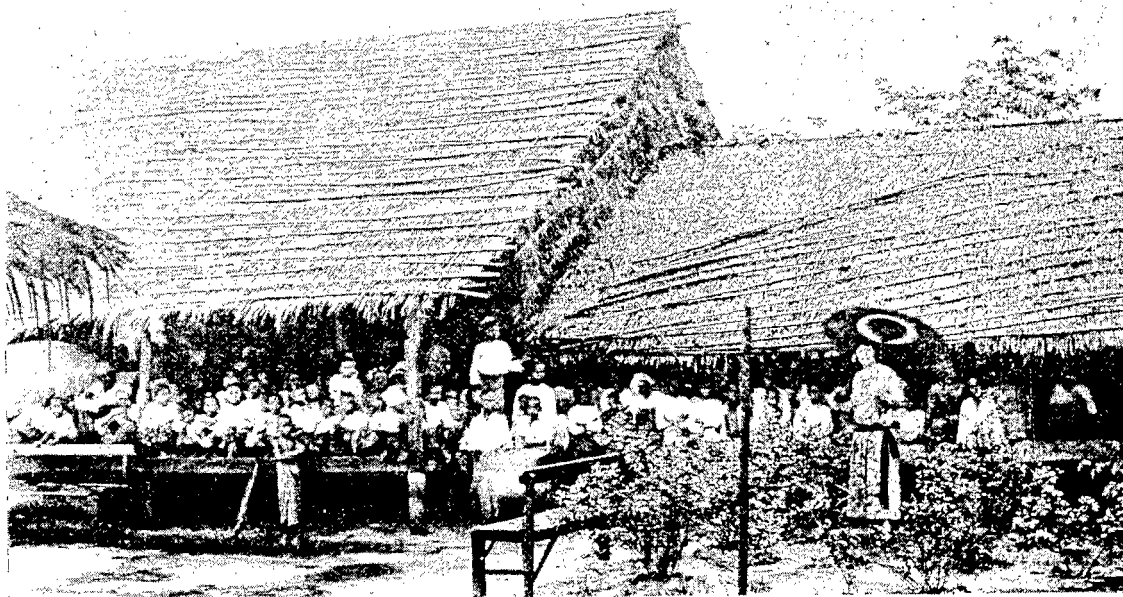
The beautiful hill stations are the ideal place to teach, for prominent men and women from all parts of

India spend the hot months of the plains below up in these hill stations: Professors of the universities, Maharajas and their entourage, and others. Never has a country been nearer to accepting the divine teachings than India is today, and the opportunities for service are without limit.

Mr. Hashmat'u'llah Koreshi, secretary of the National Bahá'í Spiritual Assembly of India, is a man of marvelous character and great culture. It would be impossible to record in detail the story of the remarkable assistance I received from the hands of this very brilliant spiritual worker in the vineyard of the new creative Word. From eight o'clock in the morning until evening this distinguished and enthusiastic brother invited to visit me at my hotel the most prominent of Calcutta's thinkers of both sexes, or arranged luncheons, teas and dinners daily. In turn I visited many homes, and carried the Message of Unity into every available place. Many of these very fine families were deeply moved by the narrative of the early life of our beloved teachers.

A Western Bahá'í believer can always have a sympathetic audience, for since he loves all religionists, his method of approach is constructive and harmonious. There are many so-called *dead creeds* today in the daily life of the Indian. One can scarcely credit the doings and misunderstandings between the different outstanding religious fanatics. One thing is clear, however, and that is that there are many noble souls and deep thinkers in India who are far above and beyond the illusions of the past.

The cultured Indian is one of the finest types of manhood in the world. My visit to the home of Sir C. P. Bose, the great world-renowned scientist, was a revelation in itself. I walked through the gardens of his



*Mrs. Schopflocher and group of natives in a Bahá'í village in Burma.*

home and actually saw the heartbeats of trees as we passed. Marvelous instruments placed near the trees register upon delicate machines the pulse of the tree, and the effect was instantly noticed by a long dash when anything unusual happened such as a person passing suddenly or when some anesthetic was administered. A tree can become intoxicated with certain drugs, and the heartbeat took queer staggers and long swaying movements on the parchment by the needle of these delicate inventions of Sir C. P. Bose, of Calcutta. This was a very eventful afternoon.

Lady Bose is one of the outstanding women in India today. Her untiring efforts along educational and all other lines for the emancipation of her oppressed sisters, classifies her as a great leader in the Feminist Movement. Her "Industrial School for Widows and Married Women" in Bengal is the first institution of its kind to be established in India, and thus her dream of educating the neglected little widows who are bereft of human companionship, has been fulfilled. How refreshing it was to note

the immediate and sustained interest of this woman of remarkable character in the great teaching of Bahá'u'lláh, that "material and spiritual education should go hand in hand."

The Prime Minister of the Maharaja of Mysore was more than kind to me during my visit in the South of India, where I visited the leaders and rulers of several States. The Maharaja of Mysore is one of the greatest of India's princes. He received Bahá'í books with appreciation and extended an invitation to return. When I left the palace I called upon a professor at the college and learned to my surprise that he had once been on the verge of accepting Bahá'u'lláh as the Manifestation of God to the world today, but owing to reports from Persia that the Bahá'í Revelation had entirely died out of the world of existence he had given up the idea of further study. He then inquired as to whether a friend whom he had met twenty years ago in New York was still interested in the movement, as he had thought it was a fad with this lady.

Promptly I related to him briefly a

few stories of the progress of the Bahá'í Cause, its succession of spiritual victories, its world-wide scope. Particularly did I emphasize the superb loyalty of its devotees, their cheerful perseverance and patient struggling to see the New Day of God established on this earth as prophesied by the Divine Messengers. Was I not thinking of the words of 'Abdu'l-Bahá regarding the "steady progress and universal dimensions of the Cause," for He said, "On account of being a divine movement it grew and developed with irresistible spiritual power until in this day wherever you travel east or west and in whatever country you journey you will meet Bahá'í Assemblies and institutions."

My friend's immediate response showed a depth of feeling as he requested me to send him the same kind of book I had given the Maharaja, declaring his loyalty to Bahá'u'lláh in future and his desire to help spread the glad tidings among his countrymen. Last week I received a most joyous letter from this recently morbid man, thanking me in the name of Bahá'u'lláh for the photograph in the little ivory frame of 'Abdu'l-Bahá, saying he kept it before him always, and each day was begun through the inspiration of that wonderful face.

The seeds of the patient work of Mrs. J. Stannard, a Bahá'í teacher, who so faithfully carried on the teaching work in Calcutta, are now bearing fruit. One prominent man, who for months had been suffering from depression and apathy, came suddenly to life after I once again related the story of the progress of the cause, how it had spread without any propaganda, but entirely through the dynamic spiritual power of the Cause itself, and the efforts of its devoted followers. This man who had been ill and unable to walk even about his

own home, arose at the conclusion of our conference (which lasted two hours<sup>1</sup> when I had planned it for thirty minutes) and *walked* to the stairway with us (two distinguished Bahá'ís had accompanied me). Also before we left a series of Bahá'í meetings were arranged to be held in his spacious attractive home. Thus doth the power of the Spirit of God manifest in hearts suddenly awakened to its all-embracing potency.

And now for a few words about the Bahá'í villages of Burma. Mrs. Inez Greeven (formerly Mrs. Inez Cook of New York) visited the village of Kunjangoon, known as the "Village of 'Abdu'l-Bahá" because all the inhabitants are Bahá'ís, and wrote an interesting account of this visit, which I remember was published in this magazine. I have already told of my experiences there. But a new village is in the process of evolution and boasts about twenty young men who decided to openly declare their faith in Bahá'u'lláh regardless of consequences. Muhammad Eunoos, a blessed old believer, had been expelled by the Mullah and told not to return. But when Muhammad Eunoos learned of my arrival in Mandalay he accompanied me to this village of Kyigon, Burma. We had to ride some miles in an ox-cart, sitting cross-legged on straw matting. News had already reached the village of the visit of a western believer, so when we arrived the following day the whole place had been polished and not one stroke of work was done that day. The entire population turned out to hear about the new teachings. I sat up among trees in the most attractive bamboo house built high on stilts, while the audience jostled each other for a place to sit.

The meeting continued through the entire day. During the hot afternoon a Mullah arrived and inquired, "What

is she talking about up there?" Fortunately the chief official of the village was a Buddhist and very friendly. He had called on us early in the morning and offered a cordial greeting. He told the Mullah that the lady was talking about God and that if he remained he would have to be courteous and only ask civil questions *after* the meeting like the others. He was quite disturbed, but when they said, "The lady is a great friend of the Governor of Burma, Sir Harcourt Butler," he soon took himself elsewhere and we went on in peace.

Later in the day three young men came forward in the utmost simplicity and knelt at my feet and said, "We accept Bahá'u'lláh as the Prophet of God today." Others became believers also. It was very touching to see their dear old teacher Muhammad Eunoos take each by the hand and kiss them on each cheek, and then like an initiation ceremony, kiss each on the forehead, with the look of love in his dear old face. This great teacher once built a Mosque when he was a follower of the Islamic faith, and had it confiscated, together with every bit of property he ever had, when he became a believer in the *new* Manifestation, Bahá'u'lláh. Now he is happy in his poverty, and in his freedom to uphold the Divine Standards of today.

In conclusion perhaps it will be of interest to Bahá'ís to know that I am writing this article while en route to visit the Prince who was so splendidly sympathetic to Mrs. Lua Getsinger, Bahá'í teacher and lecturer, when she visited India several years ago. It was not at all surprising to learn that they always refer to Mrs. Getsinger in these parts as "St. Lua."

Picture me here in this queer village, a way-station, as it were, for those who go on hunting expeditions after tigers! The village is really locked up at night and all passes closed to tigers, but I am told that tigers are always lurking near these barriers and sometimes find an entry. Here I wait for the next eleven hours until the arrival of the main line train which will carry me on to Jhalrapatan, where the Maharaja of Jhalawar has his State.

A tiny lamp flickers over my shoulder from an improvised mantelpiece and two coolie boys alternate in pulling the punka over my head that I may breathe sufficiently to get through the night, for I am experiencing the "boiling heat" of April days and nights in India. The babble of native curiosity is without and many unseen eyes are gazing upon this unusual activity. An Indian night with its native perfume pervades the place and even in desert wastes of insecure footing there is a remarkable



*A group of Bahá'ís in one of the small villages in India visited by Mrs. Schopflicher.*

atmosphere of genuine reality. Possibly this is the reason for my preference for the East and its associations rather than the West with its civilization. Outside of my door is the Muhammadan upon his tiny prayer-rug in respectful reverence to Muhammad; the Hindu also near by looking hopeful that his meditation is being heard by the long-departed Krishna.

Hope and happiness reign supreme in my heart during my unexpected stay in this, the most primitive and strange place I have thus far visited, hardly on the fringe, even, of human society. At five o'clock in the morn-

ing I shall entrain for Jhalrapatan, where an automobile will be waiting to take me thirty miles more on the journey to the Palace of His Highness the Prince, who will once again hear of the Revealed Word of God to man through Bahá'u'lláh and of how that creative Word has taken effect in the hearts of thousands upon thousands the world over who believe that "the Religion and the law of God has descended from the heaven of the will of the Possessor of Eternity for the purpose alone of harmonizing and bringing into unity the peoples of the world."



ODAY IN PERSIA and the Orient you will find the followers of His Holiness Bahá'u'lláh united in the closest ties of fellowship and love. They have abandoned religious prejudices and have become as one family. When you enter their meetings you will find Christians, Muhammadans, Buddhists, Zoroastrians, Jews and representatives of other beliefs present, all conjoined in a wonderful unity without a trace of bigotry or fanaticism, and the light of the oneness of the world of humanity reflected in their faces. Day by day they are advancing, manifesting greater and still greater love for each other. Their faith is fixed upon the unification of mankind and their highest purpose is the oneness of religious belief. They proclaim to all humanity the sheltering mercy and infinite grace of God. They teach the reconciliation of religion with science and reason. They show forth in words and deeds the reality of love for all mankind as the servants of one God and the recipients of His universal bounty. These are their thoughts, their beliefs, their guiding principles, their religion. No trace of religious, racial, patriotic or political prejudice can be found among them, for they are real servants of God and obedient to His will and command.

'Abdu'l-Bahá.

# THE BAHÁ'Í MAGAZINE

*Star of the West*

VOL. 18

JULY, 1927

No. 4

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### THE BAHÁ'Í MAGAZINE

#### STAR OF THE WEST

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

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

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*Mme. Josephine Cowles de Lagnel, one of the early American Bahá'ís, at whose home in Washington Bahá'í meetings have been held for many years. She is now eighty-one years of age and still very active in the work of the Cause.*



# The Bahá'í Magazine

## STAR OF THE WEST

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“The most urgent requisite of mankind is the declaration of the oneness of the world of humanity; \* \* \* that which will leaven the human world is a love that will insure the abandonment of pride, oppression and hatred.”—'Abdu'l-Bahá.

THIS IS the day of the dawning of world unity. Thinkers along all lines of human welfare are coming to the realization that mankind is one; that the progress of the world depends upon the recognition of unity, and friendly co-operation based upon the brotherhood of man.

A striking corroboration of this fact occurs in the significant words with which Professor George Sarton ends his newly issued book, “Introduction to the History of Science.” He states that “the main postulate of science is the unity of nature—a unity indirectly affirmed by the whole development of knowledge. The history of science establishes the unity of science. The fact that all these discoveries were made by different Nations shows that, in spite of many disparities and animosities, mankind is one. Unity of nature, unity of science and unity of mankind are but three different visages of the same unity. This sublime conception is mankind’s purpose, a conception that is probably dormant in the heart of every man of science is not simply exhilarating in itself, but it gives also a new meaning to our lives. We feel more conscious of an immense collaboration which extends through space and time.”

THESE WORDS of Sarton are of special interest to us, as we had the pleasure of meeting and knowing him some years ago when he was endeavoring to find opportunity for the

development of his idea of making the history of science the cultural backbone of all education. To him science appeared as the splendid vision of a great international effort coming down through the ages, indifferent to nationality, moving forward now in one country, now in another among men of different races, different languages, different religions who borrowing freely from one another’s discoveries blended them together into the thing which we call civilization.

Professor Sarton’s own life is a striking testimony to the unity of mankind. For though his life work was conceived and initiated in Belgium—being interrupted by the war it had to be abandoned there with his notes buried in his garden, the fruition of his life ideals was to come about in another country which became his foster mother. It was in America to which he came that he found the friends who opened opportunities to him for publication. “Thanks to my American friends,” he tells us, “I received my first opportunity in Washington, D. C., and a second opportunity was extended to me in Harvard University. Finally, in 1918, a new appointment was created for me by the Carnegie Institution and then, for the first time, I had a feeling of relative security and could devote all my energy without undue anxiety to my self-imposed task.” Thus Mr. Sarton offers the expression of his gratitude to both

University and Institution and to the country which has adopted him and his work. How frequent is the occurrence today in every line of work, of human thought, of progress, that great creative minds are above nationality, their conceptions worldwide. Often they find first appreciation and understanding in a country other than their own! There are no national boundaries in the world of thought.

THAT UNITY which science sees and is helping to demonstrate for the world, it is of even more importance that religion should achieve. If the scientist sees truth as one and undivided, how much more must the religionist do so! It is not possible that there should be some several truths regarding the universe going under the name of as many various religions. There is only one universe; there is only one truth about that universe. There is only one God by whatever names we call Him. The religions of the world, being revelations of God to the world through His Prophets, must agree in their underlying truths. The differences are but differences in the outer symbols and expressions, necessary adaptations of truth to the racial mind amidst which they were manifested. The inner truth which is one and the same in all religions is the teaching of the Oneness of God, and the need of man's knowledge of God, love of God, love and service toward his fellowmen.

But now the time has come for a universal Manifestation, for a single statement of religious truth applicable to the whole world. In this day of intercommunication, of rapid and universal exchange of ideas, there is no need of racial religions—in fact, there is no room for racial religions. The barriers which separate the religious thought of the world must fall and spiritual truth be seen as one.

Such a Manifestation is that of Bahá'u'lláh, whose message of universal religion, of world peace and brotherhood, is spreading over the world uniting all races and all religions. It is an expression of spiritual truth adequate to this day of world interchange of ideas, of high civilization, of tremendous scientific advance, of the fomenting of new ideas for economic, social, and political progress.

“Bahá'u'lláh's mission in the world,” says J. E. Esslemont in his “Bahá'u'lláh and the New Era,” “is bringing about unity—unity of all mankind in and through God. ‘Let not man glory in this, that he loves his country, says Bahá'u'lláh, but let him rather glory in this, that he loves his kind.’”

“Previous prophets,” says Dr. Esslemont, “have heralded an age of peace on earth, good will among men and have given their lives to hasten its advent. Bahá'u'lláh announces that he is the Promised One of all these Prophets, the definite Manifestation in Whose era the reign of peace will actually be accomplished. This statement is unprecedented and unique, yet it fits in wonderfully with the signs of the times and with the prophecies of all the great Prophets. Bahá'u'lláh revealed with incomparable clearness and comprehensiveness the means for bringing about peace and unity amongst mankind.”

We are on the threshold of a new era—the era of the *oneness of mankind*. This is that Kingdom of God which Christ foretold, which all the Prophets envisaged and strove for.

“Bahá'u'lláh declares,” says Dr. Esslemont, “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.”

“**H**UMAN tastes differ; thoughts, nationalities, races and tongues are many. The need of a Collective Center by which these differences may be counterbalanced 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 people of religious beliefs, denominations, sects and cults by freeing them from the fetters of past imitations and superstition, 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.”

—'Abdu'l-Bahá.

# THE POTENCY OF THE IDEAL

DALE S. COLE

*"Through the faculty of meditation man attains to eternal life; through it he receives the breath of the Holy Spirit—the bestowals of the Spirit are given during reflection and meditation.*

*"The spirit of man is itself informed and strengthened during meditation; through it affairs of which man knew nothing are unfolded before his view. Through it he receives divine inspiration, and through it he partakes of heavenly food."—'Abdu'l-Bahá.*

EVERY organism is impelled to move towards its own completeness. Fullness of life is the goal of life; the urge to completeness is the most compelling motive of life. There is no motive in life so persistent as this hunger for fulfillment, whether for the needs of our body or for the deepest spiritual satisfaction of our souls, which compels us to be ever moving onward till we find it. Hunger, material or spiritual, is the feeling of incompleteness.

We see the law of completeness operating in physiology, in psychology, or morality in religion. In physiology we call this completeness "health," in morality "perfection," in religion "holiness," in psychology we shall call it "self-realization."

"So persistent and strong is this law that no organism can rest until it has satisfied its hunger by achieving its complete self."

Thus has J. A. Hadfield, in "Psychology and Morals," voiced the yearning of almost every human heart. Whether we know it or not we do want our lives to be complete and this is usually defined as a life of happiness. We are a little vague as to just what happiness is and we do not differentiate it from joy. Joy might be termed intense happiness, that blissful feeling which would result were our lives complete, and in completeness there is suggested harmony, effectiveness and peace.

We all know that we want something, need something, but as one man in writing of his spiritual experience says:

"Some persons have very hazy and indefinite ideas concerning just what they want. Their wants are too indefinite, general, and hazy to create that strong, positive idealization which is the first requisite. If you ask them just what they want most in the world, you will find that they do not know, or at least cannot tell you with certainty."

But we all want fullness of life, here and hereafter, and that desire involves our spiritual well-being. Fullness of life cannot be attained by receiving what we may want "in this world" as our finite minds conceive it. That motive of life which is so forceful is a desire for completeness and this presupposes spiritual knowledge and spiritual peace.

So often we hear it said that—"Your theories or philosophy are very beautiful. I can and do accept them all. I believe that it is the truth but I do not seem able to *feel* it all."

Is it strange with our heritage that we cannot *feel* the great life-giving power instantly the moment we wish to? It has been sought diligently for years. It is the pearl of great price. Is it logical to assume that everyone may expect it without any effort whatsoever on their part? Do we receive things of priceless value without some compensatory factor? Some seem to, it is true. There are fortunate souls who receive confirmation in an instant but most of us have to strive for what we want, and one of the first steps toward attainment is to be very sure and certain in our own beings as to just what it is that we

want, for "The Flame of Desire supplies the heat for the Steam of Will, and for much besides." "Many persons lacking faith in the successful outcome of their desires and ideals really are manifesting faith in the opposite outcome."

"Very few persons are content to 'pay the price' of attaining that which they think they want. If they 'want it hard enough' they are willing to pay the full price; otherwise they will 'fall down' on this point. To 'pay the price' of the attainment of that which you want, you must not only be willing to exercise your full mental and physical (and spiritual) powers towards accomplishing the tasks and work lying along the path of attainment,—you must do far more than this. You must pay the price of relinquishing the minor wants, wishes and desires; you must sacrifice these on the altar of the *great desire!*"

The great desire of the majority of the human race is for an elusive something which will round out their lives, which will bring joy and peace, which will make their lives complete, to attain that station where their supplications before the Threshold are effective.

It has been said that any individual may attain what he wants if—

1. He knows exactly what he wants.
2. He wants it hard enough.
3. He confidently expects to obtain it.
4. Persistently determines to obtain it.
5. He is willing to pay the price.

All of which is subject to some qualification, but certainly if we hold the great desire for completeness of life these five points may be very serviceable in fanning the flame to stimulate the will to *strive*.

And now as to the "will." Dr. Hadfield says: "When the organized self moves towards its own completeness we call it the will. When the instincts

and complexes function we call them impulses. The will is the organized self in function, the self in movement. This conception of the will as a function or activity of the organized self throws light on many problems of the will."

"In the ordinary affairs of life the will is supreme, for under ordinary conditions the will, being an organization of many instincts, and being impelled by the strongest motive of any organism, namely, the urge to completeness, has the power to dominate the instincts and impulses hostile to its ends.

"The absence of an adequate ideal or stimulus to the will is characteristic of times when we have undergone some great strain. In such times, whether of fear, of grief, of failure or of the fatigue of war, our self is weary and powerless to make an effort, and tends to become disintegrated, and our actions are left to the mercy of our impulses."

It is, then, according to this authority, necessary from a purely psychological standpoint that we have some ideal to make our wills effective. What greater ideal could we have than to learn to live the life, to find *the way*, that our lives may be complete? The purpose of life is to advance towards God and thereby will we pass through varying and progressing degrees of completeness in accordance with our capacities to receive the Bounties of God. Whether we follow this path or not is largely a matter of our own volition. There is grace for all, for the asking, but we must ask properly and sincerely; our desire to attain must be dynamic.



One of the first steps towards making our beings dynamic in their yearnings for completeness and knowledge of God is to have the Ideal clearly in mind.

"The adequate stimulus of the will, the stimulus which is peculiarly adapted to arouse the self into activity, is the Ideal, that is, the idea or object which leads to the complete realization of the whole individual.

"If any idea of object is presented to the self which appears to contribute to its fulfillment and happiness, then is the self stimulated by it and the will moves towards it, even as a sensation or instinct is awakened by its own stimulus. In the absence of such an ideal, our actions are left to the mercy of our impulses.

"If such an ideal is present, the will is aroused and dominates conduct; if it is absent, the will is in abeyance, and the impulses are aroused to activity."

How these experiences and this knowledge of the scientific man is illumined and broadened in the light of the Bahá'í Revelation! There can be but one ultimate ideal for human conduct and that is to "stand faithful unto the Covenant of God," to "fulfill in our lives His trust," and "in the realm of the spirit obtain the gem of divine virtue," thus striving for the bringing to pass on earth of that perfect civilization which Christ called the Kingdom of God.

Certainly this ideal is potent enough to stir even the most sluggish and latent desires to live a life of completeness. Who can help but know that this is exactly what he wants? Who can help wanting it hard enough if he reflects a little upon the infinite grace of God? Who can doubt of its attainment, at least in the degree deserved, if he knows the promises and follows the commands? Who can resist the urge to resolve to attain it in so far as he can? Who is not willing to "pay the price" in the light of the knowledge of what is in store for those who are successful? Even a fleeting realization of confirmation, now and then, is priceless.

When we are certain that completeness of life hinges upon the Ideal and when our desires have become dynamic we may turn to "Hidden Words"\* and find therein as "a token of grace unto the righteous," that which "has descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Messengers of old." In its "garment of brevity" we have a complete code for the conduct of life, an inspiration to our lagging desires, an Ideal which will make life complete.

Great stress is placed today on affirmations. We hear many teachers of various schools of religious and philosophical thought iterating and reiterating affirmations. That there is value in them is not to be denied for they serve, possibly to crystalize our ideas as to the Ideal, to bolster our faith, and to increase confidence in the successful outcome of our quest and supplications.



The most powerful affirmations are given in these so-called "Hidden Words" of Bahá'u'lláh, and with a distinct new beauty of phrasing and portent. We can make these personal if we will. For instance Bahá'u'lláh declares:

"Of all things Justice is the best beloved in My sight; turn not away therefrom if thou desirest Me, and neglect it not that I may confide My trust to thee. By its aid thou shalt see with thine own eyes and not with the eyes of others, and shalt know by thy own understanding and not by the understanding of thy neighbor. Ponder this in thy heart; how it be-

\*"Hidden Words," by Baha'u'llah, revealed by Him during His exile at Baghdad. These "lyric gems of wise counsel which have brought help and healing to thousands of aching and troubled hearts," were for many years "carefully concealed lest they should fall into the hands of enemies that abounded, but now this little volume is probably the best-known of all Baha'u'llah's works, and is read in every quarter of the globe." Published by Baha'i Publishing Committee.

hooveth thee to be. In truth Justice is My gift to thee and the sign of My loving kindness unto thee. Set it then before thine eyes."

As it is important and good training to memorize the dynamic creative Words, we might memorize this instruction, and then at the time of meditation, we might "ponder this in our heart" and, thinking on these things make the instruction personal as follows:

Of all things best beloved in the sight of God is Justice. I must not turn away from it if I desire God. I must not neglect it if He is to confide in me. By the aid of Justice I will be able to see things with my own eyes and not with the eyes of others, and I will be able to know by my own understanding and not by the understanding of my neighbor. I must ponder this in my heart, how it behooveth me to be. Verily, Justice is God's gift to me and a sign of His loving-kindness. I will set it before my eyes.

And the devotee, the aspirant for attainment unto the Ideal, might continue his meditations giving the Hidden Words personal application something like the following:

God loved my creation, therefore He created me. I must love God that He may name my name and fill my soul with the spirit of life.

I must love God, that He may love me. If I do not love Him, His love can in no wise reach me. Or, I will love God that He may love me. Then His love will reach me.

There is no rest for me save by renouncing myself and turning to God. I glory in His name, not my own. I trust in Him not in myself for God desires to be loved alone above all else.

I am God's lamp and His light is in me. I must get light therefrom and seek none other than He, for He has created me rich and bountifully favored me.

With the hands of power God has made me and with the fingers of strength He has created me, and in me has He placed the essence of His light. I am content with it and seek naught else, for His work is perfect and His command is binding. Of this there is no doubt. Or, of this I am certain.

God has created me rich, why do I impoverish myself? Noble, has He made me wherewith do I abase myself? Out of the essence of knowledge He manifested me, why seek I enlightenment from any besides Him? Of the clay of love, he moulded me, why do I busy myself with another? I turn my sight unto myself and find God abiding in me, mighty, powerful and self-subsisting.

I am His dominion and His dominion perisheth not, wherefore do I fear? I am His light and His light shall never be extinguished, then why do I dread extinction? I am His glory and His glory fadeth not, I am His robe and His robe shall never be outworn. I will abide in God's love and find Him in the realm of glory.



The Bahá'í Revelation is the most personal message that has ever come to human hearts. It can become part and parcel of our lives every minute of the day and night. We can live consciously and unconsciously in the love of God and His love for us—in completeness, joy and peace. Our affirmations can be just as inclusive as is our capacity and power to feel and manifest them. For instance, let us go over a few of the examples given, making them direct affirmations.

God loved my creation; therefore He created me. I love God and He names my name and fills my soul with the spirit of life.

I find rest by renouncing myself

and turning to God. I glory in His name. I trust in Him for He desires to be loved alone above all else.

With the hands of power God has made me and with the fingers of strength he has created me, and in me has He placed the essence of His light. I am content. I seek naught else, for His work is perfect and His command is binding. This I know.

I am God's imperishable dominion. I am His unextinguishable light. I am His unfading glory. I am His ever-wearing robe. I abide in God's love finding Him in the realm of glory.



Always we must bear in mind, however, our relation to the Infinite, that our beings are as mirrors turned towards the Sun of Truth and that we receive the emanations from Him in accordance with the clearness of our individual mirrors and whether they are turned towards Him or not. The image of the sun in the mirror is not the sun.

Affirmations we have in plenty, if we need them, and some there are who find them helpful. We have but to apply them to the conduct of our lives, to assimilate into our beings the grace that is manifested in His Bounty.

The Bahá'í message is a personal one even though it embraces all the great affairs of men and the universe. We must apply the great principles to our own individual lives that we may become contributing factors to the great work of bettering civilization. The one fact alone, that the Bahá'í Revelation makes of our daily tasks a form of service, and teaches that such service when performed in the fullness of heart is a form of worship and prayer, adapts it to this new age and to the needs of every human being. It sanctifies labor and gives us something that we can carry

with us every minute of our lives. In this it is unique.

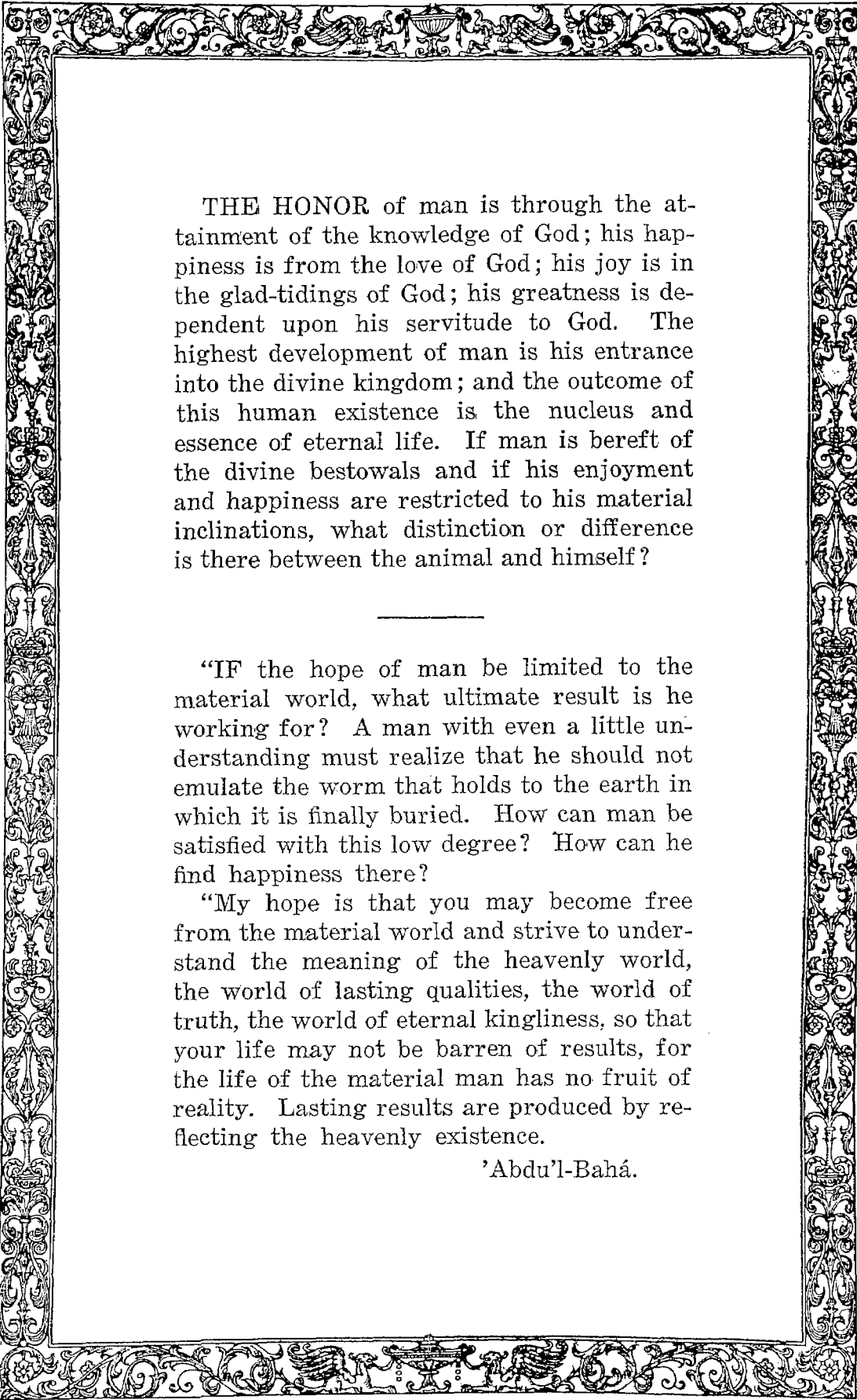
And so the realization of completeness of life must be found by living in the love of God. Life cannot be complete without it. It is the spiritual dynamic which governs all our conduct. It is to be attained through the Bounty of God and in the degree in which we follow His instructions will we receive.

If difficulty is experienced in feeling the power, this should not cause discouragement for we are asking for a great blessing, one which, perhaps, we are not yet qualified to receive. Perhaps our receptive channels are blocked and until they are clear no life-giving current can flow. We must clear these channels. Perhaps our mirrors are clouded or turned away from God. We must orient them and polish the reflecting surface. If we do not feel the power, it is not because it is not there. There are innumerable evidences of it. It is because of some obstructing cause in ourselves, which can only be removed by effort, and by prayer.

And the "Hidden Words" are laden with implicit directions as to how to attain the completeness of Life. Every reading brings out fresh meanings and more intimate counsel. It is the companion for our journey,—in it will we find inspiration which will make our desires dynamic. To a pilgrim visiting Him in 'Akká many years ago and who asked how he could attain, 'Abdu'l-Bahá replied, "Go thou and live in accordance with the 'Hidden Words' and thou shalt attain."

And the method of approach which seems to confuse many seeking souls is through prayer. Hold the Ideal clearly in mind, reflect upon the attributes of God and turn to the Center of His Covenant in sincere and humble supplication. What method could be more simple?





THE HONOR of man is through the attainment of the knowledge of God; his happiness is from the love of God; his joy is in the glad-tidings of God; his greatness is dependent upon his servitude to God. The highest development of man is his entrance into the divine kingdom; and the outcome of this human existence is the nucleus and essence of eternal life. If man is bereft of the divine bestowals and if his enjoyment and happiness are restricted to his material inclinations, what distinction or difference is there between the animal and himself?

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“IF the hope of man be limited to the material world, what ultimate result is he working for? A man with even a little understanding must realize that he should not emulate the worm that holds to the earth in which it is finally buried. How can man be satisfied with this low degree? How can he find happiness there?

“My hope is that you may become free from the material world and strive to understand the meaning of the heavenly world, the world of lasting qualities, the world of truth, the world of eternal kingliness, so that your life may not be barren of results, for the life of the material man has no fruit of reality. Lasting results are produced by reflecting the heavenly existence.

’Abdu’l-Bahá.

# THE MORAL NEED OF THE WORLD

CHARLES MASON REMEY

MORALE depends upon deep religious convictions on the part of people. Lack of morale is the result of lack of homogeneous consciousness. History has demonstrated again and again that to destroy the religious ideals, the faith of a people, means the decay of its civilization. The chaotic struggle between the many groups, racial, political, economic, and class, with the rampant individualism of these times which tend today to tear asunder the solidity of our civilization and human consciousness, is proof that the greatest need of the world now is a more united moral consciousness. Religion is the source of that consciousness of soul which directs from within the destiny of humanity.

Throughout history we see that when a people has been moved by the uniting spirit of a living faith in God, its civilization has been ascendant. When it has lost its religion, the vital spirit of the homogeneity necessary to civilization becomes depleted and the morale of the people suffers. This is a basic principle of civilization and it works today as it has in times past, showing that the perpetuity, growth, and development of present and future civilizations depend upon the religious consciousness of humanity.

With the present enormous increase of crime it is demonstrated daily that any country with its many laws and regulations requires more than the enforcement of law and order to make people good. It requires inner conviction or religious consciousness to make people want from within to do the right thing—

without this guiding consciousness the law becomes powerless to compel people to do right.

Education without moral training is dangerous. Consider our own problems here in America. The absence of religious and moral teaching from the curricula of our vast public school system in America as well as from most of our higher institutions of learning is a serious question and an outstanding one in the minds of some of our foremost educators. From the very nature of the national ideals upon which our government is founded, sectarian religion can never be taught in our public schools; yet our need for religion, that is, for moral training and education in the fundamental or basic spiritual principles which all true religions hold in common, is yearly becoming more imperative. And these high moral standards so necessary in the educational ideals of a nation can come only through a stronger religious conviction or consciousness than we as yet have attained in our national life of recent decades.

World history shows that political union can be but very incomplete apart from the morale which religious conviction gives. The world is now beginning to realize the danger caused by warring factions, economic, social, and racial. The solution of the great problem of harmonious relations between the many elements which constitute the world life of today depends upon moral conviction. The present strife is not only most wasteful of spiritual and psychological forces but is a detriment to human morale. No great

business corporation can exist in these days of big world affairs without a united group of men holding together the morale of the organization. A nation, like an army in action, requires first of all morale for its very life, and in like manner the great international problems of mankind cannot be solved upon any basis other than that of the divine consciousness of the Religion of God.

At the present time we have ample patriotic enthusiasm throughout the many countries of the world, but it is scattered and its forces are dissipated. There are great differences of opinion regarding politics, government, creeds, and rituals, but there can be no sane argument propounded against the united cooperation of the peoples of all nations, creeds and rituals in working together for the universal cause of the great principles of religion which they hold in common, for the upbuilding of the morale of the nations and of the world.

In these latter days so much ethical teaching has become denatured and lukewarm that many discerning people now generally admit that only a moral renaissance will save humanity from irreligion and the destruction of morale and standards of civilization that this confused condition of mind and soul is bringing about.

Humanity needs the one great significant symbol—the Mashriqu'l-Adhkár, the Universal Temple of God, in the heart of each nation, testifying to the united faith in God and the co-operation and good fellowship of the many sects within their boundaries. To the ardent religionist of wide vision, what could be more inspiring than the thought of these great universal edifices erected at the heart of every country? Those who have observed the increasing growth of the number of united interdenominational religious works and

functions throughout the world can foresee the further import of this phase of Bahá'í religious activity in its relation to our national life.

## II

### A FORECAST OF THE INFLUENCE OF THE TEMPLES OF ABHA

Who can predict to what the building of the Bahá'í Temples may ultimately lead? Beyond a general place of meeting for the groups which comprise the religious life of the people of the Bahá'í Cause, testifying to the basic unity of the universal truths of all religions, these will in time lead to the establishment of vast co-operative religious institutional departments of service to the world, co-ordinating the religious activities of the nations for social betterment of all peoples along many avenues of moral and communal service.

With the growth of international institutions and the increasing effort among all peoples for greater world efficiency, one can easily foresee the time when, in the development of international life, the nations will seek to conserve the moral forces of the world by co-ordinating the religious interests of peoples for a greater efficiency in the upbuilding of world morale.

Some of our greatest international or world thinkers are now seriously considering how to rally our moral forces in order to preserve the high ideals of Christian brotherhood. The Temple of the Bahá'ís will be the outer symbol of the great influences for co-ordinating the moral forces of the nations—broader and more far-reaching than can yet be foreseen.

In the world of today there is a rapidly increasing interest in the broad aspect of religion and an equally decreasing interest in sec-

tarian differences. This is so generally felt and acknowledged that there can be but little doubt that the ideal of these Great Universal Temples for worship will find heartfelt response and substantial support by many sincere religionists in whose souls dwell the Love of God.

One can readily foresee the mission of religious co-operation for a greater spiritual international consciousness throughout the world that the Bahá'í Temple will have in its forceful message to the people of all lands. It will therefore elevate a great spiritual and moral standard for all mankind. It will be a witness to the whole world of the high ideals and religious aspirations of the people of Bahá.

Religion is so associated with man's noblest sentiments and loftiest ideals that one cannot imagine a time when it will not be the chief inspiration of the nation in elevated thought, constructive imagination, and altruistic action.

The outer forms and symbols of religion are constantly changing. The religious philosophy and thought of today are quite different from those of a century ago, but of one thing we may be sure, that humanity will always need the guidance of the religion of God.

Therefore, in this new movement to organize the foundation of Bahá'í Temples both the present as well as the future moral needs of the world are being ministered to, because these great monuments will symbolize and hold aloft to the people of the entire world the standard of religion and its creative function for altruism among peoples.

Active efforts are now made by adherents of all religions to instruct the people in the principles of humanitarian ideals. What greater influence could be brought to bear upon the peoples of the world than the elevation of the noble ideals for which Bahá'í Temples stand?

“The brightness of life hangs on Religion; and the progress, renown and happiness of people consist in keeping the commandments of God's Holy Books. To one who considers life as a whole, it is manifest that in this world, regarded both materially and spiritually, Religion embodies the chief, infrangible foundation of things, and the highest, most righteous and impregnable principles attainable in creation; it embodies the whole of the ideal and formal perfections, and it is the controller of the civilization and the prosperity of all mankind.”—'Abdu'l-Bahá.

# THE RETURN OF LIGHT

JULIE CHANLER

*"It was necessary that the fundamental basis of all religious teaching should be restored, that the Sun of Reality which had set should rise again, that the springtime which had refreshed the arena of life in ages gone by should appear anew, that the rain which had ceased should descend, that the breezes which had become stilled should blow once more."—'Abdu'l-Bahá.*

ONCE there was a Man who lived in the city of Christendom. Its walls extended as far as the eye could see, and its battlements were impregnable. A world in itself it stood, with domes, columns, spires, and the pure aspiration of Gothic arches. All that which hand could weave, or carve, or paint, all that which brain could conceive, elaborate, and disclose, and all which power and wealth could create, embellish and defend, were his heritage; and here he lived complacently, and looked about him with pride and assurance.



Sometimes he would wander to the farthest limits of the city walls, and visit the site of the first settlement. Here his forefathers had gathered together, and with a treasury filled with love, courage, and devotion, had broken the ground in their high enterprise. The subterranean chambers still existed, dark catacombs, which had afforded protection; and above, the heavens, vast and lucid, held a whisper which still vibrated. Great had been their progress, inconceivable their fortune; churches and monasteries had appeared, palaces and halls of justice. The spaces of sky had grown narrower and the dwellings close; many races had gathered in the streets, many banners had flown. One banner bearing a red cross was laid away with reverence; an open Book upon a lectern still betokened a victory. And everywhere were scars of conflict and records of

dispute. God had said of them: "They 'have not hated blood,'" and red became their color and their power increased. Now ever-stalking Prejudice had become deified, and many an altar had been raised to him, whose adepts held all others in abhorrence. The air had grown very heavy, and the sky had narrowed to a thread, but the city hummed with life, assimilation, and progress, and the Man's senses reeled with confidence in his destiny.



Sometimes he would stroll upon the mighty ramparts, and from this point of vantage view the outer world. Smiling nature would be revealed to him, man's endeavor, glory also, and he would look upon them indulgently and extract from them whatsoever he desired. In the near distance, an exquisite minaret tapered to the sky, but it bore no cross, and he did not see it; in the valley beyond, the pure notes of the temple bells rose upon the wind, but the organ throbbed, and he did not hear them; close to the horizon, echoes rolled about a lofty mountain: "Thou shalt have no god but Me," but he deemed the words his own law, and he did not understand.

One day he sought out those in authority with an untruth which he had discovered, and it was ignored; and later with a truth which he had recognized, and it was denied. Then he opened the gates of the city and passed through them into the world.

Out in the meadows fresh breezes assailed him; among the violets the earth took possession of him; and once he looked back upon the city and laughed, and then he lost himself in the moonlight, and wept when it paled.



One night of nights, he saw a new star upon the charted breast of heaven, and the star beckoned to him, and he arose and followed it. Past the rigid walls of Christendom, through the rolling country of his

proud independence, it led him, drew him, to a glowing East, where its own light did not waver. Then he remembered, and cried out, "You are the Herald, and once you shone over a manger!" and the star grew very large, and disappeared.

Then the *Sun* revealed itself upon the horizon, and Its rays spread over the world: church, minaret, temple, all were bathed in Its glory, Glory again returned to man who had always dimmed it; and Sinai smiled, re-kindled, while the Orient stood open, and the Voice again repeated, "Thou shalt have no God but Me."

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## WHY ELIJAH?

CHRISTINE FRENCH

*There is no greater Prophetic figure in the history of Judaism from the time of Moses to the time of Christ than that of Elijah the lion-hearted. He stood almost alone with God and for God against the evils of humanity. The following article shows in a remarkable way the inner significance of his spiritual career. Again in this age Mt. Carmel, the scene of the spiritual drama which Elijah unfolded, is the center and scene of a great religious movement, the Bahá'í Movement, and upon its slope rests the tombs of The Báb herein spoken of, and of 'Abdu'l-Bahá. In 'Akká five miles across the bay is the tomb of Bahá'u'lláh, the Founder of this great world movement and world religion.—Editor.*

THE advent of the return of the Christ which finds place on the lips of nearly all students of the Scriptures in these days, leads one to enquire into the prophecies relating to that great event and the preparation for its happening. There are certain constantly reiterated conditions which must be witnessed, certain promises which are as essential to the "Coming" as the "Coming" itself. For example, in the fourth chapter of Malachi, fifth verse, we find, "Behold I will send unto you Elijah the prophet before the great and terrible day of Jehovah come." This is only one of numerous references in which a Precursor, or Her-

ald of the great day is foretold, and since Elijah has been specifically mentioned, one is lead to ask, "Why Elijah?"

Biblical historians are agreed that no more powerfully tragic events are recorded in the Old Testament than those which are related with the mission and teaching of the prophet Elijah. Chronologically he is recognized as having lived about nine hundred years before the Christian era. The first and second books of Kings are replete with the dramatic incidents of his history, but that which sheds the greatest light upon his mission is the narrative of the challenge to the priests of Baal, to prove their gods

as he would prove his, in the memorable meeting on the holy mountain, Mt. Carmel. Though elsewhere the mysteries related are more or less symbolic, the overthrowing of the influence of the priests stands out as the most striking evidence of a faith, a power, a majesty which was unique and unknown in that age, and the like of which has never been witnessed except in the virile power of John the Baptist in the days preceding the ministry of Jesus, and of the glorious and sanctified Precursor of Bahá'u'lláh, The Báb, in the middle of the last century.

Elijah, patient, firm, faithful, majestic, of unassailable courage and conviction stood his ground against the power of the blind fanaticism and hollow mockeries of that age. As a door through which the light of heaven poured out upon a dead and stricken multitude he stood—alone—and by his spiritual power he turned the destiny of mankind into the path which led back to Jehovah, God.

Trace down the centuries and behold again the strong rugged, fearless John summoning the people to prepare for the coming of the Messiah. Truly a "Voice crying in the wilderness," for the light had failed, the people were lost in spiritual darkness, evil had gained the ascendancy and dire distress overwhelmed the world. Into this picture stepped John the Baptist, teaching, baptizing as a symbol of a regeneration of character, a parting from the old ways. He condemned without fear and suffered martyrdom for His invincible faith. Though when questioned He said that He was not Elijah, because He knew that those who asked looked, in their ignorance, for the *physical* return of the Prophet; yet pronounced by Jesus to be "that same." Here Jesus refers to the reality, the qualities, the power of the spirit manifest equally in Elijah and John,

which enabled them to withstand the heresy of the age in which each lived. Each a door to the same heaven, each pushing back the dense clouds of ignorance which obscured the Sun of Truth.

Now again in this age has the Door opened, pushed by the firm but gentle hand of The Báb, manifest at first to humanity only as a point of light gleaming down the dark path of the world's orbit. How mighty, how majestic, how wise, how glorious was the mission of this new "Door"! The qualities which characterized the Elijah of old, could they have been intensified, were intensified in The Báb. To meet the requirements of a world grown mature in its ignorance, settled and peopled as was not the case in former ages, stronger than ever in its evil intent, deeper than ever in its slough of despond, suffering, bitter, bent on its own destruction, there was raised the pure white hand of the glorious Báb! A voice crying in the wilderness of doubt rang out clear and firm and sweet. It reached the ears of multitudes, it touched the hearts of few, but it performed its mission, it stemmed the tide, its cadences rose above the vicious howls of the mob and when its work was done it was stilled by the hand of the oppressor. Not, however, until the way was prepared for "Him whom God would manifest." Not until that Point of Light had spread out upon the horizon of the New Day brightening the whole earth with its glorious radiance, warming, purifying, comforting the hearts with this new knowledge of the love of God!

As Elijah, so John the Baptist, so The Báb,— all one in power, in faith, in love, in majesty, in vision, in accomplishment. This Door will never again be closed, for this is the coming of the promised age, the dawn of the great and terrible Day of Jehovah God!

# THE ABOLITION OF PREJUDICES

FLORENCE A. CLAPP

*"When the man who is spiritually sagacious and possessed of insight, views the world of humanity, he will observe that the lights of the divine bounty are flooding all mankind just as the lights of the sun shed their splendor upon all existing things. \* \* \* God is loving to all. Shall we be unjust or unkind to anyone?"—'Abdu'l-Bahá*

ONE of the most important teachings of the Bahá'í Revelation is the elimination of all prejudices. Unless all prejudices are removed from the people of the world, "the realm of humanity will not find rest." It will never find peace until the *right* conditions are brought about. Surely we can realize this fact when we perceive the antagonisms between nations and peoples. Progress toward an enduring peace is impossible without the removal of these deep-rooted prejudices. Race prejudice, for example, is one of the "hindrances to realization." Should we not love our fellowman irrespective of race or color?

The abandonment of race prejudice is one of the twelve basic principles of the Bahá'í Revelation. We might call it one of the twelve gates to the city of Jerusalem, and the New Jerusalem spoken of in Revelations is the Law of God as given to us in this day.

When in 1911, 'Abdu'l-Bahá visited Paris, He told the people that "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," He said, "which unless arrested, is capable of causing the destruction of the whole human race." Let us stop and consider what this means,— "causing the destruction of the whole human race!" This being true, is it not time that the removal of prejudice as a divine principle be continually brought to the attention of the people of the world? When good will and love for our fellowman is

actually practiced, irrespective of race or color, then will we become followers of the Light. When human beings are filled with the Love of God, they will have no prejudices whatsoever, all prejudices will be abolished, all men will become as brothers, all nations one,—one in so far as love for each other is concerned. They will no longer, as the poet has expressed it, "snarl at each other's heels."

Bahá'u'lláh and 'Abdu'l-Bahá tell us that in this glorious century universal love—love for all mankind—will prevail.

"Every ruinous war with its bloodshed and misery has been caused by either the prejudice of religion, or prejudice of race, or political or national prejudice."

Some time ago the writer heard a very wonderful sermon in one of the large churches in Los Angeles. The minister seemed to have caught this divine principle. He elucidated his statements less clearly than we are accustomed to hear the Oneness of Mankind explained, nevertheless importance lies in the fact that he recognized the truth of this divine principle. He said that the time was coming, and not far distant, when people would no longer speak of "dagoes," "paddies" or "micks," "chinks," "Japs," "coons," etc., but that they would have a more respectful attitude, more brotherly love; that they would not look on others as foreigners. While he spoke he seemed to have a wonderful vision of the future state of humanity. And as he brought these thoughts before his



congregation, they, too, seemed to catch this universal spirit and rejoice that such a happy condition was pictured for the future. One could feel the very atmosphere vibrating with love and good will for all peoples of all nations. This principle is permeating the ether and many are reflecting its spirit sincerely.

On another occasion in this same church when attending a missionary meeting, the writer listened to a beautiful and inspiring message by a Japanese young lady. She spoke of the progress the Japanese people were making along all lines, and then told this story about herself: She said that she had come to this country when very young and had been trained and educated here; therefore she had acquired the manners and customs of our western civilization. However, being of another nationality, she felt there was some discrimination which would not have existed had she been a native American, and therefore she did not always feel at home here. When her mother died, she felt very much alone, and longed to return to Japan. So the time came when she left America for a visit to her native land. When she arrived in Japan, everything seemed so different; the customs and manners of her people were about as foreign to her as to any American, and she said, "I did not really feel at home among my own people, they would say to me, 'O you are too much American, you cannot even sit down properly, you cannot do this right and you cannot do that in the right way.'" Naturally their etiquette and customs are very different from that of the western nations. She realized that she had become very much Americanized. The poor girl felt very disconsolate and discouraged. She said, "I was like the man without a country." When she finally started on her return voyage to America, she said to herself, "O! what way would I turn this ship,—toward what country would

I turn its sails if I could?" For she seemed to have no *native land*, as it were, and she thought, "my own people do not want to accept me, and I am not really at home in America." Then she said this thought came to her and was impressed upon her consciousness so strongly that it seemed as if truly God was speaking to her out of the heavens: "The whole world is your home; all peoples are one; this is the day of the oneness of humanity." From then on, she said, she felt an abiding peace, and added: "I returned to America with a new-found joy. The message I want to leave with you, dear people, this afternoon is this: that all mankind is one, treat all nations and all peoples as your brothers and sisters, for we are all one great family. This is the day of the oneness of humanity."

Had she not found through her experience the reality that all peoples are one, that in reality there is no foreignness, for we are all members of one great family.



"War and contention shall be forgotten," said 'Abdu'l-Bahá, "for 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 appearance of glorious visions of past Prophets and sages."

Looking about us do we not recognize the efforts that are being made toward peace and unity everywhere? "If we study the great religions we will see that all teach we should love one another; that we should seek out our own shortcomings before we presume to condemn the faults of others; that we must not consider ourselves superior to our neighbors. We must be careful not to exalt ourselves lest we be humiliated. Let us therefore

be humble, without prejudices, preferring others' good to our own."

'Abdu'l-Bahá also tells us not to let "conventionality cause us to seem cold and unsympathetic when we meet strange people from other countries. Not to look at them as though we suspected them of being evil-doers, thieves and boors. We think it necessary," He said, "not to expose ourselves to the risk of making acquaintances with such possibly undesirable people." Then He pleads with us to be "kind to the strangers, whether they come from Turkey, Persia, China or any other country in the world. Make them feel at home; find out where they are staying; ask if you may render them any service; try to make their lives a little happier. In this way even if sometimes what you at first suspected should be true, still go out of your way to be kind to them; this kindness will help them to become better. After all, why should any foreign people be treated as strangers? Let those who meet you know without your proclaiming the fact, that you are indeed a Bahá'í. Put into practice the teachings of Bahá'u'lláh, that of kindness to all nations. Do not be content with showing friendship in words alone, let your heart burn with loving kindness for all who may cross your path."

Again He says, "Forget your conventionality when you speak with them; they are not accustomed to it. To Eastern peoples this demeanor seems cold, unfriendly. Rather let your manner be sympathetic. Let it be seen that you are filled with universal love. When you meet a Persian or any other stranger, speak to him as to 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 succor him; if oppressed rescue him; if in misery comfort him. In so doing you will manifest not in words only, but in deeds 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."

This teaching was given to the people in Paris in 1911 but it is a universal instruction applicable to the people of the whole world. Let the people of the West as well as those of the East try and practice these principles so that all men may become as brothers and all nations as one for the creed of God is love and unity.

"Everything must be done in order that all humanity may live under the shadow of God in the utmost security, in happiness of the highest type."—'Abdu'l-Bahá.

# TREES

DR. WALTER B. GUY

**A**LWAYS from the beginning of time as we know it, to this day, the tree has been the symbol of human life.

The tree of knowledge of good and evil is the symbol of our humanity, striving for goodness but alas ever prone to evil.

The tree of life is the symbol of God's Prophets and Messengers, the Sons of God, in whose protection of love and guidance man alone can find shelter, happiness and eternal life.

The leaves of the tree of knowledge of good and evil, are our individual lives. It is said, that though there may be myriads of leaves on a single tree, yet if closely examined every leaf has a distinctive difference none is exactly like another.

So too of humanity, although it is one family, one species, one creation, yet every individual has his distinctive personality.

The purpose of a tree, 'Abdu'l-Bahá said, is to bear fruit. Jesus Christ said, "a tree is known by its fruit."

To live a life where nothing but leaves is produced is to so live as to nullify the plan of the Creator, as far as we ourselves are concerned. Such lives are barren of results, without blossoms and without fruit—heedless, shallow, indifferent—fruitless—neither hot nor cold. Verily at the last day, the angel of Life "shall spew them out of His mouth."

A tree to produce fruit must first blossom. Blossoms are qualities and characteristics. It is well for every one to examine themselves each day and by thought to take note of one's qualities and deeds: are they good or are they bad? "Examine thy deeds each day, before thou art judged, for death will suddenly overtake thee,

and then thy deeds shall judge thee," so said Bahá'u'lláh.

A fruitful tree manifests beauty in the springtime, its blossoms are vivid and harmonious, they delight the eyes, their perfume is pleasant to the nostrils; but the evil tree, its blossoms are repellant, its odor offensive. Do we not all wish to be a delight to others, to charm them by our presence, to attract their love and friendship? If so, then "we must adorn our lives with the crown of severance, our temples with the robe or virtue." Importance lies in striving to be tolerant, broad, generous, kind, chaste, courteous, just, sympathetic and wise. Persons with such qualities are ever desirable and welcome in all classes of society.

Narrowness, greed, impurity, slander and covetousness are blossoms malodorous and repellant to all.

After the blossoms in the springtime, comes the time of harvest. What has been produced, shall it be everlasting qualities and attributes of divine deeds, of kindness and love; or on the other hand, deeds of lust, avarice and greed, cruelty and injustice? Truly by their fruits do we know them.

The following story by Jenab-i-Fadil\* of an actual occurrence in the Near East points the moral. "A robber, bandit and murderer once lived with his band in the passes of a mountainous region. He like the others of his band was a Muhammadan; therefore they believed in paradise and hell. As years went by thoughts of his future state beyond the grave became more and more insistent and upset the tenor of his

\*A distinguished Persian Bahá'í teacher who spent some time in America.

happy and prosperous life. At last, much distraught he went to a Mullah and asked his advice and told him of his mode of life and of his fears. The Mullah was aghast. He told the man that he could see no way whereby his soul might be saved. After further conversation he said to the robber, 'come and see me again, I will consider your case, perhaps guidance will come to me.' After a while the bandit returned to the Mullah who said, 'Ah! I have discovered a way whereby you may gain entrance, at death, into paradise! "Tell it to me," said the bandit.

"'Down in the village!' the Mullah said, 'there is a baker and he is a Bahá'í; such a one is most repugnant to God. Go and kill him and paradise is yours.'

"'Ah!' the bandit said, 'that is easy, I have killed men before and I can easily kill a baker!' So down the village street the bandit goes and into the baker's shop. But the bandit could not kill in cold blood, that was too crude. No, he must first of all make his intended victim angry. So at once he hurled vile epithets at the astonished Bahá'í. But instead of becoming angry the baker was very sweet and said:

"'My brother, do not talk so, Allah is a God of Love and we should love each other and be kind one to the other. Sit down my brother, let me get you some food.' Alas! it was no use, the bandit could not enrage him, and went away disappointed. Again the bandit came, but the Bahá'í baker was still more kind. And again the third time the Bahá'í after being struck in the face by the bandit insisted that his would-be murderer be seated and partake of refreshments. Then the Bahá'í told him of the Love of Allah; how much he too loved him until tears came and the robber's heart was melted with the fire of the Love of God. Standing up he said:

"'You are my brother; I too, will be a Bahá'í. Now I shall go and kill that Mullah.'

"'Yes,' the baker said, 'kill him if you wish but only with love. Show him his evil ways.'"

Today that one-time bandit is a kind and gentle man, filled with love and meekness, ever seeking to serve and aid others. The fruit of Love from the lowly baker's heart had seeded, and who can tell how many trees of humanity will through him become laden with spiritual and luscious fruits!

"Today no power save the great power of the Word of God which comprehends the Reality of things, can gather together under the shade of the same Tree the minds and hearts of the world of humanity."—'Abdu'l-Bahá.

# A TRIP TO TAHITI

LOUISE BOSCH

*'Abdu'l-Bahá, in 1916, mentioned the Island groups of the Pacific Ocean as fields for foreign Bahá'í service. The author of this article, Mrs. Louise Bosch, desirous of helping the fulfillment of these instructions, especially becoming interested in Polynesia through the works of Pierre Loti, finally came to the decision to undertake this difficult journey.—Editor.*



Mrs. Bosch

HAVING happily formed the decision of visiting Polynesia in order to carry out the desire of 'Abdu'l-Bahá for Bahá'í service in that island group, I accidentally came across, in a way which seemed to me remarkable, the book by Pierre Loti, entitled "The Marriage of Loti." With this book in my possession, a new chapter opened in my life. I read slowly, solemnly, every word and sentence. It was a story of love's sad ending. The scene was in Tahiti, the largest of the Society Islands. During an interval of two weeks I read and reread this endearing novel. It was indeed an idyll. Throughout the reading of it I felt as though this book had been written for me.

The quintessence of Loti's novel was his ability to inculcate love for the brown race, a subject which he treats so sympathetically and understandingly.

With the finishing of this book, I began to make inward and outward preparations for a visit to the scene of that story. In Boston I visited the Public Library to see what literature I could obtain on Tahiti. I was agreeably surprised to find that the very book I had been reading was used there as a reference and textbook on Tahiti. Some of the works of Robert Louis Stevenson, also used as refer-

ence, I obtained and read while on my way to San Francisco.



At last the Spring of 1920 witnessed the departure of myself and my husband from the port of San Francisco—a great day for both of us. We trusted entirely in the promises of 'Abdu'l-Bahá, not knowing a single soul in our appointed destination.

After a voyage of two weeks we arrived in the harbor of Papeete. From afar we could see the lofty mountains of Tahiti.

While waiting out in the harbor for the pilot, a tropical rainfall, the first one we had encountered on our voyage, descended heavily onto the waters. When we had been safely piloted through the dangerous reefs surrounding the island into the placid inner waters of the lagoon, a magnificent double rainbow made its appearance. We disembarked in the bright afternoon sun and entered the Custom House, but on our exit therefrom shortly after, the night had descended. I remembered then how both Loti and Stevenson wrote of the rapid transit from night to day, and vice versa, in those regions.

A guide, pushing our baggage on a wheelbarrow, took us to one of the two hotels there. We found that it was filled, but the host, a native, attired in European trousers with shirt hanging loose over them, kindly vacated his own room for our use. The following morning my husband was



*The beautiful foliage of Tahiti*

endeavoring to find a suitable abiding place, but learned that the housing situation in Papeete was the same as elsewhere in the world at that time. He could not find a house for rent; in fact, in the entire town there was only a single room available. He made haste to secure that one room and, throughout our stay there, we retained it. We learned afterward that Loti himself had lived in that very house.

At first we felt the effect of the tropical heat and the relaxing effect of the climate, as well as the annoyance of the mosquito stings, but the thought of having come there for the sole purpose of delivering the Bahá'í Message to these remote people comforted and supported us. No sooner had we met the first souls to whom we could impart the Glad-tidings of the New Day than our discomforts changed into comforts and our troubles into joy.

When we had been about two months in Tahiti my husband fell ill. An ice plant had been installed in the town—a new thing for that country—and the people had begun to enjoy the luxury of iced beverages, a dangerous thing for such a hot climate. Many became ill, my husband among them. His illness was not in vain, however, as his sick room became a real rendezvous for our newly made friends who were desirous of hearing more about the Bahá'í teachings.

Later we heard of an elderly gentleman, a Tahitian minister, desirous of meeting us. When my husband had recovered sufficiently we took a drive one day to see this minister, who lived in a suburb of Papeete. We found him at home and soon we were engaged in explaining the Bahá'í teachings. We had great language difficulties, as he did not speak French, nor had he spoken English for over forty years, although he could speak and

read English well before that time. Fortunately he could understand us much better than he could reply, so the situation was saved and we managed to have a delightful visit. With his wife we spoke through him, as she could understand only the native tongue. Between the intervals of our subsequent visits the minister read with avidity the books on the Bahá'í Cause which we had loaned him. After our visits he would look up in the Bible everything we had said, and would find it corroborated.

This minister lived in a lovely spot at Arue, not far from his church. His house was a nine-sided structure, situated on a narrowing stretch of land leading out into the ocean. He told us that this was the very place where the first missionaries to the island had landed some one hundred or more years before. At that time the inhabitants were idol worshippers. The church bore the inscription, "Fe-

tia Paipolamaama," meaning "The Bright and Shining Morning Star."

At his bungalow the minister offered us what he had, and said: "This is your home—come and live here." He had about ten acres of land, and his house was built in half Tahitian and half French style, surrounded by an attractive garden. He had no children of his own, but had taken some into his home. Indeed, with Tahitians the love of children is so great that there is not a single household without them. One couple with whom we became acquainted had eight children of their own and had adopted twelve others.

One of the children of the household of the minister, a wee baby girl of lovely brown skin, was soon to be baptized. On one of our later visits he told us that he had baptized her and named her Bahá'u'lláh! We were very happy to hear this. Afterward we learned that it is a Tahitian custom to give children mixed names—for instance, Rebecca to boys, and Paul, David or such like to girls, and that the Tahitians preferred Biblical names. This is not surprising when one knows that the Bible is the only existing piece of literature in their own language. These people possess no literature, no history of their origin. It is a mysterious race, the encyclopedias tell us. They speak a restricted though melodious language, in which there are no harsh sounds.

Less than one year after we left Tahiti our minister friend passed from this life. He was a great soul for the little education that his time and country had been able to bestow upon him. Through us he wrote to 'Abdu'l-Bahá and thanked Him for having sent emissaries to his land, and asked blessings for Tahiti.

There is a legend that Tahiti is the Garden of Eden. Certainly it used to be a country of perpetual harvest without cultivation. It is different now, since the many foreigners have



*Mrs. Bosch and a native girl in Tahiti*



*At the lagoon, Tahiti. Mrs. Bosch is the fourth from left, standing, and Mr. Bosch sixth from left*

commercialized the place. Thus the life of the natives has become less easy. Extra food has to be imported from New Zealand and Australia, as well as from France and America, and one has to strain an eye to perceive the country as it was in former days.

Loti wrote that the life in Tahiti was localized by the seashore, and we found it so. The Tahitians love the water and are almost always in it, and no wonder for it is so soft and lovely and warm. Children learn to swim and dive at the age of five.

There are wonderful trees in Tahiti, of which the cocoanut palm is the most wonderful. Neither pen nor tongue can describe all the uses to which this tree is put. From babyhood to old age human beings could subsist on its fruit alone. Every part of the tree, from root to leaf, is used for a thousand different things. There is absolutely nothing that can not be made from the cocoanut tree, from milk to cement. It is called the tree of life, the tree of paradise. Then they have a great variety of other fruit trees, such as the bread-

fruit and the alligator pear tree. Coffee, too, grows there, its blossom having a most delightful perfume. In short, God has given everything to Tahiti. That wonderful land has been showered with God's bounty. I will not dwell upon everything that Tahiti once had, or still has. Suffice it to say that there is a legend to the effect that God, when He created the world, created Tahiti first. "His hands were so full when He went about to distribute that He dropped a great deal over Tahiti." This is a good description of that land.



Our last days on the island were spent in receiving parting presents and calls from our new friends. We soon found that our little trunks, with which we had come to Tahiti, would no longer hold our possessions. We received souvenirs of all kinds—shells of various sizes and colors, beads, baskets, fans, hats, slippers, mats, pearls, vanilla beans, etc. Perhaps the most touching of all our gifts was the bestowal of a new name. It is



a Tahitian custom to bestow names or titles upon departing friends. In this case we received the name: "Teriitahi Papeete." We were deeply touched when its meaning was translated to us as, "First king of the great family of Bahá'ís arrived among us." When we expressed our thanks for this title we were told that it did not weigh the price of the one we had brought them.

We stayed in all five months in Tahiti, scarcely long enough for the fundamental work that it is a Bahá'ís to do. It seemed best, however, to return to our country at that time.

Fain would we have given the Bahá'í Message to the ex-Queen, but an extraordinary circumstance prevented it. The fact was that our name was "Bosch." We were in a French colony. It was soon after the war, and when the war feeling against the Germans was apparently at its height. Although we are Swiss, not German, yet because of our name we were believed to be German, and it was rumored that we had come to Tahiti to instigate the natives against the French. As there was already existing a good deal of estrangement between the Tahitians and the French, it was easily possible to credit the rumor. At all events, a false motive was assigned to our coming there, and the Queen sent her regrets at her inability to meet us. This she did very kindly, through one of her sisters. This sister was, however, sufficiently interested in us to suggest that my husband change his name. My husband replied that this was a good suggestion, but that he feared he might not always be able to remember his new name. But we had met a sufficient number of people whose interest we had gained and whose eyes we had directed toward the Bahá'í Cause. It seemed, therefore, best to leave that field then with the hope that we would return at some later time.

When the hour of our departure finally arrived, a timid young girl, who had scarcely spoken to us during our stay, came on deck to bid us farewell. She brought us a small red rose of exquisite fragrance. She did not speak a word as she tendered her gift. Thus she bade us farewell. We afterwards learned that this same girl was the one of all our hearers who had most fully grasped the significance of our visit to Tahiti.

We did not stay long at home after our return to America, but set out again as soon as we had sufficiently recovered from the effect of our sojourn in a tropical climate. It was just about a year after the above occurrences that we found ourselves in Haifa, Palestine, in the presence of 'Abdu'l-Bahá.

We were, of course, most anxious to tell Him of our stay in Tahiti. During our first day in Haifa we made several attempts to draw His attention to our experiences there. On the following day some Persian pilgrims, who had arrived in Haifa a few days before us, came to the Pilgrim House in the early morning from the Tomb of Bahá'u'lláh, bringing with them from the Tomb a handkerchief full of blossoms. These they emptied into a dish which they set upon the dining table. How great was my surprise when I noticed among these blossoms the national flower of Tahiti, there called the "Didadem." I had not known that this most fragrant flower grew elsewhere, as here in 'Akká. In Tahiti wreaths are made of these flowers. Loti says that both men and women wear them, and we have witnessed this.

I could not refrain from telling 'Abdu'l-Bahá, when He came to lunch with us at the Pilgrim House, of this coincidence. He looked weary and spoke but little. Could I have foreseen that within a very few days 'Abdu'l-Bahá would be taken from us I

should hardly have ventured to trouble Him. In my ignorance, however, I asked for permission to speak, which was granted. I then told of some Tahitians who had made wreaths of these flowers for our heads. I had not mentioned any of the humble circumstances leading to the making of these wreaths when 'Abdu'l-Bahá said:

"You must try to attain to the diadem of the flowers of Christ. \* \* \* These flowers here wither quickly, whereas those others remain forever fresh." I looked at Him. I had not

understood. He then said, "The flowers of Christ are the disciples of Christ."

Another day I laid the photograph of an old full-blooded Tahitian lady of several generations back at 'Abdu'l-Bahá's place at the table. He took it up and looked at it, asking whose it was. I told Him it was the picture of the wife of a native chief whose present day descendants had listened to the Message we had taken to them. His reply was:

"She was a good tree, she has born good fruit!"

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## EXCERPTS FROM MY DIARY

"On Earth As It Is In Heaven" (*Continued*)

KEITH RANSOM-KEHLER

*This is the third in the interesting series of Diary Sketches from the pen of Mrs. Ransom-Kehler; the first was published in November, 1926, and the second in March, 1927. These contributions from this talented writer who had the privilege of a visit in Haifa, Palestine, for several weeks last year, have been very favorably commented upon and much appreciated. There will be further contributions from her pen from time to time.—Editor.*

**T**IBERIAS and the Sea of Galilee. "Hearts cannot contain Me, and minds are troubled because of Me." In these sacred spots of Palestine there is always a figurative straining of weak lungs in rare air; the sense that this exalted atmosphere is too high and fine for the clumsy mechanism of ordinary life. Something Unseen forever moves beside one; a cloud of joyous witnesses and that little band who followed the Protagonist in the great drama of Christendom, walking after Him down this dusty road that led to the Sea of Galilee—and to everlasting Life. "For this is Life eternal! To know Thee, the only True God," and the Manifestation "Whom Thou hast sent."

Here from the hilltop is the first sight of the lapis waters of this gem-like lake. The whirl and drift of pinions press nearer; the haunting

sense of having passed this way before—not in any gross human fashion but in the lift of the soul to a new level of reverence—and of pain; that never-ending pain due to the realization that even those who know their Lord in His Day so frequently increase His burdens and multiply His cares. Not so much pain because of Judas, as pain because of Peter, because of those who brought their frailties, their wrangles, their littlenesses into His very presence. Three short years in which to renew again God's Covenant with man, in which to proclaim His imperishable evangel of eternal salvation to a brutal world; three short years in which to outflank the hosts of tyranny, greed and materialism—and not one precious moment to waste in anything personal or less than total dedication to His ends and purposes.

A world to be saved and nobody

to save it but frail, selfish, wilful, cowardly human beings!

The life of Shoghi Effendi\* gives me the real example of what it actually means to devote one's life to the service of others. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in." (Psalms 24:7.) It is solely through such "gates" and "doors" as the Guardian that the spiritual life of humanity can truly emerge. "The King of Glory" can only come into the world through the release of those qualities, the performance of those personal obligations, the assumption of those attributes that lead us from the beast to the angel.

One of the supreme proofs of the Prophet of God, when He appears in the world, is His unique ability to transform hearts and revolutionize lives. To hear, as we far too frequently hear, that we should not look at the followers of a Great Prophet but look at His teachings, is very much like saying that we should not test the flying power of an airplane but look at its outline. Of what possible advantage is the coming of the Manifestation of God from age to age if His presence is only to amass a certain bulk of literature to be read in leisure moments; to outline a remote Utopian scheme inaccessible to human performance?

The thing to which our gaze is directed in scrutinizing the claim of the Prophet is no more what He teaches than the effect that His teachings produce in human lives.

I often wonder if my estimate of history has been clouded by too intense an expectation; too impracticable a perfectionism as regards myself and my fellows; for as I look back over the contours of history and attempt to heft those strange ob-

jects we call institutions, comities, epochs and cycles, they strain my mental muscles as a falling weight rather than dazzle my eyes as an effulgent light. Always the same story: God calling to His impregnable standard the souls of men; always promising that the import of His command shall come to pass, and we, meagre mites, in the mighty sweep of His Exhortation proving again and again unequal to the spiritual task that He spreads before us. The spirits of men proving unequal to their high calling, the very stones, the stones of hard hearts and narrow human interests take up the stupendous labor of lifting the inert substance of selfishness into the divine dimension of love and unity.

As we differentiate the historical purpose of the mission of our Lord Jesus, it seems to have been the releasing of the individual from slavery: physical, political, religious, mental and moral: to establish the rights of the individual, to emphasize the value of the human soul. We may safely say that in the fruition of democracy and of scientific achievement this freedom has been acquired; the irresistible power of God's Word has executed its divine purpose—but with what a sacrifice of intent, when we view modern man, responsive to the affairs of this world, but skeptical and lethargic with regard to that "Kingdom" that "is not of this world."

Standing here on the lovely shore of Galilee, the shadow of the cross seeming to stretch before rather than behind me, I can see the multitude straining in His Footsteps, not interested in learning of Him how to put more into life, but interested, then as we are today, in how to get more out of life; begging, not for the opening of that inward eye that is a window set toward heaven; but for the opening of the merely physical eye which in beholding, no matter how

\*Guardian of the Bahá'í Cause, who resides in Haifa.

fair, the objects of this world can never see beyond its limitations. To lift a man from somatic death—of what value is this? He must but die again. But here in the very presence of Him who in that day alone could confer the ineffable bounty of unending life, here they were taking account of a mere span of human days.

Truly it is the nature of Form to receive; but it is also the nature of Spirit to give, and in all those countless multitudes who were partakers in His mercy how few there were who gave back to Him that indispensable allegiance that was necessary to establish His Kingdom on earth.

Human conditions can only be changed by human beings. That curious conception, recrudescing from time to time in theology, that there is a force moving in the world independent of human choice and human effort, which brings to pass a certain predestined pattern that human beings are powerless to assist or to thwart, certainly has no place in the direct teachings of the Founders of any of the Sacred Religions.

This world and its destiny depend too appallingly upon human beings. The call to follow Them is a call to the most intense, vigorous, and unremitting effort. We may see but we cannot enter that Kingdom whose paths are peace, without putting aside our riches of whatever kind, material, mental, personal; without going back to that degree of naivete, faith, and enthusiasm that characterizes our childhood days. The effort of spanning a chasm or leveling a mountain is slight in comparison to allaying our prejudices, and finding our raptures in complete detachment from the experiences of this world. The "superhuman effort" to which 'Abdu'l-Bahá summons us is this dramatic engaging of all the forces of the soul to combat our petty per-

sonalisms and subtle egotistical pretensions.

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The beauty and terror of this spot! Where the corpse is, there are the eagles gathered together: then the eagles of the Roman legions; today the eagles on our dollars, a world still steeped in greed and commercialism. Not until the earthquake, the wind, and the fire of our struggles, our brutalities, and our oppressions have passed, shall we be able to hear the still, small voice of God's changeless command, "Love one another."

A deep ineffaceable impression comes to me here by the shores of this tiny sea. Again and again 'Abdu'l-Bahá said, "Look ye at the time of Christ," warning us that one by one the events of that era would be repeated in this age, in which the great prophecies of Jesus are fulfilled in the coming of Bahá'u'lláh. His warning is to enable us to thwart those tendencies that swept Christianity away from its Founder and established it upon a basis alien to His teachings. The Pauline theology bears no relation, however remote, to the pure teachings of Jesus. His teachings are based upon a dynamic and fundamental change in the life of the individual. In the poignant parable of the Last Judgment those who win a place on the right hand of the King are those whose lives have been dedicated to the service of others; in Paul's theology those who are saved are those who believe that Jesus Christ died for them. There is not so much as a germ of likeness in the two ideas, and still it is the teaching of Paul that triumphed in the church: but it was the teaching of Jesus that refusing to die lifted up here, and there through the pages of history those mountain-peaks of light that reflected His true meaning to a wistful world. "Why seek ye the living among the dead?" It is the living Christ that lures the soul.

This moribund figure of theology no longer intrigues even the mind.

Peter, with his tenacious grip on orthodoxy, attempting to substitute new dogmas for old; Paul's intolerance of old practices for a new age; the historic conflict that made a continent too small to contain them both; Paul's retirement with his strange assortment of influences from the Greek mysteries, Alexandrian philosophy, Indian belief, Mediterranean cult practice, welding them all with one superb effort of the imagination into an instrument that would conform to Hebraic interpretation; and then with the irresistible power of a gigantic personality making his followers believe that even if an angel from heaven should say that "my" gospel is not correct they were to place no credence in it. \* \* \* Neither Peter nor Paul near enough to the spirit of their Lord to make it important which won carrying on a conflict itself utterly contrary to the direct command of Jesus.

The spirit of those disciples, marvelous as it was, was not flame-like enough to melt the solid rocks of men's hearts and minds into the fire of the love of God. And so God had to lift up stones to serve Him.

To be sure the great purpose for which Jesus came is accomplished. God's Word does not return void unto Him. But though the Spirit of Freedom has been liberated in the Christian era, with it walks hand in hand rapacity, the barbarous ethics of poverty, crime, corruption, war. If God had had spirits instead of stones to

perform His orders what might the world have been today!

There is an irony about such contemplation that strengthens the will and prospers our purposes. Almighty God! grant that in this day no thought, however vague, may obtrude itself beyond the shining dedication of thy servants, who have beheld Thy Glory and partaken of Thy Power, to cleave the mountains of selfishness, roll back the seas of confusion and doubt, pluck up the isles of division and separateness, and according to Thy mighty prophecy, destroy as with fire all the barriers of the earth; that mankind may be fused through the consuming flame of Thy love, into one kindred and one soul.

There stand, beside this quiet shore the Christian church and the Muhammadan mosque: the gates of hell have prevailed against both in the centuries that separate them from their Founders. 'Abdu'l-Bahá walked here to efface the footsteps of those forces and tendencies in life that lead men astray. Only in a church built upon the solidarity and sympathy of the human heart can we adequately worship Him. Let us build forthwith in our harmony, unity and understanding the Temple of the Living God.

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Now they are calling me to start upon the homeward journey. But I have written nothing about Tiberias! The Son of Man passed down that road. 'Abdu'l-Bahá the Beloved of the world, walked this way! What else matters?

“God has stated in the Bible, the Old Testament: ‘We have created man in Our own image and likeness.’ This statement indicates the fact that man in some particular is of the image and likeness of God; that is to say, the perfections of God, the divine virtues, have become reflected or revealed in the human reality. Just as the effulgence and the light of the sun, when cast upon a mirror, is reflected fully, gloriously if the mirror be polished, so likewise the virtues of Divinity are possible of reflection in the human reality. And this makes it evident that man is the most noble of God’s creatures.

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Let us find out just where and how he is the image and likeness of the Lord, and what is the standard or criterion whereby he can be measured.

The criterion or standard can be no other than the divine virtues within men, which are of God and after His image. Therefore every man who is imbued with the divine qualities, who reveals the heavenly perfections and heavenly morals, who is an expression of the praiseworthy attributes, ideal in nature, is verily an image and likeness of God. If a man should possess wealth, can we call him (thereby) an image and likeness of God? Or is human honor the criterion whereby he can be called the image of God? Or can we apply a color test as a criterion, and say such and such a one is colored a certain hue and he is, therefore, in the image of God? \* \* \* Hence we come to the conclusion that colors are of no importance. Colors are accidental in nature.

That which is essential is the humanitarian aspect. And this is the manifestation of divine virtues and the merciful bestowals. That is the eternal life. That is the baptism through the Holy Spirit. Therefore let it be known that color is of no importance. Man, who is the image and likeness of God, who is the manifestation of the bounties of God, is acceptable to the threshold of God whatever his color may be.”

—’Abdu’l-Bahá.

# THE BAHÁ'Í MAGAZINE

*Star of the West*

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AUGUST, 1927

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### THE BAHÁ'Í MAGAZINE

#### STAR OF THE WEST

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

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

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*Mrs. Florence Evelyn Schopflocher who has had many spiritual adventures while traveling in the Far East as a Bahá'í teacher. (See page 150).*



# The Bahá'í Magazine

## STAR OF THE WEST

VOL. 18

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“O Friends! Abandon not the everlasting beauty for a charm that fadeth, and set not your affections on this mortal world of dust.”

Bahá'u'lláh.

WE OF THE occident are very apt to become too preoccupied with the material needs and pleasures of life. It is not easy, in the midst of that vivid material environment called civilization that impinges daily upon us, to realize and sense another kind of existence—that of the spirit.

It is this existence and life of the spirit which constitutes immortality. Some very spiritual people (and all are urged to do so by the Manifestations of religion) partake of this immortal life while on earth, their spirit having attained such a development as to enable them to function on the plane of immortality while still incorporated in an earthly body.

SAD TRUTH it is that, on the other hand, many individuals leave this body at death with the spirit so feebly developed that it cannot function on the immortal planes; remaining, as 'Abdu'l-Bahá tells us, as crippled as a child is in this world when born deaf, dumb, and blind from its mother's womb. For this world is the matrix in which the faculties of the spirit are to form. If they do not properly form here, the spirit cannot properly function hereafter.

Even more terrible in the other world is the condition of those whose spirits in this life have remained dead, like those of whom Christ said, “Let the dead bury the dead.” Such souls, totally engrossed while in this

life in material things and in selfish, cruel practices must necessarily at dissolution of the body be in the same spiritual state of death over there that they have been in here. For death is a transition, a passage only, and not a spiritualizing process. Therefore, as 'Abdu'l-Bahá teaches, such souls appear in the world of immortality as if devoid of life, having no relatively higher form of existence there than the stone has here.

IT IS WELL to face these potent, astounding truths at times. The desire for a spiritually advanced life in the next world is one of the most potent motives for righteous conduct in this world—indeed, the only sound and fundamental motive for conduct.

For it is clear to one who meditates on spiritual things that the chief reward for righteous conduct is to become more righteous, while the greatest and most tragic punishment of evil-doing is to grow more evil.

THE REWARDS and punishments in this earthly life are not always apparently so expressive of sure and certain justice, being extraneous to the self. How often it seems that the unrighteous—that is, the selfish, the aggressive, the exploiting type—unduly prosper; and, on the contrary, that the righteous are often deprived of this world's goods in proportion to their unselfishness.

Therefore it is apparent that there

is not in the brief span of this life sufficient certainty of justice to act as deterrent to selfish and cruel behavior, or as incentive for kindly and self-sacrificing acts. It is the results of this life or existence in the other world which are so weighty when put in the balance. All Revealers of religion have emphasized the importance of facing the results of our actions here in the continued life of hereafter. Their system of ethics has been based upon these more spiritual and everlasting rewards.

WHILE THE events of this life seem to be much the result of chance, to the spiritual vision it is evident and clear that just as exact and terrifying a process of justice is at work here as on the plane of immortality. Individuals attract to themselves the kind of life which is adapted to their state of spiritual development. If we have achieved an inner harmony, we find life harmonious about us; if we have discovered the secret of joy, life becomes joyous; if we know the Source of Power and how to approach It in prayer, power becomes available to us to meet the needs and emergencies of life. Thus as we progress spiritually our life even on

this earthly plane becomes more heavenly.

And as groups of people, having achieved such spiritual progress, join together and work or pray in harmony and love, lo! the Kingdom of Heaven becomes manifested in their midst.

ONE OF THE MOST significant teachings of Bahá'u'lláh is toward this end of sublimating life until it becomes both as regards individuals and as regards all humanity, heavenly, immortal in degree and in expression,—the Kingdom of Heaven on earth.

We do not need, therefore, to await death in order to taste immortality. On the plane of the spirit we can rest and perceive such inner and marvelous realities of things that we are in fact partaking of two lives, the one merging and coalescing into the other.

The Kingdom of Heaven is not therefore a postponement of perfection till we pass through Death; it is a condition—a degree of spiritual perfection which can be achieved here. May such achievement be the conscious goal of every enlightened individual, and ultimately of humanity itself!

“As to the soul of man after death, it remains in the degree of purity to which it has evolved during life in the physical body, and after it is freed from the body it remains immersed in the ocean of God's Mercy.

“In the world of spirit there is no retrogression. The world of mortality is a world of contradictions, of opposites; motion being compulsory everything must either go forward or backward. In the realm of spirit there is no retreat possible; all movement is bound to be toward a perfect state. ‘Progress’ is the expression of spirit in the world of matter.”

—'Abdu'l-Bahá.

# IMMORTALITY

FROM THE TEACHINGS OF 'ABDU'L-BAHÁ

*In the revealed writings of 'Abdu'l-Bahá there are to be found almost limitless teachings on the subject of "Life After Death." We have attempted to select only a few for the purpose of this compilation.—Editor.*

THE DAYS of human existence are like vanishing shadows. Compared to the world of Reality they are brought to a close with extraordinary rapidity. From amongst the world of humanity those who lead a heedless life are afflicted with manifest loss, for when the days of their lives come to a sudden end, there is no trace, no leaves, no blossom, no fruit. They shall remain in the lowest degree and no mention is left behind for them. From the king to the servant all walk in this fleeting path and live in this circle \* \* \*.—(B. S., p. 449)

THE WHOLE PHYSICAL creation is perishable. These material bodies are composed of atoms. When these atoms begin to separate, decomposition sets in, then comes what we call death. This Composition of atoms which constitutes the body or mortal element of any created being is temporary. When the power of attraction which holds these atoms together is withdrawn, the body, as such, ceases to exist.

With the soul it is different. The soul is not a combination of elements. It is not composed of many atoms. It is of one indivisible substance and is therefore eternal. It is entirely out of the order of the physical creation. It is immortal. Scientific philosophy has demonstrated that a *simple* element ("simple" meaning not "composed") is indestructible, eternal. The soul not being a composition of elements is in its nature a simple element, and therefore cannot cease to exist. The soul being of that one indivisible substance can suffer neither disintegration nor destruction, therefore there is no reason for

its coming to an end.—(Wisdom Talks in Paris, p. 82.)

KNOW WITH TRUE certainty that man was not created for the life of this world as it is mortal and there is no certainty therein. Is it possible that this great creation and glorious being should terminate in mortality? Is it meet that the result of God's great creation which is unlimited—that is, man—should live in this world a certain number of days with many difficulties, troubles, without repose and rest, and then die and end in mortality? No; verily, by truth, this is not meet! Nay, rather, this glorious being and grand creation was made for the eternal life, spiritual happiness, revelations of the heart, divine inspiration, heavenly perfections and virtues of the kingdom.—(Tablet to the Bahá'ís in Ithaca, N. Y.)

GOD IN HIS wisdom has created all things. Nothing has been created without a special destiny, for every creature has an innate station of attainment \* \* \*

What becomes of the soul after its separation from the body? The question concerns that which has a place and that which is placeless. The human body is in space; the soul has no place in space. Space is a quality of material things and that which is not material does not partake of space. The soul, like the intellect, is an abstraction. Intelligence does not partake of the quality of space, though it is related to man's brain. The intellect resides there, but not materially. Search in the brain you will not find the intellect. In the same way, though the soul is a resi-

dent of the body, it is not to be found in the body.

When man dies his relation with the body ceases. The sun is reflected in the mirror; the mirror reflects the light and brilliancy of the sun, but the sun does not reside in the mirror. It does not enter nor come out of the mirror, nevertheless one sees it in the mirror; so the soul reflects itself in the body. If the mirror be broken the sun does not die. The body is the temporary mirror; the spiritual soul suffers no change, no more than the sun does, remaining eternally in its own station. Even as in the world of dreams when all the physical faculties are in abeyance and the soul travels in all realms seeing, hearing, speaking, so when the physical body decomposes, the soul is not affected.—(Divine Philosophy, p. 127.)

THOU HAST asked concerning the spirits of men. They are not at all annihilated; they are immortal. The spirits of heavenly souls will find eternal life—that is, they will attain the highest and most great stations of perfection. But the spirits of the heedless souls, although they are eternal, yet they are in a world of imperfection, concealment and ignorance. This is a concise answer. Contemplate and meditate upon it in order that thou mayst comprehend the reality of the mysteries in detail. For instance, no matter how much the mineral has an existence and life yet in comparison to man it is entirely non-existent and deprived of life. For when man is carried from life to death, his comparative station—if he be of the heedless—will be that of a mineral existence.—(Tablets of 'Abdu'l-Bahá, Vol. 3, p. 550.)

IT IS APPARENT that the soul has its individuality even as the body has its own. But if the body undergoes a change, the spirit need not be touched. When you break a glass on

which the sun shines, the glass is broken, but the sun still shines. If a cage containing a bird is destroyed, the bird is unharmed. If a lamp is broken, the flame can still burn. The same thing applies to the spirit of man. Though death destroys his body it has no power over his spirit, which is eternal, everlasting, both birthless and deathless.—(Wisdom Talks in Paris, p. 59.)

WHEN THE SOULS of the sincere depart, then their unreal vision is changed into a vision of reality. Even as man, when in the age of babyhood and imperfection, though he seeth things, yet is that vision superficial and external. But when he reacheth the age of perfection and becometh endowed with the reasoning faculty and discrimination and comprehension, then that vision of his is a vision of reality and not of unreality.

It is evident that the divine nearness is an unlimited nearness, be it in this world or the next one. This is a nearness which is sanctified from the comprehension of the minds. The more a man seeketh light from the Sun of Truth, the nearer he will draw. For instance, a clear body is near unto the sun, and a black stone is far from the sun. This nearness dependeth upon clearness, purity, and perfection, and that remoteness is due to density, dullness, and imperfection.

As to the question whether the souls will recognize each other in the spiritual world, this fact is certain, for the Kingdom is the world of vision (or sight) where all the concealed realities will become disclosed. How much more the well-known souls will become manifest. The mysteries of which man is heedless in this earthly world those will he discover in the heavenly world and there will he be informed of the secrets of truth. How much more will he recognize or discover persons with whom he hath

been associated. Undoubtedly the holy souls who find a pure eye and are favored with insight will in the kingdom of lights be acquainted with all mysteries and will seek the bounty of witnessing the reality of every great soul. They will even behold the Beauty of God made manifest and those of the former and recent times present in the heavenly assemblage.—(Tablets of 'Abdu'l-Bahá, Vol. 1, p. 204.)

BUT REGARDING the progress of the spirit in the world of the Kingdom after its ascension, it is wholly beyond space and time, and developments after leaving this body are spiritual and not terrestrial. It is like unto the progress of the child from the world of the foetus to the world of maturity and intelligence, from the world of ignorance to the world of knowledge, from the station of imperfection to the pinnacle of perfection. As divine perfections are infinite, therefore the progress of the spirit is limitless.—(Daily Lessons, p. 89.)

THOSE WHO HAVE passed on through death have a sphere of their own. It is not removed from ours; their work, the work of the Kingdom, is ours. But it is sanctified from what we call "time and place." Time with us is measured by the sun. When there is no more sunrise and no more sunset that kind of time does not exist for man. Those who have ascended have different attributes from those who are still on earth, yet there is no real separation.—(Wisdom Talks in London, p. 27.)

THE SPIRITS of the sons of the Kingdom, after the disintegration of this body ascend to the world of eternal existence; but should you ask the place, know thou that that world of existence is the world of unity, but the grades are different. For instance, the mineral existence has a

grade, but the mineral has no knowledge of the vegetable kingdom. It—the mineral existence—has no information of a higher realm; nay, rather, according to appearances it may deny the higher grade. Likewise, vegetable life has no knowledge of the animal kingdom. It is entirely heedless and unconscious of that kingdom, because the grade of the animal is higher than that of the vegetable. The vegetable, owing to its limited environment, is veiled from knowledge of the animal kingdom and may deny it, although the animal, the vegetable and the mineral live in the world of existence. Likewise the animal cannot comprehend man's faculties of intelligence which generalize concerning the universal and discover the mysteries of being, so that while living in the East he organizes and founds institutions in the West, and he reveals hidden things. Though he abides in Europe he discovers America; though he dwells upon the earth he unravels the realities of the solar system. The animal is entirely unconscious of, nay, rather, is a denier of this intelligent force which penetrates into the unknown and comprehends the general as well as the particular ideas of this illimitable universe.

Likewise the people of the world lack knowledge of the world of the Kingdom; nay, rather, they deny it.

The center of the Sun of Truth and of the supreme world is the Divine Kingdom. Those souls who are purified and sanctified, after the disintegration of this elemental tabernacle, hasten to the Divine Realm, and that realm is in this universe, but the people of this world have no knowledge of it, just as the mineral and vegetable kingdoms have no knowledge of the animal and human kingdoms.—(Star of the West, Vol. 14, p. 36.)

# BAHÁ'Í SCIENTIFIC PROOFS OF LIFE AFTER DEATH

MARTHA L. ROOT

*The following is the address of Miss Martha L. Root at the second Bahá'í session of the Nineteenth Universal Congress of Esperanto, August first, in Danzig, Europe.*

—Editor.

*"O Son of the Supreme! Death have I ordained even as glad-tidings for thee; wherefore dost thou sorrow? Light have I made to illumine thee, why veil thyself from it?"*  
(From the "Hidden Words" of Bahá'u'lláh.)

THERE is not a question of this twentieth century which interests people more, perhaps, than the scientific proofs of life after death. It is a great privilege, therefore, to present some of the scientific proofs of immortality from the Bahá'í teachings.

Bahá'u'lláh teaches that the physical body, just as science tells us, is composed of atoms which through attraction cohere, and thus the body is formed. But later these atoms disintegrate and we have what is called destruction or death; but that the spirit within the body is entirely different. It is not composed of atoms which cohere and disintegrate; the spirit is composed of one element, one substance, therefore it can never disintegrate. The spirit is an effulgence which shines upon the body as the sun shines upon the mirror. One can never point to any part of his body and say, "The spirit is located here." The spirit, in its very essence is immortal, and when the spirit within us is once awakened—and this constitutes what is called in the Bible "being born again"—we become immortal here and now; and when we pass on, this awakened spirit goes with full consciousness into the higher

kingdom. It puts off the body as one would a garment, and it will function more powerfully without the limitations of the body. 'Abdu'l-Bahá teaches that when the spirit enters the kingdom of light it puts on a spiritual body—a celestial body—which will never change, and the spirit continues its progression in the higher realms.

'Abdu'l-Bahá also teaches that there are many worlds of God. Everything in the physical world has its counterpart in the spiritual world. For example, the scientists say that there are three hundred million worlds quite as large as this little earth. If there are three hundred million physical worlds then there are also many spiritual worlds, even as Christ indicated when he taught, "In my Father's house are many mansions." 'Abdu'l-Bahá said that the spirit, when it enters into the next kingdom, will come into the presence of Christ and Bahá'u'lláh and Buddha and Moses and all of the Prophets and all its loved ones, and it will speak to them of its spiritual journey through this earth plane.

The whole purpose of being born into this world is not material happiness or these exterior conditions, which we think are so important, but the most scientific truth one can learn is that the real purpose of life here is that the spirit, potential in each soul, may become awakened and evolve the qualities which it will use in the higher kingdom. The child born into the human kingdom comes

potentially prepared with eyes and ears and other senses which it has developed ready to use; in the same way we spiritually are in the womb life of the life eternal and the most scientific knowledge we can ever acquire is to learn how to take on divine qualities, for all that the awakened spirit can carry with it into this higher kingdom are these God-like qualities which it has evolved here. So many times people think of science as referring only to material objects; but divine science, which teaches the reality of the spirit, is as truly scientific as the discovery of electricity and radio.

This reality of the spirit is brought home clearly in a few trenchant sentences which 'Abdu'l-Bahá spoke in one of His addresses in America when He visited that country in 1912. "Change and transformation are peculiarities of composition. There is no change and transformation in the spirit. In proof of this the body may become weakened in its members. It may be dismembered or one of its members may be incapacitated \* \* \* Dismember a healthy man, the spirit is not dismembered. Amputate his feet, his spirit is there. He may become lame, the spirit is not affected. The spirit is ever the same; no change or transformation can you perceive, and because there is no change or transformation it is everlasting and permanent."

'Abdu'l-Bahá also takes the often vivid experiences of a being in sleep, when the body is inert and powerless, and it might be said to all intents and purposes non-existent, as another and perhaps even stronger illustration of the persistence and independence of the human spirit. He says: "Consider man while in the

state of sleep; it is evident that all his parts and members are at a standstill, are functionless. His eye does not see, his ear does not hear, his feet and hands are motionless, but nevertheless he does see in the world of dreams, he does hear, he speaks, he walks, he may even fly in an aeroplane. Therefore, it becomes evident that though the body be dead, yet the spirit is alive and permanent. Nay, the perceptions may be keener when man's body is asleep, the flight may be higher, the hearing may be more acute; all the functions are there and yet the body is at a standstill. Hence it is proof that there is a spirit in the man, and in this spirit there is no distinction as to whether the body be asleep or absolutely dead and dependent. The spirit is not incapacitated by these conditions; it is not bereft of its perfections."

Some might say: "I cannot believe in the spirit because I cannot see it, I cannot feel it, I cannot know it with my five senses." But 'Abdu'l-Bahá tells us, "If the spirit of man belonged to the elemental existence the eye could see it, the ear hear it, the hand touch it. As long as these five senses cannot perceive it, the proof is unquestioned that it does not belong to the elemental world and therefore is beyond death or mortality which are inseparable from that material realm of existence."

One fact which material scientists may not agree with, but which the Bahá'í teachings absolutely prove, is that "the body does not conduct the processes of intellection or thought radiation," and that the power of reason is not shared with the animal but is peculiar to the human spirit. I quote the words of 'Abdu'l-Bahá: "The body does not conduct the proc-

esses of intellection or thought radiation. It is only the medium of the grossest sensations. This human body is purely animal in type, and like the animal, is subject only to the grosser sensibilities. It is utterly bereft of ideation or intellection, utterly incapable of the processes of reason. The animal perceives according to its animal senses. It comprehends not beyond its sense perceptions; \* \* \* but we know that in the human organism there is a center of intellection, a power of intellectual operation which is the discoverer of the realities of things. This power can unravel the mysteries of phenomena. It can comprehend that which is knowable, not alone the sensible. All the inventions are its products, for all these have been the mysteries of nature \* \* \* all the sciences which we now utilize are the products of that wondrous reality. But the animal is deprived of its operations. The arts we now enjoy are the expressions of this marvelous reality. The animal is bereft of them because these conscious realities are peculiar to the human spirit.

"These evidences prove that man is possessed of two realities, 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. This latter is the collective reality and the discoverer of mysteries. That which discovers the realities of things undoubtedly is not of the elemental substances. It is distinct from them, for mortality and disintegration are the properties inherent in compositions and are referable to things which are subject to sense perceptions, but the collective reality in man, not being so subject, is the discoverer of things. Therefore it is real, eternal, and does

not have to undergo change and transformation."

This proves that the physical brain is not the discoverer, but is only the instrument of the human spirit and that the spirit can carry on its processes of thinking and is not annihilated by the disintegration of the physical body. It will prove also that the highest science which one can attain is to learn how to awaken this human spirit and to teach it to use the power of the Holy Spirit; thus the spirit gradually takes on divine qualities. It develops a brilliant spiritual intuition and it catches glimpses of cosmic consciousness. When the spirit, through prayer, meditation and service, is turned toward the infinite essence of God, through the power of the Holy Spirit the mysteries of God shine upon the spirit of the individual as upon a photographic plate. It is then that genius is born, that the highest arts and sciences come into being and the brain is only the instrument like the camera.

In all the different kingdoms preparation is made for a kingdom still higher; for example, in the mineral kingdom the mineral prepares itself by disintegration, so that the vegetable may reach down and take it up into this higher kingdom. The vegetable prepares itself by growth and augmentation so that the animal may take it up. The Bahá'í Teachings accept completely the evolutionary principle, including the development of the human race through the lower forms of life, but insist that inherently man was *man* from the beginning of things and that his evolution, now at an end so far as bodily forms are concerned, is to be continued indefinitely, nay, eternally, through the development of his spirit.



The Bahá'ís believe that evolution was not purposeless. Of what profit to evolve such a being as man, with powers and perceptions, as I think has been clearly shown, so far above the animal, and then let the process suddenly stop and leave the work unfinished? No. Evolution will still continue, but it will be the evolution of the spirit. The process begins with man on this earthly plane of existence, and with his spirit soaring above the limitations of earth after it has been freed from the encumbrance of the body, will continue to undreamed of perfections in the life hereafter.

Convinced as we are of this, we feel that the most important things of today, looked at even from the evolutionary, scientific standpoint, are not the things material, necessary and imperative as it is to develop them to the utmost as the strivings for human comfort and advancement persist. What is really essential is the development of the thing that will last, not the evanescently material, but the permanently spiritual. And it is important that we realize that fact while we are still active and energetic here, and that we strive to fit ourselves as best we possibly can for the swifter advancement that we feel lies within our grasp in the continuation of our perceptive life on another plane.

In conclusion a few more of the illuminating teachings of 'Abdu'l-Bahá are quoted which will help us understand this most important subject of "Life After Death"—the evolution of the material side of man, his most important work here and now, and how he can best prepare himself for the greater evolution that is to come when he advances beyond the mate-

rial bounds and his reality wings its way into the realm of the eternal:

"Man in the world of existence has traversed certain degrees until he has arrived at the world of manhood. In every degree he has attained the capacity for advancement to the next degree. While in the mineral kingdom he was attaining the capacity for promotion into the vegetable kingdom. In the vegetable kingdom he has received preparation and capacity for the animal kingdom. He has come from the vegetable kingdom to the animal and then on to the human kingdom."

"In the beginning of his life man was in the matrix world. In the world of the matrix he obtained capacity and preparation for this world. The forces and powers necessary for this world he attained there. In this world he needed eyes; he received them potentially in the other. He needed ears; therefore he obtained them in the world of the matrix. All the powers he needed in this world he attained potentially in the world of the matrix. In the world of the matrix therefore he was prepared for this world; so that when he came to this forces were ready—all his needs for material sustenance were provided."

"Therefore in this world also he must prepare himself and get ready for the life hereafter. That of which he is in need in the world of the Kingdom he must obtain here. Just as he prepared himself by acquiring the forces necessary in this world in the world of the matrix, so likewise it is necessary that all needful in the Kingdom, all the forces of the Kingdom—must be acquired in this world.

"What is he in need of in the Kingdom after he is transferred from this

world to the other world? That world is a world of sanctity; therefore it is necessary that he acquire sanctity in this world. In that world there is need of radiance; therefore radiance must be acquired in this world. In that world there is need of spirituality. In this world he must acquire spirituality. In that world faith and assurance, the knowledge of God, the love of God, are needed. These he must acquire in this world so that after he ascends from this mortal to that immortal world he shall find all that is needful in that life eternal ready for him.

"It is self-evident that that world is a world of lights; therefore there is need for illumination. That world is a world of love! hence love of God is needed. That world is a world of perfections; virtues or perfections must be acquired. That world is a world of the breaths of the Holy Spirit and in this world must they be acquired. That world is a world

of the life eternal. In this world must he acquire it. But how can he? By what means can he acquire these things? How is he to obtain these merciful powers?"

"First, through the knowledge of God; second, through the love of God; third, through faith; fourth, through philanthropic deeds; fifth, through self-sacrifice; sixth, through severance from this world; seventh, through sanctity and holiness. Unless he obtain these forces, unless he attain to these requirements, surely he will be deprived of the life eternal. But if he attain the knowledge of God, becomes ignited through the fire of the love of God, witnesses the great and mighty signs, becomes the cause of love among mankind and lives in the utmost state of sanctity and holiness, surely he shall attain the second birth, will be baptized through the Holy Spirit and witness the life eternal."

"THAT WHICH is born of the spirit is spirit" and is acceptable in the Kingdom of God. This means that just as in the first birth the foetus comes forth from the matrix of the mother into the conditions of the human kingdom, even so the spirit of man must be born out of the matrix of naturalism, out of the baser nature in order that he may comprehend the great things of the Kingdom of God. He must be born out of mother earth to find the life everlasting. And this collective reality or spirit of man, being born out of the world of nature, possessing the attributes of God, will continue to live forever in the eternal realm."

—'Abdu'l-Bahá.

IN MAN there is a reality other than this material one which is called body, and that reality which is other than this physical one is called the heavenly body of man; and we call that body the ethereal form which corresponds to this body. It is that reality which discovers the inner meaning of things; otherwise, this body of man does not discover anything. That reality grasps the mysteries of existence. It discovers scientific facts. It discovers technical points. It discovers electricity, telegraphy, the telephone, and so on, discovering all the arts—and yet the reality which makes all these discoveries is other than this body, for, were it this body, then the animal would likewise be able to make these scientific and wonderful discoveries, for the animal shares with man all physical limitations and physical powers. What then is that power which discovers the realities of things which is not to be found in the animal? There is no doubt that it is the inner reality of man; and that reality comprehends all things, throws light upon the inner mysteries of existence, discovers the Kingdom, grasps the mysteries of God, and distinguishes man from the brute. That reality penetrates the inner core of beings; and it is evident that man is endowed with that reality and there is no doubt therein.

This human reality stands between two grades, between the world of the animal and the world of Divinity. Were the animal in man to become predominant, man would become even lower than the brute. Were the heavenly powers in man to become predominant, man would become the most superior being in the world of existence.

—'Abdu'l-Bahá.

# THE VISION OF THE PROPHETS

DR. WALTER B. GUY

*"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. The omniscient God still assists and confirms us, illumines our hearts, gladdens our souls."—'Abdu'l-Bahá.*

PROPHETS and seers of all ages, all religions, nations and climes, have told in tongues of flame of the Great Day that in the fullness of time should come upon the earth.

That day when sorrow and pain, disease and death, poverty and despair should be unknown, but joy and singing, contentment and peace should be enthroned throughout the world.

One is amazed at the number and various sources of these predictions. We find them stated in ancient religions and in modern cults; in stately tones of joyous assurance, in sublime poetry, in religious ecstasies or in the calm visions of our present-day scientists—all declare the wonder and love of God, the coming of freedom, peace and righteousness.

The Orient joins hands with the Occident. Zoroastrians, Buddhists, Hindoos, Muhammadans, of the East; Christians, Latter Day Saints, Philanthropists, Theosophists of the West, all await this Day of God.

The Hebrew prophet Isaiah who taught in Palestine (the land of strife and turmoil, the gate of the East, the North and the South) over twenty-six years ago, gave utterance to this prediction in most melodious and poetical tones.

In the 35th chapter of his book he describes the past and the future. "The wilderness and the solitary place shall be glad; the desert shall rejoice and blossom as the rose. The parched ground shall become a pool and

thirsty land springs of water." And still more definitely he declares that a new way to God, to true happiness and contentment shall appear, "and a highway shall be there, and a way, and it shall be called The way of holiness: the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein." And still more wonderful, this ancient seer describes the place where this highway to righteousness shall appear and become manifest, and even the title of that Great One who would create and usher into the world this Great Day. "\* \* \* the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." And still another prophet of Israel gives us this word: "And I will give her her vineyards from thence, and the valley of Achor for a door of hope \* \* \*." (Hosea 2:15.)

To the seeker after truth, these visions of the seers of long ago, and their prophecies are intensely interesting, especially so in these modern times. We now can see that literally, historically and from a religious viewpoint, these predictions have been actually fulfilled in every particular.

The story of the journey of His Holiness Bahá'u'lláh with His family and followers from Turkey to the penal colony of 'Akká, their sufferings, privations and long imprisonment, their enforced seclusion behind prison bars, and the triumphant

bursting of these limitations and barriers to a universal world platform and religion—is a miraculous demonstration of the Supreme Power.

The Bahá'í Cause is a drawing together of the children of God. Visitors and pilgrims returning from the town of Haifa, Palestine, tell of this stupendous truth. How, day by day, pilgrims from the North and the South, the East and the West come in ever-increasing numbers. They come with shining eyes and eager faces, with songs on their lips and joy in their hearts. One sees them gather from all countries of the Orient; there are Persians, Arabs, Chinese, Hindoos, Singhalese, etc., Kurds, Egyptians, Berbers, Negroes from Africa; and from the Occident—Americans, English, French and Germans, Turks and Italians and many other peoples.

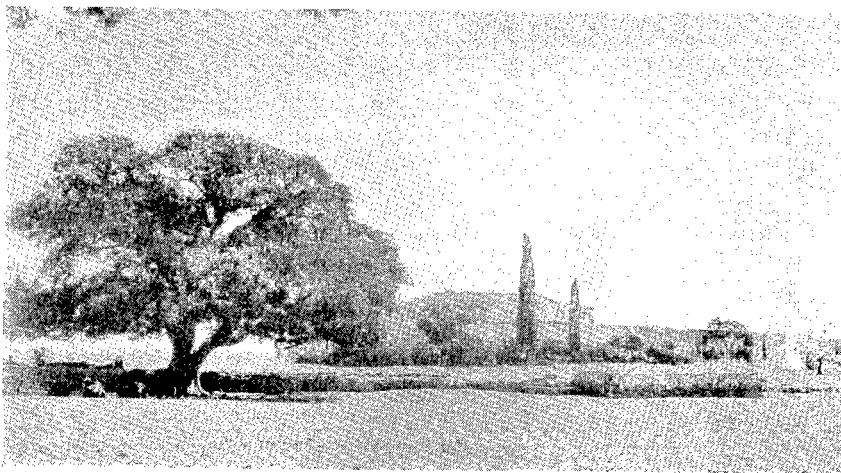
In Haifa, these pilgrims gather to pray at the shrines of the three wonderful Prophets. They climb the Mount of Carmel, the Mountain of God, and wander through the narrow and intricate ways of 'Akká to view

the Most Great Prison, to see those bars of iron which could not keep in the great message of God to man. They see too, flowers in the Sharon Valley where once there was but dry sand, the irrigated lands and gardens, beautiful roads once but rocky trails, flowering orchards, and beautiful homes, towns and cities springing into existence.

Truly, even from a material point of view, the Glory of the Lord is made manifest. These pilgrims from every religion of the world drawn into a joyous recognition of the Love of God and the unity of man have truly found that "highway" which leadeth to heights celestial. And as they sing their songs of joy, songs of this New Day, one realizes with a catch and a tug at his heartstrings, how truly the vision of the prophet Isaiah is fulfilled, for "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away."

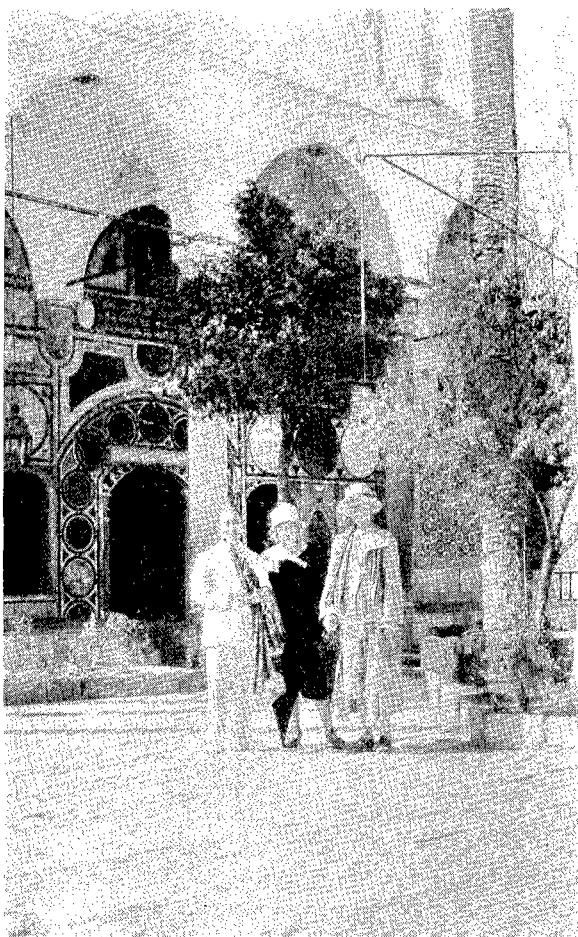
"ALL THE teaching of the Prophets is one; one faith; one Divine Light shining throughout the world. Now, under the banner of the oneness of humanity, all people of all creeds should turn away from prejudice and become friends and believers in all the Prophets. As Christians believe in Moses, so the Jews should believe in Jesus. As the Muhammadans believe in Christ and in Moses, so likewise the Jews and the Christians should believe in Muhammad. Then all disputes would disappear, all then would be united. Bahá'u'lláh came for this purpose. He has made the three religions one. He has uplifted the standard of the oneness of faith and the honor of humanity in the center of the world. Today we must gather round it, and try with heart and soul to bring about the union of mankind."

—'Abdu'l-Bahá.



*A view of Bahji, where Bahá'u'llah lived near 'Akká, Palestine.*

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*Hussein Rabbani, Mrs. Jean Bolles and Mrs. Emogene Hoagg in the courtyard of the Mosque at Haifa, where 'Abdu'l-Bahá frequently worshipped.*

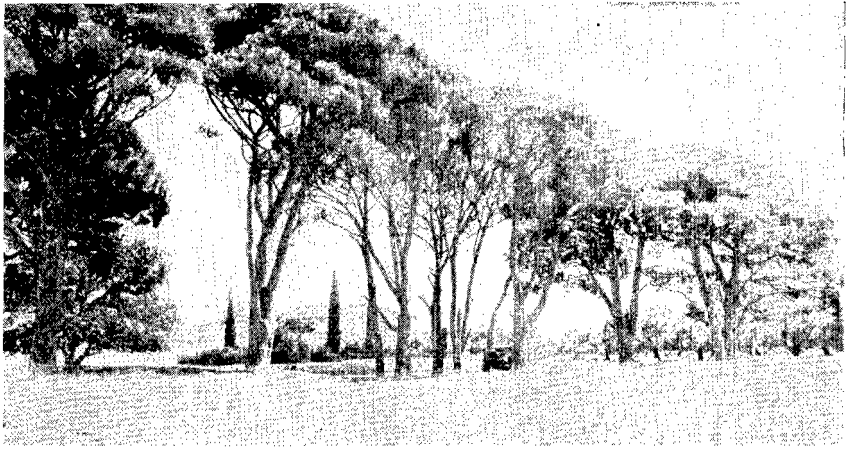


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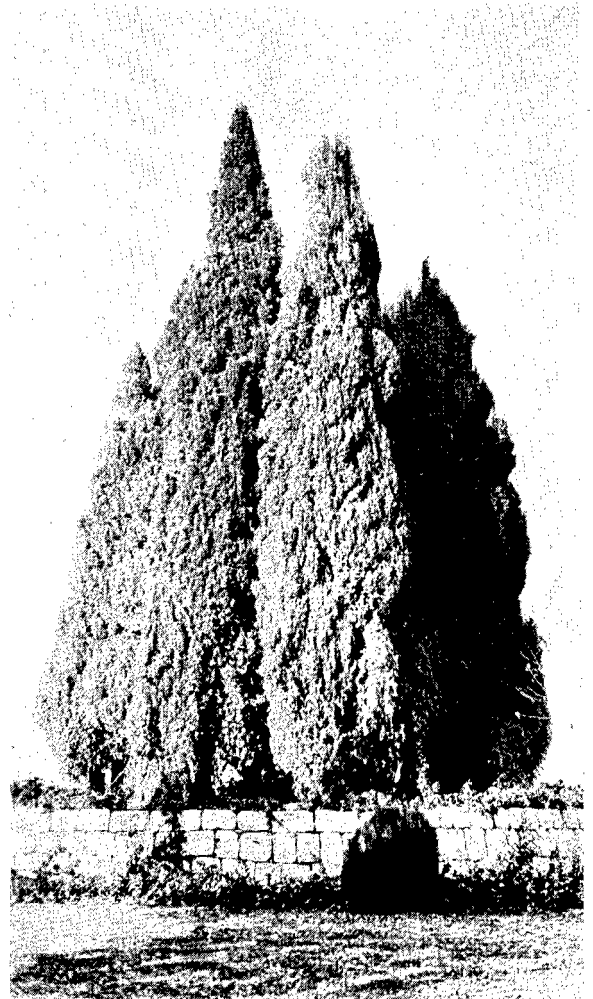
*Glimpse of environs of Bahji near 'Akká.*



*se at Haifa.*



*tá, Palestine.*



*A group of nine cypresses on Mt. Carmel.*



*A group of Bahá'ís from New York and other neighboring cities gathered at the "Annual Souvenir Feast of 'Abdu'l-Bahá," held at the home of Mr. Roy C. Wilhelm and his mother at West Englewood, N. J., June 25, 1927. (See opposite page).*



# SOUVENIR FEAST OF 'ABDU'L-BAHÁ

KEITH RANSOM-KEHLER

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*These meetings are the mirrors of the Kingdom wherein images of the Supreme are reflected. In them the lights of the most great guidance are visible. They are the summons of the heavenly kingdom and echo the call of the angelic hosts to the human ear."*—'Abdu'l-Bahá.

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lowed by His Creative Word, that the  
very Power and Purpose of His Life  
are actually expressed.

Such is the annual meeting contin-  
ued as a "Souvenir of 'Abdu'l-Bahá,"  
and founded by Him personally at  
West Englewood, New Jersey, in  
June, 1912.

Each year on this anniversary, Mr.  
Roy C. Wilhelm and his mother lov-  
ingly welcome as guests of 'Abdu'l-  
Bahá the Bahá'ís and their friends  
from all over the world.

Several hundred gathered on June  
twenty-fifth to commemorate the  
founding of the Feast and the visit  
of 'Abdu'l-Bahá fifteen years ago.

The weather was favorable, so af-  
ter a picnic lunch in an adjoining  
grove, these friends gathered in the

shade of the trees overhanging Ever-  
green Cabin, to listen to a most inter-  
esting group of addresses delivered  
by representatives of different races,  
nations and creeds. The universal and  
inclusive character of the addresses  
confirmed the advent of a New Age,  
struck as a keynote by Mr. Wilhelm  
in his graceful introductory remarks.

Mr. Mountfort Mills, who has so  
adequately brought from Haifa after  
his long sojourn with Shoghi Effendi  
the peace and refreshment of that  
unique and potent spot, read the  
Words uttered by 'Abdu'l-Bahá on  
the occasion when that now historic  
group first gathered here as His  
guests.

This was followed by a vigorous ex-  
position of the Bahá'í teachings and  
principles set forth by Mr. James F.  
Morton. Mr. Morton, a scholar, sci-  
entist and linguist of note, eloquently  
told the story of how the breadth and  
sanity of the Message of Bahá'u'lláh  
had rescued him from atheism and  
the cynicism of a materialistic out-  
look.

Mr. Morton was followed by the  
Rev. Richard Bolder, pastor of the  
Harlem Immanuel Church, who spoke  
with the fire and feeling of his gifted  
race, on the significance of 'Abdu'l-  
Bahá as a racial unifier.

Mrs. Marie B. Moore read from the  
Utterances of Bahá'u'lláh with inter-  
esting illustrations and comments.  
She was followed by Mrs. Mary Han-  
ford Ford, who, with the grace and  
forcefulness that have endeared her  
to two generations of Bahá'ís, set

forth the inner meaning of such a gathering, convened from so many races, lands and climes.

Dr. H. H. Proctor, Congregational minister from Brooklyn, gave a stirring account of the work of his colored congregation in building a church, to be opened in the fall, in which many sects and denominations will worship. One of the rooms in this edifice will be dedicated to 'Abdu'l-Bahá.

A feature that contributed an element of true loveliness to the meeting was the music furnished by one of the village choirs. Due to some inadvertence the organ, which was to have been delivered by truck to the Log Cabin, failed to come, so the church members carried it several blocks in order to contribute the music for the occasion. The voices seemed unusually beautiful in the soft air and lent great charm to the program.

The feature of outstanding importance at the Souvenir meeting was the presence of Ruhi Effendi Afnan, who but a few days before had arrived from Haifa, Palestine. The most striking characteristics of this pleasing young man are sanity and modesty. Gifted with exceptional clarity of thought and native penetration, he brings to the work of the Cause a true spiritual ardor, that usually does not accompany the attitude of the student.

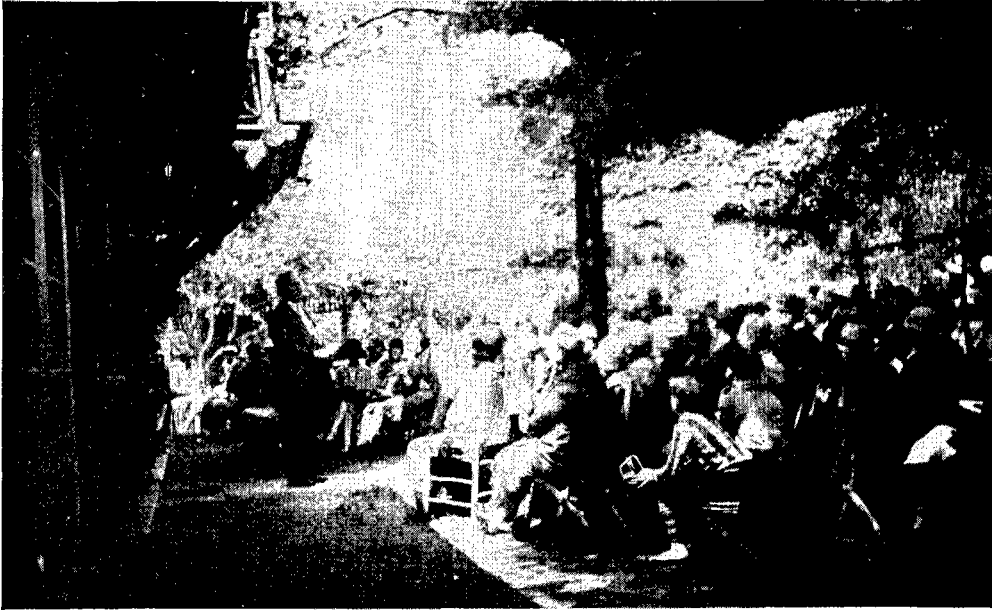
To the average man an ideal is something wistful, elusive, withdrawn, impractical. To the social benefactor and man of vision the ideal is not the antithesis of the practical: the ideal and the practical go hand in hand; the antithesis of the ideal is the brutal. The only distinction between the ideal and the practical is a difference of tense: the practical



*Mrs. Keith Ransom-Kehler and Ruhi Effendi Afnan.*

is present; the ideal is future. And if today's ideal does not become the practice of tomorrow, then it was not an ideal at all, but a phantasy, a chimeria, a vagary. It is with the definite assurance that today's teaching will become tomorrow's action that Ruhi Effendi Afnan continually speaks of the Cause of Bahá'u'lláh. To his enlightened eyes "the glory of the coming of the Lord" is already existent, and the government of Bahá'u'lláh already established, through that leap of the mind that sees the present order of brutality and chaos replaced by the "healing of the nations."

In his brief speech he developed a



*Showing the natural auditorium between the "Evergreen Log Cabin" on the left and Mr. Wilhelm's home on the right. The speaker is Mr. James F. Morton.*

very interesting theme on the reconciliation of science and religion.

There is always an exuberance in such Bahá'í gatherings. The picnic supper in the grove was a joyous reunion of old friends and new, a merry material feast following such a noble spiritual banquet. It was most gratifying to note a large number of new Bahá'ís, inducted into the Cause during the past year.

At the evening session Mr. Hooper Harris, of New York, one of the most impressive and informed speakers in the Cause, gave a brief survey of some of the fundamental Bahá'í teachings, followed by Ruhi Effendi Afnan, who, with his marked lucidity and restraint, set forth our most important principles.

The memorable day was brought to

a close by a prayer and benediction from a local minister.

Bahá'í meetings continually demonstrate the efficacy of the teachings of the Founders of the Faith. Particularly is it noticeable in this sacred spot in West Englewood where the Divine Exemplar traveled the path and pointed the way. "You must know," said 'Abdu'l-Bahá, "that God is compassionate towards all; you must love all from the utmost depths of your heart \* \* \*. You shall by no manner of means prefer yourselves before others. \* \* \*. Let all your thoughts be turned toward the rejoicing of hearts. \* \* \*. Let each one amongst you be illumined, be spiritual, be divine, be glorious, be of God, and be a Bahá'í."

# FLYING IN MATERIAL AND SPIRITUAL ATMOSPHERES

FLORENCE EVELYN SCHOPFLOCHER

*This is the second in a series of travel stories by Mrs. Schopflocher, the first having been published in June. Our intrepid, alert and gifted Bahá'í teacher has enormous capacity for enjoying both "material and spiritual adventures" and herein gives an amazing and colorful picture of her unusual experiences.—Editor.*

THE Mediterranean has always held a great fascination for me. Having very often sailed over that "tideless sea," I have had many and varied opportunities for observation, and like others who possess "eyes that see," these observations are always accompanied with an enthusiasm which forces one to expression "whether they will or no." This story is not about the Mediterranean, however, but just to mention that while passing through the Bay of Naples en route to Haifa, Palestine, or the Far East, I have many times gazed upon that smoking monster Vesuvius, towering above "a smiling pastoral country, dotted with towns and vineyards." My adventure in "flying" showed me how it is quite another matter to fly over this great volcano and look within that opening in the earth's surface and watch the molten flame-colored lava bubbling actively like a great kettle of flames.

Now my "flying" experience is the only reason for giving you this story. Let me begin by taking you back to Green Acre, the summer colony of the Bahá'ís in Eliot, Maine. While there last September, I jokingly said to some friends, "I would like to fly to India"—having heard much at that time of the projected plans for this great undertaking. Soon thereafter I sailed for England, all the time carrying in my mind this thought of "an adventure in flying" and cherishing the hope that my wish would be realized. Later in the winter I traveled

to Spain and Portugal, and when I left my friend, Miss Martha Root, in Lisbon, hoping to start on a tour of the Canary Islands, there was not the slightest indication that my dream of "flying" would come true. It is said that if you "hold a thought" long enough, it's bound to be translated into the world of action. This doctrine may or may not be true, but I do know that I am no longer singing, "I Wonder if Dreams Come True," but instead, "I know That Dreams Come True."

Imagine my surprise one morning when I was in "Cook's office" asking for a seat in an aeroplane for Paris, thence steamer accommodations to Haifa, Palestine, en route to India, my destination, to be informed that an aeroplane carrying three pilots, one radio operator and a mechanic, would leave the following Monday, and by paying approximately the same transportation fare as by steamer, I could "take plane" as far as Egypt. The opportunity had come and it did not take me long to make my decision. Radiantly happy was I on that following Monday morning when I found myself comfortably settled, "flying" the first part of my journey. The plane ascended over Croydon, headed straight for the channel, and descended at Dijon for lunch. Immediately thereafter we hopped off for Marseille, flying at about an average of one hundred and twenty miles an hour, leaving the fast express train from Paris crawl-

ing along the ground. Sometimes we traveled at an altitude of six thousand feet, and in five hours arrived at Marseilles in time for tea. That night we stayed at a French hotel at the aerodrome. At dawn the next morning we departed for Pisa; daylight crept over the mountain range behind us and we flew into the rising sun, with snow-capped Mount Remo on the left and the Mediterranean on the right. One moment we looked down at Cannes, and ten minutes later we were passing over famous Monte Carlo. During this part of the journey we flew as high as eight thousand feet, and descended near the leaning Tower of Pisa. We lunched with the Italian air force, and had long discussions regarding airways eventually being used for *peace* instead of *war*.

To fly over Rome is perhaps one of the thrills of a lifetime. The great Coliseum and other landmarks of this ancient and historic city, as viewed from high up in the air, beggars description. An Egyptian prince and a Reuter correspondent, "last minute" passengers in this plane, were as entranced with the panorama spread out before us as we were. We all rushed across the large "H 66" Hercules, opened the windows and thrilled with interest. We then learned from Great Britain's finest pilot, Capt. Raymond Hinchliffe, that the plane remains level until released, so that it was not necessary for us to keep our seats. You will be interested to know that I used my typewriter in midair, and once played the small Peter Pan gramophone, Gounod's Ave Maria was not difficult to hear with the three great engines purring evenly.

After circling Vesuvius twice we

flew through the Straits of Messina to Catania, Sicily, and over many beautiful vineyards. After lunching in Sicily with the air force, we headed for the open sea, the little jeweled towns rapidly disappeared from sight. We flew straight to Malta, and landed one hour and thirty minutes later in Valetta, having been escorted part of the way by two hydroplanes that came to welcome us. We had no hydroplane or other seafaring facilities on our De Havaland Hercules.

Homs, Africa, was our next landing place, and this is a station in the Italian Libyan desert, where we were supplied with more petrol. Not a single sea craft came into view as we flew serenely on toward Africa, and after two hours and fifteen minutes flying through a sunny sky we saw Homs. There was much excitement among the Arabs at this station while they were filling the great tanks with the petrol which they strained through huge chamois skins. We lunched on board our plane, a few supplies having been taken along with us from Malta early that morning. Then we were off again, but this time over the sandy desert, and—the savage Senussi tribes who had murdered in cold blood over one hundred Italian officers and soldiers during the past year! We only flew low enough to be out of gun range. These tribes assembled in almost the twinkling of an eye, running toward a central meeting place; chickens, sheep, camels, and, Sennusi on great horses dashing about with their burnous flying in the wind. We watched the leveling of guns in our direction and ascended high in the air, racing at about one hundred and forty miles an hour. The Sennusi were very attractive with white kafirs and red burnous as they



*Landing at Bengazi, Africa, in the Libyan desert. Mrs. Schopflocher fourth from right.*

frantically rode about fearful evidently lest our great flying monster might descend and destroy them.

Sollum, Africa, was our next landing place, and from there we traveled on to Bengazi, where to my utter surprise appeared the British consul, Mr. Palmer, who formerly was consul at Damascus and who had taken me on his famous exploration trip across the Syrian desert to Baghdad. This trip opened the motor route known today as the Nairn Motor Service. It was through Mr. Palmer, also, that I first met King Feisal and the High Commissioner, Sir Perry and his wife, Lady Cox, in Baghdad, who loaned me their private railway car to visit Babylon. That was in 1924. (I have digressed somewhat, but such thoughts from the storehouse of my memory seem to come forth for expression; however, no harm is done in acquainting you with this bit of history.) To return to Bengazi: After the Italian Governor and Consul Palmer had given us two receptions, we

flew straight for the great Pyramids and into Heliopolis, Egypt, landing at the aerodrome near Cairo.

And thus ended the greatest of my material adventures: unique, fascinating, thrilling, inspiring. If it is difficult to convey to you my full impression of this material adventure, how much more difficult will it be to express those fine inner feelings which accompany a spiritual adventure. But many there be who will comprehend all that cannot be conveyed in words.

## II

### MY SPIRITUAL ADVENTURE

There are adventures and adventures to be experienced in Persia, this land of great antiquity; but rarer than all is that spiritual adventure or experience which happens perhaps but once in the lifetime of the average individual.

Shiraz, the city with much sublime and sacred history and a mysti-

cal past, was like a magnet, attracting me until I could no longer resist the call to visit that loved Bahá'í center. I longed to see the house in which the Báb was born and where, later, He declared Himself as the Herald of "Him Whom God would manifest"—the Herald of that New Revelator Who was to speak with divine authority and unite the world. Many were the thoughts also of the faithful and loyal disciples of the Bab, many of whom gave up their lives joyfully in His path. How these thoughts lured me on until at last here I am in the midst of this enthralling spiritual atmosphere, my hopes realized.

While I was sitting cross-legged on the inimitable carpets of Kerman and Shiraz, in spiritual surroundings I cannot describe (but one feels all the time that peace and power beyond anything human)—I could not help but contemplate on those early Christians in the catacombs of Rome and its Appian Way; for had we not passed through a somewhat similar experience this very night on our way to visit the hallowed spot where the first glimmer of the Light of the New Day flickered forth eighty-four years ago! Had we not passed through dimly lighted thoroughfares, hazardous alleys, walking one behind the other, fearful lest we attract the fanatics surging through these narrow streets in the darkness of the night!

Many tourists ask to be taken to this sanctified place, but only the few are admitted to the actual building. Attacks must be prevented from the fanatics who every now and then arise to try and stamp out the teachings and annihilate the Bahá'ís.

I am wondering what Gertrude Emerson will write about her visit to Shiraz when she returns to America.

It will be interesting to read the impression of a non-Bahá'í who has visited the outer portal of the "House of Inspiration" as the house where the Báb was born is called. Its fragrance is indescribable and its spiritual meanings cannot be conveyed by word.

Centuries ago a Persian poet called "The Moolah of Rumm" wrote this poem about Shiraz:

"Tell me gentle traveller, thou,

Who has wandered far and wide,  
Seen the sweetest roses blow

And the brightest rivers glide,  
Say, of all thine eyes have seen,  
Which the fairest land hath been?

'Tis, where those we love abide:  
And that little spot is blest  
Which the loved one's foot hath  
prest.

Though it be a fairy space,  
Wide and spreading in the place;  
Though 'twere but a barren mound,  
'Twould become enchanted ground."

Yesterday I visited, outside the city, the tombs of Hafiz and Sadi, the great poets. Very uninteresting sites for those of such distinction. The city of Shiraz is unique, quite different from other cities in Persia. Sir Gore Ouseley has written—

"I find no land can ever vie  
With bright Shiraz in purity;  
And blest forever be the spot  
Which makes all other climes forgot!"

Every city in Persia has thousands of Bahá'ís with one common purpose, bound together by that "Love which passeth all understanding," and whose motto is "Unity in Diversity." How often have I been greeted by that musical salutation so familiar to Bahá'ís all over the world, "Alláh-u-Abhá," yet unknown and meaning-

less to those who have not yet entered the tent of unity and accepted the New Revelation.

Many intelligent people inquired of me whether this Bahá'ís Revelation is an offshoot of Islam. If this were so then Christianity would be an offshoot of Judaism as Christ was a Jew and Judaism the religion prevailing at that time. Few scholars of the Western world realize the thread running through the succession of the "Manifestations of God" Who have visited the world from time to time. Even though Muhammad may have been a Messenger exclusively for the Arabs, yet surely He was an inspired Messenger of God, and it is logical to believe that Muhammad being the last of God's Messengers, this branch of the Prophetic tree should produce the next Great World Teacher, and that undoubtedly Bahá'u'lláh is the Revelator of this Day. Those who study the conditions and the times connected with the advent of these various spiritual Revealers, cannot fail to link the underlying keynotes of one and all.



Here I am in delightful Isfahan, the ancient capitol, possessor of Persia's most famous thoroughfare called the "Street of Four Gardens." Incidentally I might tell you that the melons here are deliciously full of flavor; but the pomgranites of Shiraz still cloy my imagination as I remember the trail of pips left behind all the way as we traveled by motor. There are many other good things in this old city of some one hundred thousand population.

I was welcomed by hosts of Bahá'ís

with that remarkable understanding known to all. The women are straining at the leash, looking with longing eyes towards the West for help that is slowly on its way. Visible signs were seen in Syrian Tripoli where I witnessed the emancipation of the first Muslim woman east of Constantinople. The flame is spreading eastward and before long will reach Irak and Persia. It was thrilling to visit the Shah's former palace and the large reception room with its restored paintings of Manucher Khan, then Governor of Isfahan, who befriended the Báb and secluded Him in the famous "Tower of Forty Pillars." My escorts were of the highest military rank and of the oldest families of Isfahan. The Bahá'ís of this city are scholarly and cultured men; and the women are studying more and more and longing for the establishment of that complete equality between men and women which the Bahá'í Revelation teaches.

This city boasts the only manufacturing plant in all Persia.



Abadeh is a very oriental city of about 50,000; most of the leading men of the city are Bahá'ís, also those in the highest military circles and those holding municipal or government posts. Therefore we have an active progressive Bahá'í community. The women are a little more advanced than most other cities in the East, and many of their sons and daughters have gone to the American College at Beirut, Syria, to study medicine and other professions.

*(To be continued.)*



# CREATION AS IT APPEARS TODAY

DR. ORROL L. HARPER

THROUGHOUT history we find human beings trying to solve the problems of the universe. Whenever man, having leisure for abstract thinking, has set himself to the task of thought research, he has striven to get at the deeper meanings of phenomena, to penetrate the mysteries of life. In the light of this age of universal concepts what does creation appear to be?

Creation has two aspects, an outer and an inner, a seen and an unseen. Outwardly creation is an effect that consists of the formation and disintegration of objects, through the union and separation of evolving elements.

The inner aspect of creation is the unseen life force that produces all activity of the elements. It is the unseen, animating cause of the outer creation.

Nature is that reality which in appearance consists of life and death, or the composition and decomposition of all things.

Creation is the arena in which the Will of the Creator operates to bring into visible identity the hidden Essence of His Perfections.

"But," the materialist objects, "there is no creator of this universe except nature herself. Every objective phenomenon is composed of elements. Natural law operates throughout nature to produce all things. Nature creates herself."

"Quite true," agrees the philosopher, "natural law operates continuously to form nature; but from whence comes that law? What is the source of nature and her law?"

There can be imagined only three possible causes for composition—accidental, involuntary, or voluntary.

If we believe the cause of creation to be accidental we are illogical, because we believe in an effect without a cause. Creation is an end-product,

a result, an effect. There must be a cause for that effect.

Every effect is the sign of a cause. Nothing exists without a cause. A house is a sign of the carpenter who built the house. A loaf of bread is a token of the breadmaker. Every picture gives evidence of the artist who painted it. Every book is a proof of the writer of the book. Creation is an effect, there must be a cause for that effect.

If there is a cause for creation, *composition is not accidental.*

2. If we say that the composition of elements to form objects is involuntary, we are affirming that it is *absolutely necessary* for those *elements to unite* due to their inherent qualities or nature—that is, each element has a "uniting quality" that *compels* it to unite with other elements.

It would be a quality of each element in the same way that heat is a quality of fire, or light is a quality of the sunlight. If the sun had no light it would not be the sun. If fire had no heat it would not be fire. So if "uniting with other elements" was a *necessary quality* of each element there would be no such thing as decomposition, there would be continuous union—for the essential property of a thing cannot be separated from it.

But we observe that *decomposition does exist*. Everything that is composed of elements is ultimately decomposed or disintegrated; its elements separate, and the object that they had united to compose disappears or dies.

Thus it is proved that involuntary composition cannot be the cause of creation.

Only the third type of composition remains, and that is voluntary. By exclusion, we have proved the cause of creation to be voluntary.

Voluntary action springs only from will. Man is the chief part of creation that has will; but man cannot create himself. Experimentors have made many attempts in that direction, but the combination and balance of elements, the secret of life is always lacking. The logical conclusion is that the Creator of this universe has *Voluntary Will* that is superior to the will of man.

We have proved then that an Unseen Power that might be described as the Ancient Power causes these elements to come together, every composition giving rise to a distinct formation.

Man, the highest of the created forms, has proved to himself, by logical deductions, that he as a part of this great universe has a Creator.

Creation is an effect produced by a Cause superior to any part or all parts of itself. Creation is the surrounded, the comprehended. The Cause of creation is the Surrounding, the Comprehender. Some people name that Primal Cause of creation, "God."

God is a Divine Sun from which emanates all life. It is the emanation of life from this Unknown Essence of a Superior Intelligence that constitutes the inner aspect of creation and produces all activity of the elements.

The next natural query is, "What is the purpose of creation? Why does this process of composition and decomposition, this life and death continuously take place?"

Again we must depend on observation and deduce logical conclusions. Science has proved that nothing is lost in creation—i. e., the simple elements, as elements, are indestructible, and are constantly evolving. In this sense "simple" means not composed. Any composed object must of necessity be decomposed.

Let us study the world from an analytical standpoint. We observe four kingdoms of nature,—the min-

eral, the vegetable, the animal and the human. Throughout these kingdoms the process of composition and decomposition, of life and death, is ever at work.

The rose in all its beauty lives but to wither and die; but the elements that became a part of that rose continue to live. Each element carries with it the impress of that rose experience. All the perfections of the rose continue to live in every simple element that composed it. Each element has gained a little more refinement, has attained to a little more of the beauty of life through its rose experience.

Observation reveals a world of evolving elements that cannot be annihilated. "The changes we observe throughout nature are but transformative modifications in the composition of the essence."

The elements begin their journey in the mineral kingdom, where the most limited degree of life is to be found. Their journey continues through the higher kingdoms of nature,—after the mineral the vegetable, next the animal, and lastly the human. Each succeeding experience permits of a more complete expression of life.

Each single primordial element passes through the grades of existence, always expressing its inherent and peculiar virtue in a greater and fuller degree. For example, let us follow one simple element on its journey through the four kingdoms of nature. For convenience we will call that element "X."

Please take notice! We are going to outline the journey of the smallest, indivisible particle of matter. We will name that simple element X.

In the mineral kingdom we find X united with other elements to form a rock. Here X is expressing the virtue of cohesion, or the power of union with other elements to form an object, a rock. The elements have been drawn together by the law of

“like seeks like and finds affinity with its own kind.” After a period of time has elapsed the rock disintegrates and the elements that compose it are free to unite with other elements in the formation of other mineral substances. When decomposition of the rock takes place, X dies to the form of the rock and becomes ready for a new mineral experience. At one time X unites with elements to form a piece of coal—at another time a nugget of gold, and at still a later time X unites with other elements to form a diamond. Each new experience is begun through the process of composition and ended through the process of decomposition. The selection of elements that compose the objects is always governed by the law of “like seeks like and finds affinity with its own kind.” By the time X has completed its experiences in the mineral kingdom its inherent perfections have unfolded until it is ready to manifest the added power of growth that has been latent within it.

X now enters the vegetable kingdom. It unites with other elements, which have evolved to the same degree, to express the lowest form of vegetable life. At one time X becomes a part of a seed. After the seed has been planted in the earth and watered, it throws off its old seed-coating, before it gives forth the sprouts of a new plant. X has died to the form of a seed, and found new life in the form of a plant. Through the process of composition and decomposition, X passes through myriad forms of the vegetable kingdom until it attains the capacity of manifesting the five senses of the animal kingdom that lie latent within it. These are the powers of sight, hearing, touch, taste and smell.

In the vegetable kingdom X unites with other elements, which have advanced to the same stage of evolution, to form the body of a lion,—at another time it assists in the composition of the body of a lamb. Through

the process of composition and decomposition X passes through countless animal forms. After its experiences in the animal kingdom are complete and perfected, X has attained the possibility of union with elements that compose the human form.

Here we find X approaching the apex of creation. In the human kingdom X not only manifests the power of attraction or cohesion shown in the animal kingdom, plus the power of growth first seen in the vegetable kingdom, plus the five senses, taste, touch, smell, hearing and sight belonging to the animal kingdom, but X now associates with elements that show forth the added ability to give expression to the powers of the intellect—the power of observation, imagination, thought, comprehension and memory.

Do not misunderstand me to say that the human reality, the soul of man has evolved from the animal to the human kingdom. That is not true. Man was always a man, a distinct specie, from the beginning of his existence. The thing that we have traced from the mineral, through the vegetable, and including animal life also, is one of the simple, indestructible elements of which man's physical body is composed. What is true concerning one element is true concerning all elements that make up the physical body of man.

In the human kingdom when death takes place, the elements that composed the body return to their original, simple state,—“Dust to dust and ashes to ashes.” Every experience in a human form awakens in each element; that becomes a part of that body, a new capacity for expressing life.

As X dies to the intelligence of one human being through the death and decomposition of the body, it is ready to unite with other elements to form another human temple fitted to express greater intelligence and a higher and more refined aspect of

life. Throughout the human kingdom the evolution of X is steadily progressive. X partakes of the life experience of endless forms of humanity, ever adding a new phase to its fund of knowledge. Finally "when the ever-widening circle of man's knowledge has reached the spiritual world, a Manifestation of God is sent to mirror forth His Splendor."

X has united with other elements, that have evolved to a similar stage of perfection as itself, attracted by the law of "like seeks like and finds affinity with its own kind." A perfected human temple is born, composed of elements that act as diamonds in the human kingdom.

A flawless diamond, perfectly cut, has no color of itself, but by its very lack of color is able to catch and reflect all the colors of the sunlight.

Capacity is a magnet that attracts its own supply. Through the evolution of simple primordial elements, through the vehicle of natural law, the Supreme Intelligence responsible for this creation, has brought into being a diamond of the human kingdom—a highly refined human body, prepared to act as an instrument of expression for all perfections possible of identification at that partic-

ular period of creational experience.

The elements that make up that evolved human temple have unfolded the capacity for attracting and reflecting an ideal expression of human life.

A true Man, "imbued with the attributes of the Merciful," expressing "the image and likeness of God" lives on the earth, and uses this sensitive human instrument to carry to all created beings a message concerning the truth of life, which the capacity and need of the people of the age has attracted. A Spiritual Being, a great World Teacher renews the Springtime of Divine Revelation, founds again the Civilization Spiritual, and radiates to all mankind His Knowledge of All Life.

The purpose of all evolution throughout nature, the purpose of composition and decomposition, of life and death, is to ever increase capacity, make possible an expression of fuller and more perfect life. "Life radiates throughout all creation according to the degree of receptivity."

Creation as it appears today is the arena in which the Will of the Creator operates to bring into visible identity the hidden essence of His Perfections.

## AMITY AT GREEN ACRE

LOUIS G. GREGORY

**A** MITY at Green Acre\*! Certainly no innovation this. All the traditions of this favored spot during the years have upheld this divine principle in its application to various peoples. Servants of human welfare in shining array have demonstrated in beautiful Green Acre those ideals which inspire all classes to mutual understanding and good will, yet a conference held here on July

22-23 last, whose specific purpose was the promotion of amity and accord between the white and colored races of America, revealed to those who attended a new sense of the power of human unity and a joy in service beyond one's dreams. The problem of race relations in our national life has been complex and long. But that task which is the most difficult, humanly considered, when under the urge of a Divine Command, does it

\* Green Acre is the Baha'i summer colony at Eliot, Maine.

not afford the best play for those Unseen Forces which make victory certain? Workers who in variety rounded the circle of humanity, in this latest effort joined hands, their hearts mellowed by a spirit that was regnant and supreme.

Mr. William H. Randall, opening the conferences, extended warm and cordial greetings to all, with a reminder that Green Acre has ever stood for universal thoughts. Even as all the Prophets of God have loved mountains, so must the thoughts of men now attain new spiritual heights. Such gatherings as these embody that divine principle of human oneness around which the thoughts of all men must revolve before humanity can discover its own reality.

The progressive movement among the clergy, striving zealously to wed religion to life and to harness up the ideal power to bear human burdens, had three exponents in Rev. John R. Custis, pastor of the only colored church in New Hampshire, who prayed that the spirit of amity might spread throughout the world; Rev. Dr. Samuel McComb, one of the founders of the Emanuel Movement, who with moving eloquence explained the Christian ideal of brotherhood, excoriating those forces which work inwardly and outwardly for strife; and Rev. William Safford Jones, the well-beloved Unitarian, pastor of an old and wealthy church, whose friendliness toward the humble and weak is a sign of the *sacred fire* which consumes all veils.

Among the features appeared Mr. Devere Allen, editor of "The World Tomorrow," a progressive white man who spoke on "The New White Man," and Mr. Leslie Pinckney Hill, a progressive colored man who spoke on "The New Negro." Although neither speaker, perforce the pressure of toil and many engagements, could hear the address of the other, yet they seemed moved by a common impulse and purpose as each in his way,

clearly, eloquently and unmistakably, demonstrated the appearance in his own group of a new humanity entirely free from the dross of envy, hatred and prejudices.

Mrs. Eleanor Trent Wallace read the Negro National Anthem with an emotional power that thrilled. This noble poem, written by Mr. James Welden Johnson, is so broad in its idealism as to describe the upward struggle of any race, class or nation of earth.

Three exceptionally fine artists, Mesdames Dorothy Richardson and Ethel Hardy Smith and Miss Dorothy Wood, generous with their talents, supplied all the music of the conferences, singing Negro spirituals and songs of jubilee that delighted their hearers beyond praise. These friends were asked to give their talents to amity, and happy was their response.

Were you there when Mr. Alfred E. Lunt introduced Mr. Leslie Pinckney Hill? What a scene was this! Two stalwart sons of America, the one white, the other black, as the world describes faces, stood arm in arm, united by a tie which had held them a quarter of a century from the time when together they studied at Harvard University. As they stood there together, the background of each was significant of the linking together of two elements in American life. There stood the New Englander whose ancestors, voluntary exiles from Europe, conquered a bleak and wild country, transplanted a civilization, became pioneers in education and with high moral purpose and with Bible and blue back speller, enkindled the torch of learning among the colored freedmen of the South. In Leslie Pinckney Hill one could see typified the colored race, profiting by its freedom and the encouragement of its friends, breaking the bonds of ignorance and climbing the heights of knowledge, discovering so quickly its latent powers

as to make common cause in a short time—"With the heirs of all the ages in the foremost march of time."

When each had spoken, however, there was a larger significance and a deeper thrill. Due to their common faith in Bahá'u'lláh which each expressed in his own way, their friendship was more than personal, more than sectional; it was beautifully emblematic of a bond which unites the human family when conscious of God. So the black man with the grasp of a statesman and the vision of a seer, could present a survey of the world with no trace of bitterness, commending his own group to a program of high hopefulness through his faith in the eternal verities; and his friend, presiding at the final session and summing up the conferences, with scientific data and spiritual insight could prove the futility of all barriers erected by the ignorance and superstitions of men, could inspire divine exaltation and awaken in those present a sweet spirit which hovered like a benediction over all.

The message of the Mysterious East was brought to these conferences by four servants of God. Mrs. A. S. Parsons, chairman of the National Inter-racial Amity Committee, read the instructions of 'Abu'l-Bahá for the first Amity Convention held in America. It was the Creative Word which stirs into action the realities of all that is. Ruhi Effendi Afnan, scion of the noblest family of earth, mingled in joyfulness with the people of all races and in his formal address drew a striking picture of the entire lack of racial consciousness among people in the Orient who were awakened and taught human solidarity by the Holy Ones of God. Mesdames Edwina Powell and S. E. J. Oglesby, recently returned from their pilgrimages to Haifa, Palestine, and bearing, as it were, sacred scrolls of divine wisdom, explained the danger to all humanity which lurks in discord and entered strong pleas for

effective action in the unity of all races.

The awakening of youth had a witness in Miss Mary Maxwell, who presided at this session, introducing the speakers with language rich in charm and relating her own experiences in applying the Bahá'í law of amity to a group of colored youth in her native city and the happy results that followed.

No record of amity would be complete without reference to the splendid services of our great teacher, Mr. Albert Vail, whose gentle spirit, tactful yet courageous approach, radiant smile and soulful eloquence are so effective in broadening the horizons of people and advancing the Kingdom of God. Mr. Vail at this time gave a "New Vision of Human Oneness" and added a new record to human service.

Of the round table conference on race relations, a new feature of amity conventions, what shall we say? As an arm of service it was very strong and has doubtless come to stay. The talks were all bright, clever, had the merit of brevity and were valued aids in the spiritual wisdom for teaching. Prof. Carter Troop, ever a popular figure at Green Acre, in his jovial and witty mood, related a number of interesting experiences of his contacts with members of the colored race, whom he held in high esteem. Messrs. M. C. Oglesby, Samuel Green, Philip Marangella, Mrs. Grace Ober and Dr. Edna McKinney followed in turn, each contributing some gem of reality to the diadem of consultation. It was noticeable that each speaker appeared to make his auditors happy. Ruhi Effendi Afnan gave a parting word, expressing both wonder and delight in what he had seen and heard.

It is certain that amity at Green Acre has attained a new reach and power and this makes happy faces and radiant hearts.

# THE BAHÁ'Í MAGAZINE

*Star of the West*

VOL. 18

SEPTEMBER, 1927

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### THE BAHÁ'Í MAGAZINE

#### STAR OF THE WEST

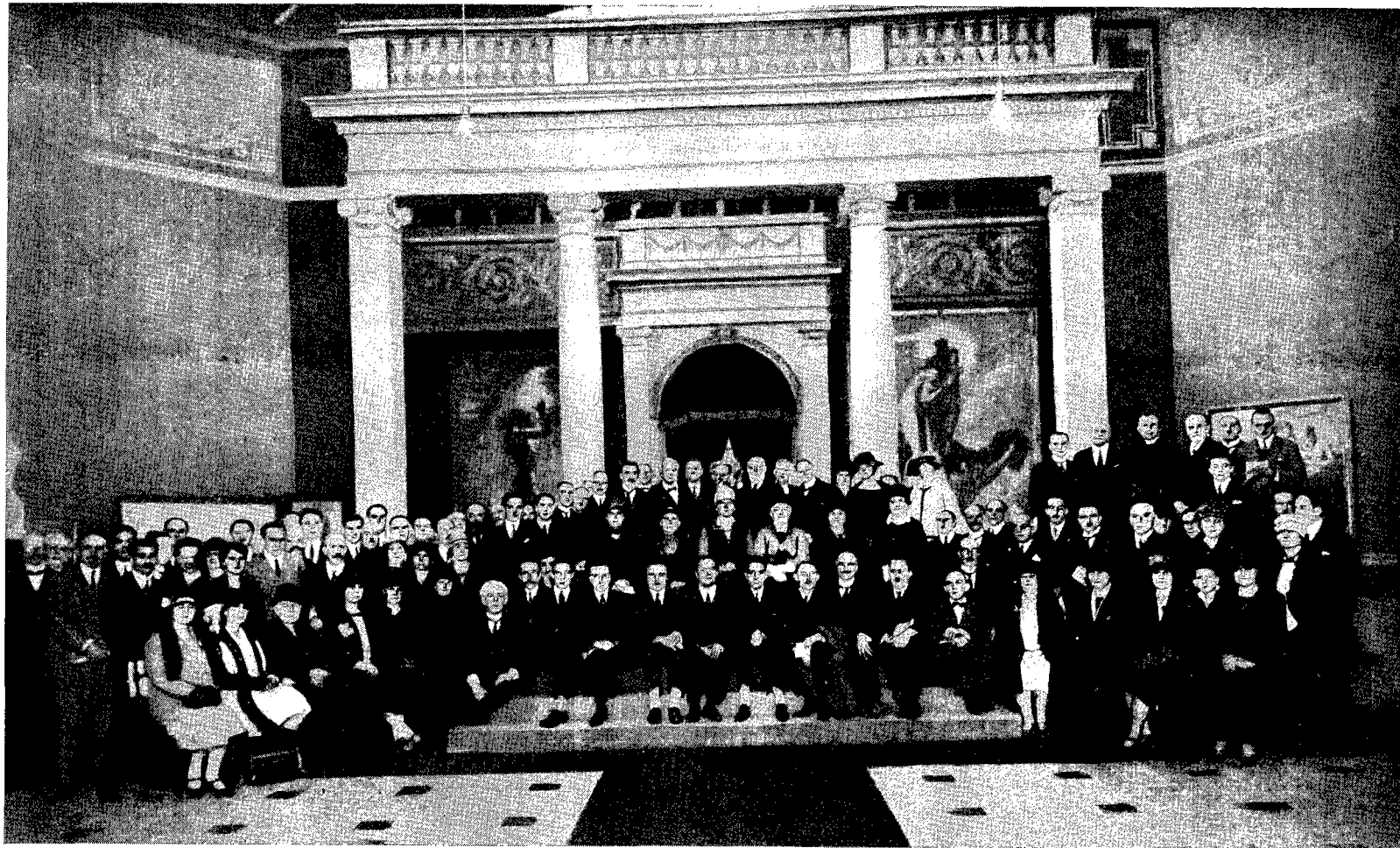
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STANWOOD COBB ..... *Editor*  
MARIAM HANEY ..... *Associate Editor*  
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*Opening of the Seventh Congress of World Associations at Brussels, Belgium, July 17, 1927. Dr. Paul Otlet, the Director, last row center; Miss Martha Root, second from left seated. (See page 191)*



# The Bahá'í Magazine

## STAR OF THE WEST

VOL. 18

SEPTEMBER, 1927

No. 6

“Bahá'u'lláh has said two steps are necessary for human development: material and divine education. \* \* \* Divine education is the sum total of all development. It is the safeguard of humanity.”

'Abdu'l-Bahá.

WE LIVE IN a new day. This is as true of education as it is of religion, science, and mechanical progress. A new theory and technique of education is rapidly developing, which makes the child rather than the curriculum the center of attention. The progressive educator today sees and treats the child as a spiritual unity, not an intellectual machine. Not only are the physical, emotional, social and spiritual qualities developed *pari passu* with the intellectual, but in every act of the child unity, sincerity, is permitted and encouraged.

What does unity mean as applied to the activity of the child? It means that kind of activity which is an expression of the child's own desire and inner nature. When a child performs a task simply because this is required of it by the adult world, it performs this task with divided interest, with a split psyche. This division between the child's own natural and legitimate interests and the seeming interests of the adult world around it often produces consequences that are valueless or even injurious.

Such a compulsory and arbitrary system of education is comparable to the attempt to develop moral character by compulsion. Even God does not attempt to develop man's soul by such means. It is only as we freely and voluntarily meet and adapt ourselves to circumstances that we develop character. There must

be the same unfolding from within on the part of the child. The progressive educator has sufficient faith in the child to allow it and aid it to unfold in its own natural way.

It is not true that the child is naturally lazy and indifferent to knowledge. On the contrary, the child has the same germinating power of the intellect as it has of the soul. It instinctively seeks to develop, to grow, to express its mental powers, to reach out for and acquire knowledge, to develop skills, to initiate and create. The new type of education gives freedom for this native and God-given force to evolve according to its own laws, aiding it, helping it when necessary much as a gardener helps the plant to arrive at its highest station of fruition.

The results of such an educational system are amazing. Joyousness, sincerity, intellectual eagerness, creative powers, are some of its fruits for the child. Thus, as the child develops and unfolds in such a favorable atmosphere, under the guidance and protection of the ideal teacher, we see what appears to be a new race evolving. The old self-consciousness, priggishness, puerility, artificial adoption of adult behavior before adult motives and powers are arrived at—all these vanish, and the child appears and stands out as *itself*, as that naive, creative force of which Christ spoke when He said, “A little child shall lead them.”

WHILE THE child has within it the potentiality of arriving at a high spiritual station, and an innocence and charm due to its lack of experience with evil, it is not to be thought that left to itself it will naturally evolve into beauty and strength of character. 'Abdu'l-Bahá shows us very clearly the need of moral and spiritual training for the child. Mere intellectual culture is by no means sufficient. In order that the child shall develop into the stature of perfect manhood as we understand manhood to be in its true essence, there must be a spiritual force working within to aid the germinating of those qualities by which perfect man must be characterized.

According to the teachings of Bahá'u'lláh, the real station of man is a lofty one, not attained by mere birth into the human world and haphazard maturing. "*Verily,*" He says, "*Man is not called man until he be imbued with the attributes of the Merciful. He is not man because of wealth and adornment, learning and refinement.*" To develop these divine qualities in the child is the first duty of the educator.

Unfortunately in democratic America diversity of religions prevents spiritual instruction and training in the public schools. This is a lamentable condition. It means that by far the most important element of education is being omitted. What will be the result of the maturing of a generation of children without spiritual guidance?

It is hard enough for man by spiritual aid to overcome those grave faults belonging to the animal side of his nature which express themselves in selfishness, aggression, exploitation, crime. With no spiritual training it is to be feared that evolving generations will grow more and more lawless and immoral. Such a condition is even now appearing.

The following analysis by a noted psychologist, of the hectic and immoral pleasure-seeking, the nervous breakdowns, the suicides, the wave of crime characterizing so much of the life of today is well worth reading and pondering over.

"WHAT ARE THE causes of crime?" asks Prof. William McDougall in the April (1927) *Forum*. "The causes of crime are obvious enough. They are the natural impulses of the human heart, common to men of all times and all places: such impulses as greed, anger, lust, jealousy, envy, revenge. \* \* \* The essential condition of the rising tide of crime in America is *the progressive weakening of the influence of tradition and of the community opinion which gives the moral tradition its hold on men.*

"A rising tide of neurosis [nervous disorders] has run parallel with the rising tide of crime. \* \* \* Neurosis in all its forms is the consequence of moral conflict; it expresses a lack of harmony and integration of the forces of character, the impulses of the human heart.

"Nothing tends so strongly to promote harmony and integration of character as a clear-cut moral tradition brought to bear on each man with all the force of *unanimous* community sentiment and *unquestioned* community sanctions. Under such conditions each man knows what is right and what is wrong (or believes he does) and acts accordingly.

"But where traditions are diverse and weakened \* \* \* men are thrown back on themselves and are perpetually called upon to make moral decisions; and in the absence of *clear guidance* and sanction from community opinion, this is too great a task for most of us. The decisions are never made; and in the moral sense such men live from hand to

mouth. Thus they become the seat of unresolved moral conflicts.

"In this modern age we no longer grow up under some one well-defined moral system supported by the authority of unquestioned religion. \* \* \* In such a world crime and divorce increase alarmingly, children grow scarce, the family disintegrates, and young men ask, Is life worth living?"

CAN ANYTHING short of a universal religion solve this grave problem? According to this scientist of the mind and soul just quoted "*nothing tends so strongly to promote integration of character as a clear-cut moral tradition brought to bear on each man with all the force of unanimous community sentiment and unquestioned community sanctions.*"

Where, we ask, can there be found a clear-cut moral tradition, a unanimous community sentiment, and unquestioned community sanctions, except in a common, universal religion under whose aegis shall grow

up a definite moral code having all that binding force which comes from a belief in the Divine Source and Divine Law?

"In this *modern age*," Professor McDougall goes on to say, "*we no longer grow up under some well-defined moral system supported by the authority of an unquestioned religion.*" And speaking conversely, it is absolutely essential for the moral tone and character of humanity that it do grow up under the moral system and authority of an unquestioned religion. What a powerful argument this is for the need of a universal, comprehensive, definite and authoritative religion such as the Bahá'í Movement offers!

NOT UNTIL all the schools of the world include such definite spiritual training in the education of children will humanity arrive at that perfection destined for it, without which perfection civilization will surely disintegrate and perish.

"The most essential thing is that the people must be educated in such a way 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. \* \* \*

"In this marvelous cycle the earth will be transformed and humanity arrayed in peace and beauty. Disputes, quarrels and murders will be replaced by harmony, truth and concord; among the nations, peoples, races and countries, love and amity will appear. 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. \* \* \*

"I pray earnestly that the Light in this advanced age will so illumine the world that all may rally under the banner of unity and receive *spiritual education.*"

—'Abdu'l-Bahá.

# THE TASK OF SELF-EDUCATION

DALE S. COLE

*"The will and plan of God is that each individual member of humankind shall become illumined like unto a lamp, radiant with all the destined virtues of humanity, leading his fellow creatures out of natal darkness into the heavenly Light. Therein rests the virtue and glory of the world of humanity."*—'Abdu'l-Bahá.

WHEN it is realized that the future progress of the world with its millions of inhabitants depends upon the spiritual advancement of the individual, education becomes of more personal concern than if it be considered as a necessity in the aggregate.

As in many phases of life today, there are so many theories regarding education and educational methods that the panorama may be a bit confusing. The average individual, not in intimate contact with the work of education, is quite prone to sit back complacently and allow educators to carry on, feeling that as an average individual he or she has no part to play but to turn over the rising generation to be trained according to the latest theory. In this attitude is not the average person evading the issue? Perhaps there is some misunderstanding as to just what education is.

Dr. Millikan in "Evolution in Science and Religion" asks the stimulating question: "Indeed, is not the main purpose of education to enable one to know the truth of the present and to understand the truth of the past; in a word, to enable one to estimate correctly his own place and that of his contemporaries in the ever-expanding ocean of knowledge, for only with such knowledge can he shake off the inhibitions of the conventional, free himself from emotional futility of the radical, and put forth constructive effort for the real betterment of the world?"

Perhaps we are, in many cases, confusing education with the purpose of education, for certainly the above question suggests that the main pur-

pose of education concerns first and foremost the individual.

To know the truth of the present and understand the truth of the past is a difficult task. It presupposes some means of knowing what truth is, and there never was a more controversial subject.

Probably truth in its essence is unchangeable, but our finite human minds are not capable of grasping or understanding the whole truth and so we only become cognizant of certain aspects of it, and the aspects which we can now change. For instance, there was a time when it was thought that the earth was flat and that the sun revolved around it. Can we censure a thinker of that time for embracing such a view as the truth? Such things seemed to be true as gauged by the methods of the day, and yet the time came when it was definitely known that the earth was not flat nor the center of the solar system. Likewise in the last century it was thought that the laws of the conservation of energy and matter were absolutely and undeniably true. Advances in science have proven that this is not the case. They are true within the limited sphere of our daily experiences but conditions exist under which they no longer hold. It was thought that the chemical elements were immutable and radioactivity has proven that they are not. And so, what may seem to be the truth in one day may not seem so in another and later day, and thus it is that we must not only be able to know the truth of the present but to understand yesterday's truth, or aspects of it, if we are to be really educated today.

Truth is a word to be used sparingly and carefully in view of the fact that we can only appreciate it in part. It is a much used and abused word. When a human being grasps a ray of truth he is often misled into thinking it to be the whole truth and to be dazzled by his discovery. It is also human to rise in defence of a personal opinion, and such inclination is the basis of many misunderstandings. It leads to controversy and wasted effort. When a fact is generally recognized as true it needs no defence. It is the doubtful points which are often debated most heatedly.

The rate at which human knowledge is increasing is truly astounding, and yet it is one of the acquired characteristics which probably cannot be handed down from father to son. As the colloquialism has it, "we can't learn our children anything," but we can *teach* them where and how to attain knowledge for themselves. Learning is a matter for each individual to work out for himself, and if we are to find our places in this complex life and increasing "ocean of knowledge" we must reduce the obligation of education to one of self-education first.

We are adrift today in an ocean of knowledge. There are currents and counter-currents. There are winds and shoals. There are fogs and storms. If we are to navigate to that station where we will be able to know the truth of the present and understand the truth of the past we must have the assistance of the Great Teachers.

We are told that "the root of all knowledge is the knowledge of God: Glory be to him! And this Knowledge is impossible save through His Manifestations."

Thus is the Source clearly defined. If we seek the Light of the Sun of Truth we are instructed to free our minds "from tales of the past," to

adorn our heads with "the crown of severance" and our temples "with the robe of virtue." Hearts must become free "from the fire of superstitions." Such are the instructions as to preparation for seeking the Light of the Sun of Truth. If we find *rays* of light we will indeed be fortunate, for we cannot hope to arrive at ultimate Truth with our human endowments, for as Christ suggested years ago He had many things to tell seekers but they were not in condition to bear them, to receive or understand; and so today we seek the Light of the Sun of Truth in an ocean of knowledge.

There need be no cause for discouragement if we but receive a flash of the Light of the Sun of Truth now and then. Indeed, he who attains this much is rarely blessed, and yet how many become downhearted at the apparent slowness of their progress in searching for truth! In the degree in which we deserve to receive the Light it will be vouchsafed, but is it not logical to suppose that we must comply with instructions? That we must free our minds from tradition, adorn our heads with the crown of severance, and our temples with the robe of virtue? And it is important to note that each of these are personal admonitions which apply to the individual. This sort of education which is fundamental cannot be applied collectively. It requires great individual effort, and so the real purpose of education can only be attained by each one striving for his own advancement toward the Light of the Sun of Truth.

It is certainly well known that there have been and are individuals who can inspire others to great endeavor in the search for Light, but in the final analysis each one has to see the Light with his own eyes and experience it in his own being. No one else can do this for us.

Many feel that life is so strenuous today that there is not time for deep thinking, and yet there are many instances where the Light has been received without conscious deep thinking. It has come by following directions. Does it necessarily follow that we must think deeply to cast overboard tales of the past to attain the crown of severance and the robe of virtue? No, rather, such achievements come from humbly making our feeble wills synchronize with the will of God.

'Abdu'l-Bahá once told a story about the man who was always happy. When questioned as to why he was always happy, the man replied: "Because all the existing things move according to my wish. Therefore I do not find anything contrary to my desire. Thus I have no sorrow. There is no doubt that all the beings move by the will of God, and I have given up my own will, desiring the will of God. Thus my will becomes the will of God, for there is nothing of myself. All are moving by His will, yet they are moving by my will. In this case, I am very happy."

What a contrast to the situation in which many find themselves in striving to keep up with the material advancement of their neighbors! 'Abdu'l-Bahá has pointed out the way to happiness, and it does not necessarily entail a lot of deep thinking, which may require time. It requires a simple step of renouncing the individual will and trying to do the will of God.

To follow these instructions toward happiness is a step in self-education which will surely lead to that position where the purpose of education will be fulfilled, where we will be able to see at least some of the Light of the Sun of Truth and to understand in a measure the knowledge of the past.

Part of the program of self-education is patience. Great blessings

may come slowly and only after a period of preparation. We have been told that we have but to knock and "it will be opened to us," but we must know when, where and how to knock. Perhaps we must be in the proper circumstances to know when the door is opened. If our vision and susceptibilities are fogged with useless tradition, superstition and prejudice it may possibly be that we will not be able to appreciate when the door is opened. Great benefits come in consequence of capacity, and capacity is dependent upon the Bounty of God. So is it not rather more to the point to supplicate for capacity before we supplicate for too much light? Should we not possess our souls in patience the while seeking to educate ourselves so that we will be capable of recognizing the Light of the Sun of Truth and of appreciating it and assimilating it into our lives?

Self-education is a constant and unremitting process which to be most effective must be carried into every minute of our lives either consciously or subconsciously. In these busy days we can at least carry with us an undercurrent of reverence and worship, even though our minds be occupied externally.

Were this generation to assume the obligation of self-education based on the knowledge that "the root of all knowledge is the Knowledge of God!" the children would be reared in an atmosphere of sincere search for the Light of the Sun of Truth. Their characters and future would be influenced in such manner that they would not be handicapped with many of the unsound beliefs that this generation has been forced to abandon. They would start on the road much further along than the parents, and progress more rapidly. Does such a possibility not presuppose a better world, one in which much more of the Light would be

recognized because capacities would be greater? Is this not one of the fundamental aims of education?

Important and worthy as it is to educate the children in science, it is much more important to educate them in religious principles, remembering that by religion is meant "an attitude toward God." Religious education can be more effective in the home than elsewhere. It is a matter requiring wisdom and personal contact, but it is not possible for a teacher to teach that whereof he is ignorant, and so self-education becomes an obligation and duty. Not only is it an obligation and duty, but where can a person find any greater satisfaction than the comforting and inspiring feeling that he is making progress spiritually? Those who have attained varying degrees of such education are one in extolling the utter joy of feeling in the very core of being that one is advancing toward God. However slow the journey and however difficult it may be, all is more than compensated for by a fleeting instant of the realization of the Love of God.

One of the injunctions of Bahá'u'lláh is that "man should know his own self and know those things which lead to loftiness or to baseness, to shame or to honor, to affluence or to poverty."

This is the first task set us in a program of self-education. We must search within, analyze ourselves, that we may become fully aware of our own weaknesses. Once this knowledge is attained, a humble attitude is almost sure to follow, which will make it easier to follow the instructions recited above for preparing ourselves to seek for the Light of the Sun of Truth.

"Man must be tireless in his effort," said 'Abdu'l-Bahá, and "once his effort is directed in the proper channel, if he does not succeed today he will succeed tomorrow. Effort

in itself is one of the noblest traits of human character." What comfort for those of us who struggle without ever seeming to make any progress!

With such assurance can we not undertake the task of self-education with a cheery heart and determination? Even the effort is in itself a reward and rewarded. So why be downcast if the effort seems, for the time being, fruitless? Sincere effort itself is progress. Let us realize that perhaps it will satisfy a part of our longing to feel some achievement as we journey along.

"Dissatisfaction with one's self is a sign of progress. The soul who is satisfied with himself is the manifestation of Satan, and the person who is not contented with himself is the manifestation of the Clement One."

Double comfort and inspiration is ours at the outset. If we are dissatisfied that alone is a sign of progress. If we make a sincere effort we are attaining "one of the noblest traits of human character." How then can any one become really discouraged in attempting self-education leading to knowledge of the Light of the Sun of Truth? We do not have to wait for delayed rewards and recognition. They are ours by virtue of wanting to progress and making an effort to do so.

"The evolution of the perfect man," says 'Abdu'l-Bahá, "is a fruit of creation just as the evolution of the trunk, branches, leaves and blossoms of the tree is the fruit thereof. Exalt your thoughts. Reflect over your affairs. Magnify your endeavors. Enlarge the circle of your ideals," \* \* \* for "unless man maketh spiritual progress in the world of spirit, intellect and heart he cannot gather universal results from material advancements."

# THE MONTEZUMA METHOD

WILLIAM JOHN MEREDITH

*The author, Dean of the Faculty of the Montezuma Mountain School for Boys at Los Gatos, Calif., has briefly expressed what Mr. E. A. Rogers, the founder and president of this famous institution, and his associates, believe and do in connection with the training of the growing child. It is interesting to know that Mr. Rogers has been a Bahá'í for many years and that 'Abdu'l-Bahá visited his school when He was in the United States in 1912. Probably no other school in this country so definitely carries the highest ideals into the daily life of its students.—Editor.*

FIRST of all it must be understood that method in education is not of the nature of a prescription. There never has been, and in the nature of things, there never could be any certain way of getting the result we call education. The process we call educating must be as various as are the souls of men, no two of which can ever be exactly alike. That does not mean that there are not broad and general principles which apply to the process and must guide the intelligent educator, nor are we to think that, within rather vague limits, there are not ways of procedure toward the general outcome desired.

In the public-school system, where organization is vitally necessary to avoid waste of time and undue taxation, to produce the more or less standardized product demanded by public opinion, and where the supply of highly qualified teachers is as yet so limited, there is much unavoidable standardization of method. Indeed, there is a growing tendency on the part of college departments of education, professors of education and city superintendents to regard the teacher's function as analogous to that of the picture-play actress, a means to get registered the ideas of the producing director, an obedient automaton functioning as a tool to perform the work the director has in hand. Until we devise a better means of detecting and retaining *teaching power* in the service of the state we shall have to depend largely upon this directing and supervising

to get the work done which is demanded by the public. And since the public must always be the supreme authority in all social and political relations, a change toward better methods must come slowly.

In the meantime those who wish to see results within their own lifetime must get freedom of action outside the machine. For System has an irresistible tendency to become a tyrant which bends all souls to its will, that destroys all that will not bend. So there emerges to the view of a constructive educator a clear field of endeavor in nowise conflicting with the work of the Public School System. Indeed, the broadest-minded public school and college men are most friendly toward work undertaken outside their circumscribed field. Hence it is that Montezuma has always had so many warm well-wishers in the ranks of college and public-school workers. For until the System can make provision for the study and culture of something beyond the average soul, there must always be room enough for those at Montezuma and elsewhere who would apply from day to day sound philosophical principles and harmonious methods to individuals rather than to regimented grades. And the product ought to be useful in reinforcing that always meager company of the Believers who have faith in the ever progressive perfectability of human society and human souls.

At Montezuma until recently our classes have been so small that in-



struction has been a matter of committee meeting under the chairmanship of the teacher for the investigation of truth as presented in the subject matter in hand. Even with our larger classes, this has been our ideal, and the individual contribution has always been regarded less as a recitation than as a report of findings. The teacher's part has been ideally less a matter of formal drill than of counsel in discovering relations. Of course there is a certain amount of habit-forming repetition and memorization to get automatic control of the tools of investigation, as it were, but only as a means to an end. Memory is a by-product of all mental operations and ordinarily needs little special attention. *Understanding, appreciation and enjoyment are the important ends in study, so that it may eventuate in right action, in moral choices, in the educated human's relations to his kind.* It is not enough to know and to remember, there must be some sense of the values of right social behavior, and some real joy in making the right choice in any and all of the simple daily acts which make up living.

Any instruction, therefore, which has for its purpose no more than the attainment of grades and credits toward systematic promotion is as apt to be vicious as moral. To get any advancement, of any kind, that does not in some way contribute to the advantage of us all is essentially immoral and a thing to be ashamed of. For any true gain must include the gainer's fellow men in its benefits or it must militate against their welfare. Getting ahead in the world cannot worthily mean selfish aggrandizement at the expense of one's kind. Education, therefore, must always and in every phase be a moral development. And to be truly moral it can never be sectarian in any sense, for sectarian means cut

off in some way from the universal—a narrowing instead of a broadening.



Lest any should get the idea that there is anything approaching piosity or priggishness in the ideal of practice hereinbefore set forth, let me hasten to say that the teacher whose sense of humor is so weak as to see nothing in his work but the preaching of the goody-goody, is as sadly and calamitously out of place as the cynic who sees nothing in his work but a salary. That life is real and earnest has nothing to do with long-faced holiness. Life is a joyous experience, even a hilarious experience, often and properly. What we are trying to get into the consciousness of our student associates and fellow citizens of our Montezuma democracy is that the joy of life is in the harmony of living with the universal laws of being; that lawlessness can never bring even a fleeting enjoyment to an intelligent creature, for lawbreaking is ugly, destructive, and apt to be nasty—always a challenge to the inescapable disgusts and pains which follow every departure from the laws of being.

Life at Montezuma is far from monastic. We are in the country, in the mountains, fifteen hundred feet above salt water, that on a clear day lies like a verdant-bordered silver mirror below us, but our isolation is but seeming, for the automobile will lower us in a quarter of an hour to connection with steam and electric transportation to the centers of population. But we are free from the wasteful importunity of the noise and distraction of the city, and we are continually surrounded by such a panorama of natural beauty of landscape as could hardly be found elsewhere. We live twenty-four hours a day in a self-governing

democratic-mannered community of about two hundred souls, in a climate world-famed for its equability. And we have preserved a large measure of the wholesome atmosphere of pioneering, on which is based all that is healthiest in American life. Conditions are favorable, you will say, for the success of our venture in independence of methods. Yes; and we have passed the merely experimental stage. It was never a blind eclectic trial of a mere theory, nor the propagation of a fad. It was a reasoned and careful approach to what is implicit in the very philosophy of education. Ways and means had to be devised, of course, from time to time, and it will be a sorry day for us if ever we get beyond the necessity of fitting the available means to the wished-for end, for out of invention and contrivance must be won always the real progress of any people.

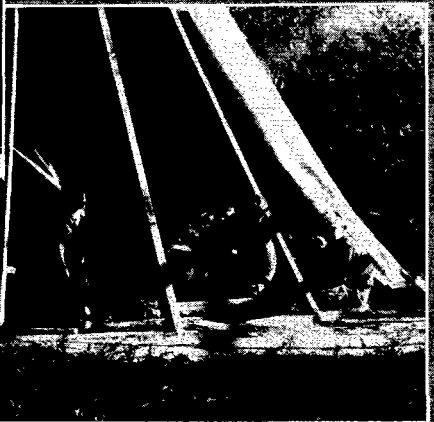
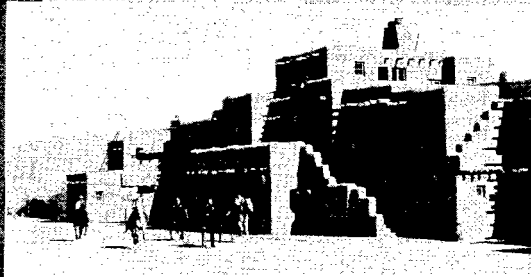
We have come at length to the stage of development when we are ready to take another long step in advance, as we see it. Heretofore we have felt something of an obligation to divide our work so as to facilitate transfer to and from the graded system of the public school. Now we can, and do, announce a better and more reasonable division of our program into a Lower Division course, purely primary and preparatory, and an Upper Division course, in which the real business of the school will be carried on in covering the fields of language and literature, history and social science, mathematics, physical science and art, to the full equivalent of junior standing in the university. This is not to indicate that the function of the school is primarily preparation for college: that has always been but an incident in our work, for we know that natural capacity and conditions will always bar many boys from a college career. It is not necessary

or always desirable that the extension of education should proceed by way of the collegiate route, but the commonly understood university standard has always been regarded by us as a conveniently expressed minimum of attainment.

Three years devoted to intensive preparation in the primary arts of reading, writing, number and the habits of attention we believe will be a far better point of departure for scholastic experience than the usual cramming of a smattering of all subjects into baby minds lest they drop out without any acquaintance with the world of schooling-rather-than-the-world-of-life. With habits of study well inaugurated and in possession of the tools of attack upon the printed page and the open book of nature, we should be able in the following nine years of the Upper Division to get such a mastery of the several fields of research as to approximate the best attainments of European or American scholarship. Beyond that, beyond any consideration of mere scholarship, we should produce a type of citizenship intelligent and active, wise and well intentioned, efficient and happy, progressive and humane beyond the ordinary possibilities of convention and system.



Our "Language Plan" is especially for the grammar school. Whenever the subject of geography is taken up, say in the fourth grade, we give the same pupils a conversational course in Esperanto. They will soon develop this into a reading and writing course and begin correspondence with children in other countries. Supposing one boy asked to make a study of India, he would write letters in Esperanto to boys in India, and from the data received would make a scrapbook with his own comments



*Camera glimpses of the interesting and healthful life at "Montezuma."*

and illustrations. This is real motivation for geography besides making a practical application of Esperanto. We have already carried out this plan with marked success.

The next step would be conversational French, which is a natural transition from the Esperanto roots. This in turn is followed by Latin or German as a child's needs develop. In this way we do not seek the recognition credit for Esperanto as must be done by the high school. I use the terms referring to grades above, but in reality we have dispensed with all such groupings.

For the past four or five years we have been conducting the regular classes in the high school as well as in the grades, giving it full credit for graduation. As far as results are concerned let me give you just one incident. Some years ago, after the great earthquake in Japan, our pupils wished to send some money to the sufferers. Instead of sending it through the Red Cross, they wrote directly to the Esperanto delegate in Japan. He replied assuring them that he would be most happy to distribute whatever they sent besides giving them a report. The pupils sent him about sixty-five dollars, and the letter of tenderness and thanks which they received from those poor Japanese sufferers was a most convincing proof to our boys of the universality of human kindness and good will. It was a most enlightening fact to the Japanese that the California boys, whom they had been led to believe hated all Japanese, were sending their love and money to help them in their dire need.



A lifetime is little enough to exhibit the results of any training. However, the following may be cited

to illustrate how our method works out in development of character:

C—— came to us a most unprepossessing little scrub in appearance, the product of neglect and deprivation. After a time, however, he fell into our way of doing things and slowly began to win the recognition of certain members of the faculty. It developed that he had gained an advocate when his case came up for discussion. That was his first victory. Responsibility was put upon him and he responded to the stimulus with intelligence and loyalty. He served the school as chore boy, as petty officer in the student body, later as pupil-teacher, commissioner and office secretary. He finished the high-school standard, was admitted to one of our neighboring small colleges, transferred to the university, made a record as scholar and athlete, returned to us after graduation for service on the faculty, married, became a father, went to one of the Eastern States, entered the employ of the greater corporations, and now holds a fine position far beyond his years. He is honored in his community as a leader in such activities as have come his way. Needless to say we are very proud of him.

P—— was a shy little immigrant, barely able to make his wants known in our language. Industry and cheerful acceptance of trust was his best recommendation from the first. After two years he was removed from the school, just when our affections had been fastened upon him for his faithfulness in whatever duty was laid upon him. He remained loyal to the code of the school, visiting us from time to time until the middle of his junior year in college, when he returned to us to become secretary and special deputy to the head of the school. Since then he has served acceptably as member of the faculty, completing his college

course in summer session bit by bit. He is indispensable to us.

B— spent several years in our grammar grades, plodding along without distinction, handicapped, in fact, by certain boyish faults and excessive timidity. Throughout his high-school course he was industrious but developed no leadership. His college career was interrupted by military service, but he gained steadily in strength of character and held true to the school code. Since graduation he has distinguished himself as a post-graduate student in two great Eastern institutions of learning. He also is a credit to us and no one is more loyal to the school.

There come to mind three others who are doing well in the upper classes in universities, having overcome diffidence, wrong habits of body and mind, distinguished themselves as school officers and won the admiration of their fellows and the respect of the faculty.

Certain activities outside the classroom have contributed to the development of our boys. During three terms a volunteer group of students from all classes labored on the building of a pioneer log cabin, which was dedicated to the senior class as Ruflog Hut, now one of the treasured assets of the school. Trails and bridges constructed by the boys now figure as monuments of bygone years, to which the "old boys" make pilgrimage on the return from the ends of the earth, for our little community now has representatives in many a foreign land or voyage back and forth over the highways of ocean commerce.

The school has always been noted for its broad interest in international affairs, through travel and correspondence as well as through classroom discussion of politics and religion and other world relations. Greater freedom in such interests and expression than elsewhere has always been the policy and the pride of the school.

"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 influences. A teacher is like unto a gardener. Just as a gardener sows the seeds and watches carefully over their sprouting, looks after their growth and progression, 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. \* \* \*

"By every means at their disposal they must inculcate into their growing bodies, souls, minds and spirits, the principles of sincerity, love, trustfulness, obedience, true democracy, and kindness toward all races; thus hereafter 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."

—'Abdu'l-Bahá.

## SOME INFORMAL OPINIONS ON EDUCATION

KEITH RANSOM-KEHLER

'ABDU'L-BAHÁ places side by side the cultivation of the mind and the cultivation of the heart. This is a complete departure in religious teaching. As Amiel points out, religion and philosophy have occupied mutually exclusive fields: religion teaches salvation through the consecration of the will; philosophy through the emancipation of the mind; the former would enlighten by making men better; the latter would make men better by enlightening them. It is the difference between Jesus and Socrates. Psychologically the difference between paganism and Christianity is that the pagan takes an intellectual attitude toward the emotions; the Christian an emotional attitude toward the intellect.

But in the Bahá'í dispensation both methods are to be used. While we are to reject those things that attenuate the mind, debauch the will or sophisticate the emotions, we are to subject to the most scrupulous investigation every claim of a supernatural order. If it be contrary to the rational procedure of the universe it has no place in a sane religion; but any rational claim that relegates to a region of superstition and illusion the spiritual order must be just as resolutely countered by those findings of science, philosophy, and history that establish its indubitable place in the field of reality.

Bahá'u'lláh gives to the modern world a new trinity: religion, science and reason as the three essentials required to bring our great human adventure safe to shore. We are accorded at last the right to explore Reality, unhampered by the tyranny of creed and dogma on the one hand,

or by the even more infallible tyranny of science on the other, for the oppression and dogmatism of science is today as great as that of religion has ever been. Every scientist enjoys the story of Galileo's inviting potentates, rulers and princes of the church to look through his new opera glasses (which he dignified by the name, telescope) and view the moons of Jupiter. They indignantly declined on the basis that, first of all, Jupiter had no moons; and that, secondly, *if* they looked, the Devil would make them see moons. But the scientific sense of humor fails entirely to see an analogy in its own position; which, when invited to observe, in the postulates of science itself, an inexhaustible and transcendent Source of Energy in the universe, refuses to look on two counts: first that there is no God or transcendent Source of Power; and second, that if they looked, the myth-making faculty of the subconscious mind would make them see a God.

To this very present there have been three distinct and entirely separated institutions entrusted with human education: the law educated man's actions, the church his emotions and the school his mind. With the establishment of the House of Justice<sup>1</sup> and the building of the Mashriqu'l-Adhkárs<sup>2</sup> with their affiliated institutions, these three distinct forms of education will at last be motivated from the same Source—Bahá'u'lláh.

It is useless to say that in the Middle Ages Rome exercised a simi-

<sup>1</sup> An institution of future Baha'i organization.

<sup>2</sup> Baha'i Temples of Worship.

lar authority, for while she did control the law, worship and learning of the time, remaining for centuries the only bulwark against anarchy, her source nevertheless was not the immediate teaching of her Founder, Jesus, but Roman imperialism. For history clearly discloses the Church mounting the throne of the Cæsars and substituting an ecclesiastical for a secular rule.

This new departure which places material and spiritual education side by side, and invites the independent investigation of reality, calls not only for new methods, but for entirely new instruments of investigation—a new mind, new emotions, a new will. How are these to be developed?

Orthodox education gives the child at eight what it needs at eighteen, deprives it consistently of the proper mental nurture during its plastic years, and never gives it at any time what it needs at forty-five or fifty. The fragmentary, dissipated and unregimented methods of established teaching leave the most informed men quite ignorant outside the focus of their own interests. Our engineers build marvelous bridges, but in spite of college degrees, are often quite illiterate. Scientists—those transfigured acolytes of patience—usually have crude conceptions of art. Philosophers and artists generally lack a realization of the stupendous amount of energy required to accomplish even the simplest tasks in this world—milking for mankind, cobbling for mankind, pumping up tires for mankind—while politicians, instead of thinking, as their business properly requires, about the next generation, seldom think beyond the next election.

It is a recognized fact that the degree to which any civilization, or any individual for that matter, advances, is the degree to which future considerations outweigh present ones; and still our general educa-

tion serves only the immediate needs of either society or the individual. If the type of education that we receive when we are twenty is not going to be adequate to our needs when we are eighty, or at any moment between, it has no right to be called education. There are a few fundamental requirements for a free, disciplined, noble and responsive life, at whatever age—to be able to think clearly and systematically, and to focus every consideration under the lens of such reasoning; by a constant distillation of all impurities from one's taste, to become increasingly sensitive to the great endowment of beauty; to be able to react adequately to *real* situations; and finally—without this the rest is nothing—to cultivate that intense inner yearning for the Good-Pleasure of God that finds its true efflorescence in human service, and that frees us from the play of the great destructive passions.

For purposes of free investigation the development of the reasoning faculty becomes the very first requirement of education. And it is and has been at all times in the history of civilized and uncivilized man the last thing to be cultivated. Moreover, it not only is not cultivated but is of all horrors to which men are ever subjected the most resented. The average person is infuriated when confronted with reason. We will go to any extreme to avoid thinking our way through to conclusions and exercising the will! We toss a coin, consult a fortune-teller, or permit ourselves to be swayed by the weakest sentiments, rather than undergo the dreaded rigors of reason.

The new Symbolic or Algebraic Logic, essential alike to the science and to the philosophy of a changed outlook, formulates laws underlying the association of ideas, as the formal logic of Aristotle is unable to do.

Thought like everything else in the world is a process of generation.

Dewey, in a fascinating analogy, likens the large, quiescent, immobile background of thought which constitutes the content of consciousness, to the feminine, and the immediate problem or question, small, isolated, motile, to the masculine.

Now the conventional steps assigned to the reasoning process are: judgment, which means that the situation to be met or the problem to be solved is compared to everything of a like nature held in the content of consciousness; inference, which means that, based upon the experiences and the knowledge of the past, a certain course would meet the situation or solve the problem; proof, which justifies the inference, and confirms the judgment, in case the inference will work, or repudiates the process, in case it does not work. In other words, if the question or problem impregnate that particular portion of the mind to which it is legitimately related, it is fecund and begets a virile offspring—i.e., a course of action that will meet the situation and solve the problem—but if the reasoning be unsound, if the suggested solution be not legitimately related to the problem, the conclusion is sterile or at best the offspring is hybrid.

Even in the Aristotelian Logic, whereas there are some five hundred and twelve combinations possible in the fundamental relationship of classes which he outlines, of these only twenty-four are logical! Four hundred and eighty-eight fallacies out of a possible five hundred and twelve conclusions! Small wonder that the average person bats a thousand in illogical thinking.

The classic fallacies (begging the question, the General and the Particular, *Ignoratio Elenchi*, for example) still leap at one with undiminished vigor from platform, editorial, pulpit

and thesis. The judgment of Darius who, asked to pass upon the legality of a large man's exchanging by force a large coat which he took from a small man, compelling the small man to accept his own small coat, justified it on the basis that now each was fitted, is a fallacy (*Ignoratio Elenchi*) that has corrupted not only the crown but the populace long before and long since his time. For he was asked to pass judgment not upon the expediency but upon the justice of the case, and entirely disregarded his premise in his conclusion.

Where is the educational institution that is teaching its students to think? Not to think that they think or to think about thinking, but continually to produce those inferences that work? The present ideal of college education is codified information, and the average "arts-course" student is not interested in life unless it conforms to literature.

That vigorous, continuous and vigilant inspection of mental processes and of mental conclusions that alone can articulate the mental structure into a perfect organism of reason is conspicuously lacking in the practice, however important it may be in the theory, of existing education.

Another fundamental step in teaching should be the differentiation of good taste that sets the soul forever trembling upon the confines of Beauty. The response to Beauty is the supreme challenge to the materialist, who believes that human consciousness is merely a development in the biologic series, an outgrowth of the nervous system. The aim of the biologic struggle is personal survival—the *sine qua non* of the æsthetic experience is perfect impersonalism. The first definition of Beauty is that it is totally useless from any selfish or material point of view. However transforming the



scene from a hilltop, the man who is inspecting it with a view to subdividing has no part in the spiritual purgation that accompanies loveliness. Beauty contributes in no way to the aggrandizement of the self (although it is the indispensable nurture of the soul), and therefore does not conform to the biologic requirement.

In no college or university with which I have been associated directly or indirectly is any course offered or any influence exerted that helps the average student to erect a general canon of taste. Is there anywhere in the universe a fundamental and abiding reason why Amiens Cathedral is good architecture and Milan bad; why Whitman is a great poet and Longfellow mediocre; why Puvis de Chavannes is excellent and Bouguereau inferior; as to what constitutes the essential difference between Brahms and Chopin; why this earthen bowl from the Ming dynasty or that tile from a Persian tomb is precious and this Dresden vase spurious; why Cervantes and Shakspeare are immortal and their contemporaries Lopez de Vega and Ben Jonson quite secondary in importance; why the "Novum Organum" (the inspiration of the scientific method) is practically unread, while the "Ode on the Death of Lesbia's Sparrow" has been perused with joy by cultivated men for nearly twenty centuries; or any law that tells us whether Matisse and Branuschki mark the orient of a new art form or are merely decadent; in fine, what should I like and why should I like it?

Surely some course should be formulated to present to the individual student the answer to these questions. Not in literature alone, in music alone, in painting alone, in any one of the arts as detached from the complete domain of Beauty; but a consistent and applicable synthesis of the rules of æsthetics to give him first an appreciation and next an evaluating standard of the Beautiful.

We should be far from imagining that such instruction would reduce the world to a dead level of artistic performance or curtail those *essais* toward new art forms that enrich and stimulate both creation and appreciation. It would not, for example—it could not force me to enjoy Amiens, but it would most clearly put into my grasp the knowledge as to why it is good architecture; and it would likewise show me just as clearly that the final unity that must of necessity underlie the æsthetic experience is entirely dissipated in the tedious reiterations of that sublimated wedding-cake at Milan.

It could not force me to like Shelley, any more than it could Matthew Arnold, who saw in him only a "beautiful ineffectual angel, beating in the void his luminous wings—in vain"; but it certainly would reveal authoritatively the basis for his security amongst the immortals, and compel, however unwillingly, an involuntary awe before one who could hold unswervingly to a great ideal of life that he never once saw exemplified in any human being.

Such training would also make us suspicious of condemning the new. To me the finest of César Franck's compositions is that symphony based on the *Beatitudes* (I don't recall the number). Still, after its first performance, the faculty of the Conservatoire generally agreed that it was a failure, because Franck had used the *cors Anglais* in an unprecedented fashion. To reject Gauguin and Matisse merely because they present something untried is to reject the early Italian school because it introduces perspective.

New art forms voice new cultures. Spengler points out the affiliation of sculpture and the relationship of organ music to Greek and to Mediæval life, respectively; while James Howard Kehler\* pleads that busi-

\* Published in some current magazine about 1917. References are inaccessible at this time.

ness be made the art form of modern civilization. Naturally this would involve a fundamental change from trade and commerce as it exists today.

Taste (using the word to mean the criterion of Beauty, just as we use the word Truth to mean the criterion of Reality) is in the same case today that Truth was at the time of the Sophists. Democritus and Protagoras boldly upheld that man is the measure of all things; that there are as many truths as there are individuals; that what is true for me is not necessarily true for you. Of course a Truth that is merely relative is no truth at all. ("This fellow Paul declares that handmade gods are not gods at all."—*Acts 19:26*.) Into this disorganized and chaotic condition Socrates first held up the serpent in the wilderness by showing that back of all individual opinion, mighty and serene, stands the concept entirely unchanged by what we happen to think about it. And out of this Plato evolved the Universal or the Idea that gave thought an unshakable permanence. It was he who humorously pointed out that if truth is a matter of personal opinion and nothing is finally true, then of course that statement is not true.

To know nothing about art "but know what we like" reduces us at once to the level of beetles and angle-worms, who share the same magnificent certainty. Surely mankind will be left to wander no longer in this sophistical maze that abandons even people of wide capacity to an unchartered labyrinth of meager personal conclusions. Through the sense of Beauty lies one of the great avenues of escape into a nobler abundance of life—a loftier atmosphere of experience. There is nothing more truly unifying than æsthetic enjoyment—a divine democracy that knits soul to soul both slave and

emperor. It touches that deep remedial force that underlies all nature and restores to mind-sick men their hearts again. One of the most prevalent Names for Bahá'u'lláh in the Orient is Jamal Mabarak (the Blessed Beauty).

If the first requirement of human progress be to think accurately, surely the second is to feel nobly, to live above the base ignoble ends of lawless emotionalism. Good taste restrains quite as much as moral precept.

The two, it seems to me, must become an integral part of the education of the future; not elective courses, not something apart from education, but the basis of education. No human being in a truly educated society would ever be left at large in the world without having done advanced laboratory work in some one of the sciences. Nothing conduces more perfectly to nicety and exactitude of thought; whilst the expert mechanic who hears in Beethoven's fifth symphony merely measured noise would be equally rejected.

So much for the training of the mind and of the senses. The training of the will and of the heart are so explicitly set forth in the writings of Bahá'u'lláh and of 'Abdu'l-Bahá that it would be presumptuous to add anything to Their definite and persuasive Utterances. The Blessed Beauty (Bahá'u'lláh) says that He has come to teach our souls a new flight—a flight into that larger social consciousness that will make of us one blood and one kindred to dwell upon the face of the earth. Knowledge can be acquired from men, but unity can be learned only of God. Therefore for that spiritual education that constitutes man's true development, we must turn to the Divine Teachings of the Manifestation who has made education one of the great principles upon which the future of humanity is to rest.

## Education: Three Cardinal Principles

*(Excerpt from a statement made by 'Abdu'l-Bahá to  
President Bliss of the American College of  
Beirut, Syria, at Haifa, Palestine.)*



HE universities and colleges of the world must hold fast to three cardinal principles:

“First. Whole-hearted service to the cause of education, the unfolding of the mysteries of nature, the extension of the boundaries of science, the elimination of the causes of ignorance and social evils, a standard universal system of instruction, and the diffusion of the lights of knowledge and reality.

“Second. Service to the cause of morality, raising the moral tone of the students, inspiring them with the sublimest ethical ideals, teaching them altruism, inculcating in their lives the beauty of holiness and the excellency of virtue, and animating them with the graces and perfections of the religion of God.

“Third. Service to the oneness of the world of humanity; so that each student may consciously realize that he is a brother to all mankind, irrespective of religion or race. The thoughts of universal peace must be instilled in the minds of all the scholars, in order that they may become the armies of peace, the real servants of the body politic—the world. God is the Father of all. Mankind are His children. This globe is one home. Nations are the members of one family. The mothers in their homes, the teachers in the schools, the professors in the colleges, the presidents in the universities, must teach these ideals to the young from the cradle to maturity.”

# NEW IDEALS OF EDUCATION

SHAHNAZ WAITE

*"Old things are passed away; behold, all things are become new."—2 Cor. 5:17.*

*"A year is the expression of a cycle of the sun; but now is the beginning of a cycle of Reality, a new cycle, a new age, a new century, a new time, and a new year. Therefore it is very blessed."—'Abdu'l-Bahá.*

THE old method of education, from the without, in, has given place to the new and illumined one which works from the within, out. Education today represents the unfoldment of the inner consciousness, as the rosebud unfolds. The latent potentialities are developed through the Light of Knowledge. Self-expression is the keynote of the new process. No longer is the child's mind forced into an iron mould of uniform shape and all originality obliterated; the wise teacher of today acts as a gardener, who studies the plants he is given to cultivate, understands their needs for growth, and supplies them.

A new system for teaching music which is meeting with marvelous results is founded upon a reversal of the old method and might well be applied to other lines of the child's education. The old method was: First, drill; second, reason; third, inner feeling. It began with the physical, next mental, and last the finer sensibilities of the inner feelings, if any remained after so uninspirational a process. The new system begins with inner feeling. A keen sense of rhythm is aroused, and this by marking the time as the child repeats a verse, such as "twinkle, twinkle little star," etc., spitting each measure with the hands. Next the value of the notes is gained through rhythmic measures. With no association with the keyboard or the printed music, this foundation is laid. Next the reasoning faculties are awakened. It learns why certain forms are used and it begins from the very first to think melodically, and to write its musical

thoughts; to set simple verses to original music. The love of self-expression is cultivated; then the dreaded drill of the old method becomes an interesting means of technical ability, whole-heartedly and eagerly done daily. A deep musical appreciation of the classics follows, brilliantly performed through the perfect development of inner feeling, reason, and drill, and always the creative talent through original compositions is expressed.

A prominent teacher of this new method recently said: "I should feel as ashamed of my child's education if she could not compose and write her own compositions as she went from grade to grade, as I would if she went through school and had learned to read all of the best literature, yet could not write a word or express an original thought. All drill, with little reason and no development of the inner feelings, produces such results musically as this."

There are many new ideals to be found in the Bahá'í Teachings that will establish a sure foundation for the future educational methods of the world. 'Abdu'l-Bahá has said: "The most important of all matters in question and that with which it is most specially necessary to deal effectively, is the promotion of education, and no freedom or salvation can be imagined in the case of any nation which has not progressed in this greatest and most important point; just as the greatest cause of degradation and decadency of every nation is bigotry and ignorance.

"Another characteristic of progress consists in the earnest and

sincere development of public education; in teaching all of the useful sciences and in encouraging the people to adopt modern inventions; in extending the spheres of arts and commerce; and endeavoring to induce them to adopt methods by which the country may be enriched. If necessary make the education compulsory, for not until the veins and tendons of the nation stir with life will any study and adoption of improvements be of any avail, because the nation is like unto the body, zeal and resolution are like unto the soul, and a soulless body cannot move.

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

There is a threefold principle which enters largely into the new methods of education described by 'Abdu'l-Bahá as follows: "Every great cause in this world of existence findeth a visible expression through three means: First, Intention; second, Power; third, Action. The realization of everything in the contingent world dependeth upon these three principles." Is not this quite like the inner feeling, reason and drill of the new school of music already mentioned? The intention touches the wells of inner feeling; the power touches the realms of the intelligence, or reason; and action or drill follows. This method quickens the latent potentialities and applies to the mental and spiritual unfoldment of man. "Every creature," said 'Abdu'l-Bahá, "has an in-

nate degree of perfection to which he must attain. The Divine Teacher desires man to be educated, that he may attain to the high rank of his own reality."

In the universities of the New Cycle which is just dawning upon the world, the spiritual development will go hand in hand with the physical and mental—nay, it will precede it and be the foundation upon which true education will be built. "The Word of God is the first instructor in the university of existence and the primal emanation of God."

Let us compare the Great Essence of God, which is infinite, unknowable, beyond mention, description or utterance of human mind, to the essence of electricity. Electricity is *not* light, but manifests as light through a material conductor. Let us consider the Manifestation of God as the Receiver of this divine light, the Storehouse of the Divine Word: "The Word of God is the Storehouse of all good, all wisdom and all power. 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."

Next let us consider man as a material conductor, which must be constructed with a positive and negative wire, these wires connecting with the Divine Power-house (the Word of God): "The First Bestowal of the Almighty is the Word, and the receiver and acceptor is the understanding."

Next let us look upon the positive wire as the human mind, thought, word; the negative, or receptive wire as the heart, the intentions, the emotions, and these two wires forming a circuit which manifests as the Light of knowledge, and action. If the word or thought wire is free and alive, and the heart—the inner feeling wire—is dead, when through

the will, which is the focus of human understanding, the button is pressed, there is no light. Words alone, or mental power does not suffice; "the letter killeth." Likewise when the heart or emotion is overly active, zeal without wisdom, emotional force without understanding of the principles and the teachings of the Word, and the wire of intelligence is dead, again no light is manifested—the real Light of knowledge. And no acting without the heart and the mind cooperating can pass as light. But when the word, thought, and mind, together with the heart and emotions, are equally free and conductive, the Divine Essence proceeding from the Word streams through the human instrument or conductor, and the Light manifests. This is the Light of which Christ said: "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven."

'Abdu'l-Bahá has described this system of study and of attaining to this light of knowledge in these words: "The principles of the teachings of Bahá'u'lláh must be carefully studied one by one until they are understood and realized in *mind* and heart, then will you be strong followers of the Light—truly spiritual, heavenly soldiers of God *acquiring* and spreading the true civilization throughout the world. Then will come the paradise on earth when all mankind will gather together under the Tent of Unity in the Kingdom of Glory."

This is the new method which will bring about true education, that will develop mind and heart, understanding and realization, unfold the latent possibilities and potentialities, and raise humanity to the "high rank of its own reality."

Another essential principle which the new ideals of education emphasize is that of faith. Heretofore faith in many instances has been a blind

belief, void of demonstration, and created largely through superstition and imagination; but in this day of Light a blind belief must pass away. "The light of knowledge hath appeared, before which the darkness of every superstitious fancy shall be annihilated." A blind belief in the principle of mathematics gives no power of demonstration; without the understanding of that invisible principle which is back of the science no example can be worked out. To pray to the principle to do the work for one is useless; only through the light of knowledge which gives birth to understanding can the pupil solve his problem.

Today faith is defined by 'Abdu'l-Bahá as "first, conscious knowledge, and second, the practice of good deeds." A noted minister of the West recently defined faith in his sermon on "The Faith of the New Age" as "That inner spiritual assurance of the unseen reality based upon the knowledge of the reality of the thing seen." The inner spiritual assurance of the unseen Reality of the Essence of God—the divine principle of life based upon the knowledge of the reality of the thing seen (the Manifestation of God, the Word made flesh)—this is the faith upon which the new ideals of education must rest. "First, conscious knowledge"; then that knowledge demonstrated. This rule applies to both the mental and the spiritual development of both man and child and results in the unfoldment of both "mind and heart."

Let us meditate upon these words of 'Abdu'l-Bahá in the light of what has been written:

"Today nothing but the Power of the Word of God, which encompasses the realities of all things, can bring *thoughts, minds, hearts, and spirits* under the shade of One Tree." And this Tree produces the fruits of the New Cycle, one branch of which is Universal Education.

“THERE IS A POINT on which the philosophers and the Prophets differ. The philosophers make education the test of knowledge, holding that any man who receives sufficient education can attain a state of perfection. That is to say man possesses the potentiality for every kind of progress, and education enables him to bring this into the court of objectivity.

“The Prophets say that something else is necessary. It is true that education transforms the desert into a rose garden, the virgin forest into an orchard, saplings into trees, and single flowers into double and treble flowers, but there is a fundamental difference in men. You may know ten children of one country, in the same school, under the same master, treated and fed in the same way. One of these children may make great progress, others may remain stationary. In the innate nature there are differences of memory, perception and intelligence. There is a superior, a middle and an inferior degree which corresponds to the difference in the fundamental estates of creation. While recognizing the influence of education, we must also become acquainted with the innate disposition.

“The Prophets are sent to educate this innate quality in humanity. They are like gardeners who sow the grain which afterward springs up in a thousand forms of advancement. The Prophets are therefore the first Educators of the world, the head-masters of the world. However much man may advance in material civilization, if he remain ignorant of the spiritual civilization, his soul is still defaced.”

“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.”

—'Abdu'l-Bahá.

# THE UNEXPECTED HAPPENS

FLORENCE EVELYN SCHOPFLOCHER

*This is the third in a series of travel stories by a unique teacher in the field of international relationships. The first was published in June and the second in August. In this article Mrs. Schopflocher tells of visiting Tihrán, the capital of Persia, also Hamadán, another important city, as well as other interesting experiences.—Editor.*

WHEN I left the steamer at Bushire to travel over the world's worst road to Shiraz, it was my intention to return and take the next steamer for Basrih, from which point I could airplane to Baghdad, but some irresistible force drew me onward and once again I found myself in that great city, the capital of Persia. It was my second visit to Tihrán, having "passed through" two years ago, when I came out of Russia via Baku and Tabriz. This time I found thousands ready to sacrifice comfort and everything to give me a warm welcome (entirely undeserved)—a welcome which I cannot describe.

If those who doubt the miracle of Bahá'u'lláh in melting with the love of God and the dynamic power of His Word the different religionists and of moulding them into one spiritual brotherhood could witness the unity of these Persian Bahá'ís who were formerly Jews, Muhammadans, Zoroastrians—if one could witness the harmony among themselves and their divine attitude of unity and harmony with an occidental—a Christian Bahá'í—all doubts would vanish forever. This is not an ordinary association, this meeting of the East and the West! Something the like of which was not known before has happened. "It is the light of guidance which has flooded all their souls with radiance. \* \* \* This is the education of His Holiness Bahá'u'lláh. This is the training He has given them."

The week spent among the Bahá'ís in Tihrán was like spending a week

in paradise. How God has cemented the hearts! Truly "there is no bond like the love of God, for the love of God is the bond eternal." 'Abdu'l-Bahá told us that when Bahá'í teachers go to Persia they "will find there the warmest welcome and the heartiest reception, with showers of kindness," and this was literally fulfilled daily during my visit.

One afternoon I spoke at a garden meeting; the audience was gathered around the lotus pond and the place was crowded to the outer entrance. On the other side of this beautiful miniature lake a large chesterfield had been placed upon choice Persian rugs for the speaker and her brilliant interpreter, Mirza Abdul Naimi. When the lecture was over (I had spoken for an hour or more) the audience clamored for more news of America, India and Burma. I explained briefly that I had to leave for another speaking engagement at the other end of the city, where a group had gathered which I found later numbered over a thousand. When I arrived at this second garden, imagine my astonishment to find dozens of the faces of my earlier audience eagerly waiting, sitting cross-legged on the grass! Such is the spirit of loving appreciation and service shown to a Western sister who visits this land of Zoroaster and ancient grandeur.

As the darkest hour of night is that which precedes the dawn, so it was when Bahá'u'lláh blazed forth upon the darkness of political and religious strife with that great Light of God which illumined the hearts of



men some seventy-five years ago, and which caused a great commotion in that land of forgotten glories. Lord Curzon writes in his book, "Persia," that "a religion which can create such unselfish devotion in the hearts of its devotees, \* \* \* should not be put lightly aside without careful examination."

I had previously traveled around the world, but really saw nothing of the rarer opportunities which came to me later through association with these dear spiritual friends of both sexes in Tíhrán. The women are marvels of quick understanding and planned and organized splendid meetings and receptions. Often they were dressed in strictly American clothes and many wore their hair bobbed. Their kindness to me was precious and beyond any expression in words.



*Street costume of Persian women under the veil.*

One early morning before sunrise I literally dragged myself from their midst and motored to the aerodrome, where I boarded a German plane for Khanehqain, located on the border of Persia and Irak. Thus it was that I said farewell to those in Tíhrán.

A short time later the airplane descended for petrol at Hamadan, another city in Persia wherein reside many illumined Bahá'ís. I found myself enveloped in a cloud of black silks, which proved to be Bahá'í women who had received news that I would pass that way. Many of these charming ladies I had met on my previous visit. The British Colonel, my traveling companion in the airplane, looked a bit startled when I almost disappeared from view. Later he inquired about what secret fraternity I belonged to or what I might have in common with these veiled black-robed ladies of the East! Perhaps I was as surprised as the Colonel when this black sea moved nearer to me, and one unveiled eye leaned over and whispered the Bahá'í greeting. Again that mystical all-meaning Name! Indeed I never felt more safe than discovering myself with Oriental Bahá'ís.



Another page from my diary records the delightful dinners at the palace of Irak's ruler, His Majesty King Feisal. These will long be remembered as gems of friendly understanding in an Eastern setting of rare charm. To dine at the palace still another time for the purpose of meeting His Majesty's brother, King Ali, formerly King of another portion of Arabia, was likewise a very interesting experience. We in the West hardly understand the full meaning of hospitality as it is defined and lived in the East. Returning to the West after a sojourn in the land of dreamers, and even some fanatics,



*A glimpse of the mountains over which airplanes pass enroute to Tíhrán.*

is like having an icy dip in mid-winter.

King Feisal inquired what there could be in the Bahá'í Revelation that surpassed other religions in the world and which so commanded my undivided attention. I might sum up my reply to him thus: There are three outstanding points of paramount interest to searchers after Truth. First, this is the only spiritual revelation that gives a scientific proof of the Existence of God—proof that will satisfy a rational mind. Second, it is the only spiritual teaching known to be written by the pen of the Prophet in His own handwriting, and therefore time cannot corrupt it. Third, it is the only religion in the world which offers a practical or working solution of the economic problem of the world today.



Of course it is not possible to give a detailed account in this brief article

of my many interesting experiences every place I traveled. I have only attempted an outline, leaving a more complete record for another time. However, I cannot refrain from adding that the unity among different religionists, peoples and races which the Bahá'í Teachings establishes, is what I have witnessed in the actual living among the devoted followers of Bahá'u'lláh in every land. "It is the hour of unity of the sons of men"; and when humanity at large arouses itself to a full realization of this blessed truth, and the practice of it through the education of both mind and heart, we will have the peace of the world. There is no greater joy than to see this spiritual "fusion" progressing, for Bahá'ís believe "that universal love must become the dominant note of the twentieth century."

## II

*The following appreciative expressions have been compiled from letters of Ahmed Samimi and Abdul Husseín Naimi, Bahá'ís who speak both Persian and English, and who served as interpreters for Mrs. Schopflocher.*

That Mrs. Schopflocher's first visit to the cities of northern Persia left a remarkable and ineffaceable impression upon the hearts of those who crossed her path, was most evident when, upon hearing of her return visit to that country last spring, there was great rejoicing and all anxiously looked forward to a reunion with this gifted and beloved sister and teacher. No greater tribute to her glowing influence and work could be given than the inspiring welcome accorded her every place. On this second visit some of the cities in central and southern Persia were visited for the first time by any Western Bahá'í.

Especially interesting is the fact that Persia was not part of Mrs. Schopflocher's itinerary for this

year, but on returning from her teaching tour in India, stopping en route at Bushire, she learned that it was not a great distance from there to Shiraz. Feeling the urge so strongly to continue her travels into Persia, she spontaneously, promptly and enthusiastically turned her footsteps in the direction of Shiraz, where she remained a few days, and through her services sustained her well-merited reputation as a spiritual genius. Meetings were quickly arranged for her, and her lectures on the Bahá'í Cause were received with joy and enthusiasm. She herself possesses that trust and faith and love which enables her to inspire others with greater courage and hopefulness. But the outstanding event in Shiraz, Mr. Samimi describes in the following manner:

"The night before leaving Shiraz, Mrs. Schopflocher and a number of friends, including myself, had the great privilege of visiting the House of the Báb, where that inspired Messenger of God made His divine declaration as the Forerunner of the Great Bahá'í Cause. The real and true inspiration which everybody present felt is too precious and spiritual a thing to be conveyed in words. Mrs. Schopflocher, after talking for half an hour to the guardian of the house, asking him varied and sundry questions, said to us that she felt the presence of the same inspiration she had received while she was at the Shrines of 'Abdu'l-Bahá and the Báb on Mount Carmel."

"The following day," writes Mr. Samimi, "we left for the city of Isfahan, a journey of two days. En route we had the privilege of visiting Bahá'ís in some small towns and villages, such as Abádeh, where the heads of some seventy Bahá'í martyrs, who gave their lives for the Cause at its early dawn, are interred.

"On April twenty-fourth we

reached Isfahan, the old and famous city which used to be the capital of Persia during the Safavite dynasty. Beautiful gardens, palaces, pavilions, mosques, bazaars, splendid bridges, and above all a magnificent royal square, are some of the sights which make a wonderful appeal to the traveler. The quaint beauty of the structures will remain fixed forever in the mind. The city has a special claim upon one's attention, as it was ranked as the metropolis of Persia from the sixteenth to the eighteenth centuries before Tihrán assumed its place as the capital of the Shah's domain. Although we remained but three days in Isfahan, we visited some of these interesting places, particularly the "Chehel Sotoun" (Forty Pillars), an imposing edifice of ancient date which used to be the audience-hall of Shah Abbas the Great, the Shah of the Safavite dynasty. While there we met some Bahá'í officers of high rank, who gave us cordial welcome, and in showing us about the place pointed out the spot where the two well-known Bahá'í martyrs, Sultan Shohada and Mahboub Shohada, were executed."

The newly established Persian weaving factory owned by one of the prominent traders of Isfahan was also visited. Ezzatullah Khan Zabih, a Bahá'í, and one of the technical managers, personally conducted the party through the establishment, and Mrs. Schopflocher declared that it ranked with any Western industrial factory of the kind.

The Bahá'ís of Isfahan, availing themselves of Mrs. Schopflocher's presence in their city, promptly arranged Bahá'í meetings for both men and women, public as well as private. With sublime courage and conviction Mrs. Schopflocher declared the Teachings of the New Day, and her words produced such an effect that before she left the city, plans were being made for the advancement of

women, the establishment of regular classes and a definite educational program. At the meetings arranged especially for men, Mrs. Schopflocher stressed their cooperation with the women of the city for their emancipation and advancement along all lines.

### III

As a Bahá'í who has witnessed the great work of Mrs. Schopflocher in Tíhrán, Mr. Naimi writes enthusiastically and states he "cannot remain silent"; he especially makes reference to her winning personality, her eloquence in presenting the Bahá'í teachings and her power in attracting to the Cause so many who cross her path.

As soon as the Bahá'í friends and prominent people of the city heard that Mrs. Schopflocher had arrived in Tíhrán, they gathered about her, and many were the invitations to meetings, large gatherings of various kinds, and dinner and luncheon parties in various homes: all for the purpose of having her speak to them about the Bahá'í Cause. These scenes cannot be adequately described. As her interpreter I can truly say she was really inspired every time she spoke. She addressed audiences of several hundred to a thousand or more at many meetings, and the ovation given her was unprecedented.

Mrs. Schopflocher's talks covered a very interesting list of subjects like, for instance, "The Equality of Men and Women," "The Solution of the Economic Problem," "Universal Education," etc., and always she especially emphasized the position of women in this age and the great part they are to have in bringing about a better social order. How she did plead for the emancipation and education of women! How courageous she was! How inspired! What a

profound impression she made on her audiences, and what a powerful influence the messages she brought had upon them! Indeed, results are the criterion by which one measures effects, and when plans are immediately formulated and translated into action for the betterment of humanity, physically, mentally and spiritually, we know that a service has been effective and truly confirmed.

But what shall we say of a Western woman from a country so remote from us coming to the land which gave Bahá'u'lláh His birth, and pleading for the adoption and inculcation of the divinely authoritative teachings which constitute the New Revelation for the guidance of humanity, gives joy and happiness to so many! Indeed, it is a great demonstration of the power of the Bahá'í teachings. She spoke also to many gatherings of non-Bahá'ís, men and women, distinguished groups of open-minded and enthusiastic listeners.

A delightful story is told of a very large gathering where Mrs. Schopflocher spoke on "The Seven Great Religions" and how the Bahá'í Revelation had come to unite them all. The audience manifested great enthusiasm, and before the close of the meeting a distinguished poet of Persia arose and chanted a poem he had composed eulogizing the work Mrs. Schopflocher had accomplished as a Bahá'í teacher. We wish the entire poem had been sent to us, but here is the first line as quoted: "A radiant star went from the West to the East"; then we are told the poem continues with brilliant references to the seeds of love, knowledge and truth which she has scattered throughout India, Persia and elsewhere.

Another gift which this indefatigable teacher seems to possess, and which is a great bounty, is the

strength which she evidences during long periods of service, for even very strong persons become exhausted and incapacitated at times, and Mr. Naimi adds, "But I must confess here that although I was doing only a part of the interpreting and for a short period of her seven days' stay in Tíhrán, I myself used to feel exhausted when I returned home at night and gathered myself together after the excitement of the day."

In conclusion Mr. Naimi states that "Persia is thirsty for these visits of Western teachers, and if by experience and through intuition and inspiration they know how to speak to different kinds of audiences, as Mrs. Schopflochler does, the work they can accomplish is simply phenomenal—a miracle. It is peculiar but true that Western teachers find yearning and eager audiences in the East."

## SEVENTH CONGRESS OF WORLD ASSOCIATIONS

MARTHA L. ROOT

*One learns in letters received from Brussels that Miss Root presented to this Congress greetings from Shoghi Effendi, Guardian of the Bahá'í cause, and also the cordial fraternal good wishes of the Bahá'ís of the world. After her short speech on Bahá'u'lláh's Principles for world consolidation, the Director, Dr. Otlet, extended his thanks, and then in eloquent French he spoke on the power in these Principles to establish universal peace.—Editor.*

THE Seventh Congress of Associations organized by the Union of International Associations was held in Brussels, Belgium, July 17-19. It was followed by Universal University sessions, the whole continuing nine days. Summed in three short phrases the results of the congress were: (1) reconstruction of the Mondial Institute on a more enlarged basis; (2) development of the spirit of unity and syntheses among all the fields of activity and knowledge; (3) practically the Movement of Unity must have an instrument more intellectual than the League of Nations, an instrument through which all can look on all movements; an instrument through which one may urge on all governments and all people the structure of the real and new civilization based on peace, cooperation and progress. Delegates from more than twenty countries, representing nearly all the important international organiza-

tions, came together to get and give light on world cooperation.

The Director, Dr. Paul Otlet, of Brussels, an outstanding figure in any country, has a spirit so rare, a vision so like an apostle, an intellect so like Plato, and such a practical grasp of affairs that the Congress visitors gathered around him after each session to ask questions and to be happy. They felt his love, his wisdom. Really this Palais Mondial, the scene of this significant gathering, is just such a place as a twentieth century Plato might have had. It is a center of education, of intellectual union, connection, cooperation, coordination. It is a miniature of a Community of Nations. For thirty years Dr. Otlet and his splendid coworker, Dr. H. La Fontaine, have worked to build up this place. When the late Andrew Carnegie visited it in 1913, he wrote in the Visitor's Book: "This day spent here has been one of the most interesting in my life."

This "Mundaneum" is intended to be a World Museum, a World Library, a World University worked out by the Union of International Associations. It shows how just as Famine and Pest were obliged, yesterday, to yield before labor and science, so War in its turn can be made to yield to Peace willed and organized. It shows Spirit conquering Matter, and how the Ideal must preside over the destinies of men. It is open to all religions. All are cordially invited to come and hold Parliaments and have exhibitions; in the light of all, the truth will flash forth. It is wished to show that on one spot of the world the image and the total meaning of the world should be seen and understood; that this one spot should become a sacred place, inspirer and coordinator of high ideals and noble activities. It is wished that a treasure might be gathered there, the sum of the intellectual works to show the marvelous adventure pursued through the ages by mankind.

The work is being started in the same manner as cathedrals used to be, relying on time to continue and achieve the task. At present it is like a huge studio where thinkers, artists, men of action, humble workers intellectual and manual are cooperating. The Esperantists are

welcomed and are active. July twenty-third was Esperanto Day in the Palais Mondial. Others are gathering collections, others diffuse the news that the work is growing, and others will try to muster the indispensable resources. Already it is a tremendous collective work bringing together in the unity of synthesis, the living portraits of the Nations, the religions, the masterly demonstrations of all the sciences, the marvels of all civilizations. People of any international organization may well ask themselves: "Are we making the most of this opportunity? Does our society have a permanent exhibit there where the world passes to and fro and stops to see and to hear?"

It is hoped that this Mundaneum may develop into a *model universal World City* where important experiments can be tried out on a small scale to prove their fitness. It would be an admirable place to demonstrate to all what Bahá'u'lláh's new solution of the economic problem will do, so that the poor may live in comfort and every child in every country may have education.

May this Mundaneum not only be a memorial to the past, a mirror to the present, but may it be a great guide to the future!

"It is evident then that the proofs of the validity and inspiration of a Prophet of God are the deeds of beneficent accomplishment and greatness emanating from Him. If He proves to be instrumental in the elevation and betterment of mankind, he is undoubtedly a valid and Heavenly Messenger."

—'Abdu'l-Bahá.

# THE BAHÁ'Í MAGAZINE

*Star of the West*

VOL. 18

OCTOBER, 1927

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### THE BAHÁ'Í MAGAZINE

#### STAR OF THE WEST

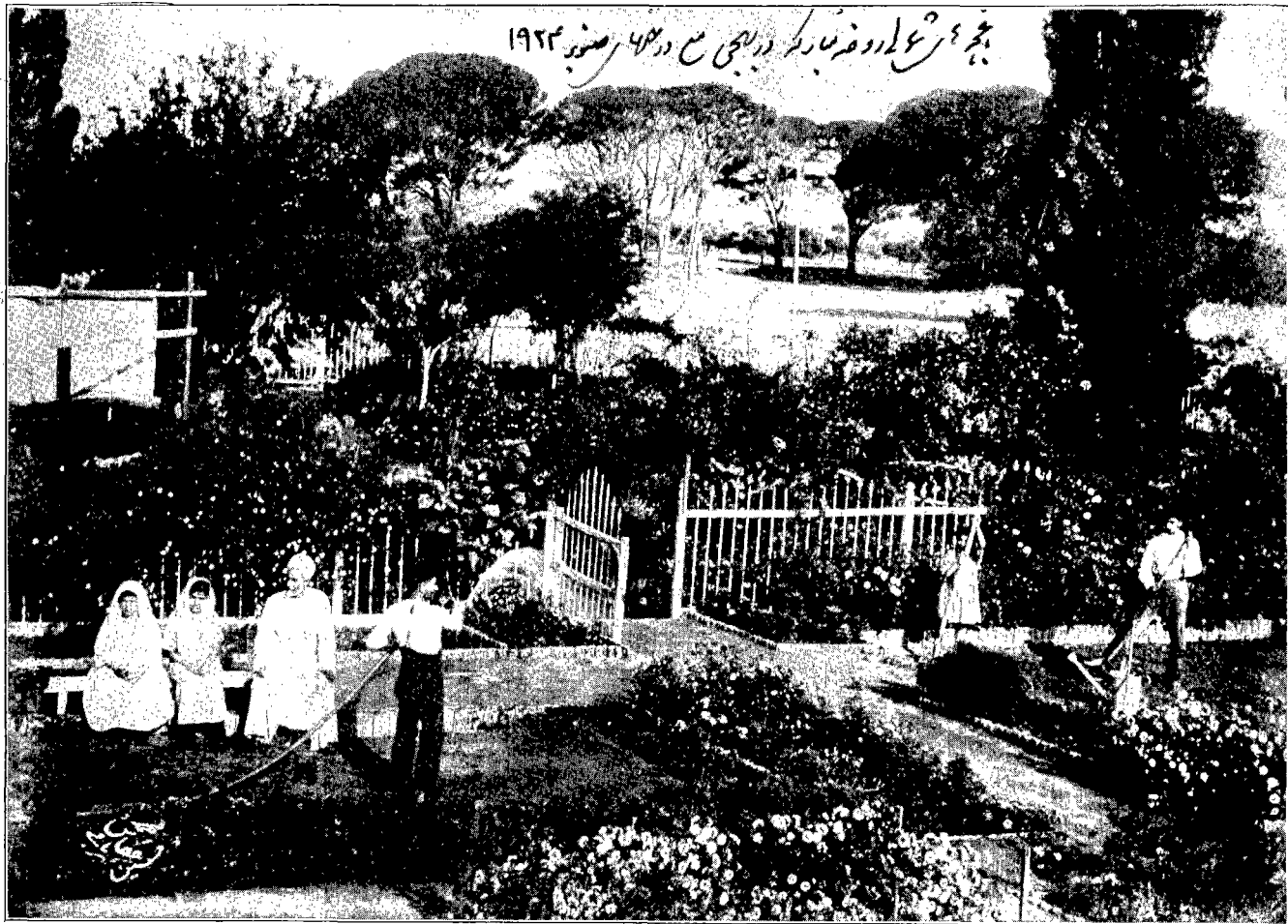
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STANWOOD COBB ..... *Editor*  
MARIAM HANEY ..... *Associate Editor*  
ALLEN B. MCDANIEL ..... *Business Manager*

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*The northern flower gardens around the Shrine of Bahá'u'lláh at Bahjí, 'Akká. (See page 200.)*



# The Bahá'í Magazine

## STAR OF THE WEST

VOL. 18

OCTOBER, 1927

No. 7

“Material civilization is like the body. No matter how infinitely graceful, elegant, and beautiful it may be, it is dead. Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse. It has thus been made evident that the world of mankind is in need of the breaths of the Holy Spirit.”  
—'Abdu'l-Bahá.

WHILE SCHOLARS and humanitarians are conceiving and working for a more perfect civilization, those who have spiritual vision are aware that the outlines of the ideal civilization for this terrestrial globe already exist on the plane of Reality—that is to say, in the Divine Plan which is preexistent and creative, both antecedent and causative to the human efforts which shall establish it. Christ saw such a splendid civilization in potentiality when He urged His followers to strive for the establishment of the Kingdom of Heaven on earth. And He laid down the spiritual principles necessary as foundational to such a divinely ordered perfect state. Into details He did not go, for humanity was not then ready for such a message.

AFTER TWO THOUSAND years of the Christian dispensation, although the Kingdom of Heaven seems far from being realized on earth, this much has been accomplished—that gradually the ethics, the spiritual principles taught by Christ, have become accepted as ideal, even if not realized or easily realizable. All great social, economic, and political reforms are based on that love and sympathy for one's fellow man which characterizes the Christian as against the previous pagan civilization.

But new forces have come into play, new and vast movements of humanity, which not only make possible but necessitate a clearer and more detailed definition of the perfect civilization which God plans for this planet.

CHRIST urged us to love our neighbor. Today through the marvelous inventions of science in speeding up transportation and communication, all the peoples of the world have become our neighbors. If we are to apply at all the Christian principle, it must be on a vaster scale than ever man had dreamt of till the twentieth century. And so closely do the races and nations of the world contact each other, that we are coming to realize we must either find a way of expressing the love taught of Christ in definite political and social institutions based on justice, sympathy, and understanding; or else in the very frictions and contentions which develop from unbrotherly living, the human race will, like the fabled scorpion, sting itself to death with that fratricidal poison which emanates from hate and strife.

'ABDU'L-BAHÁ HAS SAID that only in love and unity can constructiveness and cohesion be found, while from disharmony and the lack of

love result disintegration, destruction, death. A very notable example of the effect of vibrations of strife is the fact that during a recent prize-fight which was reported by radio, ten men who were listening in in different parts of the country died from mere shock. What a striking illustration of the fact that strife produces death! It is not merely that in the physical struggle one man may kill another. That is a minor evil compared to the effects of those dire and sinister vibrations which emanate from all strife into which the human heart or tongue or body become engrossed. If the vibrations of love are peace, the vibrations of strife and hatred are death. Upon such vibrations, and upon a humanity which finds delight in such vibrations, certainly no perfect civilization, no Kingdom of God, can be built.

LOVE IS A force which, emanating from the heart of God, has the constructive power to mould humanity into new and more ideal patterns. And through Bahá'u'lláh, that great and majestic Manifestation of God promised man all down through the ages, has been revealed to man—praise be to God!—not only the precise patterns for the New Civilization, but the power of love that can achieve. Wondrously as only God can design, is laid before us through the Revelation of Bahá'u'lláh the divine institutions—social, economic, political—in accordance with which man is to live in the New Day. Poverty, misery, war, hatred, and intolerance, all are to be swept away. And in their place glorious edifices will arise outshining the most majestic conceptions of scholar, of statesman, of idealist.

THE GREATEST thinker can find no flaw in the perfection of the Ba-

há'í civilization with its various institutions as delineated by Bahá'u'lláh. And, vice versa, there is no pressing need, no world problem, that is not met and satisfied by these divinely instituted measures.

Upon the foundation of love, of mercy, of mutual sympathy and concord as laid down by Christ, is now to be erected the true Temple of Humanity, the perfect edifice under whose dome all mankind may find protection from poverty, from oppression, from strife. But of this Temple the structure must be unity and the power love. How apparent it is that ideal institutions can not arise and function except by means of an ideal humanity. There is no use of talking about the institution of universal peace so long as men's hearts, severally and individually, are repositories of envy, hatred, and strife. There is little gain in formulating plans for the abolition of poverty and class struggle so long as individual man desires to exploit his fellow man.

THE NEW CIVILIZATION can come about only as the universal expression of an individual ethics and spirituality superior to that which prevails amongst men today. There is no denying this fact. Merely to dream of fair and noble institutions is not sufficient to bring them into existence. If we desire to be of aid in the establishment of that great and lofty world civilization, the archetypal form of which Bahá'u'lláh has revealed to us, it can only be through the individual perfecting, by aid of the Holy Spirit, of the human race. And we must begin at home. It is our own deeds that we must scrutinize, not those of our fellow men. It is our own hearts that we must examine for that fatal defect of egotism and selfishness which ruins all vision and effort to-

ward the good either of ourselves or of the human race.

'ABDU'L-BAHÁ made clear to the world the teachings of Bahá'u'lláh not only by explanation but, what is infinitely more important, by exemplification. He lived to show mankind how to live; how to express naught but love and service in our thoughts, words, and deeds. His message was simple to hear: "Be kind; love one another; serve." But the carrying out of this teaching is in very effect the building of the Temple—each kind deed a brick, each thought of love a bit of mortar welding eternally together the sepa-

rate parts of that colossal cosmic structure, the New Jerusalem.

If our present civilization is chiefly the refined expression of man's selfishness, the ideal future civilization must be the sincere expression of man's unselfishness. A great gulf separates the twain. It is that gulf across which Lazarus cried in vain for that wherewith to quench his burning thirst. It were well with us each and all if we make now great effort to bridge this gulf, and to transfer our being to the land of perfection, where the Spirit and not matter reigns, for as 'Abdu'l-Bahá asks, "If the hope of man be limited to the material world what ultimate result is he working for?"

"This is the time for man to strive and put forth his greatest efforts in spiritual directions. Material civilization has reached an advanced plane but now there is need of spiritual civilization. Material civilization alone will not satisfy; it cannot meet the conditions and requirements of the present age. Its benefits are limited to the world of matter. There is no limitation to the spirit of man, for spirit in itself is progressive, and if the divine civilization be established the spirit of man will advance. Every developed susceptibility will increase the effectiveness of man. Discoveries of the real will become more and more possible and the influence of divine guidance will be increasingly recognized. All this is conducive to the divine form of civilization. This is what is meant in the Bible by the descent of the New Jerusalem. The heavenly Jerusalem is none other than the divine civilization, and it is now ready. It is to be and shall be organized, and the oneness of humankind will be a visible fact. \* \* \* The world shall at last find peace and the equalities and rights of men shall be established \* \* \* a readjustment of the economic order will come about, the divine sonship will attract, the Sun of Reality will shine forth and all phenomenal being will attain a portion."

—'Abdu'l-Bahá.

# ON EARTH AS IT IS IN HEAVEN

(Continued)

KEITH RANSOM-KEHLER

*This is the fourth in a series of Excerpts from the Diary Letters of the distinguished writer and teacher, Mrs. Ransom-Kehler. The first was published in the November, 1926, Star of the West; the second in March, and the third in June, 1927.*

THE Governor of 'Akká commissioned the leading architect of his time to build this dazzling mosque. The minaret seems very high and ethereal. On the first hot day, viewed from the marble steps of the Pilgrim House in Haifa, a mirage carried it far off into the midst of the Mediterranean; a witness to that day when there shall be no more sea—nothing left to separate and divide us.

Legend or history, the story goes that when the mosque was completed the Governor was delighted with its appearance.

"Would you ever be able to build a finer mosque than this?" he blandly inquired of the unsuspecting architect.

"God willing I might build one better," he answered unguardedly.

Whereupon the despot ordered his immediate execution to forestall the erection of a house of worship superior to the Governor's own.

White deflects and disperses the light of the sun. On account of the excessive heat everything here is white, inside and out; cities of white—gaunt, lofty rooms, stark with untinted whitewash. It seems very bare and unfriendly to us to whom a white candle in a room is an offense against good taste. White, not only scientifically but psychologically, is out of key with everything else in the world, and it does not really combine with anything. For this very reason nothing is lovelier than a white house set in a green field: it definitely marks the

end of nature and the beginning of art. But in an interior where all is man's handiwork, white assaults the eye with nerve-wracking insistence.

In this mosque, for instance, in calligraphy beautiful as a work of art, texts from the Qurán are inscribed in vivid blue bands that outline doors and windows and also form a frieze. There is a sense of violence in the way in which they detach themselves from the aloof white background and spring upon the eye. The floor is soft with fine rugs, delicate and subdued; a colored-glass window of Arabesque design marks the direction of Mecca (toward which three hundred and sixty million souls are abjured to turn themselves five times a day); the quaint cool courtyard shaded with palms and foliage is restful and inviting; charming little kiosks in long attached rows, each with a miniature dome, open on this patio, forming a wall upon the outside; the reverent young theological students quietly come and go, each from his own little room in the wall; everything is alluring except these undisciplined white interior walls that rob the setting of its grace and tranquillity, recalling the almshouse or the chicken-coop.

This is Ramadan—the month of fasting—a time of unusual piety. Today not one, but three *muezzins* chant from the minaret the call to midday prayer. Their resonant, clear voices recount the sure mercies of God to those who follow His com-

mandments and abide in His law. Out over the blazing city ring the words of that wild descendant of Abraham, a son of Ishmael, who with intense Semitic fervor swept out of the desert from a menial calling to summon the idolators of Arabia to a knowledge of the one true God, and incidentally to lift himself to a position of royal power. That fierce and zealous passion that burns in the heart of Semites for the singleness of God, His unity and His indivisibility has in truth made them a chosen people to disseminate this unconquerable adherence to monotheism throughout the world.

Buyer and seller cease their bargaining as the chant proceeds, camel and driver kneel by the roadside, little veiled girls perform their ablutions, and travelers distribute alms to the needy who surge around the doors of the mosque.

The most prevalent name for Allah is the Merciful, but His mercies reach man from a very far distance in Muhammadan psychology. So fearful are they of making unto Him any likeness in heaven or in earth that He seems—to the student of this mighty religion—though not inaccessible, incalculably remote. Of course the spiritual fervor of the Sufi, and the mystical experiences of many devout Moslems make God near and personal; He is typified to such as a Lover, not as a Father; but to the average exponent of Islam, He rules man from afar with despotic power, an august monarch, conspicuously gracious as befits so exalted a Sovereignty.

To one side, leading from the mosque, are two tombs, of saints or dignitaries—I don't quite gather which. The abomination of desolation from my point of view is a Muhammadan cemetery or tomb. Bodies are buried above ground in a stone or marble sarcophagus with a flat, upright head-stone;

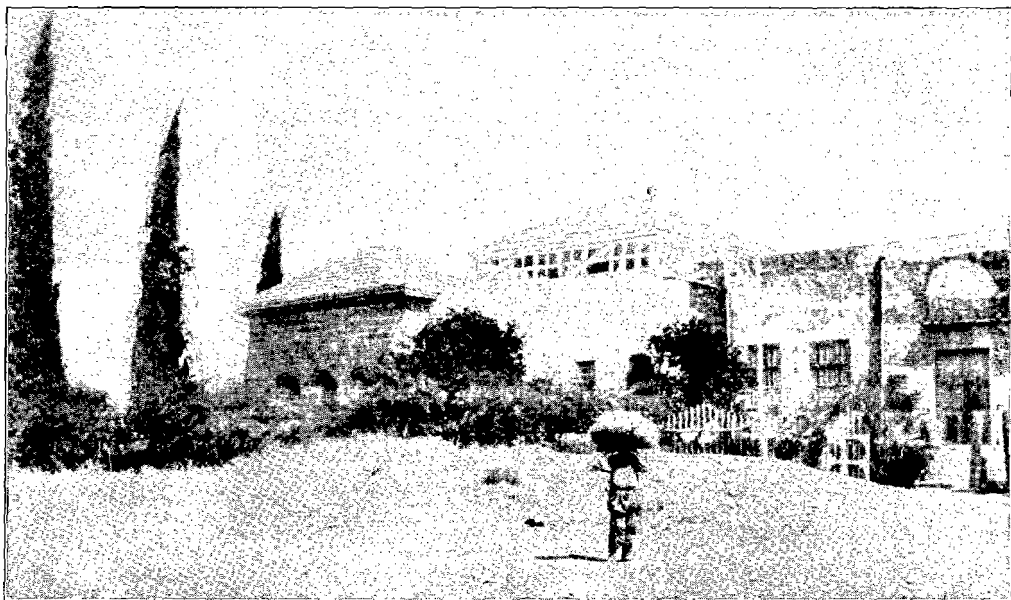
never so much as a sprig of green, the ground gravel-strewn and unyielding. To us who have closed beloved eyelids and embalmed the memories of youth in the myrrh and cassia of many tears, there is a feeling eternally tender toward those untenanted souvenirs of an earthly sojourn, into which God once breathed a living soul.

The present vogue in ethnology is to regard the civilizations of the Orient as masculine; those of the Mediterranean basin and Occident as feminine. In the masculine civilization woman is relegated to an inferior station; in feminine cultures woman stands on an equality with man. One of the characteristics of a masculine outlook is detestation of death and of dead bodies; they are burned or exposed to ravenous beasts—anything quickly to dispose of them. In feminine comity there is always a strong sense of solidarity with the dead, and the preservation of dead bodies. (The ancestor-worship of the Chinese is accounted for on still another basis.) But any feeling for the dead in these countries must have been taken on as an acquired custom during the slavery of Israel in Egypt, and then transmitted to Islam, for practically all Muhammadan laws are taken bodily from the Mosaic code.

Whatever the reason the cheerless, repellant, hopeless aspect of these sepulchres always leaves an active depression in the heart.

The mosque-keeper holds out his hand for the customary tip and mutters some conventional cant.

No contrast could be greater than that of these tombs to the Shrine of Bahá'u'lláh. Who could ever apply the word tomb to this spot where lies the dust that commemorates God's tabernacle among men? Right here in the midst of the desert is a garden perennially bright with flowers and



*The Shrine of Bahá'u'lláh at the left, and at the right entrance way for pilgrims*

fruits. The body lies buried in a house that stood there at the time of our Lord's ascension, thus giving the impression of something close and human—the impression that death makes us whole from sorrow, and vivifies us with the blossoms of eternity. The open court is now glass enclosed and planted with luxuriant foliage, around which runs a narrow passage on four sides covered with beautiful Persian carpets of leaf-green background strewn with coral-colored butterflies. There is an awesome cheerfulness about this antechamber to Paradise. The realization that death is not somber or lugubrious mingles with holy veneration in this room where the mortal remains of Bahá'u'lláh will quicken and enrich the very fibre of our earth forever.

\*“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and *God Himself* shall be with them, and be their God. And

he that sat upon the throne said, Behold, I make all things new.”

We kneel trembling before the very Threshold where 'Abdu'l-Bahá so often chanted His supplications. Nobody could ever attain to this commemoration, ever bury his longing face in the jasmine-covered door-sill, and not arise from that ecstatic burial a recreated soul. To whatever degree I shall be able to carry away with me the imprint of this divine visitation, here at least my naked heart has throbbed out its inmost aspirations before God. Almighty God, my Father, my Lord, and the Lord of all flesh, whom Thou hast created from a Single Breath of Thine inscrutable command, take, I implore Thee, this pinched and narrow heart of mine, and by Thy “strange work, Thy strange act” † transmute it into fire. Oh, my Beloved, from Whose compassion no soul, however slight and trivial, can escape, Thou seest with Thine all-beholding Eye that I lie before Thee, dispossessed and broken, with no art,

\*Rev. 21: 3 and 5.

†Isaiah 28:21.

no virtue, no vision, no achievement to offer Thee, with naught but a fainting voice to implore Thee never, never oh God to quench the divine intoxication of love which I have quaffed in this, Thy Presence.

It is impossible at first to bring oneself to look within the Shrine. Here is a bush that burns but does not consume away, from which by its very intensity we must perforce withdraw our eyes. Gradually the soul sweeps into the rhythm of the march of unseen hosts, a new courage descends, a new hope, a new dedication; one lifts expectant eyes and sees a quiet lovely room unlike any other tomb ever devised or dreamed of. There are windows to the north and west—several of them, curtained with blue damask hangings; the floor is rich with fine silk rugs, as level as a drawing-room, with no suggestion of a mound or grave; standing all about are glistening candlesticks and vases bright with flowers; the place is as joyous as is compatible with the great mystery of death.

In 'Akká one begins to understand the meaning of that dreadful death from which the Manifestations of God come to redeem us: death to spiritual understanding, to social responsibility, to righteousness, to the joys of sacrifice, and to the beauty of holiness. With unexperienced buoyancy the soul lifts to the city not made with hands and inaccessible to those entombed in earthly desires. Then comes a quickened realization that leaving the body is leaving the clumsy mechanism of sense perception, which is but a merciful prelude to Reality; accustoming the soul, through imperfect impacts from worlds unseen, to a gradual heightening of its inherent capacity to know the Truth. Scientists tell us that we have never beheld real light: that the modified light from

the sun, before which the stoutest eye quails, is a very mild counterfeitsance of Light's own quality. And yet God, hidden behind seventy thousand barriers of glory, descended to this earth in order to release His Greatest Name, Bahá (Light), to the world. Psychology knows that light can be independent of the eye; in the world of dreams its scenes are illumined, and oftentimes out of darkness a great light shines in the gloom of the mind. Some vague reflex of the splendor of that celestial city leaves its beautiful, troubled outline on the seeking soul as one arises at last to return to the world, never again to find oneself entirely a part of it, never again to lose the sense of the sojourner in an alien land. For like John, we too, here at Bahjí, have "heard a cry like the shout of a great host and the sound of many waves and the roar of heavy thunder—Hallelujah, now the Lord, our God Almighty reigns! Let us rejoice and triumph, let us give Him the glory." \* And we, too, "see no temple in the city, for its Temple is the Lord God Almighty and the Lamb. And the city needs no sun or moon to shine upon it, for Bahá'u'lláh illumines it and the Lamb lights it up. By its light will the nations walk, and into it will the kings of earth bring their glories (the gates of it will never be shut by day and night there shall be none)."<sup>†</sup>

The Thief‡ who was to come to steal the treasure of men's souls from the night of confusion, prejudice, and corruption, has come and gone while the drowsy householder is yet sleeping; but the dawn of that Day is already breaking when mankind will awake from his slumber to find that his real treasure is in

\*Rev. 19: 6-7.

†Rev. 21: 22-25.

‡Matt. 24: 42-47.

heaven, the heaven of God's Will, the paradise of His Law.

An irrepressible conflict arises here in the soul: an intense desire to stay before this Threshold forever, the sense that one can never know comfort, or peace again apart from it; over against a holy deter-

mination never to return again until, however unworthily and imperfectly, one has some tiny accomplishment to lay here before the feet of God in token of incommunicable gratitude for having come to birth in this time of His Might and Grandeur.

*(To be continued)*

## REFLECTIONS ON THE GREAT ECLIPSE

FLORENCE E. PINCHON

THE magnificent spectacle witnessed in England in the early morning hours of June 29, 1927, was surely the object of the most widespread attention any *total eclipse* has, so far, ever received. For it was over two centuries since such a phenomenon had occurred in these islands, and not till the year 1999—a time beyond the range of most of us—will it be seen here again.

Of even more significance to me, however, than the great event itself, was this apparently sudden uprush of interest—an interest too that was not in the least confined to any particular class or section of society, offering a striking example of the progress which education and enlightenment are making, have made, indeed, even within the lifetime of the radio.

As I read of the small armies of eminent scientists, professional and amateur astronomers, photographers, radio experimenters, film experts, and airmen observers camped along the whole belt of totality, from north Wales to Yorkshire, it seemed difficult to realize that less than three centuries and a half ago the science of astronomy was struggling, like a new faith, in the talons of superstition and ignorance; that bitter persecution dogged the researches of a

Galileo, while a Giordano Bruno, who maintained that the earth moved around the sun, bore witness to the fact at the stake! For the pioneer scientist, like the pioneer saint, carries forward the guiding torch of Truth at his peril!

Numberless were the special excursion trains, countless the cars which rushed tens of thousands of ordinary folk, students, scholars, reporters, to the various vantage points. Hotels, cafés, and public places were thrown open all night. For weeks beforehand, series of lectures by wireless and otherwise instructed the country in every aspect of the subject. The daily press poured out information and sustained enthusiasm. And I found myself instinctively glancing backward through history, comparing with grateful heart the enlightenment of these great days with those of former times, when the splendors and terrors of natural phenomena smote all hearts with fear; when, as in ancient Egypt, before such a spectacle the people stood trembling and awestruck, believing it to be some mighty miracle wrought by priestly power.

Standing in the very shadows of that early morning, I wondered how many among all those throngs of





(Photo by Underwood & Underwood)

Yorkshire, England, witnessed first sun eclipse in two hundred years. Picture shows the sun's rays breaking through the clouds after the period of totality

sightseers, eagerly adjusting their masks and smoked glasses, those busy groups intently focusing their marvelous instruments, realized that yonder dazzling ball, set in its arc of blue, about which swept masses of storm-wracked clouds, was but a cosmic symbol, "a single sign of the splendor of that Ideal Sun which hath neither comparison, likeness, equal, nor peer." And that we stood in the early morning of a Spiritual Day "the Light of which hath been

made holy above the sun and its effulgence."

What, one pondered, was the subtle influence at work impelling thousands to spend time and money upon an event that was neither a race nor a football match? Whence had come this willingness to be stirred by a sight which could but emphasize the transitoriness of their own little lives, the insignificance of all material affairs? There was, of course, the obvious reason of the

rarity of the phenomenon—a rarity of which Emerson wrote:

"If the stars should appear one night in a thousand years, how men would believe and adore; and preserve for many generations the remembrance of the city of God which had been shown! But every night come out these envoys of beauty and light the Universe with their admonishing smile. An eclipse

of the sun affords a similar rare and impressive vision."

And that vision millions, in the dawn, awoke to behold. Was it a breath of the Spirit of the New Age? An unconscious reaching out after those things which are eternal? For Science is only another pathway to God—the handmaid and complement of Religion. Today, slowly but steadily this idea is permeating the consciousness of all truly thoughtful people.

And those gifted scientists absorbed in studying the effects of physical light radiations, did they realize something of the nature of that Inner Light, which, shining through their own minds, was unlocking to them the treasures, revealing to them the mysteries of a Universe? A Universe within which lay vibration upon vibration, force within force, meaning enfolded in meaning, power beyond power, only waiting man's capacity to reveal, control, employ them. So that modern science might declare in the words of Bahá'u'lláh:

"To His Beauty there are no veils but Light, and His Face hath no covering save Manifestation. Yea, He is concealed by the intensity of manifestation, and He is hidden by the ardor of emanation."

And in those few breathless moments, while the giant shadow flung itself across the earth, one seemed to catch a fleeting consciousness of cosmic things, of tiny specks on a dark planet sweeping through illimitable space! of staggering distances! of stupendous forces and mighty unseen powers before which imagination faltered. And like the Psalmist when considering the jeweled glory of an eastern sky, the cry burst from one's heart: "What is man that Thou art mindful of him,

or the Son of man that Thou visitest him!"

The Bahá'í Teachings emphasize that the universe is one and indivisible, that there is connection and association between all the worlds visible and invisible, so that appearances in the phenomenal heavens may be linked to events taking place on the earth. Thus it is that stars have appeared as though to herald the coming of a Manifestation of God; and then a forerunner is sent into the world to prepare hearts and awaken souls from the sleep of ignorance and negligence, that they may make ready to perceive the shining of these "Most Great Orbs." It is on record that phenomena of this kind appeared before the advent of many of the Manifestations, such as Abraham, Moses, Jesus, and Muhammad; and preceding the dawn of the Bahá'í Revelation, most of the astronomers reported the appearance of a new star in the sky.

One recalls some of the rich analogies drawn from natural phenomena used by the ancient prophets of the Bible, the Qurán and in the Bahá'í Scriptures, when describing the signs which accompany the coming of the Promised One at the beginning of a new world cycle. Joel's vivid word picture:

"And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come."

And Christ's own words:

"Immediately after the tribulations of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the heavens shall be shaken."

In the Qurán we read :

“When the sun shall be shrouded,  
And when the stars shall fall,  
When the mountains are made to  
pass away \* \* \*.”

In the Book of Iqán Bahá'u'lláh gives us many simple yet wonderful explanations of the meanings of such passages. Dr. Esslemont in “Bahá'u'lláh and the New Era” writes :

\* \* \* “These prophecies about the sun, moon, and stars, the heavens and the earth, are symbolical and are not to be understood merely in the literal sense. \* \* \* When they (the prophets) mention the sun, in connection with the Day of Judgment, they refer to the Sun of Righteousness. The sun is the supreme source of light, so Moses was a Sun for the Hebrews, Christ for the Christians, and Muhammad for the Muslims. When they speak of the sun being darkened, what is meant is that the pure teachings of these spiritual Suns have become obscured by misrepresentation, misunderstanding and prejudice, so that the people are in spiritual darkness.”

But thus it is that although in the spiritual worlds previous Manifestations, spiritual Suns, shine forever, yet for humanity they become obscured and suffer eclipse. Speaking, for instance, of Buddha and Confucius, 'Abdu'l-Bahá said :

“Now is not the time when we discuss the stations and positions of those who have passed away. We must concentrate our attention upon the present, upon the most great Luminary of peace and salvation in this age. The sovereignty of Buddha and Confucius in this world is ended and their cycle fulfilled.”

“The Divine Reality is to man what the sun is to the earth—life, radiance, heat, power, and energy. The earth \* \* \* alone is but a senseless clod. The sun in its remoteness cannot reach the earth—the earth cannot attain to the glory of the sun. But through the media of light and heat, fragrance and bloom are carried to the earth. So the Holy Spirit brings to man perfection and inspiration; so it touches the heart of man and awakens him to eternal life.”

## THE INTERNATIONAL SCHOOL OF GENEVA

MME. JEANNE STANNARD

*In the following article Mme. Stannard shows the unique opportunity which is presented in this splendid school for noteworthy services toward the ideal of a cooperative system of international relationships. The theory of “personal and national tolerance” is actually instilled daily into the lives of the students. “In the domain of moral education, all the activities of this school tend to create the sentiment of personal responsibility and social interdependence. In the field of religion the school inculcates the most absolute respect for every sincere conviction \* \* \* Amongst the older pupils discussions are stimulated upon the larger and moral issues in order to direct thought upon the necessity of an interior life conforming to a high and spontaneously accepted ideal.”—Editor.*

IN VIEW of the ever growing importance of Geneva as an international center—a focal point—in Europe, where one may find every

kind of progressive religious, educational, philanthropic institution represented, and where every year heads of governments link up to

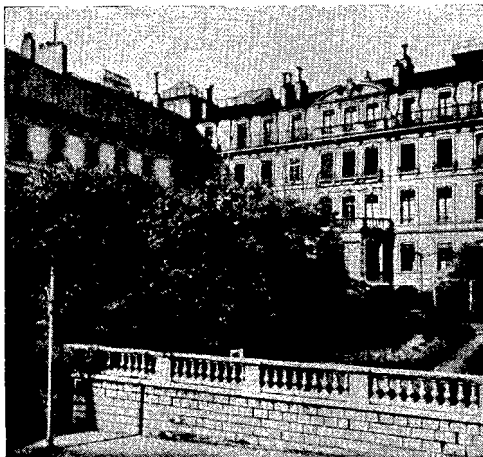
deliberate under one roof on the welfare of nations that are making for peace, special interest attaches to any educational enterprise that has the courage to prepare growing minds for a new outlook on life. It is essential, indeed imperative, that parents should support by every possible means in their power the newer systems of education which, guided by devoted thinkers, are calculated to develop those ideals of interracial sympathy and understanding that should make future wars impossible.

These newer methods of imparting instruction have an international expression and are adopted to promote natural instincts of a fraternal and humanitarian character, and thus become the true fundamentals for imparting naturally evolved cosmopolitan sentiments, discrimination and knowledge. A character may be moulded that exhibits broad-mindedness, instinctive interracial understanding, the unprejudiced view, and the cooperative spirit, all of which will help these children to become

main ideas that has been psychologically studied by the new school of pedagogy.

Mind, body and soul or heart, should all contribute in the construction of this higher synthesis on balanced lines. As all know, educational methods have changed, and are still changing, all over the world. Doubtless America could tell us more about this than any other country, but here in older environments these changes are more striking. From the time of Pestalozzi, Froebel, to Montessori and moderns like Ferrière, we can at least perceive the new systems have succeeded and are coming into their own. Schools are springing up in every country basing their teachings on higher ideals and with a scientific unanimity that bids well for the establishment of those principles which we proudly and lovingly quote as Bahá'í. If continued we shall ultimately see a wonderful standardization all over the world of basic moral or ethical ideas brought about quite naturally in the race consciousness, because the young will have developed suggestive thoughts on lines that could express life only one way—i.e., truthfully. Beauty, love, sympathy, expressed in conjunction with constructive ability and power of reflection must in the end express life at its best and highest.

The Ecole of Geneva has the great advantage of coming under Prof. Adolphe Ferrière's special observations as the slow unfolding of newer methods goes on. In one of their own descriptive leaflets we find the following extract: "The international school was founded (in 1924) in the attempt to create a new type of education amidst the unique opportunity afforded by Geneva's progressive outlook, rich history, and natural beauty \* \* \* Scrupulous respect will be paid to the religious, moral and patriotic convictions of each pupil,



*The International School of Geneva occupies a part of this building*

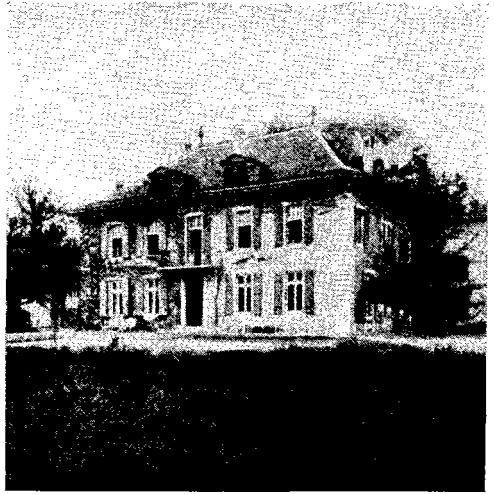
true citizens of the world in adult life. Happiness through the right adjustment of one's powers in work, whether mechanical, artistic or scientific in its objective, is one of the

and the principle of personal and national tolerance will be all the more easily instilled for the reason that it will be part of the daily common work and play during the most formative years."

This scholastic institution has two sections—one for day scholars in the city, and the other for resident pupils in the charming country suburb of Onex. A school omnibus conveys classes into the town, and carries the children to the country for physical or other exercises every afternoon, so that no break in the general educational curriculum takes place. Winter sports are carefully organized in the cold season, while in summer many forms of recreational and educative activities are available. Day and boarding pupils play or study together all the time.

Beginning with quite a small number of children, the attendance has gradually increased, and some idea of the nations represented can be seen from their list. For example, there are Americans, French, English, Dutch, Japanese, Russians, Swiss, Spanish, and in addition an Egyptian, Armenian, German, Norwegian, Polish, etc.

Seizing the opportunity of a fine afternoon one day recently, I made the trip in the school motor omnibus to see the country establishment at Onex. There were one or two other visitors besides myself and we thoroughly enjoyed the beauty and peace of these special surroundings. Everything that could minister to healthful work or play was there, and the young scampered about the grassy slope of the hill in joyous exhilaration. Physical drill was in progress for the elder pupils when we arrived, while the younger were engaged in various forms of employment or in games or gardening. One could not wish for a better environment—a more beautiful and



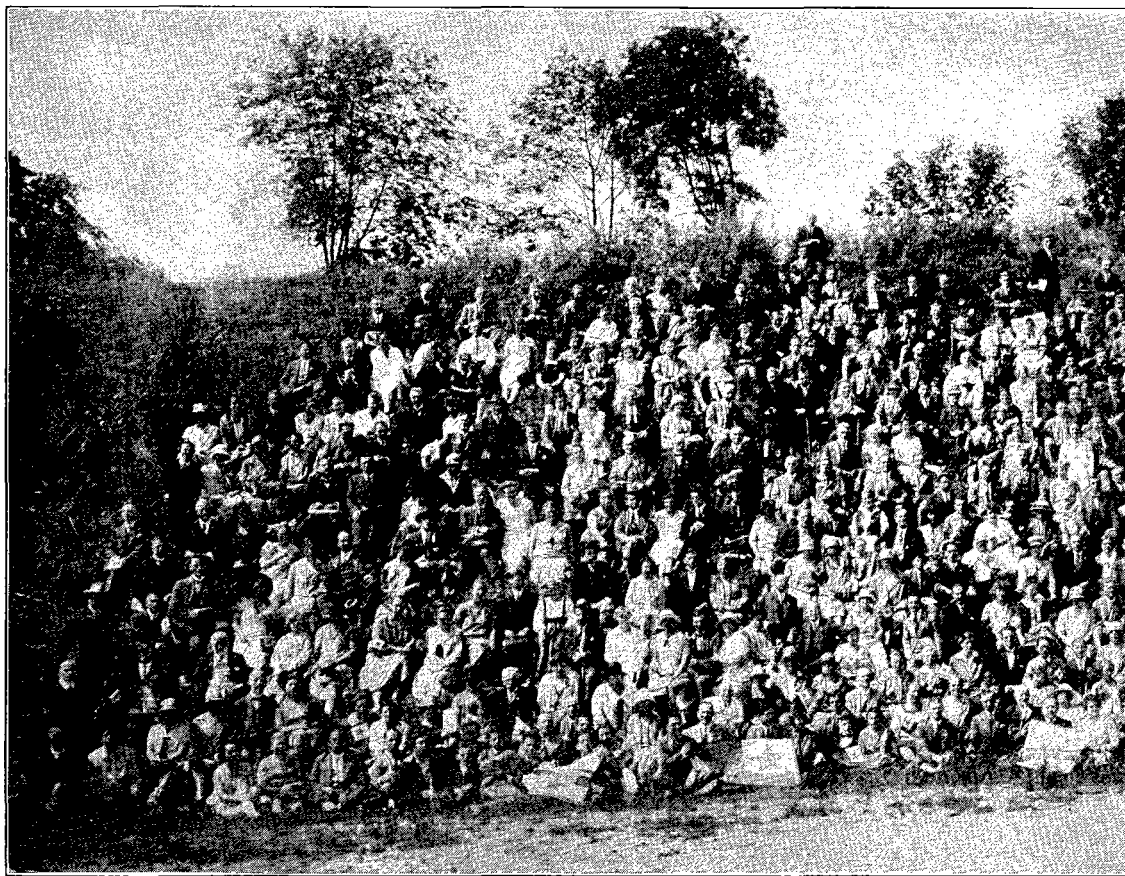
*The suburban section of the International School of Geneva at Onex*

health-giving cultural development—than this Onex residential villa offers.

I regret that it has been out of my power to see class work going on in the city school. This institution, however, is well worth a visit from those who may have certain interests to consider, or children they may wish to place under special care and attention. All reasonable demands of parents are willingly met.

Everyone interested in the establishment of a better social order will find encouragement in the progressive ideals being worked out in this school, for its founders have had real vision and are practicing what 'Abdu'l-Bahá advocates in the following words:

"The doors of colleges and universities must be wide open to the adherents of all religions and the members of all nationalities, so that these people from widely scattered countries may meet and associate with each other in those educational institutions, learn each other's customs and habits, interchange their ideas and discard their purposeless prejudices. In this way these young men and women will grow up with the ideas of world patriotism."



*A group of approximately one thousand Esperantists assembled in Con-*

## NINETEENTH UNIVERSAL CONGRESS OF ESPERANTO

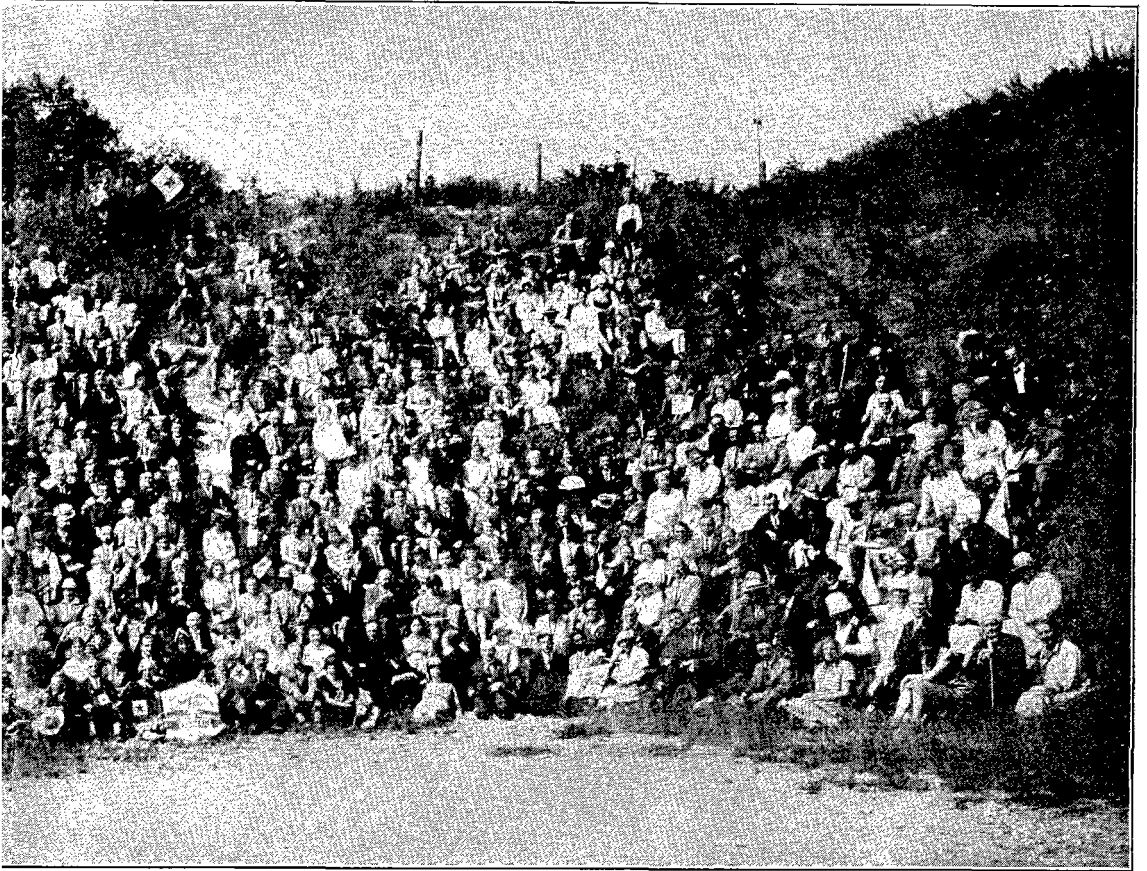
MARTHA L. ROOT

**T**HE Ninteenth Universal Congress of Esperanto in Danzig Free City, July 28-August 3, was remarkably successful. One thousand delegates came from thirty-five countries. This was Jubilee Year of this international language. If one considers the slowness of progress in evolution, forty years is not a long time in comparison with the development of mankind, yet in this short space Esperanto has almost conquered the world. The Pyramids of Egypt have remained silent forty centuries! What may not be accomplished if for

forty centuries Esperanto, this universal language, calls aloud to international understanding!

There were greetings and salutations by representatives of governments, State ministers sent by Kings; but the message from Shoghi Effendi\* was considered by all who know the Bahá'í Movement as the most important, standing above that of kings and statesmen, because it was a message of a *spiritual movement* which is the most perfect re-

\*Guardian of the Bahá'í Cause.



*gress at Danzig, July, 1927. A marvelous piece of group photography*

alization of the Esperanto idea, and of which the Esperanto idea is one part. Like Esperanto, the Bahá'í Movement is supernational, super-religious. It is the spirit of brotherhood of which Esperanto is the language of communication. Universal brotherhood needs a universal language; and Esperanto is this language. The greetings from Shoghi Effendi, great grandson of Bahá'u'lláh, Who more than fifty years ago prophesied and commanded a universal language, was most impressive. No king, no minister of any government can compete with the representative of the spiritual reign founded by Bahá'u'lláh—this spirit of universal love and unity which lies in the Bahá'í Movement. His letter which was read to one thousand dele-

gates at the formal opening of the Congress, is as follows:

“HAIFA, PALESTINE.

*April 17, 1927*

To the delegates and friends attending the Nineteenth Universal Congress of Esperanto: My dear fellow-workers in the service of humanity:

I take great pleasure in addressing you, on the occasion of the opening of the Nineteenth Universal Congress of Esperanto in Danzig, and in wishing you from all my heart the fullest success in the great work you are doing for the promotion of the good of humanity.

It will interest you, I am sure, to learn, that as the result of the repeated and emphatic ad-

monitions of 'Abdu'l-Bahá, His many followers even in the distant villages and hamlets of Persia, where the light of Western civilization has hardly penetrated as yet, as well as in other lands throughout the East, are strenuously and enthusiastically engaged in the study and teaching of Esperanto, for whose future they cherish the highest hopes.

I am voicing the sentiments of the unnumbered followers of the Faith throughout the world, when I offer you through this letter, the cordial expression of sincere best wishes and fervent prayers for the success of your noble end.

Yours faithfully,

SHOGLI."

Another interesting feature was the planting of the oak tree in a new square which has been named "Esperanto Ground." Esperantists were all invited to bring earth from their homelands for this ceremony. Nearly all of the thousand delegates brought their national earths as a symbol of the oneness of mankind and the internationality of this language. The writer had requested and received earth from the shrines of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá in Haifa and 'Akká, Palestine, sent by Bahiyyih Khanum, daughter of Bahá'u'lláh. Earth was also received from the Roy C. Wilhelm Estate, in West Englewood, N. J., where 'Abdu'l-Bahá had stood when He spoke to the New York City friends and Bahá'ís from many lands.

This oak tree truly symbolizes the language creation of Dr. Zamenhof, for it is nourished by the whole earth; by every nation. This is fitting, for Esperanto comes from the universal spirit and must be nourished by the universal spirit. This is surely the first time in history that such a monument has been erected.

A tree generally requires three es-

sententials: sun, rain and soil. There is one sun which gives warmth and light to every plant. There is one rain gathering and falling down; but before there have been many soils—American, English, German, French. But now a tree has been planted on one soil, not belonging to one nation but to all humanity. It is now one soil, for the roots of this tree are to be nourished by all. This is a sign that the nationalities of peoples can be overbridged; that religions and races can be united. There was the precious earth from the shrines of the Báb, Bahá'u'lláh and 'Abdu'l-Bahá—those Divine Messengers Who came into physical being in Persia. Also falling with these gifts was earth from the shrine of Dr. Zamenhof, a Jew, our dear author of Esperanto; as well as earth from San Souci Garden of Frederick the Great, atheist, of Potsdam, Germany, the ruler who arose and declared: "In my country everybody can become blessed in his own way; every one is free to believe what he wishes; if he is a good man, I do not care whether he is a Jew, a Catholic or a Protestant." Any one who knows a little of history and has feeling of what will come, realizes that in this century a new race is being formed.

One session of this Congress was devoted to the pronunciation of the language. Only four were present who had attended the first Universal Congress of Esperanto held in Boulogne-sur-mer in 1907. They stated that at the first Congress the fellow-thinkers pronounced the language just a little differently one from another, because each one had studied it by himself and had never heard anyone else speak it. There had been no contact between the different countries. Now gradually by contact not only the words and expressions but even the pronunciation tend toward unification, so that the universal spirit of the language con-





*A snapshot of the Oak Tree Planting, Nineteenth Universal Congress of Esperanto, in Danzig, July 31. First row, left to right, Mr. Robert Kreuz, Secretary of the Universal Esperanto Association; Mrs. Anna Tuschinsky, 85 years young, pioneer of Esperanto in Danzig; Mr. Bernhard Aeltermann, Chairman of the event and President of the Danzig Committee; Miss Martha Root, Bahá'í Speaker; Dr. Ernst Kliemke, President of the Esperanto Society of Germany, (seated); the Representative of Danzig (name not furnished); and Dr. Sophia Zamenhof, daughter of the late Dr. Zamenhof.*

quers even the different tongues, the different pronunciations. So when Esperantists entered this International Parliament, it was like coming into a National Parliament as far as language was concerned; one did not notice that different nations were present. It was a most interesting demonstration and shows that later when the universal spirit prevails everywhere, how like one family the world will become.

The two Bahá'í sessions as part of this great Congress were well attended and many Esperantists left their addresses asking that copies of the speeches be sent to them later. Among the guests were Miss Lydia Zamenhof, youngest daughter of the creator of Esperanto, Dr. Ludovik Zamenhof; Mr. Carl Lindhagen, Mayor of Stockholm; Mrs. Anna Tuschinsky, pioneer of Esperanto in Danzig; several members of the In-

ternational Language Committee, and some members of the International Academy.

Bahá'í Assemblies from six countries sent telegrams of salutation to this Congress. Dr. August Forel, the great scientist of Switzerland, sent the following telegram: "My dear friends, with all my heart I send you my warmest best wishes for your Nineteenth Universal Congress of Esperanto and for your Bahá'í Esperanto sessions. Long live Esperanto! Long live the supernatural religion, Bahá'í! Long live the social universal good!"—Dr. Ernst Kliemke, of Berlin, President of the Esperanto Association of Germany, spoke on the Bahá'í Principles.

The Twentieth Universal Congress of Esperanto will be held next year in Antwerp, Belgium, and in 1929 in Budapest, Hungary.

# THE CONDUCTOR OF THE SYMPHONY ON THE PACIFIC

SETSUICHI AOKI

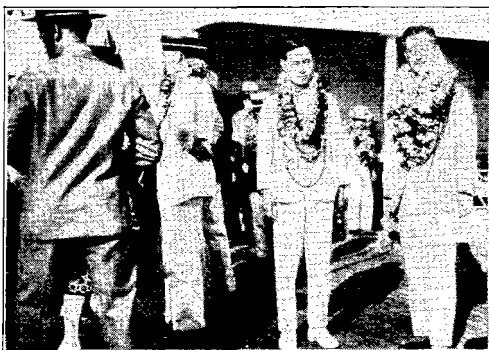
*The following impressions on the second session of the Institute of Pacific Relations recently held in Honolulu were sent to the Bahá'í Magazine by Miss Agnes Alexander, and were written by Mr. Aoki on board the steamer "President Taft" as it was starting on its trip from Honolulu back to Japan. In the beautiful picture accompanying the article the author is seen in the center, and on the right is Dr. Shiroshi Nasu, professor of economics in the Imperial University of Tokyo, who spoke at the Institute on the "Problem of Japan's Food Supply." Our friend Roy Wilhelm writes us: "Dr. Nasu is now ranked among the foremost agricultural economists of the world, and certainly is at the head of this branch of science in Japan. He is an old and valued friend of mine, is much attracted to the Bahá'í Movement and Editor.*

THE second session of the Institute of Pacific Relations had a profound significance to me, personally. Attending as I did, as a representative of the Secretariat of the League of Nations, I was an observer at the conference, without affiliating myself with any group. This peculiar status has given me, I believe, an opportunity to learn merits as well as demerits of the discussions with due fairness.

The Institute of Pacific Relations has contributed greatly toward promotion of international good-will and friendship. Various topics discussed at the conference gave an idea of the nature of Pacific problems. Some have learned the true weariness of the present world, while others have learned various channels for the solution of problems. As a whole we were led from the study of facts to knowledge, to understanding, to sympathy, to cooperation, and from cooperation to the ideal of international peace.

Many of our human problems and struggles find their origin in ignorance. I was firmly convinced that the Institute of Pacific Relations is to combat this universal ignorance.

Personal contacts with leaders of nations, was another by-product of the Institute. The value along this line cannot be overestimated. Two



weeks spent together on a school campus, often under the same roof, and at the same dining table, gave opportunity to associate intimately with delegates from various countries. It was in reality a school life in which all students were mutual teachers. For this reason, the conference had a profound significance to me, personally.

In every country there are special features. The Institute of Pacific Relations attempts to harmonize these features of the Pacific lands. It was like a great symphony in which all the Pacific countries were the players. This symphony, however, had no particular individual conductor. But I believe the ideal of good-will, which all nations crave, acted far better as the conductor than any human being could. It really was the hands of the Bahá'í that beat the time of the international symphony.

# THE BACKGROUND OF THE CHINESE WOMEN

MRS. C. F. WANG

*A talk given at a Pan Pacific luncheon in Honolulu. Mrs. Wang, formerly Dean of Canton Woman's College, was a delegate to the second Institute of Pacific Relations in Honolulu.—Editor.*

AS a resident of Canton my first education was received at the Woman's College there. After studying in America, I returned to Canton and served on the faculty of the college. Since my marriage I have moved from one end of China to the other. Perhaps what I have to say may carry a little more weight just because I have traveled and lived in different parts of China.

You may be surprised to hear what the Chinese women have achieved in the nationalist government in China. These Chinese women whom you may have thought were shut up within four walls, are now up and doing in almost every phase of life in China. Many of them are magistrates of different districts, some are educational commissioners, and still others are now on the Board of Disease Control in China. It naturally comes to your mind, as it came to mine, how is it possible that such things can be done? Chinese women are not supposed to have had any education or training for this kind of life, and we hear they are filling these positions very well.

As students of history we generally like to know the cause and effect of things and I feel that you will be eager to hear how such things have happened. In the first place we must know that China has passed her old days. We have a saying in China that man is supposed to control the affairs of the world, but women control the affairs of the home. Then also we must know what is the home. Is it a little cottage where just the husband and

wife and children live? No; the home in China is a big compound inside of which some ten or fifteen or even more families may live. Therefore, Chinese women have had to learn to live with people, to think of others and to consider the interests of others. That is a great education. We have to move within those limits not only among women but also among men. From childhood up we really learn to see many things from a man's angle.

Another thing is that in many of the better homes in China we always had tutors, because schools were not a usual thing. Girls were not required to study, but a great many of them did because of their interest, and sometimes because their fathers or brothers appreciated their exceptional ability in learning to write, read, paint, draw, and compose poetry. Many, many volumes of poetry have been written by women who have never attended school. Where did they get their training? Just from their brothers and tutors at home. One woman who had not been asked to study said that when her father found she knew much more than her brother, he had her go to school regularly and compete with her brother as an incentive to him. So you see Chinese women really have had much more education in their old training than we realize. Aside from this of course we learned how to sew, to cook, and take care of our servants.

I must also give credit to the sympathy of the Chinese men in our efforts to rise. This has had a great



*Mrs. C. F. Wang, member Institute of Pacific Relations*

deal to do with our present attainment. From my childhood up I have never felt that when an opportunity came for me to be given a chance that a man has stepped in and said "no." My father said when I was born he had seen how the missionary women could not only conduct their affairs at home but could conduct them very ably outside the home. When I was sixteen years old he realized that if China wanted to become a great country it must make use of its latent asset—the women. And so he felt from the time I was born until I went to college and until his death that everything must be done to help the Chinese come into their own. I remember my Chinese

teacher who felt this also and opened a reform school. When my sister and I applied to enter, there were many boys applying, but he said, "No; I will give the chance to the girls because as a rule they are not given as much chance and I feel they should have it." Whenever a Chinese woman was at all able to do new things, the Chinese men have always felt that she should be given a chance if China was to rise.

With these new opportunities there are dangers and responsibilities. The Chinese women are facing a great many problems. They are accustomed to moving and living within the home, but now they are living out in society with no formed customs to guide them.

Chinese men and women are working together. This year in Canton they were celebrating international day for women in the Y. W. C. A., and there were many women representing different nationalities. Some gentlemen came and wanted to take part in the program, because no women's affair in China can be successful without the interest of the men. At the same time, my sister, who was President of the International Women's Club in Canton, was asked to go to the Cadet School to talk to the cadets about the significance of the Women's Movement in China. That day was set aside as Women's Day in the cadet school. On that day they had as their slogan, "Down with the obstacles that separate men and women."

So I think we may say in China, that if China is going to succeed we must have this slogan, "Down with the obstacles that separate men and women." The Chinese men and women work hand in hand to build up international good-will and friendship.

# THE PRESENT TENDENCIES OF THE KOREAN PEOPLE

HELEN K. KIM

*Miss Kim is the Dean of Ehwa College, Seoul. She was a delegate to the second Institute of Pacific Relations in Honolulu and was the first woman to be sent from Korea as a delegate. At the opening session of the Institute she made the statement for Korea.—Editor.*

THE Korean people do not want to be behind other people in material and mental achievements. We realize that we have neglected the application of modern sciences to life, so through educational movements and in sending students to other lands to study, we hope to make up for this loss which we have fallen into through neglect of these sciences.

We realize the importance of material possessions as well as mental. At the present time money seems to be able to do many things. While we realize the importance of it, we want at the same time to watch out that our people as a whole do not become materialistic.

In Korea there is a fever for education which is everywhere in the land and has affected both young and old. Koreans are willing to sacrifice everything for education. Boys are so anxious for education that they go to school in Seoul on one meal a day.

Our people are working for union. Individual wealth and individual strength, however great they may be, cannot combat the strong forces that are hindering our progress today. Realizing this the people are moving toward nation-wide organizations both among men and women. In order to achieve this union, people are giving up the unessential points in their religions and in the philosophies of life. Christians, Buddhists, Confucianists, and those of different views of life are joining

together. In spirit our people are united as a whole.



*Miss Helen Kim, Dean of Ehwa College, Seoul, Korea*

The status of women in Korea at present is not what we want it to be. There is no oppression of women, but lack of education makes a large group of our women ignorant and deprived of the enjoyment of the cul-

tural life. For this reason educated women are trying to pool their resources to lift up the status of women. They are forming a large organization, so that Korea's women may be stronger and more efficient.

In receiving the Western civilization our people have a critical attitude which was lacking about twenty years ago. When the Western civilization was first introduced into Korea, the young people particularly, welcomed it heartily. In part this was the reaction against the old order of the strict monarchy and reverence for the elders which put the younger generation under their entire control. Young people then were not allowed to determine their own destinies as the young people of today are privileged to do. The days of reaction are now past and our young people are questioning the validity of some of the Western ideas and customs which have already been introduced. An example of this is in regard to the marriage customs. It is all right for the young people to get acquainted before marriage, but was the old way of the parents arranging for the marriage wrong? Parents are more experienced and are anxious for their children's happiness. So

we are not going to throw our old custom away.

We feel that the introduction of many denominations of the Christian church into Korea was rather unfortunate. Our territory is small, and the people are homogeneous, with one language and one common cultural background; therefore we do not see the necessity of having so many different organized churches. When the different Christian denominations first came to us, we accepted them. Now we are trying to find out if Christ really wanted Methodist, Baptist, Presbyterian, and so on. In our present state is this the best way to believe in Christ and promote Christianity in Korea? There is a movement now to unite these different churches which were given to us by good friends, and find one common way of worshipping God and believing in Jesus Christ.

The pessimistic people among our foreign friends as well as among our own number tell us that the future of Korea is rather dark and that the Korean people cannot realize their aspirations; but we believe that if our people steadily march on to the goal in the right direction, in the end we will come out winners, as surely as the sun rises.

“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. \* \* \* 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 ADVANCEMENT OF CIVILIZATION, material perfections and human virtues will bear no fruit or result unless joined to the spiritual perfections, merciful qualities and sound morals, and the happiness of the human world which is the original goal will not be attained. For although through the advancement of civilization and the adornment and refinement of the material world happiness is realized, and the sight of hopes fulfilled in perfect beauty wins the heart, yet concomitantly, great dangers, severe ordeals and awful catastrophes are involved.

Now when ye behold the order and regularity of countries, cities and villages, the attractive adornment, the delicacy of the blessings, the suitability of implements, the ease of transportation and traveling, the extension of knowledge of the facts of the world of nature, the great inventions and gigantic undertakings and the fine and artistic discoveries, ye shall say that civilization is the cause of happiness and the development of the human world.

Yet again when ye glance over the inventions of infernal instruments of destruction, the creation of forces of ruin, the discovery of fiery means which cut at the root of life, it becomes plainly evident that civilization is twin with savagery and a concomitant thereof unless material civilization be aided by divine guidance, merciful appearance, heavenly thoughts, and becomes joined to the spiritual states, the perfections of the Kingdom of God and the divine bounties. \* \* \* Therefore this civilization and material development must be led by the great guidance; the mundane world must be made the place for the appearance of the bounties of the kingdom; material advancement must be made twin with merciful revelation. Thus may the human world appear as the representative of the heavenly assembly on the plane of existence, and the exposition of divine evidence may reveal itself in the greatest sweetness and loveliness. Thus may eternal happiness and glory find realization. \* \* \*

Know ye verily that the happiness of the world of humanity is dependent upon the unity and solidarity of mankind, and that material and spiritual progress both rest upon universal friendliness and love among human individuals.”

—'Abdu'l-Bahá.

# EDUCATORS IN COUNCIL FOR WORLD PROGRESS

HENRY W. HETZEL

*(President Esperanto Association of North America)*

IT IS increasingly apparent that, as the ideas which are to shape the world of the future are primarily concerns of the schoolroom, a growing responsibility for the outcome must be assumed by the teaching profession. And as the great problems of the future are seen to be increasingly international in their scope, intensive cooperation between teachers in all lands becomes necessary. Particularly the questions of world peace and friendly cooperation between the nations are vital matters from the teacher's point of view. Chauvinism must be shown to be a misguided and suicidal nationalism; the interdependence of peoples cooperating in friendliness must be held up as the rule of life to be frankly accepted and followed if civilization is to endure.

That educators do sense the scope and gravity of these problems and do realize their responsibilities and opportunities for splendid service the formation of the World Federation of Education Associations is an eloquent evidence. This organization at the call of the National Education Association of our own country held its first meeting in San Francisco in 1923; its second in Edinburgh two years later. Its third Conference in Toronto, Canada, in August of this year, brought together about six thousand educators from more than thirty countries. This most recent Conference, held in the buildings of University of Toronto, was of course, by its very size and the great number of topics presented, too big an event to be "covered" by any participant, even superficially.

The general sessions were held in Convocation Hall, the largest of the University's auditoriums, and were addressed mostly by public officials and leaders of educational work in America and Europe. The section meetings were many and various, dealing with all manner of questions from adult education to the kindergarten; from military training to international sports, with separate sections devoted to the International Aspect of History Teaching, Religious Instruction, Moving Pictures, Health, Art, Science, Geography, and several others. Limitations of space will not allow us to consider the proceedings in even the most interesting of these groups. In all of them, however, the broad, worldwide aspect of all these questions was the one always presented. Quite unique in the history of educational meetings in this and the two previous conferences of the Federation, the essential oneness of mankind and the necessity of meeting these questions with the cooperating intelligence and sympathetic service of all nations, large and small, were the central themes. Never once did these educators lose sight of the fact that they were engaged in the service of humanity as a whole, in which the word "foreigner" has no place.

Under the "Herman-Jordan Peace Plan," for the purpose of elaborating its details there had been organized at the Edinburgh Conference these five separate committees: (1) Education for Peace; (2) The Teaching of History; (3) Friendly Contacts Between the Youth of the World; (4) Military Training; and (5) Methods for Peaceful Settle-



ment of International Disputes. These committees held open meetings. Any one could discuss the topics, and even offer resolutions. On the final day their recommendations were presented to the Delegate Assembly for full consideration, and in nearly every case they were adopted, the important exception being the report of Committee No. 4. While unanimously supporting the declaration that military preparedness makes for eventual war, the Assembly found it not easy to frame a statement concerning military training, and the exact phrasing of this article of the *credo* was postponed until the next Conference. Most of the other important declarations can be thus summarized: A vigorous teaching of the gospel of peace and a close cooperation between the peace organizations of all lands; elimination from history textbooks of all ultra-nationalism and hate-producing propaganda; the encouragement of athletic games and contests between the youth of various countries; approval of international correspondence between students; endorsement of organizations like the Boy Scouts and the Girl Guides; encouragement to studies of the League of Nations and the World Court and the economic causes of conflict. The last-named committee also recommended the establishment of a commission to investigate the practicality of an international language in furthering the aims of the Federation.

This last recommendation, the first recognition thus far given by the Federation to the necessity of facing the question of a world speech, makes pertinent the report that, with the exception of a delegate from Quebec, who spoke in French, and also of two Germans, each first speaking in his native tongue and then immediately translating his remarks, every speaker in the general

sessions (and of such section meetings as I was able to attend) used English solely. This is not to be wondered at, for here, as in San Francisco and Edinburgh, the audiences, as well as the speakers, were overwhelmingly from Canada, the United States, and the British Isles. It must be admitted, however, that the speakers from other lands used our language with remarkable ease and precision. The Federation as an actual international organization must sooner or later meet on the continent of Europe in a polyglot atmosphere such as in many a similar gathering has tried the patience and wasted the time of the participants.

Not only will the members of the Federation then be made to realize this difficulty which lies in the path of a cooperation-minded world, but they are likely to witness, right in their midst, a demonstration of which most of them now are not even dreaming—the actual remedy for this linguistic chaos. The participation of many Esperanto-speaking teachers in the International Peace-Through-the-Schools Congress at Prague last spring (so ably described by Miss Root in the June number of THE BAHÁ'Í MAGAZINE) opened the eyes of the other delegates who, we are told, were compelled to depend upon multiple translations. Likewise, in any gathering of the Federation on the continent of Europe there will almost certainly be present a large number of teachers using the International Language, and they can be depended upon to show that for them the language troubles of the others simply do not exist.

A world-wide fellowship indeed, devoted to the high ideals of peace, universal cooperation, and a better civilization—such is the Federation whose timely message is an inspiration and a promise to humanity.

# SOME EXPERIENCES AMONG THE POOR IN BRAZIL

LEONORA HOLSAPPLE

*The author has served both materially and spiritually with success in several cities of Brazil. She speaks Spanish, Portuguese, and Esperanto, as well as English, and she is therefore well equipped to lecture before the public and to understand the people of this vast country. She has also translated some of the Bahá'í literature into both Spanish and Portuguese.—Editor.*

"BLESSED are the nameless and traceless poor for they are the leaders of mankind." How many, many proofs we see constantly of the truth of these words. Truly those who are poorest in this world's goods—poorest in worldly power, fame, and riches—seem so often richly compensated by a larger share of the wealth that endureth.

It has been my experience to work for the past three years among the poor of Brazil. In several states of that vast country, whose area slightly exceeds that of the United States, I came in contact particularly with those who are generally considered the less fortunate members of society.

Within a few months of the arrival of Miss Maud Mickle (my coworker) and myself in Bahia, Brazil, regular fortnightly Bahá'í meetings were established in the factory district, in the very humble home of one of the workers. These people were in badly ventilated textile or cigarette factories from seven in the morning till five at night, year in, year out. Some of them told us they had worked twenty, some twenty-five, others thirty years, at the same machine, and at a wage of two to three dollars a week, or even less during slack periods. Though Sunday is the only day they have in which to wash and mend their clothes and clean their houses, still they would come—walking long distances some of them—to attend our Sunday afternoon meetings. They would listen intently and



*A group gathered for a Bahá'í talk. Miss Holsapple second from right*

sympathetically to the story of the sufferings of the Báb, Bahá'u'lláh, and 'Abdu'l-Bahá, of their sacrifices for the oneness of humanity. Especially eager were they to hear of 'Abdu'l-Bahá's many acts of charity, which won for Him the title of "Father of the Poor." Though for the most part illiterate, they seemed to catch the spirit of the Master's Words. However little of the Teachings they could understand with their minds, with their hearts they felt and loved them.

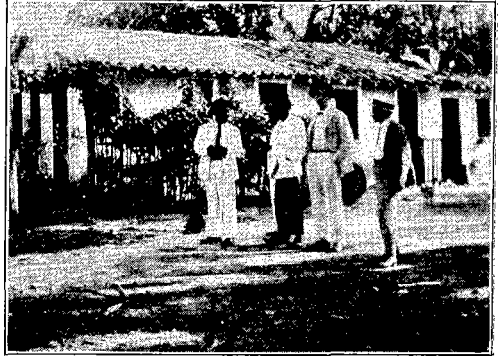
Dona Antonia, in whose home the meetings were held during more than two years, used to go about in her spare moments inviting her friends and neighbors to come to the meetings, and distributing booklets and copies of our magazine among them. A photograph of 'Abdu'l-Bahá which we had given to her she herself had framed and hung in the room used for our meetings.

In the state of Pernambuco some among the poor were found most

receptive; and in the capital of Ceará, where I spent four months, there were still more opportunities of making contacts with the very poor.

We have had vividly portrayed to us the extreme poverty and desolation witnessed in cities of India, China, and other parts of the Orient, but few, perhaps, have pictured anything similar in connection with any part of our Western Hemisphere. Some may think of Brazil as still a great jungle, where a living may be had for the taking. It is true that some parts of it still are. Others who have been so fortunate as to take the trip down to Rio de Janeiro on one of our up-to-date English or American boats, may have been agreeably surprised to find the Brazilian capital a very modern as well as very beautiful city, in which practically all the luxuries of home can be enjoyed at a moderate cost. Comparatively few, however, visit central or northern Brazil, so as to be able to form a true idea of the life of a large portion of the people. Picture, for example, Fortaleza, capital of the state of Ceará, but a short distance south of the equator, its rows upon rows of low houses joined together, with scarcely a square foot of garden or a tree to relieve the glare of the tropical sun or the burning of the sand beneath your feet; and the dirt! and the flies! If we are told that there is a street-cleaning department, we shall have to accept it on faith. Some of the inhabitants have themselves named their city "Sujopolis" (the dirty city). A sewerage system is only now being put in. The water is impure; yet one is thankful to have any at all in Ceará, for it is in a region subject to long droughts which have caused the death of thousands in the past. But that which most impresses one in the streets of Ceará is the multitude of beggars, decrepit old men and

women, blind, diseased; hundreds of lepers; and the many other apparently desperately poor and wretched, but perhaps too proud to beg; and the naked children wallowing in the sand.



*A native cottage*

Thanks to the good work of our Rockefeller Foundation, no case of yellow fever has been reported in the capital for the past four years; but there are still malaria, cholera, and typhoid. Serious epidemics of the two latter broke out during my stay there, and I was able to offer my services in carrying medicine, food, and clothing to many of the sick. It was a thrilling experience to visit them in their homes—in their little huts of palm leaves twisted and tied together, with no floor but mother earth, with a wooden bench, perhaps a rude table, a hammock or two to sleep in, and a crucifix or picture of some saint in this which they call a home, and to try to prove to them by deeds the Bahá'í's faith in the oneness of humanity. There were black and white among them, and all the intervening shades, and many who showed clearly the mixture of Indian blood with the Negro or Portuguese. But all were poor, suffering, in need of human help, and all were grateful to have it given, freely, for the love of humanity.

To some, as they became well,

there was opportunity of speaking of 'Abdu'l-Bahá, and booklets were given to the two or three who were found who could read. On one occasion a group of children who sometimes followed me around from house to house as I made my visits, stood in the doorway of one house in which I was showing a picture of 'Abdu'l-Bahá. Each one wished to come in and look, and on being told whose picture it was, slowly pronounced His Name. One woman, to show her gratitude, sent her little girl of six or seven a distance of more than two miles to my home on the day of my departure to bring me a gift. The child arrived at about seven o'clock in the morning, and handed me an old handkerchief in which were tied four very small eggs, each carefully wrapped in a bit of newspaper! Another woman wished to give me her thirteen-year-old daughter. Their families are often so much larger than they are able to take care of, they are glad to give one or more to some trustworthy person to bring up for them, even though they are as a rule quite affectionate and devoted to their children.

We have felt that a valuable service might be rendered by taking several children—orphans or others whose parents were too poor to give them any education, or even food and clothing—and they might later perhaps go back and give the Bahá'í message to their own people. For about two years we have had in our home in Bahia a little orphan girl to whom we have been giving the Bahá'í Teachings.

In Ceará not only were the poor themselves receptive, but the work with them helped to pave the way for some of the rich to receive the message, for when the opportunity came to give a Bahá'í lecture in the most fashionable club of the city,

undoubtedly a number attended whose interest had been roused through hearing of my services as "Nurse of the Poor," as I was called.

Permission was also obtained to address all the prisoners in the Ceará State Prison on Easter Sunday afternoon. Here again a contact was made with society's unfortunates. The hearts of some of them, at least, would seem to have been softened by suffering and made receptive. One made a speech of thanks; another wrote a letter of appreciation. All seemed eager to receive at the close of the meeting booklets and typed copies of prayers that had been translated into Portuguese.

Of course some of the wealthy and educated classes in Brazil also have attended the meetings and expressed their sympathy with the Principles, but they are so prone to weigh everything with their intellects merely. Generally speaking, it seems more difficult for them to *feel the love*, that great spiritual dynamic which is surging, emanating, from the Word of God in this New Day.

Just one striking exception, however. The mayor of a small town in the State of Bahia, noted for its fanaticism, gave us the use of the city hall for a lecture, at which he himself introduced the speaker, and for which, more than that, he had had handbills announcing it printed and distributed throughout the town. He seemed very sincere in his interest, and when we went to pay our hotel bill, we found that his courtesy had extended so far as to make us his guests.

Indeed, "Blessed are the nameless and traceless poor"; though blessed, too, 'Abdu'l-Bahá has told us, are the few who have not been withheld by riches or prestige from "turning toward the Lights of His Face."

# THE SPIRITUAL NEED IN EDUCATION

*The following remarkable extracts from a recent speech by President Coolidge at the Lincoln Memorial Library, State College, South Dakota, show in the heart of our President a penetrating vision and insight into the true needs of education. Were these the words of an educator, a scholar, a thinker, they would be most impressive, but coming as they do from the ruler of this great land they have a still deeper significance.—Editor.*

"We have been excessively busy seeking for information that could be turned to practical advantage in the matter of dollars and cents, rather than for that wisdom which would guide us through eternity. Our higher educational institutions have turned their thoughts especially to the sciences, and our secondary schools to vocational training. How important these are in my estimation will appear from what I have already said. How poor and weak and generally ineffective we should be without these advantages can be at once seen by the most casual observation of those nations among which they have been neglected.

"This is by no means all that is to be expected from American education and American institutions. I cannot conceive that the object of Abraham Lincoln was merely to instruct men how to raise more corn, to feed more hogs, to get more money, to buy more land, and so on in the expanding circle as the story goes. Of course, he wanted to teach men to raise more corn, but his main object must have been to raise better men. We come back to the query that is contained in the concentrated wisdom of the ages, 'What shall it profit a man if he gain the whole world and lose his own soul?' All of our science and all of our arts will never be the means for the true advancement of our nation, will never remove us from the sphere of the superficial and the cynical, will never give us a civilization and a culture of any worthy and lasting importance unless we are able to see in them the outward manifestation of a spiritual reality. Unless our halls of

learning are real temples which are to be approached by our youth in an attitude of reverence, consecrated by worship of the truth, they will all end in a delusion. The information that is acquired in them will simply provide a greater capacity for evil. Our institutions of learning must be dedicated to a higher purpose. The life of our Nation must rise to a higher realm.

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"There is something more in learning and something more in life than a mere knowledge of science, a mere acquisition of wealth, a mere striving for place and power. Our colleges will fail in their duty to their students unless they are able to inspire them with a broader understanding of the spiritual meaning of science, of literature and of the arts. Their graduates will go out into life poorly equipped to meet the problems of existence, to fall an easy prey to dissatisfaction and despair. Many of our older universities were founded by pious hands at great sacrifice for the express purpose of training men for the ministry to carry light to the people on the problems of life. Unless our college graduates are inspired with these ideals, our colleges have failed in their most important function and our people will be lacking in true culture. Abraham Lincoln, who was the most spiritual of our Presidents, had a true appreciation of this principle.

"In closing the address to which I have referred he expressed his belief that, \* \* \* by the best cultivation of the physical world beneath

and around us and the intellectual and moral world within us, we shall secure an individual social and political prosperity and happiness whose course shall be onward and upward, and which, while the earth endures, shall not pass away.

“While he did not fail to place a proper emphasis on the cultivation of the physical world around us, he thoroughly understood that this must be supplemented by a cultivation of the intellectual and moral world within us. The human soul will always rebel at any attempt to confine it to the physical world. Its dwelling

place is in the intellectual and moral world. It is into that realm that all true education should lead. Unless our scholarship, however brilliant, is to be barren and sterile, leading toward pessimism, more emphasis must be given to the development of our moral power. Our colleges must teach not only science but character. We must maintain a stronger, firmer grasp on the principle declared in the Psalms of David and reechoed in the Proverbs of his son Solomon, that ‘The fear of the Lord is the beginning of knowledge.’”—(“Evening Star,” Washington, D. C.)

“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 BAHÁ'Í MAGAZINE

*Star of the West*

VOL. 18

NOVEMBER, 1927

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### THE BAHÁ'Í MAGAZINE STAR OF THE WEST

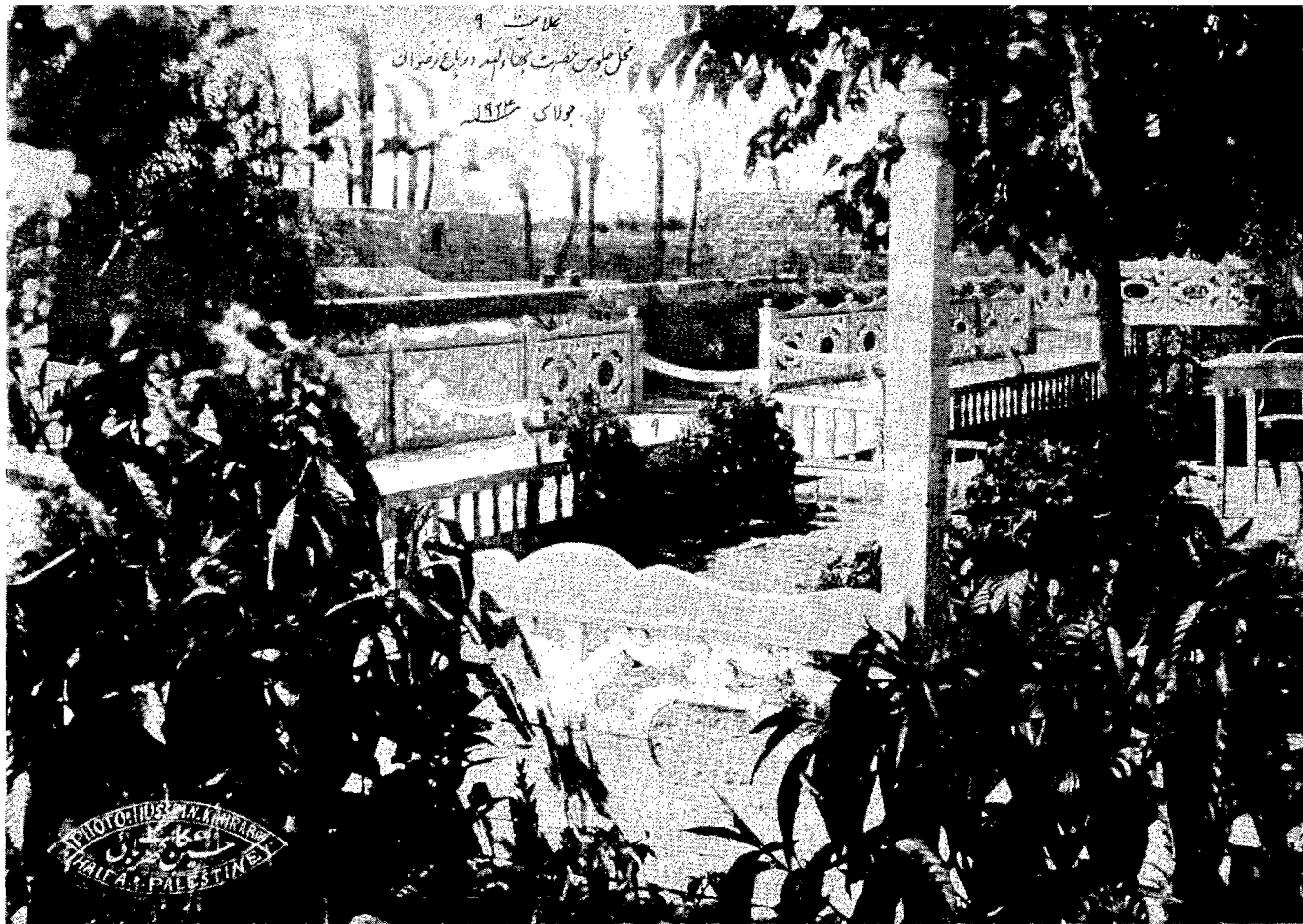
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STANWOOD COBB .....	<i>Editor</i>
MARIAM HANEY .....	<i>Associate Editor</i>
ALLEN B. MCDANIEL .....	<i>Business Manager</i>

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A glimpse of the Garden of Ridván; the mark 9 shows the seat occupied by Bahá'w'lláh. (See page 252.)



# The Bahá'í Magazine

## STAR OF THE WEST

VOL. 18

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“Verily, man is uplifted to the heaven of glory and power through meekness; again, through pride, is he degraded to the lowest station.”—Bahá'u'lláh.

AS MAN RISES from the lower, animal state of nature to the plane of intelligence and refinement, he overcomes or sublimates the grosser evils of passion, cruelty, lust, and gluttony. But one sin remains, which, cancerous like, eats into the very heart of spiritual progress—the sin of pride or egotism. This quality, besides being innate in human nature, is prone to grow stronger the more one advances in intelligence, in achievement, and in the respect of one's fellow men. Hence of all the faults which man must overcome in the spiritual ascent, pride is the most insidious and parasitic, feeding upon the very progress and achievement which is made.

It might be thought that pride, being so natural to man, so deftly persistent, and so apparently innocuous, would be overlooked or condoned by the Divine Power. But the contrary is true. Of all the sins of man, that of pride is most seriously and drastically punished in accordance with those immutable laws of Divine Justice which regulate not only the movements of the spheres but the interactions of all existing beings. Whether one has learned to read these inner laws of being, or draws his lesson from the outer events of life and history, the truth becomes apparent to all possessed of vision that the inevitable ultimate consequence of pride is fail-

ure, degradation and humiliation. And this holds true of nations as of individuals.

THE LAW of punishment for pride is as infallible as those august principles of mathematics according to which planets, constellations, universes, fulfill their course and turn and come again. Indeed, the law is capable of mathematical demonstration. For since there is but One God, One Divine Ruling Power, it follows as precisely as one plus one equals two, or two plus two equals four, that there is no opportunity in the universe for other wills than His to be expressed.

Were individuals of powerful will, of pride (which means the ascribing of all achievement to one's own powers and abilities) and of egotism (the desire that the self be advanced to position or honors over others),—were such individuals permitted to go on continuously and successfully progressing in achievement, in position, and in the development of the will to power, it is clear that what we call the universe would not be a universe at all, but only a chaos of conflicting and battling wills.

Even on the plane of material existence this would be disastrous. How much more so on the plane of the spirit, where every inner vibration is immediately realized and has its effect not only on the spiritual

atmosphere but even an effect in action.

CLEARLY, the Kingdom of God has no room for other wills than that of God. Into the world of spirit no one may advance with envy, pride, self-seeking in his heart. If sensitized souls feel keenly and disturbedly the vibrations of pride, envy, hostility while still on this physical plane, how much more sensitive to these vibrations must be the souls in the Heavenly Kingdom. It would not be Heaven if such vibrations were to exist there. No, the Abha Kingdom is absolutely free from all such vibrations, which means that no one prone to creating such vibrations is allowed to enter there. "Know, verily, the heart wherein the least remnant of envy yet lingers, shall never attain My everlasting dominion. \* \* \*"

This is a stern law, but only upon such a law could be constructed a monistic universe based upon the orderly growth and development in power of created beings of infinite number. The mercy and love of God permit of and encourage powers and gifts in His creatures. But these powers and gifts must ever be ascribed to Him, else they become a spiritual dynamite by whose cataclysmic force the proudest, the most lofty, the most titanically powerful of individuals come at last to abrupt and abysmal ruin.

A STUDY of history reveals this truth. The ancient Greeks, noting the frequent, nay, universal downfall of men in whom power and pride dwelt conjointly, ascribed the cause of their ultimate ruin to the jealousy of the gods. The Alexanders, Cæsars, Napoleons, drunk with power and with egotism, have crashed to ruin! The same parabola describes the ascent and downfall of

myriads of minor personalities. No individual is too great, no individual is too small to escape this immutable law which is not personal, as the Greeks anthropomorphically conceived it, but majestically impersonal and as absolute as are the laws of mathematics. The heart which sees aches to impart somewhat of this potent truth to all mankind, that they may be saved from those subtle dangers of the spirit which are so intimately involved in all progress and development. For those very individuals who are most gifted, who have the greatest capacities and powers to use for the benefit of man, are unfortunately the ones most susceptible to the attacks of pride. Many an otherwise great and noble soul has succumbed to this most insidious spiritual sin.

HOW THEN CAN one guard against pride and vanity, which are in reality a declaration of self as separate from God? Only by turning to God for help and guidance in the utmost of humility on all occasions; only by constantly acknowledging that God alone is the Source of power and glory; only by realizing that we are not original creative forces but only channels for the Divine Force to flow through.

It takes constant prayer—constant reliance upon the aid of the Holy Spirit—to gain this grace of humility. Pride, like a somber shadow of the soul, tends to follow man even when he progresses toward the Sun; and to become darkest and deepest when most exposed to Light and Glory. Meister Eckhardt, who for years had been inspiring audiences of thousands with his spiritual discourses, suddenly one day halted, pale and speechless in the midst of a great sermon, came silent down from the pulpit, and preached not again for the space of two years. Two years of struggle in the wilder-

ness, two years of prayer and spiritual meditation it took him to free his soul of the taint of that pride which success and adulation had been accumulating in him. Then Meister Eckhardt returned to his pulpit and never after did he fail from pride.

AS THE OCEAN, by lying low, receives all streams into it, so man who attains sincere and deep humility can safely receive, entrusted to his care, the needs, the plaudits and the love of many men. Such was Abraham Lincoln, the supreme human attainment of humility upon a throne. That saintly Bahá'í philosopher, teacher and apostle, Mirza Abu'l-Fadl, was in the custom of praying for long hours before dawn with ardor and weeping. Thus he kept himself in true humility and

love before the Threshold of God. If a character so pure and severed, so deeply spiritual, felt the need to exercise such force of prayer, how can we of lesser clay hope to achieve humility and severance save by much praying—and through the aid of the Holy Spirit?

May we all ultimately attain to that station of severance, of humility, of love, described by Bahá'u'lláh in the "Seven Valleys"—"When the lights of the splendor of the King of Oneness are seated on the throne of the heart and soul, His Light becomes manifest in all the parts and members. \* \* \* In this case the Owner of the house becomes manifest in His Own House (the heart) and the pillars of the house are all illuminated and radiative through His Light."

## THE CANDLE

*"Ye must die to yourselves and to the world; so shall ye be born again and enter the Kingdom of Heaven. Behold a candle, how it gives its light! It weeps its life away drop by drop in order to give forth its flame of light."*

—Abdu'l-Bahá.

Your flame burns bright,  
And through the night  
You gleam and glow—  
But drop by drop  
Your wax falls hot  
Onto the sill below.

And though you die  
You do not sigh;  
You are content—  
You changed the night  
From dark to light;  
In service spent.

—Dorothy Aoki.

# THE COMING OF THE GLORY

## I. The Argument

FLORENCE E. PINCHON

*In seven chapters of this series the author pictures in a novel and fascinating way the story of the Bahá'í Cause; and with an appreciation of the scope of her subject she states, "If the seas of the world were turned into ink, and the leaves of the forests into paper, I could not render adequate justice to my subject." The first chapter, "The Argument," explains why and how a new spiritual dynamic is pulsating through the arteries of mankind today. The next chapter, "Night," will follow in the December number.—Editor.*

THERE were five of us gathered on the lawn beneath the shade of the old elm tree, on that summer afternoon, all students at the university, and, as it happened, representing in our more specific interests, science, history and religion, with Mary perhaps to personate intuition or heart. I was, so to speak, the odd man, and these were my special friends.

We had been idly discussing many things—sport, politics, literature and art—until, plucking up courage, I ventured to ask: "Have you fellows ever heard of the Golden Age?"

Their answer was a shout of laughter. But I was not dismayed, for I felt I had something to say on the subject.

"The Golden Age!" exclaimed Oliver, the budding scientist of our little party. "It makes me think of chasing butterflies on a day like this; or of lambs—not lying down with the wolf, but frisking about among the daisies in the spring."

"The phrase," contributed Arthur, who was specializing in history, "always conjures up for me a vision of my old nursery—a guarded fire, a tawny rug, and a small boy pouring over a brightly-colored book of fairy tales. Curiously enough, I never can disassociate the Golden Age from the sailing of the Argo and the quest of the Holy Grail. It somehow seems to imply a spirit of romance and adventure; a childlike or poetic soul for belief in its possibility."

Peter, whose father had destined him for the Church, declared: "It makes me think of the Coming of the Son of Man in the clouds of heaven. How preposterous it sounds though, doesn't it? And some words in the Old Testament: 'The glory of God shall cover the earth as the waters cover the sea.' Perhaps that is a forecast of something of the kind, ay?"

And the youngest, swinging gently in the hammock, concluded, "It may be just a myth; but one likes to believe that such a time might come some day, in some way, as one likes to believe in love and in survival after death."

"Well, old Socrates, I think that you ought, first of all, to give us your pet version of the subject. How, to begin with, would you define this Golden Age?" demanded Oliver.

"The Golden Age seems to me," I answered, "like a new Spiritual Springtime for the world. The dawn of a new day or of another cycle in human history, in which righteousness shall reign on the earth, and a new civilization, such as the world has never before known, replace the old. A time when universal peace shall be established, and the oneness of all mankind, irrespective of color, class, or creed, be recognized. When all religions shall have become purged of their materialism, dogma, and superstition, and shall have realized that in essence they are one. When science, harmonizing with a purified religion, shall have become a great

unifying, cleansing force. When liberty, justice, universal education, and a universal language shall be the order of the day. When love and wisdom, gradually gaining dominance over our animal natures, shall eradicate social evils, poverty, and disease, and solve our economic problems. When inventions, discoveries, science, and art, directed to constructive, instead of destructive purposes, and inspired by noble ideals, shall unite to create a 'new earth!'"

"Humph! That's a truly wonderful picture, old man," exclaimed Oliver. "You have, in fact, sat with the poet 'in a golden chair, and splashed at a ten-leagued canvas with brushes of comet's hair.' But if you 'worked for an age at a sitting and never were tired at all,' you couldn't hope to produce anything like that in the world. For there are, I beg to point out, several simple facts that would make the realization of such a beautiful state of affairs impossible. Human nature would have to undergo a pretty drastic change to begin with. And in biology there is no evidence at all to prove that it can ever change—radically."

Yet isn't change the law of life? Transmutation and change are requirements of life. Modern science teaches that even minerals are subject to this law; that changes, either slow or gradual, or seemingly sudden and dramatic, are going on continuously among creatures of all grades. Minerals melt at boiling-point—the solid becomes a liquid, the liquid a gas, the seed germinates, the grub grows wings, the babe is born. And as you have read, I know, Professor Drummond's "Natural Law in the Spiritual World," I am sure you will be ready to admit that the same great law applies in the finer realms of being to the higher life of the soul of man. Under certain influences a person's whole life—viewpoint, desire, and activity—has been known to rad-

ically alter. Our bodies completely change every seven years. Why should human nature alone be a static thing?

"You mean," observed Peter, "that a man can become, as the Bible puts it, 'born again' or converted into a higher type?"

Certainly, and the transformation with him also may be effected either by the sudden flash that, for instance, transmuted a Saul into a Paul, or by the more gradual process that made an apostle of your (excuse me) somewhat cowardly namesake.

Besides, religion and education are both based on the assumption that human nature can be changed, indeed radically transformed.

"You seem to have forgotten, old chap, that we have had a World War and quite disproved your beautiful assumption," said Arthur. "'Scratch a Russian and you find a Tartar' is true of us all. Neither psychology nor sociology support your argument. War, the outcome of fear and greed, is apparently an ingrained instinct—a kind of biological necessity. All the records of history teach one that."

But history can show us the evolution of an idea. No doubt primitive man thought like you as he slew his brother. Then forced to realize that only by cooperation could he preserve his own life, he united with his kindred to form a tribe. Then tribes united for mutual safety, then countries, then nations. And now the late war has taught us that international cooperation and peace are absolutely essential to the maintenance of civilization itself. As a certain writer has pointed out, today is a race between education in these ideals or complete world catastrophe.

"But shall we succeed in the race? Think of the changes that must be effected in human character and affairs before this one ideal can be realized, to say nothing of all the others!"

All these ideals I have outlined are really interdependent. The attainment of one involves and necessitates the attainment of the others. And, I frankly admit, apart from religion and the operation of spiritual forces within man himself, there is no hope of my Golden Age.

"True, my friend," said Peter, "but what *is* religion? As you know, I am to become a Protestant clergyman. My chum at college expects one day to be a Rabbi. And the other, if we discuss religion, swears by the Qur'án. We all agree that we ought to love God and one another; but beyond that we don't know where we are. What we are taught appears out of date—a mixture of dogma and credulity, and some of it is contrary to reason."

Unhappily that is so. Love itself is fundamental to all the world's great Faiths. But the outward ordinances and laws alter according to the times in which they were given. For even religions, you know, are subject to that great law of creation—change. Take a flower. It comes forth from the seed in springtime; it reaches a state of maturity, then dies. A man develops until he attains a certain age, then begins to decline. The same is true of the world's chief religions. They are initiated by a Moses, a Christ, a Muhammad. They blossom out, fulfill their guiding, educative, transforming mission, reach their zenith, then begin to fade away, their pure outlines blurred by changing conditions of human need, by narrow conceptions and materialistic interpretations.

"You imply then that this must be the old age or winter, so to speak, of all religions, as we know them?"

Yes. But taking an analogy again from nature—if winter comes, spring must swiftly follow. Her seeds are already germinating warm beneath the snow, ready to burst forth simultaneously into new life of all kinds

when the sun shines again. Yet it is not so much a new life as life renewed.

"I see," struck in Oliver, "that's what you mean by a spiritual springtime. A kind of rebirth of everything—like a bud bursting into flower, a caterpillar into wings—old ideas and modes of life getting completely transformed, and things speeding up until humanity too bursts into what—an angel?"

Into a finer, deeper state of consciousness quite different from the old. Into the flowers of human nature, which are spiritual qualities. Or, to put it scientifically, into a higher rate of vibration, this higher vibration implying a condition of aspiring energy, peace, and harmony, good will, and love.

"I have just been trying to remember," came thoughtfully from the hammock, "the various books I have read on the social conditions of the future—books by Bellamy, Wells, Shaw, and many modern prophets, to say nothing of the poets. I think Walt Whitman believed in the dawn of a new and finer social order; Tolstoi said that all the faiths would eventually have to come into one humane universal faith."

"Yes," added Arthur, "and one naturally approves of much that is written by the idealists and thinkers of today. But the trouble is that they don't all agree in their ideas; some of their 'forecasts' are positively alarming, while even their Utopias are not altogether inviting, even were their materialization possible."

I think that is only natural, because, however clear their vision may be, they are but mortals and see "through a glass darkly" or just through one small pane.

"Then take all the numerous societies and 'isms' that are working for constructive purposes. How divergent their ideas! And each one seems so sure that their particular method

is the best. But do you honestly think that, if tomorrow the whole world could turn, say, either Christian Scientist or Theosophist, New Thought or Spiritualist, Adventist or Socialist, Communist or Vegetarian, or join one of the leagues for peace and freedom, all its problems would thereby be solved?"

No; not by a long way. For the simple reason that the panaceas and remedies they each offer for the world's sickness are only partial ones, and the medicines themselves are often blended with undesirable elements. Or attention is focused upon only one or two of our vast modern problems, while others, equally important, are neglected. Each reflects, as it were, more or less clearly some ray of Truth, but none the whole sun.

"Then perhaps it needs," continued Arthur, "what Sir Philip Gibbs in his 'Hope of Europe' suggests—a unification of all these progressive movements. Some focal point where all could find a common center—as an axis is the focal point of a wheel. Some authoritative spiritual leadership to unite them, so that their differences could merge in one supreme loyalty—a unity in diversity. But he does not see how it could be done—neither do I."

If we had been left without clear guidance and to our own devices, there is no doubt that for an indefinite period of time we should continue to have this tangled mass of cross purposes in religion and education, in political, social and governmental affairs. Our leaders would maintain an endless struggle with overwhelming difficulties and no coherent policy. The garden of man would remain more or less a jungle.

"But where," demanded Peter, "is clear guidance to be found, and is there a way out?"

Yes. I believe there is. But for it we shall have to come back to reli-

gion. You remember those words in Isaiah: "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

"Oh, you do believe in the Bible, then. I wish one could understand it better. Don't you think that Jesus really predicted the last war and the other world troubles when he spoke of: 'Upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things that are coming upon the earth.'"

"I could quote you, too," he continued eagerly, "ever so many passages in the Old and New Testaments which seem to refer to some special period of time, or some particular event, but when or what nobody really knows, or if they think they do, their explanations are unconvincing. Joel, for instance, says: 'Verily the day of the Lord is great and very terrible, and who can abide it?' Jeremiah: 'Alas, for that day is great, so that none is like it.' And then there is that verse in Daniel which speaks of the 'Day of preparation' and the 'time of the end' when 'many shall run to and fro and knowledge shall be increased.' Then there are all the predictions about the Jews going back to Palestine; and the signs by which we should know that a Second Advent was near, given by Christ himself."

"I once asked our Bishop whether these were those 'last days' referred to. 'Certainly,' he said, 'for we are living in most amazing times.' 'Then,' I replied, 'of course you are trying to prepare people for the "Coming of the Son of Man," for didn't Christ indicate that by these things we should know that "the hour of your redemption draweth nigh." He just

stared at me in astonishment and said, 'Oh, my dear boy, I am glad you know the Bible so well. It means that He would come again in our hearts. The kingdom of heaven is within you,' you remember.'

"In a way, I suppose, he was right. But it didn't really explain anything. And when, the other evening, I heard that wonderful 'Hallelujah Chorus' by Handel, and thought about the words afterwards, I simply couldn't see how they referred, as we are told, to Jesus. You all know them, of course: 'The government shall be upon his shoulders. And his name shall be called, Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.' For war has never ceased, nor its cessation even thought of since A. D.—until quite within recent years. Nor has it been His precepts that obtained in governments and councils. Far from it!

"Anyway, I don't think orthodox Christians, as a whole, hold any definite ideas of or belief in the fulfillment of these prophecies. And, of course, they are rather vague." \* \* \*

He stopped abruptly, quite out of breath.

Not so much "vague" perhaps as "veiled" by clouds—the clouds of pre-conceived and limited ideas. As a rule, prophecy is never understood, save by a few, until after its fulfillment. Sometimes not even then. Take the Jews. You remember Christ said: "I have many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth is come, he will guide you into all truth, for he will take the things that are mine and reveal them unto you."

There is to be a progressive Revelation, you see. As a matter of fact, not only our own Bible, but all the Sacred Scriptures of all the world's chief Religions contain references, both clear and veiled, to the "Coming" of a new day or age, at the time

of the advent of another Messiah or Messenger of God. And the adherents of these religions are, like ourselves, perplexed, at variance, expectant. In many hearts all over the world there is a genuine longing for some divine deliverance; a belief, although indefinite and blind, in its possibility.

"Now I come to think of it," observed Mary, "there is a sort of expectancy 'in the air'—a feeling that something might be going to happen on a bigger scale than usual. Everything around us and we, ourselves, seem to be changing so quickly, we scarcely know where we are, so to speak."

Yes, I replied, those who care to do so, can see that profound changes are rapidly taking place in all human ideas, relationships and institutions. For instance, H. G. Wells has recently pointed out that "there is a biological revolution in progress of far profounder moment than any French or Russian revolution that ever happened." And this will ultimately have the effect of so preserving and prolonging life that it will alter our whole outlook.

It is evident that there is a kind of universal disturbance and awakening. New aspirations are inspiring every department of human activity. Religion is broadening and showing an inclination to become more unified. Indeed, all the signs point to the fact that we are entering into a stupendous, universal renaissance—the Springtime of a world.

"Then you consider that these are all indications of the approach of an age called by some Millennium?" asked Arthur.

I believe them to be the effects of a great spiritual, but as yet generally unrecognized Cause and Dynamic; the beginning of a big advance by humanity; the coming in of the Golden Age.

Nature provides us with endless analogies. Watch that moving



amœba, how it projects forward on its pathway a fingerlike filament! See the strain on that foremost point, as the whole body pulls forward to a definite, though to us, infinitesimal advance. Humanity is not unlike the amœba, time after time projecting out into its future path a great filament—a pioneer-idealist. The weight and strain of the body of humanity is laid upon Him. And the advance can only be made if, on the one hand, He holds absolutely true to the Light within Him, true to the goal desired, and on the other, binds closely to Him with the bonds of love and compassion the inert minds and hearts of men. If these conditions prevail, the world follows Him.

Thus it is with the Saviors of the race—with Moses, Jesus, Muhammad, Buddha, and in a lesser degree, with all the pure souls who were their followers in spirit. They are the mighty Filaments of humanity, the Movers of mountains, the Leaders and Dynamic Force of Progress.

"You infer, then," remarked Oliver, "that great cycles in human history are always initiated by, or the result of, some Manifestation of what you call God appearing in the world of men and acting—as a lever."

Yes, Moses, you remember, laid the foundations of Jewish law; Jesus of the Christian era; Muhammad made of savage tribes the mighty Arabian civilization.

"But," objected Peter, "we Christians have always understood that Jesus Christ was the one and only Savior or Manifestation of God to men."

Muhammadans think the same of Muhammad; the Jews of Moses. But do you think it reasonable to believe that God, the Eternal Spirit, should have revealed his Will and Purpose only once throughout all the countless centuries of human evolution? Did not the vast civilization of China, whose beginnings are lost in the

mists of antiquity, need the wisdom and humane ethics of a Confucius; the diverse peoples of India the illumination of a Buddha; the ancient kingdoms of Persia the purity of a Zoroaster; the wild Arabs the restraining influence of a Muhammad? Might not all these have been sent by a Supreme Intelligence as Educators and Guides of mankind, leading them forward on the endless pathway of spiritual progress and development?

"But," struck in Oliver, "what you call 'God' is not an Entity, but a great creative Energy—the vital essence of Life itself, and so quite beyond human knowledge and comprehension."

Certainly. Both science and philosophy agree that to knowledge of this Divine Essence "the way is barred, and the road impassable." How dare one pretend to define or describe the Infinite First Cause? Yet its effects are everywhere apparent. Creation is a continual emanation of the bounty of this Originating Will; and it is evident to science that throughout the universe one increasing and unchanging Purpose runs. Everything, in its degree, reflects this unknown Power, as material objects reflect the light of the sun. A stone reflects Him. In the savage we can trace faculties that speak of a wonderful Creator. Geniuses, poets, saints—above all the Founders of world religions reveal His attributes. These last as pure mirrors transmit His Image to mankind in the highest and most perfect degree.

"Well then, my dear chap," cried Arthur, "where is this Mighty Filament or Perfect Mirror of which you speak? Where are we to find the guidance and leadership that a whole world could and would acknowledge, that focal point?"

"Why," exclaimed Peter, "for this it seems to me, we should need nothing less than Carlyle's 'fresh Revela-

tion,' and that in terms of a new world's understanding—a spiritual Unifier, another Educator, such as you described; but this time for the whole of humanity—in fact, a Universal Messiah!"

You are indeed right! And what I want you to let me do now, is to give you a few facts of modern history, which will, I feel sure, convince any unprejudiced, reasoning mind that to our weary, chaotic world God has already granted this "fresh Revelation." That our mighty need has met a mighty Supply. That a Messenger has come, as He was promised in our own and other Scriptures. A divinely inspired program and principles, capable of universal application, ideally practical, all-comprehensive, are laid before us. A new spiritual dynamic is pulsating through the arteries of mankind today, which will enable us to rise above former conditions of earth life into a finer consciousness. And this will imply the incorporation of all these

ideals and principles into everyday life and activities.

For today is, in truth, the "Day of the Lord" so long foretold, though the clouds of ignorance, prejudice, and indifference as yet hide His Glorious Face. He has come "as a thief in the night" and we have forgotten or neglected to watch. The glory of the Golden Age already glimmers across the hilltops. And with your help, "ere you are old and gray and full of sleep," the visions of the poets, prophets, saints, this goal toward which humanity is journeying, these noble aspirations of the brightest and best among us, this "far-off divine event to which the whole creation moves," will have begun to materialize. And the world will, at least, have entered the threshold of an era of unity, peace, happiness and progress such as it "hath not entered into the heart of man to conceive."

But I will let history speak for itself. The sun is the proof of its own shining.

"Truth may be likened to the Sun. The Sun is the luminous body that disperses all shadows; in the same way does Truth scatter the shadows of our imagination. As the Sun gives life to the body of humanity, so does Truth give life to their souls. Truth is a Sun that rises from different points on the horizon. Sometimes the Sun rises from the center of the horizon, then in summer it rises further north, in winter further south—but it is always the selfsame Sun, however different are the points of its rising. It is the same Sun. In like manner, Truth is One, although its Manifestations may be different. \* \* \* Those who in truth adore the Sun itself will recognize it from whatsoever Dawning-place it may appear, and will straightway turn their faces toward its radiance."

—'Abdu'l-Bahá.

## REFLECTIONS OF A BAHÁ'Í TRAVELER

SIEGFRIED SCHOPFLOCHER

*This is the first of a series of travel stories by a successful business man, owner of large and flourishing manufacturing plants, yet who considers his greatest business that of crystallizing his Bahá'í ideals into action—"love in action," as he himself has so often stated. He travels the world over and feels a kinship with all peoples. He firmly believes in the oneness of the human family, and as a "follower of the Light" he tries to spread the doctrine of tolerance, understanding, and brotherly love, making his deeds the emphasis to his words. His recent travels have been in South America, and this first article is about his visit to Brazil.—Editor.*

TO THE close observer, a peculiar experience comes when he embarks for a long ocean trip, and that is the realization that when people are taken from their own sphere of activity they manifest a sort of diffidence and reticence, which suddenly bring before us the words of 'Abdu'l-Bahá that "man cannot live alone." But this condition soon changes on board ship. It is like precipitating men back into solution, a solution which presents a different aspect of things from that to which they have been accustomed. It takes but very little to fuse human material; love and sympathy, a friendly "good morning" or a hearty "good evening." And to the traveler, who has had the bounty and privilege to come in contact with the light of Bahá'u'lláh there becomes apparent the truth of the words of that other great Prophet Muhammad: "When a man salutes you, do not ask him, 'Are you a Moslem?'" The understanding of the wisdom of this utterance causes us, in only a short time, to find ourselves in a new world and, much to our astonishment, comfortable and at ease in any surroundings. We have, to state a fact, broken down the barrier of our own seclusion, whether self-imposed or induced by education, custom or habit. No effort is being made to convey something new—everyone is acquainted with books on travel; travelogues and lectures have made us visualize to what extent commercial and tourist travel have increased. Every highway and byway has been combed for

this purpose, the novelty is gone and accounts are no more interesting. It is left to the Bahá'í traveler to find the way to the hearts of people—to penetrate into the corner of the soul of the race and nation. It becomes an adventure as thrilling as the travels of a Marco Polo or Vasco de Gama, because the follower of Bahá'u'lláh can see the world responding to a new impulse and motive. Only he understands the real significance of every detail experienced on the trip.

Comparatively few people have traveled extensively enough to acquaint themselves fully with other than the ordinary routes of travel. There are, it is true, fast liners plying between northern Atlantic ports, but on these vessels conditions are against a thorough understanding. In most cases, seasickness keeps people in their customary seclusion until the short voyage is over; but ships trading to South America present a different atmosphere altogether. In the first place, the time occupied is longer and much beyond the period of the most protracted attack of mal-de-mer. There one meets people of different hue and different nature and brought up under different conditions all contained together within one hull, bound for the same destination, subject to the same conditions and united in one purpose. There are probably representatives of all walks in life—men who are engaged in commerce, whose office it is to buy and sell, to attend to the interchange of commodities and merchandise which are needed here and can be supplied at

the other end, and vice versa. There are ladies who are going to join their husbands and their families and are eager to reach their new home. There are others who are going to resume their activities in their new field of endeavor with increased interest and ardor, after a visit to their birthplace.

The trip from New York to Buenos Ayres occupies about three weeks and the larger boats run without stop to Rio de Janeiro, a distance of about forty-five hundred miles. It is most interesting to notice how, as time goes on during the voyage, the different elements of the ship's human freight become acquainted. The scientist will find relief in conversation with the business man, and the understanding between them is all the greater when the man of business realizes that business, after all, is nothing more than a form of moral obligation and that the acquisition of material wealth is not his sole aim; that apart from the necessity of buying and selling he brings with him a spirit of good will and better understanding and visits foreign lands not only to take but to give to the foreign friend what is really needed and not what it is most advantageous to himself to give.

The scientist is readily appreciated for the great work he has done. For example, there were the representatives of a great United States Institution who went down to investigate a small outbreak of yellow fever, although there had been just one or two cases. Only twenty years ago, most of these South American places were fever-ridden—plague spots where people found life difficult and dangerous. Since then, through the concerted action of the United States and the Central and South American Republics, and with the assistance of modern business methods, these pestilential places have been converted into something approaching health resorts, where one can live in health

and amid excellent conditions of sanitation.

Here again we have evidence of the spirit of the new age! We meet men and women, whose chief suffering is the suffering of others and whose joy is the happiness of others. We see the scientist who leaves his native country and risks his life in order that people of other countries may live and flourish on the fruits of his knowledge and skill. Twenty years ago it would have been like signing a death-warrant to send a man to certain places in South America; but the spirit of the age, operating through science and the heart of man, has changed all this and plague has been banished. Man is learning to find his own salvation in the happiness and comfort of his neighbor.

As we approach the port which is the first objective of our trip, we come to hospitable shores ready to welcome a brother. It is true that a trip to South America entails a good many formalities. There are special visés of passports, certificates as to character and reputation to be furnished by police officials and judges of the courts, finger-prints and certificates vouching for one's health and even one's sanity. One of these certificates read as follows: "This is to certify that the bearer, Mr. S., is not a criminal and not insane." These requirements may, on first sight, appear to be preposterous or ridiculous, but they constitute a protection to the people of the country and whatever is done in that respect is done in the spirit of the words of Bahá'u'lláh: "Outwardly it is the burning fire, while inwardly it is calm light."

Brazil is a vast country and probably the fifth largest country in the world under one control. To know and understand a country, one must know something of its history; only then can we realize its progress and development.

In the year 1500, the Holy Inquisition was functioning perfectly, work-

ing overtime in fact; the Iberian Peninsula was securely under the sway of the Kings of Spain and Portugal; Columbus had just made a present of North America to the King of Spain, and Vasco de Gama, recently returned from Calcutt (now Calcutta) had introduced to the notice of the King of Portugal the continents of Africa and India. Thus it came about that a Portuguese mariner (one Pedro Alvarez Cabral by name) was commissioned to prepare his ships with supplies for the purpose of acquainting the people of India with the convincing properties of gunpowder and the overpowering charm of rum. On his way, he picked up, off the West Coast of Africa, a liberal supply of naked Negroes who only knew that they were being taken away from their homes and little realized that they would never see them again; but they found themselves eventually not in India, as Cabral expected, but on the shores of Brazil, upon which country he had stumbled in his effort to reach India.

It is not within the scope of this article to dwell at length upon the development of this continent, which, after all, seems to have been left very largely to what we choose to call *chance*. The King of Portugal needed gold and silver for purposes of pomp and power and, accordingly, the mines of Brazil were worked by Portuguese, Indian, and Negro slaves. Even today, we may see a monument to the hideous slave labor of those days in the beautiful viaduct which was built to carry water from the mountains to Rio de Janeiro. I visited this relic with a friend, a ship companion who had become a very dear friend and much more than a brother, and I shall never forget his disappointment and disgust upon finding that the viaduct is being dismantled to provide a road for the ever-increasing motor traffic. It might well have been left as an awful example to posterity of a former age

of slavery, injustice, and distress, which has been supplanted by the new spirit of love, amity, and brotherhood now quickening the world.

For a long period Brazil was the principal source of gold and precious metals, and when the supply gave out and the Kings of Portugal and the Grandees had become less secure in their high stations, the slaves, who worked on the condition "no returns, no food," were left to their own resources and formed a mingled race of their own. The horses and cattle which had been imported from Portugal were likewise left to roam and these, having increased and multiplied in their wild state, now form the great population of the Pampas and a source of great wealth to the country.

The new race, which came about as the result of these conditions, is an interesting study. It is a blended unity with absolute political and social equality, although different nationals have come to keep to themselves apart from the "native population." Frenssen, in describing the Negro population of the United States, was greatly impressed when he found among them purely Aryan features which had, as it were, acquired a beautiful tint quite beyond the possibilities of art. Similarly, one can see in Brazil, in all walks of life, ladies with a carriage and bearing that a queen might envy, of exquisite features over which has been lightly laid by nature this same beautiful tint.

It would appear that all the efforts of the populace and the greater part of the taxes are lavished upon the making of Rio de Janeiro the most beautiful capital in the world—a jewel in a lovely natural setting of sea and mountains. The harbor is admittedly the most beautiful in the world, and all the ships afloat, mercantile or otherwise, could find accommodation in that harbor with sufficient space to make their presence

hardly noticeable. There are hundreds of miles of water front, with great depth of water and a background of mountains, three thousand to four thousand feet high, with electric trains, easily accessible, connecting peak and peak by means of aerial lines.

Engineering skill has assisted nature. The famous Avenida Niemeyer, the roadway running around the harbor along the mountain side, cannot be approached by any other in the world. The famous Sugar-loaf, and the Finger of God, and other mountain peaks commanding the en-

commerce for centuries followed the river lines, boats plying up and down for commercial purposes, etc. There is coastal communication by water as well, but the boats furnish neither convenience nor speed.

It was a matter of much concern to me not to have visited the city of Bahia, in northern Brazil, where lately Bahá'ís had answered the call of 'Abdu'l-Bahá and had done useful work for humanity in these regions; but it will give you some idea of the extent of the country and the character of the communications when it is stated that it would have taken a



*This photograph shows only a part of the beautiful harbor of Rio de Janeiro*

trance to the harbor, are already too well known to those who have read much about travel to require particular mention.

The beauty of the capital city of Rio de Janeiro is hard to describe, but a Bahá'í finds even greater interest and charm in studying the population.

The railroad communications are inadequate to the size of the country, but probably give sufficient access to the regions which have been developed. On the other hand, the

week to go from Rio de Janeiro to Bahia and about three weeks to have visited the friends there. However, every effort is being made by our Brazilian brothers to establish better communications within their country; and when we remember what marvels have been accomplished there within the last twenty years, and when we reflect what conditions have been removed or remedied in our own country within that period, it does not behoove us to criticize a new country like modern

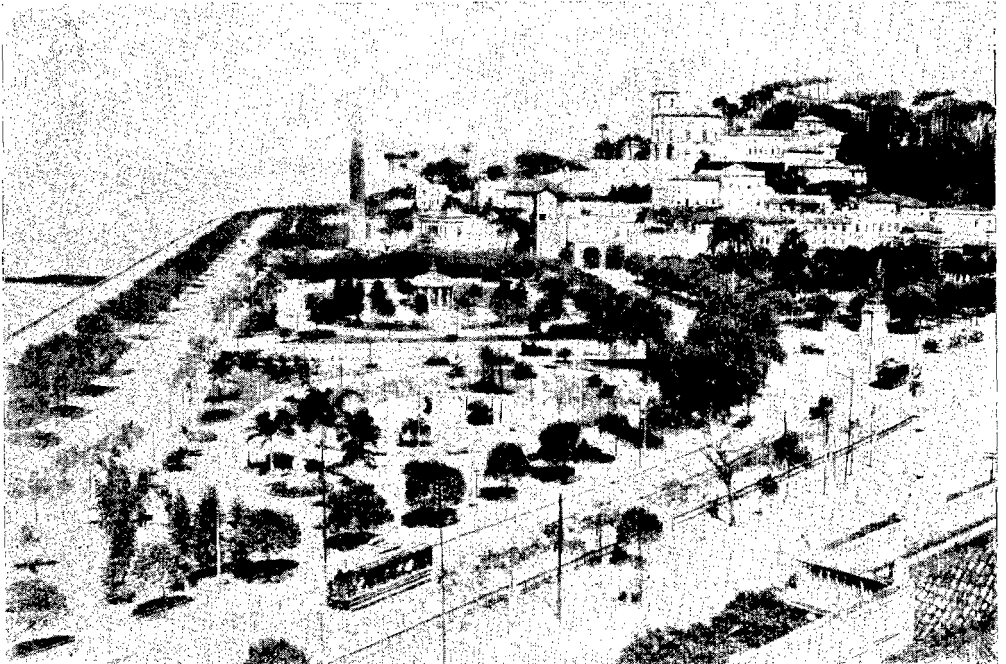
Brazil, but rather to expect great improvements and developments there within the next decade or two.

The Bahá'í traveler will always remember that he must not judge but that he is being judged, and so enable himself to prove by example and belief, manifest in deed and action, that the world is really very eager to discard its preconceived ideas. By this means only can he stand forth as a reflection of reality and the spirit of a new age, and not a shadow of the unreal.

The most important cities visited, apart from Rio de Janeiro, were Sao Paulo and Santos. From Rio de Janeiro the train mounts to a plateau two thousand feet above sea level, and the traveler passes through a beautiful and interesting country, with opportunities to observe its people and its customs, to arrive at Sao Paulo at an elevation of thirty-five hundred feet. This city is the manufacturing center of the Republic. Industries are encouraged by the Government to settle there,

where water power is in abundance, very largely under development. The growth of this district has been phenomenal, helped by a climate which is most temperate and while only twenty degrees south of the Equator, offers a greater degree of comfort to the European on account of its altitude. More than half of the population consists of Italians and Germans, with the former greatly in the majority. The train descends from Sao Paulo to Santos, which is the great coffee port; probably fifty to sixty per cent of the world's supply of coffee passes through this port.

It can easily be imagined how beautiful is this descent from a height of thirty-five hundred feet to sea level within a short distance. In truth, one can see the port of Santos almost at one's feet very shortly after leaving Sao Paulo. But I believe the beauty of the country is best described in the words of the dear friend whom I have mentioned above. I did not have the pleasure



*A glimpse of the drive along the miles of water front in the beautiful city, Rio de Janeiro*

of meeting him again, as I expected to be at Parque Balneario; but a few months later I was rewarded by the receipt of a letter from him which I am sure I would have his permission to quote from as follows:

"I took the steamer from Santos to Paranagua, which has a perfect paradise of a harbor, rather intricate and full of little islets which are high and wooded. Then a six-hour ride by train to Curityba, climbing to a high tableland or plateau nearly five thousand feet high. The ride through these mountains was simply gorgeous. The train seemed to cling to the edge of forbidden-looking precipices, where you could look down in places for about half a mile, the mountains being covered with the most luxuriant vegetation, the bright raiment of a semitropical spring. Many of the trees were in flower and queer orchids and parasitic plants were to be seen on all sides. Occasionally, coming through the gorges of these age-old sentinels, there were beautiful waterfalls sometimes two hundred feet high, presenting a picture too difficult to describe but recalling to my mind a poem by Whittier:

'Touched by a light that hath no name,

A glory never sung,

Aloft on sky and mountain-wall are

God's great pictures hung.'

"It surely is a most beautiful world in spite of what the pessimists may say about it. It brings to my memory a man I once met who had traveled all over the globe, visiting many of its hidden and mysterious places. When I asked him casually where he had found the most beautiful place, his answer was: 'In my heart.' I was too young to realize then just what he meant, but the older I get

the more I realize the truth of what he said. It required a great blow to make me realize the truth of this lesson, and then I found out about five years ago that the greatest happiness we can experience is through service to our fellow man.

"You have brought this truth to me from a different source or perhaps it would be better to compare it to the fountain-head of a spring, one spring coming out on one side of a mountain and another on a different side but the source of each is the same. I believe that all good and all the finer and spiritual characteristics in man emanate from God, the Great Fountain-head. \* \* \*

"I am reading the books you have so kindly given me and have learned many new truths and have had many others confirmed which are not generally taught by the churches. \* \* \* I believe that this Movement takes root more quickly with the man or woman who has given deep thought as to why we are here than with those who have been accustomed to having their thinking done for them." \* \* \*

And we are quite willing to agree with our friend, for "the first Principle of Bahá'u'lláh is the independent investigation of Truth. God has not intended man to blindly imitate his fathers and ancestors. He has endowed him with mind or the faculty of reasoning by the exercise of which he is to investigate and discover the truth; \* \* \* he must not rely implicitly upon the opinion of any man without investigation; nay, each soul must seek intelligently and independently, arriving at a real conclusion and bound only by that reality." This quotation from the writings of 'Abdu'l-Bahá is only one of many similar statements on the importance of the independent investigation of Truth.



# THE MASTER BUILDER

MARY G. COLLISON

**B**LUE PRINTS have a peculiar fascination. Evidently many people share this passion, since house plans are featured so often in popular magazines. Who can estimate the hours spent in pouring over plans for model homes? But are we as interested in the proper housing of our mind and spirits as in the material habitation of our bodies? Granted the interest, where will thinking men and women find blue prints for a mental and spiritual home suitable for this age?

A child is born into a particular environment. Before he enters kindergarten, he has unconsciously acquired many prejudices and characteristics of that environment. He accepts without question the verbal opinions of his parents and teachers if they do not conflict with his personal desires, while their mental, social, and religious attitudes are even more faithfully copied. At election time he throws stones at the little Democrat next door or votes a straight Republican ticket in the straw vote at high school because his ancestors to the third and fourth generation were all ardent Republicans. He becomes a member of the Episcopal church because his family has always been Episcopalian. He has a smattering of all kinds of knowledge except the knowledge of how to think for himself. So he approaches physical maturity with a full equipment of second-hand reactions to any stimulus.

But if our young man is to become one of the *thinking* minority, he will one day awaken as from a hypnotic sleep. Often this awakening comes at college age; sometimes before and frequently later in life. For the first time he then sees with

some clarity the home in which his mind and spirit are living. Too often he finds it impossible for a healthful development. The foundations are unstable; the walls are no longer plumb; so many windows have been boarded up that the light of Truth shines but dimly within; it lacks the equipment for the best type of modern life; all beauty of proportion is lacking; the structure is too small for full development; the abuse of former generations is everywhere evident and the whole place is hideous with the filth and vermin of superstition and prejudice. In disgust he begins to tear down this tenement and resolves to build a Temple of Reality in which he may house an abundant life.

A young enthusiast, afire with a new vision, can seldom see any good in the wreckage of the old abode but sooner or later he returns to find among the débris much sound material which will add strength and beauty to the new structure. Other material, however, is needed, so our thoughtful youth begins his search for Truth, the only building material worthy of use in a Temple of Reality. He seeks in every direction and investigates every rumor of possible Truth. Each effort produces some satisfactory material and gives a fascinating glimpse of some feature of the completed edifice. His study of natural science reveals alluring doorways to Truth. Psychology, theosophy, sociology, Christian science, psychic research, all yield substantial blocks of Truth. From time to time he visions a glorious window, an imposing entrance, a well-proportioned arch or an inspiring tower but the design of the entire structure ever eludes him.

As the years pass his parts of Truth accumulate with surprising rapidity. The very volume and diversity of the collection often confuses him but still he holds doggedly to his purpose. He must build for his mind and spirit a Temple in which all Truth shall have a place. In despair he asks himself, "How can I ever bring a unified whole out of this confused mass which after all is but a small portion of all Truth? Has anyone a vision of such magnitude?" Recognizing his own inability, he realizes that he needs an architect, no ordinary architect but a Master Architect, a Divine Architect who is familiar with every phase of Truth and sees perfectly the relation of each part to the whole.



God has revealed his plan for the world through many Master Architects. Which one should design the Temple of Reality for the thinking man of today? What are the criteria by which an Architect should be chosen?

From the dawn of civilization until today there have doubtless been human architects who were actuated by the same general purposes. All have attempted, first, to create a center of life and shelter from the difficulties of life; and, second, to satisfy the needs of the people for whom they built. Practically every structure from a mud hut to a skyscraper was designed as a center for some form of life—family, commercial, military, religious, or educational. Each attempted to shelter that life from the hostile forces of nature and human society.

The second purpose of human architects varies as the requirements of the age change. When the average family numbered ten, a breakfast nook was not a desirable architectural feature; a modern

bathroom would be little appreciated in a community without water and sewerage systems; we would not be favorably impressed by plans featuring a moat, extensive slave quarters, or a dungeon. The desirable architect of any age is the one who most completely meets the requirements and solves the problems of the people of his time.

So it is with a Divine Architect. All through the ages God has been manifesting His Spirit through human Messengers who give to mankind God's plan for a more fully developed personal life and for an advancing world civilization. Each of these Divine Architects in succession becomes a magnetic center of life drawing toward Him and unifying through the power of love many elements of human society. Each offers to groping humanity a shelter within Himself from the opposing influences of man's ego. But in addition to this fundamental purpose, every Master Architect brings a special message to the age in which He manifests. This part of the divine plan changes in accordance with contemporary needs, but it always offers a complete solution for all man's problems, whether individual or universal.

If our thinking man grasps this idea of a revealed Truth given with greater and greater fullness through successive Manifestations, he will realize that the Master Architect whom he needs is the one who solves with a *divine comprehension* the tremendous problems of today.

Here then is a key to the situation. What are the world difficulties which so urgently require a solution? The crying need of the world today is peace. How can we obtain peace in the individual heart; peace within any special group; peace among the Christian sects; peace among different social classes, races, religions;

peace between science and religion; peace among nations? The world is sick unto death with discord. Where is the remedy?

The problem is so vast and has so many ramifications that it is almost impossible for the human mind to see it in its entirety. Therefore we find in the world many groups of earnest, intelligent people working enthusiastically but often with limited vision for one phase or another of that extensive program which God has revealed for the guidance of His people and which is embodied in the Bahá'í Teachings. The Bahá'í Movement is the only well-balanced, constructive, world plan with spiritual dynamic to carry it through to success.

Every Truth-seeking man or woman will eventually hear of the life and teachings of Bahá'u'lláh.

Bahá'u'lláh exists universal peace as already existent in the mind of God and rapidly approaching manifestation in the visible world. This universal peace is the result not of legislation or the idealism of a few great leaders but of the love of God and all mankind in the hearts of vast numbers of people. The immediate cause of war may be the greed of a few individuals for wealth or power, but the real cause lies in the ignorance, prejudice, and limited vision of the great masses of humanity.

Bahá'u'lláh foresees the cessation of war in the independent investigation of Truth by each individual, in the abolition of personal, racial, national, and religious prejudice, in an appreciative recognition of the interdependence of all mankind, in the universal education of the people, in a universal auxiliary language, in the equality of men and women, in a truly representative League of Nations and International Tribunal, in the realization that all religions are of God. Bahá'u'lláh gives definite

constructive suggestions for the solution of the economic situation. He states that science and religion are in perfect accord and point the way to a clear understanding of that harmony.

However, these principles should not be enough to convince a spiritual as well as an intellectual man that Bahá'u'lláh is the Divine Architect of this progressive age. Without a "mighty divine power and heavenly energy" back of them, the Bahá'í principles would avail nothing. The supreme proof and our greatest need is that Power which enabled millions of people to believe the message of Bahá'u'lláh and to radiantly persist in their belief in spite of the most bitter and determined opposition. That Power has made the Bahá'í principles to some extent the mental equipment of every progressive thinker throughout the world, although they were radically new ideas only sixty years ago when Bahá'u'lláh gave them to the world. That Power alone will enable man to put into effect these working principles and achieve universal peace in this century.



If our thinking man in need of a Master Builder for his Temple of Reality can take this "step of the soul," he will accept Bahá'u'lláh as his Divine Architect and receive from Him the blue prints for his Temple. As he carefully studies these blue prints a vision of the finished structure begins to form in his mind. He sees a beautifully proportioned Temple with two great wings—one of science, the other of religion. It embodies all his ideals and hopes and reveals undreamed-of possibilities for future effort. The spirit of prayer and meditation permeates every stone and fills every room.

Again, he examines the building material which he has laboriously gathered from different sources. To his surprise every fragment of Truth has a definite place in the Temple. With fresh enthusiasm and vigor he checks over the necessary material to find out what he already has and what he must obtain. Most of his material may be for the wing of science, or possibly science has previously been neglected. In any case he sees clearly where he, an individual spirit, stands in relation to universal Truth. His past efforts,

blind and undirected, were often inefficient but now he knows definitely what he needs and where to get it.

With this superb home enthroned in mind and heart, our thoughtful man begins to erect a Temple of Reality. He is guided by the blue prints of the Divine Architect and assisted by the "mighty divine power and heavenly energy" of Bahá'u'lláh; and as he builds he prays that other thinking men and women may be attracted by his Temple to the Master Builder for this age.

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## BAHÁ'U'LLÁH

On the occasion of the anniversary of His birth, which is commemorated every year on November twelfth by Bahá'ís throughout the world—*Editor*.

*O! for a thousand tongues aflame,  
That I might speak Thy praise!  
O! for a voice of seraphim  
My song of Thee to raise;  
That I might waken every heart,  
Enkindled with desire  
To know of Thee and read Thy Words  
Filled with celestial fire.*

*O! for a Pentacostal power  
To utter forth Thy Name,  
With all its glorious Light Divine,  
Its wonders to proclaim;  
Thy Name which stirs the universe,  
Creating thru Its might  
A world renewed, a heaven renewed,  
Revealed unto man's sight.*

*O! for a heart all crystal pure  
And calm as summer sea,  
That it might catch Thy rays divine  
And so reflect but Thee!  
Thou art God's manifested Love,  
His glory for all time,  
His Sun of Truth omnipotent,  
His Majesty Sublime!*

—*Shahnaz Waite.*

# CRIME CONTROL

ROSA V. WINTERBURN

*"It has been ascertained that among civilized peoples crime is less frequent than among uncivilized; that is to say, among those who have acquired the true civilization, which is divine civilization—the civilization of those who unite all the spiritual and material perfections. As ignorance is the cause of crimes, the more knowledge and science increases, the more crimes will diminish."*—'Abdu'l-Bahá.

THE criminal is not responsible for crime. Of course, legally interpreted, only a responsible person can be held a criminal. But back of the criminal there are conditions that have brought not only him into existence but also his crime and the so-called crime wave that is sweeping the world. A criminal is a person of retarded development, or he is significantly lacking in some essential of human completion; but he is rarely to blame himself for either condition. Society usually waits until a crime or misdemeanor has been committed, and then punishes the offender as the one solely responsible for his deed. Too often, alas! this punishment is some form of imprisonment among other criminals, where the already hardened one grows more bitter and revengeful, and the young offender learns how to be more efficient in his business of crime and more adept in outwitting the law.

Society is only beginning to awaken to a realization of the whole range of conditions that are the causes of crime—conditions of which the criminal is ignorant or which he absolutely cannot control or combat; conditions that society carelessly allows to continue; conditions that develop children into criminals and transform unstable adults into threats and menaces to all human life. When the road of crime has been definitely entered upon, when a human being has consciously accepted that road as his, then the struggle of society against him and his kind

becomes well nigh hopeless, for then the criminal is using all the ability and shrewdness of his human skill to defeat the efforts made to turn him into lines of safer living. Hope of really vanquishing crime lies only in the removal or prevention of its causes.

Our industrial system, that makes it possible for some men to become prosperous while others sink into want; that gives to some uncounted wealth and to others grinding poverty and hideous despair; such a system can but produce wastrels at both of the two extremes of wealth and poverty. It can but tend to create scorn and indifference in the more fortunate, and bitter hate, rebellion, and crime in the one who cannot or will not stand firm against disaster. It is with the deepest relief that one sees approaching many changes in that system. The great religious spirit of this age is moving in the minds of many who are still unconscious of its Source. Intelligence, justice, and a profound brotherhood of man are finding expression in many business enterprises, in great corporations, in legislative enactments. Better wages, shorter hours, legal protection are bringing the means and the opportunity for fuller happiness in life. Few people who enjoy these privileges will turn to the uncertainties and disgrace of crime; but only the spirit of God can bring about these changes in the hearts of men. As civilization progresses and man's life approaches more closely the power and perfection offered it by the love

of God, man sees and understands more of his own possibilities of greatness. This is what is coming slowly but persistently in the whole field of industry and in the complete life of man. It will continue until poverty will be a horror of the past, looked back upon with surprise and amazement; and with poverty will disappear the crime that poverty now causes.

With this increasing intelligence of man will come many mighty changes that will strike at the roots of crime. Outstanding among them will be the fuller care of children. We are realizing today more than ever before that our children *are* the future. Many parents have always offered up themselves on that altar of sacrifice, or our world of today would not be; but mankind, as a whole, is but just awakening to the possibilities that cluster in childhood. Education so long thought to be the mental training of young brains, is slowly taking its place as the training of body, mind, and spirit from the embryo to the gray-haired finish. Study the child to learn what are his powers and capacities. Train him accordingly. Let him fit into the work that he can do best and most happily. As defects and handicaps in the individual appear, and they will be legion, train the child to minimize his personal weakness and to make best use of his strength. Whenever the necessity is sufficiently great, those who are unfit or unable to make their own way in the world must be segregated from those who are safe and fit. Give these unfortunates the work that they can do, and see that they do it. Give them all the simple happiness and content that their lives can respond to; but keep them out of the dangers of world contacts and of the propagation of their kind. Give the capable ones the training suited for their greater powers. In-

vestigations and experiments are already under way for this new kind of education, and no one can yet estimate the good that it will do when rightly handled.

The most serious problem in child training yet remains. It arises from the failure of the home, the most common and disastrous reason for the delinquency of youth. Here there seem but two roads open. The first and best is the training of every generation to be capable and trustworthy parents of the next generation. So many are the successes that come out of our homes of today that the heart warms to the God-loving parents who are the real saviors of the young. When the home does prove inadequate, however, we seem forced to follow the other road to safety, progress, and happiness: the state or the church must take over the children and see to it that they receive the care of real homes. The tie between parents and children should be the last one to be broken; but when the home fails, or worse yet, teaches the child to go astray, then a higher power should intervene for the protection of the child and the safety of civilization.

I know a great-hearted man, a real social worker, one who acts as a voluntary probation officer for boys who have already gone astray and as a tireless friend for those who are not yet on the wrong road. During some years he has taken nearly a thousand boys out of jails and reform schools on probation. Nearly all these derelicts were the products of failing or broken homes. All but about ten per cent have gone straight; and some of those have probably done so, but they have been lost track of. Ninety boys out of every hundred, between twelve and twenty years of age, *taken out of jails and reform schools*, going straight because they had a friend to tell them what to do and to make

them do it. No easy task for one man, busy early and late in his own office; but that is the story told by his carefully kept record. What then might be done by organized, humane, godly society!

Crime and its causes eat their way most horrifyingly through all our present life. But the New Day is dawning. Its Light has already shone into many hearts. Such changes as those already mentioned are working through mankind. There is but one Source of this light; it is the love of God. Prosperity will not do away with crime; education

does not; philosophy cannot. It can be conquered only by the progress of the *divine civilization* that transforms the hearts and lives of men; that drives away the darkness and shadows of evil by its glowing light of love and faith and service. The knowledge of that God power and a participation in it must become the life control of every soul that is awakened; and he must serve, serve unceasingly, in awakening others to the hope and achievement possible through such knowledge of the God power.

## THE DANISH FOLK HIGH SCHOOLS

BERTHA HYDE KIRKPATRICK

*One of the most interesting of the educational activities of the world is the Danish folk high schools of which the author tells us in this brief and interesting article. It is a unique form of education. The ideals and practices in these schools have special interest for Bahá'ís.—Editor.*

IS EDUCATION a process of instruction or a process of inspiration? This was one of the questions that came up for discussion during education week at the conference of the Fellowship for a Christian Social Order held at Hillsdale, Mich., last summer (August, 1927). The obvious answer, of course, is that both are necessary, but the question opens up others: Which shall come first, instruction or inspiration? When is the psychological moment for inspiration? How shall the teacher inspire?

The speaker who stirred us most deeply in his plea for the inspirational in teaching was Mr. H., a Danish-American, who has for some years conducted a real Danish folk high school in Minnesota. We were eager to know more about these

schools which have been conducted for three-quarters of a century in Denmark but which the average American is only just beginning to appreciate.

These schools are open to young people between the ages of eighteen and twenty-five, usually offering a five months' term in winter for the men and a three months' term for the girls in summer. The young people who avail themselves of the privileges of these schools have completed the usual common schools at the age of fourteen and have had at least four years of real life working on the farm or in factory. The aim is first of all to awaken them, *enliven them*, as they express it, rather than to enlighten them. Instruction, indeed, is not aimed for at all, although some is necessarily incidental to the inspirational talks which are

given on history, literature, biography. A large place on the program is given to group singing, sports, and gymnastics. The schools seem as much like our summer conferences for young people as anything we have in America, but they are simply like themselves, *unique*.

The idea of the Danish folk high school was conceived by Bishop Gruntvig in the early part of the nineteenth century. Although he himself was not successful in establishing one of these schools, he lived to see the plan carried out by some of his followers. The schools are small residence schools of from seventy-five to two hundred pupils, conducted by the owner with a few assistants.

Although the schools are not avowedly religious there seems to be a true religious fervor back of them, a belief that life is more than meat and that man does not live by bread alone. To awaken the life of the spirit and thereby of the intellect is the aim of each director, and the "living word" as Bishop Gruntvig expressed it, is the instrument made dynamic by the life, sympathy, and love of a great soul. No text-books are used and no assignments are made, but there is always a library available. It is the testimony of those who have studied Danish life and customs that the Danes are a reading people. The book store in Denmark is found in even the small communities, being quite as common as the tobacco shop in America.

A much-traveled gentleman recently remarked, "Copenhagen is noticeably different from any other city that I visit, but I never took the trouble to find out why." In his "Light from the North" Mr. Joseph K. Hart tells us why not only Copenhagen but all of Denmark is different, more advanced, more civilized than other countries. There cooperation is a practice not a theory. Practically

all the country's business is carried on through cooperatives. There are no extremely rich and no extremely poor. In spite of poor soil and unpleasant climate the Danes are economically independent and advanced in governmental and civic institutions to a degree beyond most peoples. If Mr. Hart is correct (and Mr. Edgar W. Knight comes to the same conclusion in his book, "Among the Danes") the reason for the remarkable advancement of the Danish people is to be found in the Danish folk high schools.

These schools by no means take the place of the usual instructional schools. Denmark has its splendid technical schools and universities which rank well with other European schools. But to an observer who is looking at the Danes not at first hand but through the eyes of other close observers, it would seem as though this people, through its folk high schools was showing the true meaning of education, the awakening of the whole man: mind, heart, spirit. In these schools the young people receive the awakening, the inspiration which enables their education to continue through life and shows in all national as well as personal affairs. Does not this illustrate the truth of these words of 'Abdu'l-Bahá?

"It is most clear and manifest 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 matter; just as the greatest cause of degradation and



decadence of every nation is bigotry and ignorance. If necessary make this even compulsory, for not until the veins and tendons of the nations stir with life will any study and adoption of improvements be of any avail; because the nation is like unto the body, zeal and resolution are like unto the soul, and the soulless body cannot move."

In these schools have not the Danes given at least one answer to the question: Is education a process of instruction or of inspiration? There comes a period in the life of the young man or woman when his mind and heart are ready to be opened, to be freed. With this free-

dom of the spirit the individual takes on new growth both intellectual, moral, and spiritual. Then the nation must of necessity "stir with life" and take its place in the first ranks of civilization.

In passing it is interesting to notice that a few of these folk high schools have grown into international people's colleges attracting young folks from different countries. At one of these in Helsingør (Elsinor) Miss Martha Root, one of our inspired Bahá'í teachers and travelers, found a warm welcome and eager listeners. The folk high school idea is spreading throughout Europe, especially in Germany and the Scandinavian countries.

## ON EARTH AS IT IS IN HEAVEN

KEITH RANSOM-KEHLER

*This is the fifth in a series of Excerpts from the Diary Letters of Mrs. Ransom-Kehler, scholar and gifted author. The first was published in the November, 1926, Star of the West; the second in March, the third in June, and the fourth in October, 1927.—Editor.*

THE days are quite hot now. Accho means "sand-heated." Many Bahá'ís think that Accho and Achor in Bible references are interchangeable names for the same place. The valley of Achor, which means the valley of Trouble, where Achan was slain,\* and to which Hosea refers † as "a door of hope" lies between Jerusalem and Jericho, and should not be confused with Accho, an ancient Phœnician city, which was amalgamated with the tribe of Asher ‡ when the Jews took over the land of Canaan. At the time of our Lord Jesus the name had been changed to Ptolemais, at which port Paul touched on one of his missionary journeys.§ But a thousand years later, at the time of the second crusade, the name had been restored to

Acre when the city was besieged by Richard Coeur de Lion.

The green mound standing over against the city is the breastworks thrown up by Napoleon during his fateful Syrian campaign. Was it indeed by accident that at that very moment English ships had arrived bringing a fresh supply of ammunition to the British garrison within the gates of the ancient city? The successful sortie of an English officer who sacrificed his life but repulsed the French attack, is commemorated by the marble plaque, affixed to this old wall, scarce noticed by the passer-by. Napoleon said that if he could have captured Acre (the spelling now used is 'Akká) he could have changed the face of the globe. Surely his Syrian campaign was the most vain and exorbitant of all his gigantic undertakings except the Russian,

\*Josh. 7:26.

†Judges 1:31.

‡Hosea 2:15.

§Acts 21:7.

and all that remain to mark its careless extravagance in human life and effort are a green mound and a marble slab.

The little hill whereon Napoleon placed his cannon stands between 'Akká and the Garden of Ridván. There is to me a mysterious significance in this juxtaposition. Napoleon marks the perigree of human egotism and selfishness; Bahá'u'lláh the supreme exaltation of sacrifice and self-effacement; and here standing before the "Beloved City" are these two emblems of the diverse roads stretching out before mankind; the signs of the eternal battle between the forces of corruption and the forces of righteousness in the world: that mound the artificial handiwork of a man bent on the destruction of his fellows; this island garden, "seated upon the waters of the river," a haven for the harassed of heart. In this garden the prophecy of Isaiah is literally fulfilled. "Instead of the thorn shall come up the fir tree: instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."\*

That is a question that I ask myself about this garden and about this Shrine. When we see some of the monstrous perpetrations built on sacred sites of the Christian faith, we wonder if these lovely natural spots can withstand the blight of future orthodoxy. Or if some new inspiration will seize the neophyte of a new age. Each religion has developed its own art form; will ours?

I find no qualified judge who presumes to say that any piece of architecture has ever surpassed the Parthenon.

A third-rate Balkan city, ugly and unimaginative, lies stretched below

\*Isaiah 55:13.

the Acropolis, and yet this tiny spot that crowns the plain has made of Athens the most unforgettable city of the world. Partial destruction has in no wise touched the imperishable chastity of this temple's beauty.

At Constantinople a new breathlessness of glory awaits one in the mosque of Santa Sophia (meaning Holy Wisdom and not some forgotten woman). It was built for Justinian as a Christian church and is of imperial proportions. By one of those inspirations that marks the miraculous in art the architect has crowned his work with a dome the like of which has never been known. Everyone who has visited Rome has strained the back of his neck to view the lofty vault of Saint Peter's. But in Santa Sophia the great dome is upheld by four half domes, in such a manner that on entering the mosque one looks right away up into its airy vastness, so delicately poised that it seems to detach itself and float.

I am constrained to believe that it is much more attractive in its habiliment as a mosque than it would be as a church; as usual the floor is covered with what appears to be an acre of fine rugs; dozens of individual prayer rugs woven into each stretch of carpet; and suspended from the high overreaching roof hundreds of chandeliers containing about twenty-four tiny lamps each. The walls of warm-marble, magnificent pillars brought from pagan temples, the whole united by the rugs and chandeliers, gives a kind of illimitable intimacy to worship. To my mind it is by far the most beautiful building in use by man.

But the supreme work of art so far as my tastes and capacities permit me to judge is a monument whose name "the Ancient" (Sphynx) was given to it four thousand years ago. Even at that time its history

was buried in obscurity. Napoleon, whose vandalism remains in many a desecration, shot off the nose at the Battle of the Pyramids; the whole right side of the headdress, about a ton in weight, dropped off in the last century, but as long as the eyes are unimpaired, there will stand on earth a witness to that faith which means "that we are confident of what we hope for, convinced of what we do not see."\*

The eyes of this mighty image look out into eternity, recording the bliss of those who have pierced the veils of limitation. No creation of man has ever so moved me. I recall faintly the heart-breaking joy of some of those things to which I most quickly respond: a Greek tripod, in the Vatican, that even when I was ill used to revive me; the Erechtheum; the Psyche at Naples, that I once traveled five hundred miles to see; the tomb of Lorenzo de Medici; Leonardo's water-color head of Christ at Milan; an intoxicating arpaggio of Cyprian glass on a shelf in the Metropolitan Museum; Rodin's "Countess S." that used to stand in the Luxembourg; the opening measures of the Moonlight sonata; a shade of blue-green, not quite turquoise; great, cool, feathery-fronded ferns; all these shimmer quickly through my memory exhausted before this superb achievement with no more effect in comparison "than the sea's self would heed a pebble cast."

Surely the prehistoric genius who hewed this archaic rock must have looked upon the face of some mighty Prophet of God who beheld that to which man's eyes are blind.

When the Buddha returned from His self-imposed exile, a former friend meeting Him fell upon his knees before Him: "I perceive that Thou art a Buddha," he said, "by

the serenity and joy of Thine appearance." And in the Greek drama when the question is asked, "How did you know that Hercules was a God, Iole?" Iole responds, "Because I was content the moment my eyes fell on him." There is this enthralling quality about the "Ancient," as if it reflected indeed the awful mystery of the Word made flesh.

As the message of Bahá'u'lláh reaches its perihelion will it produce some new creative giant who will fittingly memorialize His Presence among us? Something to surpass the Sphynx, the Parthenon, Santa Sophia, the Taj-Mahal? Else it were better that this simple, unpretentious spot remain, as it stood in His glorious Lifetime.

Humanity has with intense pain and travail at last brought forth a social consciousness that marks the end of old beliefs and endeavors and the beginning of a new ideal of life. The outworn striving for personal salvation that motivated medieval effort is as foreign to modern consciousness as slavery or human sacrifice.

We know that the prophecy in Isaiah \* refers to Bahá'u'lláh and not, as Christians affirm, to Jesus; for amongst the many epithets here applied to this Promised One is "Prince of Peace," and Jesus plainly says, "I came not to bring peace but a sword." The two thousand years of Christianity have been incalculably bloody. "Unto us a child is born; unto us a son is given." Could this promised child be the new social body that is so definitely emerging in human relations and human transactions today? All the fundamental commands in the Sacred Text of Bahá'u'lláh's writings concern the development of this new attitude toward life.

\*Heb. 11:1.

\*Isaiah 9: 6-7.

It has ever been the challenge of a changed consciousness, the glorious sense of freedom and hopefulness that has given to the world its great artistic periods. We can only faintly project some quite inadequate conjecture as to what could be magnificent enough to chronicle the birth of such a child, or the coming of the Prince of Peace. But when we have become "blind to all save His Beauty," the rapture and

the mystery of His sojourn amongst us will quicken its own exalted response.

"Mysteries are many, and strangers are countless." Who can grasp either the significance or the influence of this humble Shrine upon the plains of 'Akká? We kneel abased and bewildered, arising with we know not what miraculous tides and currents bearing us out into the unfathomable ocean of God's Love.

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## WORLD THOUGHT AND PROGRESS

### NEW EDUCATION FELLOWSHIP

The Fourth International Conference of the New Education Fellowship ended today, August 15, at Locarno, Switzerland. Eight years ago this organization started with a small group of individuals who believed that the New Education offered the most fundamental approach to constructive internationalism. So rapidly has the interest grown that this year over a thousand individuals, representing forty different countries, assembled at Locarno for a two weeks' conference. It was an inspiring experience to witness the genuine international feeling which pervaded this gathering of people of different races and nationalities, with their diverse religions, traditions and languages.—*La Follette Weekly*.

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### ESPERANTO LANGUAGE NEXT CONFERENCE

At the Locarno conference, the discussions were carried on in three different languages—English, German and French. After a lecture was given in one language it was translated into two others. In spite of the amazing skill with which this

was done, the method involved such an expenditure of time and energy that it was decided that at the next conference, which is to be held in Denmark, there would be only one translation and this in Esperanto. Monsieur Bovet, who presided over the conference, and who speaks four languages more fluently and easily than most of us speak one, was an ardent advocate of the adoption of Esperanto as the official medium for translation. All members of the Fellowship are urged to master Esperanto in the next two years as a preparation for the International Conference in Denmark. No one who participated in this conference could fail to be impressed with the great desirability of a common language in a world where international communication and understanding are becoming so increasingly imperative. The next conference will afford an interesting experiment as to how much initiative modern educators will have in making Esperanto meet this need.—*La Follette Weekly*.

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### HOSPITALITY IN HONOLULU

There are no strangers here in Honolulu. One has scarcely landed when he feels the spell of *universal*

*brotherhood and tastes the milk of human kindness.*

Those who have cars "lift" him on his way, and one does not refuse such help, so much of pleasure does it seem to afford the donor. The joy of giving is rife. A sweet-faced woman calls, and proffers shelter on her porch when an unexpected shower takes the stranger unawares. Children smile bravely up into one's face and answer questions frankly and fearlessly. They do not fear abductors and kidnappers.

"What can I do to be of service to you?" is an unwritten slogan, as obvious as though a shingle hung from every door.

No wonder flowers bloom and skies give forth their blue; no wonder sunshine is "liquid" and moonlight at her best! for *hospitality* is closely related to *gratitude* and God loves gratitude in man.

"To him who hath shall be given," so God pours forth further blessings to a land already rich—and there are no strangers here!—*Edith Finley, in Honolulu Advertiser.*

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GEMS FROM SECOND INSTITUTE OF  
PACIFIC RELATIONS HELD IN  
HONOLULU IN JULY

"This conference is a bold experiment of men and women with faith in their own kind. It is fostering the creation of international citizenship by affording members of different races the opportunity for personal contact. If none of the political, economic and social problems of the Pacific had been discussed, this fact of contact would yet have made this conference more than worth while. Conference feeds research and research feeds conference. From this, if we can once establish the facts, we have virtually arrived at a solution without knowing it."—*Sir Frederick Whyte, one of the British speakers.*

"I believe with the majority of our thinking people that Japan is in the position to create a richer and more balanced civilization by harmoniously combining the best of the two civilizations—spiritual and material. This is and must remain the real mission of Japan as a Pacific power, and herein is Japan's cultural aspirations. \* \* \*

"We are living in the new day when the notion of unlimited individualism is undergoing a decided change and the spirit of social sharing and cooperation is gradually gaining ground. \* \* \*

"The intrinsic superiority or inferiority of races is a fable (with the possible exception of some of the vanishing races), unsupported by anthropology, psychology, and sociology. It is a matter of sentiment rather than of reason, and we can remove the unnecessary fear and sentimentalism through education based upon scientific investigation. Here again, we look to such an impartial group as this Institute for a priceless contribution."—*Dr. Masataro Sawayanagi, Chairman of the Japanese Group.*

"The people of these islands have received all peoples from the earliest days in a friendly spirit. That spirit of friendship has not been lessened since the day the British discovered these islands. Following them came the Americans and later the Chinese and the Japanese and other races. Through the extension of commerce and trade our relations have spanned the sea to Oceania and Australia and New Zealand. And the spirit of friendliness is still with us as powerful as in the beginning.

"This land, it may well be, may serve in time to come as a radiating center of friendliness. We in Hawaii have broken down all barriers of religious and racial intolerance, even,

so far as possible, political intolerance. And those barriers have been broken without causing any part of our population to feel degraded. We have retained the individuality of every citizen of whatever race or nation. We have moulded their lives into our lives as equals and friends.”  
—*Governor Wallace R. Farrington.*

“The new problem of the Pacific is still one of the spirit. Concrete questions there are, to be sure, more than enough—problems of immigration, of nationalism, of old privileges, of autonomy or independence, and many others which we shall discuss here. But behind them all is the problem of mutual respect.

“If the peoples of the West can learn to respect those of the East as we of this institute, for example, who know them, respect them, all the other problems, even the greatest, become workably small. We can even agree to disagree, where we cannot yet agree, if we do it with the full consciousness of mutual respect. For the fundamental demand of mankind is the right of self-respect, and that cannot be exercised in the presence of those who refuse us respect. The first problem of the Pacific, as I see it, is that we learn to respect one another, and treat each other accordingly. If we face our other problems in that spirit, the rest is almost easy.”—*Chester Rowell, writer and publicist.*

“There has, however, been a greater revolution than the mere renouncement of war. Humanity has turned a corner and has come upon problems which were unheard of before in the world’s history. Modern civilization, as it advances, makes war more and more impossible. It renders war impossible as an instrument of diplomacy.

“Can humanity live up to its promise to do away with war, or is this just another peace-loving interlude in the history of the world? It may be we are only at the end of barbarism and on the threshold of civilization but we are conscious of the powers of human intelligence.

“No statesman today can intrust the fate of his country to war and be sure that even in victory he will not be the victim of his own success.”—*Dr. James T. Shotwell, professor of history at Columbia University.*

“Membership in the British Commonwealth has taught international cooperation, while the hundred years of peace on our 3,000 miles of United States border has been a practical demonstration of the possibilities of sympathetic contact without loss of national identity.

“The existence of this 3,000 miles of frontier unprotected by a fortress or ungarded by a single sentry has profoundly influenced the consciousness of the Canadian people and is in itself the world’s most significant prophecy that force may be replaced by mutual good will. \* \* \*

“The problems of the Pacific are many and difficult, but they are not insoluble, if we approach them in the spirit so eloquently portrayed by the distinguished Chinese statesman who addressed us at the luncheon yesterday. The view of the Canadian people is that in the solution of these problems we have a safe guide, an unflinching light, if we remember that faith is better than doubt, and love is better than hate.”—*General Sir Arthur Currie, K. C. M. G., president and vice-chancellor, McGill University, Montreal.*

# THE BAHÁ'Í MAGAZINE

*Star of the West*

VOL. 18

DECEMBER, 1927

No. 9

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### THE BAHÁ'Í MAGAZINE STAR OF THE WEST

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

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

STANWOOD COBB ..... *Editor*  
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ALLEN B. MCDANIEL ..... *Business Manager*

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*A few camera views from the Bahá'í Teaching Institute organized and established last summer at Geyserville, Calif., through the generosity of Mr. and Mrs. John Bosch. 1 and 5. The Feast preceding the opening of the Institute. 2. Mr. Leroy Ioas and some of the "kiddies" in attendance. 3. Grace Holley and Mr. and Mrs. Bosch. 4. Mrs. Aoki (an American) and her illumined and gifted children. The Father is a Japanese.*



# The Bahá'í Magazine

## STAR OF THE WEST

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“The greatest need of the world of humanity today is to receive the efficacy of the Holy Spirit. Until the Holy Spirit becomes effective, interpenetrating the hearts and spirits, and until perfect reasonable faith shall obtain in the minds of men, it is impossible for the social body to be inspired with security and confidence \* \* \* therefore we must endeavor that the Holy Spirit shall peacefully influence the minds and hearts.”—’Abdu’l-Bahá.

THE GREATEST gift of Christ to the world was not His system of ethics—which had already been announced here and there by the Hebrew prophets—but His gift of the Holy Spirit, enabling mankind to live the high ethics that He taught. For how can man sublimate his innate selfishness—that ego-centric quality which he shares by nature with the world of the animal—how can he achieve the Christian virtues and reach the lofty spiritual station of self-sacrifice, except through the aid of the Holy Spirit?

Just as man grows and develops on the physical plane solely as a result of the sun’s action upon matter, so man can grow and develop on the spiritual plane only as a result of that Spiritual Sun which we call the Holy Spirit. It is, as ’Abdu’l-Bahá shows, the intermediary between God and man, as the sun’s rays are the intermediary between the glowing sphere itself and the dark and inert mass of matter which we call earth. What a miracle the sun performs on it! Through its agency the earth becomes alive, dowered with the power of growth, blooming with warmth and life, and evolving ever fairer and fairer forms of physical expression.

IT WOULD BE difficult to conceive what the earth would be like without the life-giving power of the sun. Were that luminary to cease its beneficent action, after a time the cold of inter-stellar space, approximately two hundred and seventy degrees below zero, would replace the comfortable belt of atmosphere, sun-warmed, which keeps our temperature within the range of human necessity. Vegetable life, unable longer by the aid of the sun’s rays to transmute the inert chemical matter of earth into chlorophyll, cellulose, and other plant tissue, would faint and die. The animal world, no longer having its needed food from the vegetable world, would also perish. And man, with his utmost ingenuity, his inventiveness, his marvelous scientific power over earth’s resources, would begin to realize how absolute is his dependence upon the rays of the sun, not only for light and warmth, but for all his means of subsistence. Were he to maintain, by his power of science, existence for a brief period of time against the rigors of inter-stellar cold, yet inevitably he, too, with the vegetable and animal world, must perish for lack of food. Then would the earth lie cold and dark in space, void of

life, soundless save for the splintering of frost-bitten crags. It is difficult for us, sitting in the caressing warmth of the sun's rays, looking off over beautiful fields aglow with light, to realize to what giver of bounty we owe our physical life.

AND SO IT IS in the world of spirit. Here it is the Eternal Sun which nourishes our souls, which makes possible their growth and their very existence. Raying its power to us by the intermediary of the Holy Spirit, it causes in our spiritual nature all that movement of life and growth which the physical sun causes in our earthly nature. It is man's capacity to receive the rays of the Holy Spirit and to integrate them into spiritual bone and muscle which distinguishes him from the beast. Noble as are the higher qualities of animals, making them indeed superior to ignoble man, the animal must yet stay within its natural delimitation. It can never know God, nor by receptivity, aspiration and prayer draw to it the life-giving force of the Holy Spirit.

Man, on the other hand, through the power of the Holy Spirit, can develop a spiritual nature, expressing the virtues of the Kingdom. The important thing to realize in this connection is that without the aid of the Holy Spirit man can never commence and carry out his spiritual evolution; can never pass from the essential nature of the animal world into the essential nature of the spiritual world which is his goal. And just as the physical world, when deprived of the sun's life-giving rays, will revert to the plane of lifeless and inert matter, so when deprived of the Holy Spirit man reverts to the animal, or if he has never left the plane of the animal, he remains a prisoner of that nether world.

Therefore it is clear that the greatest gift the Manifestations of

God bring to earth is the power of the Holy Spirit, of which they are the exceptional and intended channels. Through these Holy Personalities flow a tremendous dynamic of love, of heart-resuscitating warmth, of spiritual life-giving energy. This force They share with all who have the spiritual capacity to know and seek it, until the whole earth becomes flooded with these rays and a new springtime of religion appears.

JUST AS in the physical springtime the sun, from a special position and station, pours down an increased life-giving power upon the earth and awakens dead and sleeping nature into transcendent life, so in this spiritual springtime a tremendously increased force of the Spirit is shed upon mankind, awakening, resuscitating, impelling spiritual growth and the development of spiritual qualities. Humanity is renewed in the likeness of God. The divine virtues appear. Men become angelic. Self-sacrifice and love manifest their blazing warmth, which melts the fridity of hearts and starts an upward growth. This spiritual awakening of humanity, through the power of the Holy Spirit, becomes manifest in marvelous institutions expressing the justice, the consideration, the love engendered in individual hearts. Such has been the rise of the great world religions, finding their birth in the spiritual dynamic brought them by a Manifestation of God, and their direction and guidance in the divine ethics which He establishes.

But at last the springtide force, after passing through the maturity of its summer, begins to decline. For man, not ever graced with this special and epochal outpouring of the Holy Spirit, begins to lack the spiritual force to enable adequate expression of the ethics of his reli-

gion. Finally the winter of religion arrives, a desolate period of spiritual cold and inertia. Now it is time for a New Springtime. And faithful to His law of spiritual love, as He is faithful to His law of the physical seasons, God again renews the faith of mankind through a New Manifestation Who becomes again a special channel for God's dispensation.

SUCH IS THE situation today. Through the power of Bahá'u'lláh a new spiritual dynamic is flooding the earth. All mankind are recipients, even unconsciously, of its grace, of its health-giving spiritual life. But

how much more fortunate and blessed are those who, becoming aware of the presence of this Divine Power, consciously turn to it for aid.

Again, by the aid of the Holy Spirit—renewed for the sake of this marvelous century—humanity will blossom out into divine fruitage of the virtues of the Kingdom. A New Civilization will arise, patterned after the divine laws and ethics of Bahá'u'lláh and based upon the four-square foundations of faith, prayer, love, and service.

This, it seems, is the greatest thought humanity can hold at Christmastide—the thought of God's gift to man of the *Holy Spirit*.

“THE GLORY and the exaltation of the station of Christ is as clear as the sun at midday from the books and tablets of His Holiness Bahá'u'lláh. The object of the Bahá'í Cause is identical with the object of the Bible and the Gospel. The Bahá'ís must be informed as to the contents of the Old and New Testaments.

“Concerning the faith of the Bahá'ís as to the station of His Holiness Christ, they believe He is the Word of God.”

\* \* \* \*

“There are prepared souls in every religion. Today God is working in all the churches instructing many souls in celestial brotherhood. These souls are related by invisible and spiritual ties and are being ripened by the Holy Spirit.”

—'Abdu'l-Bahá.

# THE COMING OF THE GLORY

## Chapter II. Night

FLORENCE E. PINCHON

*Under the subtitle "The Argument" Chapter 1 of this series of articles was published in the November Star of the West and showed the need and requirements of the times; the second chapter which follows reviews history and shows how "night" was at its darkest before the coming of the New Day. The third chapter entitled "The Morning Star" will follow in the January number.—Editor.*

**S**TANDING now, as we believe, in the morning hours of a new era in history, it is difficult, indeed almost painful to glance backwards and recall the gloomy winter of materialism and discontent which lay over Europe and the world generally during the eighteenth and the larger part of the nineteenth centuries. So quickly and drastically have conditions altered, that these past centuries seem already submerged in the ocean of oblivion.

But at this time, the world, by bitter antagonisms and prejudices, was riven, like the surface of a mighty glacier, into innumerable and dangerous fissures. Fissures which threatened, even then, to widen into a world cataclysm. Herein lurked yawning abysses of wars, revolutions and agnosticism, into which humanity was constantly stumbling. Guides were few, and the lights that still shone, feeble and uncertain. Cold mists enveloped the minds of men—the mists of racial, religious, sectarian, patriotic and class hatred and antagonisms.

Universal peace was, as yet, undreamt of as a possibility. Sympathies were confined within national bonds. The ideals of brotherhood in the social world and cooperation in the economic, were unrecognized. And education for the poorer classes was rudimentary or grossly lacking.

The discoveries of modern science had disclosed to thinking people the bigotry and superstitions enclosing, like a hard shell the pure gem of religion. And, in disgust, they threw

the gem itself away. As Carlyle, when writing of the eighteenth century, pointed out:

"There was need once more of a Divine Revelation to the torpid and frivolous children of men, if they were not to sink altogether into the ape condition."

Revolutions, strife, lust, greed, economic rivalries and bitter animosity between science and religion were denizens of this almost starless night.

How striking are the contrasts presented by even the material conditions of those days and ours!

As we rise from the earth and spread our shining wings, or with lightning speed flash by in our motor cars, we gaze back with pitying surprise at the lumbering stagecoach and the early railroads of the days of Dickens.

From the freedom of modern woman, we recall with a wondering smile the foolish restrictions and conventions, the crinolines and manners of the early Victorian era.

Facing the marvels of radio and the recent astounding discoveries of science regarding ether and energy, vibration and light, to remember the days of the first telegraph and postal services. From our luxurious liners and express trains that seem almost to annihilate distance, to the times when to ordinary folk a journey anywhere was in the nature of an adventure!

With scarcely a track of land on the globe unexplored, to the days when intrepid men still sought pathways to the Poles, and Livingstone toiled through menacing jungles, where today hover airplanes or rattles the Cape to Cairo "through."

Surely, during the last eighty years, the revolving wheel of Time has spun with amazing rapidity; set into a quickened and ever-increasing motion by that mysterious spiritual Power that is now revitalizing and renewing the face of the whole earth.

### *In Persia. Part II*

In Persia, also, at this period, the night was at its darkest, as it always is just before the dawn. To most of us Persia seems a somewhat remote, unknowable land. It is, possibly, associated in our minds with a glamoured jumble of the colorful tales of the "Arabian Nights," a peacock throne, roses and nightingales, lovely carpets and Omar Khayyam.

Or, perchance, recalling a little history, we remember the Pass of Thermopylæ; the ancient military glories of a vast and imperious empire; the fame and splendor of Xerxes and Darius, of Artaxerxes and Prince Cyrus; and the conquering Nadir Shah, who, in his last triumph, sweeping through India, brought back the most precious and glittering trophy ever wrenched from its rightful owners—the said peacock throne.

But alas! This famous land has fallen from all its former proud estate, and during the last century had sunk into the depths of utter decadence and depravity. The country was governed by a kind of feudal system similar to that of England in the Middle Ages. Government and the administration of justice were utterly inefficient and hopelessly corrupt. Pillage and robbery were of

common occurrence and life everywhere was unsafe. Bribery and dishonesty pervaded all departments of social and political life. Education was shockingly neglected. Women were kept in ignorance and seclusion, and were not permitted in the streets, unless enveloped in a heavy black veil, covering the head and whole body, called a "Chadur." As a certain writer has described them: "Like black, shapeless phantoms they steal silently along in the shadow of the walls."

Yet are the Persians a naturally gay people, fond of meetings and fêtes, of music and flowers. They are fine horsemen and love sport; they are hospitable and friendly, with charming manners and remarkable courtesy. That this charm can conceal treachery and even cold-blooded cruelty, earning the Persian the title of "courtly primitive," is due, very largely, to the decadence of his religion and the tyranny and corruption of his government. For the same reason lying had come to be "almost part of the instinct of self-preservation." An easy, somewhat natural process, for the Persian speech is extremely ornate, from our viewpoint, embellishment, amplification and beautiful poetical allusion forming part of its very fabric.

It is, therefore, a land where poets receive their full meed of appreciation, the shrines of the most venerated being often places of pilgrimage. Among the most famous, one calls to mind the two poets of Shiraz—Hafiz, who gave to the world perfect models of lyrical composition, and Sa'di whose ghazals are rich in spiritual thought, sparkling wit and graceful expression. While the allegorical and mystical poems of Jelá-huddin-Rumi, the Sufi, are sublime in ideas and utterance.

But—and it is a very significant but—at the time of which we are writing, religion, which in the East

is by far the most important factor in civilization, had become utterly degenerate. Religion is a source of inspiration and an integral part of Eastern life to an extent that we of the West can scarcely imagine. Muhammadanism, the prevailing religion, was split—like Christianity—into a number of rival sects, of which the Shi'ite was the principal or state form. The spirit of its Founder, and the pure essence of His teachings had become overlaid and lost beneath a mass of mere ritual and ceremonies, gross superstition and perversion. The priests were corrupt, bigoted and self-seeking; but so great was their hold over the illiterate masses that even government had to submit to their dictates. The Muhammadan reviled and regarded as unclean all men of different faiths to his own. Picture him actually washing the money he had taken from a Jew or Christian before putting it in his pocket! Similarly the Jews hated and cursed the Muhammadans and Christians, while the Zoroastrians regarded their fellow countrymen as unworthy of association. Thus was this unhappy country shrouded in intense moral and spiritual gloom.

These were the dark conditions prevailing in the land which had, at this time, been chosen by God, in His inscrutable wisdom, as the stage whereon was to be enacted the sub-

limest Drama of the Ages. The very somberness of the background served but to enhance the Radiance which would illuminate it "above the brightness of the sun at noonday."

For, amid such a state of affairs as this, in some souls the flame of pure religion burnt brightly. Here and there throughout the country were to be found groups of people, many of them highly cultured and gifted, who had kept their spiritual vision clear. Men and women who longed for the coming of God's Kingdom upon earth; and who believed in the promises made in the Qur'án, as in our own Scriptures, that a Mahdi or Messiah would soon come again to men, in order to establish a reign of righteousness and peace. With hearts torn by the terrible materialism and corruption around them, they waited and watched for signs of the long-expected Coming. And in 1843, some among them set out, like the Three Wise Men, on a long and definite search for this Master of a New Day, this Star of Guidance and of the Morning.

In the Bhagavad-Gita, the sacred writings of India, we read: "When the darkness is deepest, then come I forth again." And in the hour of the world's darkness, in the hour of Persia's midnight, there was a great cry heard: "Behold the Bridegroom cometh, go ye forth to meet him!"

"Christ ratified and proclaimed the foundation of the law of Moses. Muhammed and all the Prophets have revoiced that same foundation of reality. Therefore the purposes and accomplishments of the divine messengers have been one and the same. They were the source of advancement to the body-politic and the cause of the honor and divine civilization of humanity the foundation of which is one and the same in every dispensation. It is evident then that the proofs of the validity and inspiration of a Prophet of God are the deeds of beneficent accomplishment and greatness emanating from Him. If He proves to be instrumental in the elevation and betterment of mankind, He is undoubtedly a valid and heavenly messenger."

—'Abdu'l-Bahá.

## MAN'S NEED OF THE SPIRIT

THE Divine Reality is unthinkable, limitless, eternal, immortal and invisible.

The world of creation is bound by natural law, finite and mortal.

The Infinite Reality cannot be said to ascend or descend. It is beyond the understanding of man and cannot be described in terms which apply to the phenomenal sphere of the created world. Man, then, is in extreme need of the only power by which he is able to receive help from the Divine Reality, that Power alone bringing him into contact with the Source of all life.

An intermediary is needed to bring two extremes into relation with each other. Riches and poverty, plenty and need; without an intermediary power there could be no relation between these pairs of opposites.

So we can say that there must be a Mediator between God and man, and this is none other than the Holy Spirit which brings the created earth into relation with the "Unthinkable One," the Divine Reality.

The Divine Reality may be likened to the sun and the Holy Spirit to the rays of the sun. As the rays of the sun bring the light and warmth of the sun to the earth, giving life to all created beings, so do the Manifestations (of God) bring the power of the Holy Spirit from the Divine Sun of Reality to give light and life to the souls of men.

The Holy Spirit is the Light from the Sun of Truth bringing, by its Infinite power, life and illumination to all mankind, flooding all souls with divine radiance, conveying the blessings of God's mercy to the whole world. The earth without the medium of the warmth and light of the rays of the sun could receive no benefits from the sun. Likewise the Holy Spirit is the very cause of the life of man; without the Holy Spirit he would have no intellect, he would be unable to acquire his scientific knowledge by which his great influence over the rest of creation is gained. The illumination of the Holy Spirit gives to man the power of thought and enables him to make discoveries by which he bends the laws of nature to his will. The Holy Spirit it is which, through the mediation of the Prophets of God, teaches spiritual virtues to man and enables him to attain eternal life. All these blessings are brought to man by the Holy Spirit; therefore we can understand that the Holy Spirit is the Intermediary between the Creator and the created; the Holy Spirit quickens the souls of men.

—'Abdu'l-Bahá.

## AIR-MINDEDNESS

DALE S. COLE

*It is interesting to note that when 'Abdu'l-Bahá was crossing the Atlantic en route to America in 1912 He made the striking statement that in the future traveling across the ocean would be by airship; steamers would be used only for freight.—Editor.*

THERE is a great and increasing interest in universal forces which has been stimulated by the effects of the Great War, by the advances of science, by the radio and airplane. This state of mind has been characterized as "air-mindedness."

Many of us have lived to witness the full development of the automobile from the days of the once famous "horseless carriage." We have watched the radio industry grow into immense proportions all in the brief space of a few years, but it has remained for the psychological factor popularly termed "the Lindbergh effect" to awaken our comprehensions to the status and possibilities of air transport. Colonel Lindbergh did something to the emotions and powers of imagination of the world at large which we are a little at a loss to interpret fully.

The fact that thousands of eyes were moist as the young pioneer of trans-Atlantic flight came down between throngs suggests that, perhaps, something is happening to us as citizens of the world which cannot be explained alone on the grounds of simple hero worship.

To be able to picture in our minds that intrepid and lonely flight across the dark waters may have made it easier for us to apprehend the great potentialities of the future, and may it not awaken our sensibilities to what for lack of another term we may call the spiritual nuances of the matter? For anything that tends to annihilate time and space, in their effects on life, cannot be without deeper meanings, subtle influences and far-reaching results.

To the alert it is quite manifest that there are at least two very

puissant forces at work tending to crystallize a conception of the world as a community of interests rather than as a patchwork of conflicting endeavors. These two forces, springing from the field of applied science, are the radio and the airplane. Both are air effects—at least in a popular sense we may so classify them. Both tend to increase the interchange of ideas, to bring about closer contacts between distant peoples, to foster better understandings and to accent the interplay of emotions. In short, they are levelers of barriers which have stood almost since the beginning of time.

Is it conceivable that this passing lightly over barriers in transportation and communication can be without effect in the years to come? Will the little lines drawn on maps to designate this country from that mean so much as they have in the troublesome years gone by?

The air has become a great bridge, as it were, over which, or to be more exact, a medium through which the messengers of good will fly now at tremendous speeds but through which they will pass in the future at much greater velocities, bringing communities now remote within a few hours of each other. In the past we measured journeys with miles as the unit. In the future, hours and minutes will be our gauge.



It has been the experience of the past that whenever two peoples are brought into close contact with each other through facile means of communication and transportation, a leveling process is instigated. They may be as wide apart as the Poles in



the era preceding intercourse, but just as soon as they begin to travel each into the other's territory, ideas are exchanged and carried back home. They come to understand each other and to appreciate alternate points of view. Gradually some common customs and usages spring up in both countries and in varying degrees—the two communities become more and more homogeneous. There may still be a painted post or stone pillar marking a boundary line, with armed sentries dodging out of box-like huts, but as contacts increase that line becomes more and more an imaginary one and its usefulness is more and more relegated to the adornment of maps. If such experience is true of two adjacent countries as intercourse quickens, is it not logical to suppose and even to expect that some similar course of events will follow between communities lying thousands of miles apart and even separated by other communities? It is now possible to pass freely over boundary lines both by radio communication and by airplane. This racially and nationally divided world is becoming more a mutual home.

We are speaking of great forces, liberated within the age, which are having and will continue to have a profound and far-reaching effect on the character of the world, on life itself and on the relationships of peoples.

Just how great these forces are is hard to estimate. We are probably too close to them to be fully cognizant of all their potentialities. We have become inured to the wonders of science and are dilatory in appreciating or trying to fathom the economic, psychological, political and spiritual portents of the things which are happening with such accelerated speed.

During the development of the automobile very little attention was

paid to the effects it might have on the life of peoples. Those interested were too busy improving the machine, in counting dollars and production totals to realize that what they were constructing out of physical materials was destined to reconstruct the life of nations. It would be an interesting diversion to endeavor to list all the effects of the automobile on life. The ramifications would be numerous and penetrating. With such speed have transitions been enacted that our popular philosophizers have been left far in arrears in accounting and explaining these effects. In fact, the moralists had not caught up with the automobile when the radio was upon them and now they are triply involved in the combined effects and influences of the three.

Of course, it is easy to speak of the educational value of the radio. Think of the lectures it will be feasible to broadcast! Think of the music! What a great opportunity for any kind of propaganda we have at our service! One man can now speak to millions!

But just as we were too busy riding about in our fine cars or counting the profits from automobile stock so we have been too engrossed in wiring and rewiring our receivers or testing this new set against that—to meditate at any great length on the radio as an internationalizing influence.

It remained for a single young man in an airplane to awaken our realization of the possibilities of the air transport, and in the light thus shed we can see that old boundaries are not going to mean so much in the future. It is easier now to understand the influences of the automobile on life and to speculate more certainly about the radio.

The commercial era of air transport dawns in a more liberal day. There is something spiritual about

our acceptance of the possibilities of the air—at least deeper significances are suggested. There is more romance about it. It fires the imagination. It touches the emotions.

Is it not greatly to be desired, then, that this great industry to be, realize now in the days of its infancy some of the broader aspects of its immanence?



Whatever may be the money-making opportunities presented by air transport the mere earning of dividends is not its primary function, and what a departure it would be from customary industrial history, were the leaders in the field to adopt as their watchword some phrase which would suggest the service possible to render, for there is no doubt that the airplane is destined to be one of the most, if not the greatest, element ever freed for the internationalizing of the world.

With the increase in broadcasting ranges it seemed quite natural that some interest be shown in an international language. Most of us had previously taken slight notice of the attempts of far-seeing persons who have worked untiringly for years to promote a universal tongue. But overnight almost, it seemed quite a good thing to have. And after we became used to the idea of needing it for the reception of foreign radio programs it gradually began to seem to a number of us that it would be a mighty good thing for the business world to have a common language in which affairs might be conducted. Why had not some one stressed the business phase of the matter before?

And now if we are to travel over great distances by plane, jumping across several countries in a day or night, would it not be an excellent thing for us to have some sort of common currency to obviate the dif-

ficulties of exchange? A common currency would be a great convenience to travelers, and if the signs are right, we are going to be travelers more than ever before and on a scale unimagined a few years ago. If convenient to travelers a common monetary system might be found of use industrially and commercially—at least the possibility is not remote.

But if we do develop a common currency we will have also to formulate a more or less universal economic policy. It is the next logical step, and if we work out such an economic policy, the next thing anyone knows will be a common political scheme and before many children have flown we will be taking seriously suggestions for an international congress.

Perhaps, who knows, that should it be desirable to hold a convention of nations at some future time, there not only will be representatives of the various countries, but there will be those there who will *represent mankind!* These representatives at large will be an innovation. Never in the history of this battle-cursed world has there been occasion to elect or select representatives of mankind before a parliament of the nations. But if something does not happen to stop the forces now set in motion toward the internationalization of the world this contingency will most assuredly happen.

The conviction that there is surely growing apace a real world consciousness is not as fantastic as it may seem. It is the natural sequence of events as contacts increase. Further, there is a very practical side to it. The tendency of industry and commerce today is to operate on ever-widening scales. This is a day of great corporations and combinations. The smaller manufacturer, for instance, is either absorbed into a centrally administered organization or left to

fight mass production alone as best he may. The cry is for more and more goods at lower and lower prices. Whatever may be the general effect on quality of goods and general culture, mass production has been found to pay. It pays because costs are lower, and business can be conducted on sounder economic principles. What has proven true within a nation, nationally, can be applied internationally.

We have already seen proposals of immense industrial combinations abroad. We have even heard of the projected Industrial United States of Europe, which is but a step in the process of actually internationalizing trade. The day will come when nations as such mean very little to the large industrial and commercial corporations which will be then operating as smoothly as our national ones do now.

Such a state of affairs will not, possibly, be brought about because it is earnestly desired and planned for, so much as through those agencies which make the conduct of such a business easy, and these agencies will be such servants as the radio and air transport.

A flight map of the future may still show fine lines indicating national segregations but they will mean no more than state boundaries do to us today.

In fact, it does not require very active powers of imagination to surmise what would have happened in this country if our various states had kept their individual industrial and political entity. The world at large is in some such state today. But as our railroads and automobiles speed over the inter-state lines without so much as a thought, the future will see international intercourse similarly developed, and when that time comes there will be a distinct world consciousness which will make such things as a common lan-

guage, common currency and community of interests seem not only logical but necessary.

This concept is not too big for the world. When we realize that our little planet is only a speck of dust in the universe we are not so likely to place undue stress on the largeness of any idea which applies to it alone. It would be too fantastic to project or even suggest inter-planetary industrial relationships at this time, but the thought of international ones does not seem so tremendous in the light of such a fantasy.

If cooperation pays nationally it is only logical to suppose that it could pay universally. In the past it has been hampered by geographical isolations, prejudices, and jealousies. The leveling instruments will have to come into play to efface, in their effects, barriers which have fostered misunderstanding and arrogant individuality.

A certain amount of individuality may have to be surrendered on the part of nations in a scheme of international cooperation but personality will still remain a virtue. Each country may still retain its own peculiar attributes, just as our states do now. Each country may have its own mother tongue supplemented by one universal language by means of which it will communicate with the remainder of the world.

International cooperation has been sluggish because the instruments of easy contact have been lacking. It is easy to set up a barrier at the frontier to trains and automobiles, but not so easy to stop an airplane at a given line. It flies blithely over such impediments.

And so to be air-minded today means to be cognizant of the possibilities for the internationalization of human affairs. This presupposes an immense expansion and great

progress. In due time it will affect individual lives in a multitude of ways. We must learn to think in world terms—to be more universal. Air transport will make this necessary whether we want it or not. It is one of the signs of the times, and unfortunate, is the man who presumes to stand in the way of progress. Advancement has a way of crushing individuals who attempt obstruction or of passing them without notice. It is no more considerate of political units.

This then is, perhaps, in the great scheme of things, the real function of air transport in its broadest aspects. Incidentally it may be a very profitable business. It may be a very pleasurable means of travel. It may hold us spellbound with its romance. But back of or above all other considerations, to be air-minded is to appreciate that air transport is a great force working effectively for the elimination of boundaries and all that they signify in the way of misunderstanding, prejudice and isolation. This is certainly a spiritual phase of the matter, for anything that effects civilization as a whole cannot be called otherwise.



To be air-minded is to be broad-minded—to think in terms international rather than national; to realize that the next great period in the development of human affairs will be on a world basis rather than on a divisional one. This suggests a complexity of problems. However, science is perfecting methods which make international intercourse in all aspects of life easier, and as we become more accustomed to their use and more skilled in their application, obstacles which seem almost too great now, will dwindle into relative insignificance before the fact that we fly on the wings of progress.

Ways and means have always been

found to remove obstructions to industrial and commercial progress. Political obstacles seem to be more stubborn, probably because the real desire to remove them has not arisen. Nothing can long withstand the pressure of wealth administered effectively; it has a way of dissolving clouds when its own welfare is involved.

Commercial air transport will attain a momentum which will be irresistible. It may not be today, nor tomorrow, for much scientific work is still to be done, but what we have already accomplished more than points the way. So, although we may not appreciate that we are dealing with a great spiritual force working for the betterment of mankind, and although we may simply see it as a commercial and industrial opportunity, nevertheless those who are truly air-minded today see and comprehend the immense possibilities which are potential in air transport and the radio.

To be air-minded is not simply to boost for a local airport in our city, to take a hop now and then, to send our mail by plane, or to engage in the manufacture of air equipment—it is much more than that. It is to learn to think in world values and influences, to relegate prejudice, superstition and jealousy to oblivion and synchronize our individual, national, industrial and commercial viewpoints to the rhythm of the air-cooled motors which hum above our heads.

How great a service air transport is to render to the world cannot be even suggested, but not the least of its benefits will be entirely outside what we choose to call the industrial life of the world. As political barriers become more or less insignificant a deeper understanding will grow between peoples. There will be no cause for war. Much time, energy, and resource hitherto de-

voted to defense and aggression can be diverted to educational, industrial, agricultural and cultural pursuits. The times will become generally more beneficent. Immense progress will not only be possible but inevitable.

Such changes cannot come about without affecting the inner life of mankind. With common language, common currency, common policies of cooperation, a common philosophical and religious consciousness will develop. Then we may see the brotherhood of man, exemplified practically, not brought about by Utopian endeavors so much as actually forced upon us by the ad-

vances of applied science. However it may come, its influences will be beyond present measure, and who can say that it may not be the working out of that "great scheme of things entire"?

This is the picture which those engaged in the promotion of air transport can view as inspiration for their labors. We are trying to direct a tremendous force for universal betterment. Let it be recognized as such. Let that realization be a part of our air-mindedness. Such appreciation cannot help but deepen our interest and accelerate progress.

## REFLECTIONS OF A BAHÁ'Í TRAVELER

SIEGFRIED SCHOPFLOCHER

*The following is the second in a series of "Travel Stories" by the author. The first, published in the November number of this magazine, was on the subject of Brazil, and particularly Rio de Janeiro. This chapter describes a visit to Argentina, Chile, and other places.—Editor.*

IT HAS been well said that the last century belonged to America, but that the present one is South America's. As we leave Brazil, a country larger than the United States (leaving out Alaska), it does not take a very close observer to realize the developments which are in store for mankind in this Southern Hemisphere. The feeling ripens into conviction when we later rejoin the friends we had left in Rio de Janeiro and interchange with them the experiences and impressions we have gathered.

The trip from Santos to Buenos Aires occupies about five days, with a short stop in Montevideo, the capital of Uruguay, a comparatively small republic which was part of Brazil up to less than a century ago and which is the only part of its vast domain Brazil has ever lost. Montevideo is a flourishing city built

around a mountain. On arrival there we immediately become aware of a difference in culture and civilization. We have left the Portuguese sphere of influence and have reached a typical Spanish-American country.

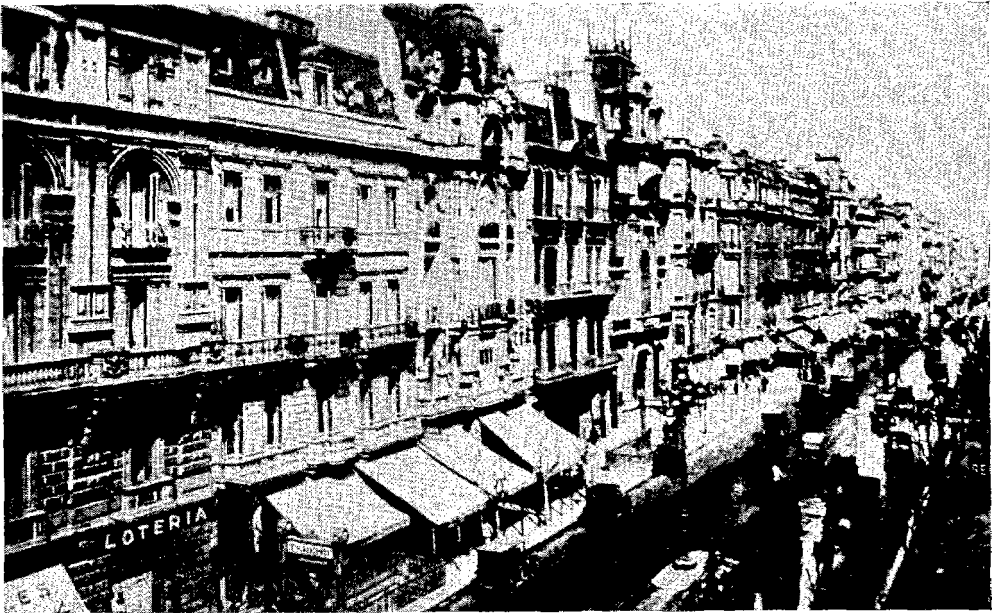
Going up the La Plata is somewhat perilous and it is difficult for big boats to follow the channel up to Buenos Aires. The river (the "Silver River") is so enormously wide—50 to 100 miles in places—that one never sees the opposite shore, which gives rise to the saying that the La Plata is a hundred miles wide but only three feet deep. We reach Buenos Aires in the early morning, and on going ashore one thing that strikes us is the difference in language. The Brazilians claimed that Spanish is merely a dialect of Portuguese, while the Argentinians, of course, asserted that Portuguese is obviously a dialect of Spanish. As a matter of fact

in both languages it is easy to find a similarity of root, and it is not difficult for anyone with linguistic ability to comprehend both languages.

It is most remarkable in landing in a city which today boasts a population of two million five hundred thousand, that a hundred years ago it was hardly fifty thousand. It was with the advent of Industrialism in Europe, when the densely populated countries of that continent could no longer feed their population, that the

fer very much. There are great estancias of vast extent, some of fifty thousand to one hundred thousand hectares, and others much larger still; and these were no doubt originally grants of land to grandes and hidalgos.

All of South America, with the exception of Brazil, has been under Spanish dominion. Its development has probably been slower because the administrative powers made it incumbent upon settlers to be either



*Buenos Aires—Avenue de Mayo*

real development of Argentina set in, with an eye to foodstuffs rather than precious metals.

When Buenos Aires was first settled, thirty mares and seven stallions were brought over. Thirty years later we find historians remarking on the numerous herds of horses roaming all along the coast and along the shores of the La Plata. The pampas are a huge granary; and it was interesting to me as a Canadian to see conditions so like those in Canada so far as agriculture was concerned. Naturally, conditions otherwise dif-

fer very much. There are great estancias of vast extent, some of fifty thousand to one hundred thousand hectares, and others much larger still; and these were no doubt originally grants of land to grandes and hidalgos. All of South America, with the exception of Brazil, has been under Spanish dominion. Its development has probably been slower because the administrative powers made it incumbent upon settlers to be either Spanish or Portuguese, and consequently Catholic. When Alexander von Humboldt explored South America and came to the northern part in the vicinity of the Amazon and Orinoco, he was turned back because only Portuguese were allowed to set foot in Brazil. These restrictions were in force even after the time when the South American countries gained their independence after Joseph Bonaparte ascended the throne of Spain following the French Revolution and the Napoleonic wars. However, these things are all past

history. The population of this great city—to the extent of sixty per cent I am told—is of Italian origin, although the mass of the people is fused into a Spanish-speaking unity, purely Argentinian in sentiment and feeling, and an example to the whole world as a blending of races and aspirations.

Although the passage to Buenos Aires up the La Plata is so difficult, the city has splendid docks and basins, completed in 1900, capable of accommodating twenty million tons of shipping. The approach by sea is not prepossessing, for the banks of the La Plata are both flat and muddy. Nor does the city appear to much better advantage immediately on landing. Its greatness is not fully realized until one plunges into its network of streets, purely Spanish in character, absolutely straight, and intersecting at right angles, which makes it very easy to find one's way about. The city has been greatly improved and developed in recent years and the beautiful Avenida de Mayo would do credit to any capital in the world, with its length of about two miles, flanked with most magnificent buildings.

Darwin, who visited Buenos Aires in the middle of the last century, estimated the population at sixty thousand, and specially remarked upon the hospitality of the people. I can truly state that where Darwin met sixty thousand hospitable people it was my privilege to meet two and a half millions. I was led to believe once upon a time that true hospitality only existed in the Orient, but now I can truly include Buenos Aires in that category.

It was my good fortune to make the acquaintance of a prominent Buenos Aires barrister on my trip from New York south, and my better fortune still to encounter him again in his native city.

We very often exhibit hospitality out of a sense of duty, but that was not so with the hospitality I experienced in this beautiful city of Buenos Aires, and particularly from this new-found brother and all his friends as well—it was not duty but pleasure, and it came from the heart in a manner not to be described. Unfortunately I had to leave earlier than I expected, in order to reach Panama in time to catch a boat to New Zealand; and I never regretted anything so much as not to be able to take advantage of an arrangement which my friend had made, as the administrator of an estancia of one hundred thousand acres, for me to stay at his house in La Plata for a few days and witness an exhibition by the "gauchos" (South American cowboys) of rough-riding and other local customs, especially what my friend described in Spanish as "roasting an ox in its skin." I hope that my new brother, as well as those of his friends whom I met, will see these lines, and realize, as I then did, that there is only one home for all humanity—the love of God.

Buenos Aires may be described as a gay city, but it reflects the life of a well-behaved and prosperous population, who work during the day to take their leisure and enjoyment in the evening—even into the early hours of the morning. The domestic side of life in Buenos Aires is brought home to one very pleasantly when one sees in a public place—perhaps at a dinner-dance at a hotel—the daughter of the family sheltered by the presence of her father and mother while she receives the dignified attentions of the young man who is courting her.



On the trip across the Andes to Chile we pass through the three typi-

cal parts of the Argentine, the lowlands, the table-lands and the cordilleras, into the Andes. While traversing the pampas we witness various phases of agricultural life and cattle-raising, with the whole country bathed in sunshine. God has not, however, made life here too easy for His children. The great problem is water, and the country looks arid, dependent as it is upon rain for purposes of irrigation. The government has strict laws regulating the amount of water that can be taken by individuals from the sources of supply.

The journey to Mendoza takes about 22 hours but there are excellent trains with up-to-date dining- and sleeping-cars, good food and excellent service. Mendoza is at an altitude of six thousand feet, in the center of a vineyard district. After a short stop between change of trains we continue our journey across the Andes following the course of a river until we ascend to



*"The Christ of the Andes." Commemorates settlement by arbitration of boundary disputes between Argentina and Chile*



*Chile—A mountain pass of the Andes*

a height of eleven thousand feet where every turn of the road reveals new beauties and wonders. Eventually we reach the snow line. As we emerge from a large tunnel which is the boundary between Argentina and Chile, we see at the highest point a large and beautiful monument to Christ the Saviour.

The story of this statue, which commemorates the peaceful settlement by arbitration of boundary

disputes between Chile and Argentina which were fast leading to war, is one of the bright spots in the dark history of human conflict.

As time went on during the journey I became acquainted with my fellow passengers. There was a mother with her family of daughters returning home from Europe and they gave me my first impression of Chilean patriotism. They were bound for Santiago, the beautiful capital of Chile, and one of the daughters when the train was in the middle of the tunnel produced a small gramophone which played the Chilean national anthem. It was amusing to hear a few days later that she was elated at having made an "Americano" stand up to the strains of the anthem as the train entered Chile, but it was my privilege to send word to her by letter to reassure her, stating that it was no hardship, but a pleasure, and adding that after all there is



one anthem which may apply to us all and that is the real love which we have for all people when we conceive this world as the home of one human race, a love which finds expression in one universal hymn to the Glory of God.

Valparaiso (or Vale of Paradise) is the great seaport of Chile on the



*A native Indian type of Chile. Few realize that there are over ten million Indians living in the New World. 'Abdu'l-Bahá stated that the Indian race, through education, might one day play a worthy part in the future civilization*

Pacific. It has not yet recovered from the great earthquake which occurred, I believe, in 1910. We find a great number of funicular railways which owe their existence to the fact that there is very little space between the mountains and the bay, which is circular in shape, one side terminating in the beautiful suburb of San Marino. Valpa-

raiso is the commercial capital and there are many important industries centered there.

One very interesting acquaintance I made was with a gentleman of German origin who had been a lieutenant on a German warship, was interned during the Great War, and had married a Peruvian lady. During the period of internment he had been allowed great freedom and was permitted to go about freely on parole; and he had a remarkable knowledge of the country. It was most interesting to see the reaction of this friend and his wife on hearing the Bahá'í Message. The lady was particularly impressed with the advocacy of the freedom of women, not from any selfish motive but rather to use this power to educate women and children generally and so release the great potentialities which have been stored up in that great section of humanity for such a long time.



There are various steamship lines between Valparaiso and the Panama Canal Zone, where they then diverge either to New York or to European ports. These ships make many calls with sufficient time for the traveler to form some idea of such ports as Antafogasta, Iquique, Mollendo and many others. The coast seems to be almost inaccessible, as though God had veiled the interior of the country. Here again the country is arid; there are no trees and no water, and everything looks bare. I am told that the average rainfall along this coast is three inches per century! Yet the interior of the country is quite fertile and the introduction of water will make a paradise of what would otherwise be a desert. The coast is exceedingly rich in minerals and we watch thousands of tons of

copper and bags and bags of tin ore and other materials being taken on board from lighters, since large vessels cannot dock.

Another valuable asset of this part of the world are the rocks and little islands which the traveler is amazed to see covered with what he takes to be snow glittering in the sunlight, but which in reality is guano, an industry jealously guarded and protected by the government.

The temperature, even as we approach the equator, remains remarkably cool if not actually cold, due to the current bearing the name of Alexander von Humboldt, which sweeps the coast line as far as the equator. As we approach the coast of Ecuador and Peru (after many inspections and other regulations) the scenery changes and becomes more verdant, due to tropical rains, and we arrive at last at Callao, the seaport of Lima.

To Peru we are indebted for quinine. The wife of the then Viceroy, the Count of Chinchon, fell ill of a tertian fever and was cured by doses of Peruvian bark (quinine) which was afterwards termed quinaquina. This happened in the early part of the 17th century; and the valuable drug which was thus given to the world was introduced into Europe by a Jesuit priest and named after the Countess; but the world of Protestantism strongly objected to and prohibited the use of this God-sent drug because it was introduced from Catholic sources! It has since been abundantly demonstrated that quinine is beneficial to both Catholic and Protestant, does not discriminate between Moslem and Hindu, and will cure Jew and Infidel alike!

It would not be within the scope of this article to do more than refer to the old and great civilization of the Incas nor to the workings of Spanish influence and the Holy In-

quisition in this capital; but we must say a few words about our companions on board ship.

The South American Continent has fortunately been spared so far from the ravages of the tourist and even more so the East Coast. The passengers are mostly of the high-class commercial type who travel from port to port. There were a number of German gentlemen representatives of firms of international repute, chemists demonstrating their products and showing the various methods in which they are employed. It was interesting to listen to conversations carried on in German, and it was my great privilege in giving expression to what I thought about the subject they were discussing to introduce the Bahá'í principles. It was most gratifying to experience a full acceptance of all the fundamental Bahá'í principles and, best of all, the appeal to the spiritual nature. For the experience of these people during the past fifteen years had demonstrated the utter futility of efforts toward fame and personal ambition without giving proper regard to the spiritual side of life and particularly the felicity of our neighbors.

There was a very distinguished lady on board who had been sent to Europe by the Quakers and had done splendid work. She understood German perfectly and had received the Bahá'í Message indirectly through overhearing my conversation with my German friend. She came to me afterwards and expressed her happiness at coming in contact with something she had never before even dreamt of. Another surprise was a chance conversation which flourished into a splendid friendship with a husband and wife who were opera-singers en route to Panama. Both were familiar with the name of 'Abdu'l-Bahá, and it was wonderful

to know that some of these great teachings had found a place among the Argentine people.

From Callao we proceeded quickly to Balboa, the Pacific entrance to the Canal. To Americans the history of the Canal is too well-known to be mentioned here, but the work which has been accomplished there is stupendous. What used to be twenty-five years ago the most fever-ridden and pestilential zone in the world is today a model of sanitation. To the Bahá'í traveler, however, the polyglot and cosmopolitan aspect of Panama City, which is outside the Canal Zone, is most inspiring. It was my privilege to meet people of advanced ideas who were only too anxious to express them in deed and action and they offered an opportunity to show how the Bahá'í Cause was the only way in which to work toward the realization of their high ideals. There one finds Indian Hindus living peaceably with their Indian Muhammadan brothers, a state of affairs which would be unheard of in their native land.

I had an unexpectedly long wait at Panama and utilized a few days in visiting Costa Rica, its seaport Puerto Limon, and its capital San José. The trip to the capital, where the railroad reaches an altitude of four thousand feet, is unsurpassed scenically, the road following the seashore and then ascending along a wide river through a deep valley, finally reaching the crest in the midst of exotic and luxuriant tropical vegetation which is beyond all description.

San José is very Catholic and one sees printed signs all over the city and in the windows of both the poor and the rich reading "Viva Cristo Rey," which means "Long Live Christ the King." This amused me,

rather, and I asked one man whether it would not be better for the people to carry their religion in their hearts instead of in their windows. He replied, "We seem to hold the same views on religion." I had taken an interest in his young adopted son and when I made him acquainted with the principles of Bahá'u'lláh, he caused quite a sensation as he read out of one of the little Bahá'í booklets to a crowd of about one hundred persons who had gathered round us in the street. He said he should be able to use quite a number of these booklets to great advantage.

I made the acquaintance of a number of other Costa Ricans on this trip—doctors, pharmacists and other professional men. Let us hope that the few seeds planted in this remote region will, God willing, bear fruit. That the spirit of the people is such that they will uphold Truth when they recognize it may be instanced by the behavior of Marmol, the great Argentinian, who, when thrown by the tyrant Rosas into a dungeon, inscribed with a burnt stick the following quatrain on the walls of his prison:

Wretch! set before me dreadful  
Death,

And all my limbs in fetters bind;  
Thou canst not quench my moral  
breath

Nor place a chain upon my mind.

This is a glimmer from a prison in South America; but Bahá'ís the world over have before them that great and shining life of Baha'u'lláh which shone from the prison of 'Akká and which they must reflect in the fullness of its radiance and purity to illumine the souls and hearts of all mankind and so release them from their great prison of Self.

# A MODERN PILGRIMAGE TO BAHÁ'Í SHRINES

GERTRUDE RICHARDSON BRIGHAM, PH.D.

*Dr. Brigham, who sometimes uses the nom de plume of Victor Flambeau, is a writer and lecturer of note, and is in charge of the Art Department at George Washington University. She has traveled much in Europe, in China, and in the Near East, and more recently has returned from a trip to Palestine here described.—Editor.*

HAVING studied the history of the Bahá'í Movement for a year past, I determined to go as a pilgrim to Haifa and 'Akká during my summer holiday. I wished also to learn more of the geography of the Near East; so I made at the same time a comprehensive tour of the Mediterranean countries—Greece, the Bosphorus, Syria, Palestine, and upper Egypt. The entire journey was exceptionally pleasant and instructive, but foremost in memory stands out the visit to the Bahá'í Shrines and the Holy Household at Haifa.

At various stops along our way, Robert College in Constantinople and the American colleges at Smyrna and Beirut, I mentioned my mission to visit the Bahá'ís at Haifa, and heard always favorable comments about them, the names of the Revealers of the Bahá'í Faith particularly.

We arrived in Nazareth on Saturday evening, after a long and arduous motor trip of sightseeing from Damascus, with stops at Capernaum and Tiberias, the Sea of Galilee. 'Abdu'l-Bahá repaired to Tiberias at one time to visit the medicinal springs for hot-water bathing.

The present Governor of Tiberias, Badi Bushruí, is an ardent Bahá'í. Tiberias was formerly so infested with flies that it was said in derision that the king of the flies had his throne here, but it is now much improved.

On Sunday morning while others in our party of thirty-six went to

church or sightseeing, I took a seat in a public automobile going to Haifa, where I arrived in about an hour or a little more, and went to the Hotel Majestic with a letter from our dragoman.

Later the same day when I succeeded in finding the Persian colony, and the home of the Bahá'í Household, I was met by Rouha Khanum, one of the daughters of 'Abdu'l-Bahá. Her cordial welcome made me feel at home, and the day being hot, she sent for iced lemonade for my little guide and myself—most refreshing after our long walk in the sun. We had an hour's chat together in English. She begged me to remain as their guest at the Bahá'í Pilgrim House. When, after returning to the hotel for my belongings, I came back to accept their cordial invitation, Fugeta, a Japanese Bahá'í first greeted me, and then I was met by Miss Effie Baker, from Australia, now hostess at the Western Pilgrim House.

This Western Pilgrim House, designed by Mr. Charles Mason Remey, was lately renovated, and is now in first-class condition, with new furnishings. It is beautiful. I was the first guest to be entertained there since the improvements and taking out of the old furniture. As there were no other visitors, and the summer was rather quiet, the members of the Household all seemed to enjoy an unexpected summer pilgrim, and of course to me it was a delightful experience.

After five o'clock tea together, Miss Baker and I went up Mount Carmel with Rouha Khanum, to the Shrines of the Báb and the Master. We observed the lovely view of the Mediterranean, which was so often enjoyed by 'Abdu'l-Bahá, and strolled in the luxuriant gardens now extended in terraces by direction of Shoghi Effendi, who has also had the clump of large cypress trees where Bahá'u'lláh used to sit, enclosed for protection. The effects are really gorgeous.

Miss Baker and I entered the Shrines alone, and according to custom I removed my shoes at the door, walked to the Threshold, and prostrated myself as at an altar. Then, moving backward, we withdrew, and joined Rouha Khanum, with some Persian ladies, their Bahá'í guests in the garden above. They greeted me most charmingly, and I regretted knowing no words of Persian to return their courtesy. After the chanting of prayers, we went to the Shrines again where some one was softly chanting. I was deeply touched and immensely impressed by the quiet beauty of the spot, its atmosphere of peace, the richness of the numerous large Persian rugs, and the perfume of flowers, jasmine and tube roses. We remained about the Shrines until it grew dark and the beacon light on Mount Carmel was turned on, sending its rays far out over the harbor.

Shoghi Effendi was not in Haifa at this time. The other members of the Holy Household were at home as usual. On our return we had a delicious Persian dinner together at the Pilgrim House, with Miss Baker as hostess, two young men of the household, Soheil Effendi Afnan and Monieb Jalal Afnan, both gradsons of 'Abdu'l-Bahá, and Fugeta, the Japanese Bahá'í, who has lived there many years. Monieb Afnan had attended as

a freshman the American College at Beirut, which I had already visited. Soheil Afnan had graduated from this institution, I understood. He had been also at Oxford and speaks with an attractive Oxford accent. He talked of Bahá'í matters in London and elsewhere, and especially did he speak of the life of 'Abdu'l-Bahá. He suggested that I read the new Persian history of the Bahá'í Movement.

The following morning I rose at five, in time for the sunrise, as I learned that Miss Baker and Fugeta had their tea by five-thirty always. Although Miss Baker had offered to bring my breakfast to my room, of course I would not permit it. Later I saw Fugeta's gardens, his canaries and others birds, his goldfish, and his immense Persian cat. Having lived in America before going to Haifa, Fugeta inquired about the friends and remembered all whom I mentioned.

Later in the morning Miss Baker with two of the young ladies of the Household—Soraya Khanum and Mariam Khanum, granddaughters of 'Abdu'l-Bahá—accompanied me to Akká and Bahjí. The drive along the seashore was exhilarating. It was a bright fair day, the rule here in summer, as it is not as hot as elsewhere in the Near East.

The old prison is now transformed into a model reformatory where gardens and modern improvements give employment to the prisoners who are comfortable and happy, thanks to the warden, Mr. Pike, an artist and a British officer of the World War. He accompanied us himself through the prison, where of course I was most interested in the rooms in which Bahá'u'lláh and 'Abdu'l-Bahá had been confined. The contrast was extraordinary from the wretched prison and courtyard where Bahá'u'lláh and His company of nearly

eighty members had been incarcerated to the inviting conditions of today, giving increasing testimony to the power of the Bahá'í spirit.

Mr. Pike also showed us the Museum with its interesting collection of relics and antiques, and conducted us to a lower apartment, a fine old Norman crypt now being excavated, a section that had never before been shown to any of the party—a place horribly dusty but fascinating.

Next the ladies took me to see the three houses in which the Family had lived from time to time while in 'Akká, of course under prison supervision. Especially I noted the house where Americans—and particularly our Washington friends—had visited The Master while He was still a prisoner. Both the young girls had been born there (one was nineteen and the other a trifle older), which made it seem very recent. We went inside the houses and saw several apartments and rooms, kept vacant as shrines, where Bahá'u'lláh and 'Abdu'l-Bahá had lived and meditated, still filled with that atmosphere of peace which seems to permeate all Their associations. We left our shoes at the door, entering with due reverence. Everywhere smiling faces greeted us, the young girls especially who were recognized.

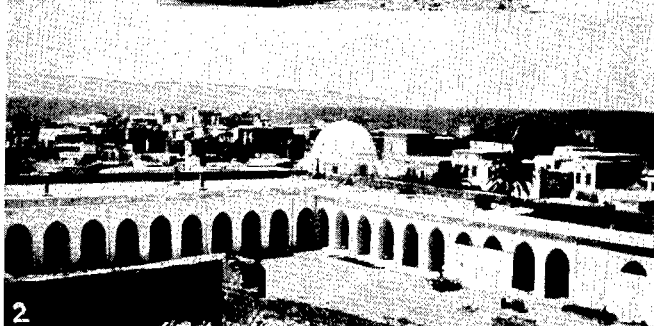
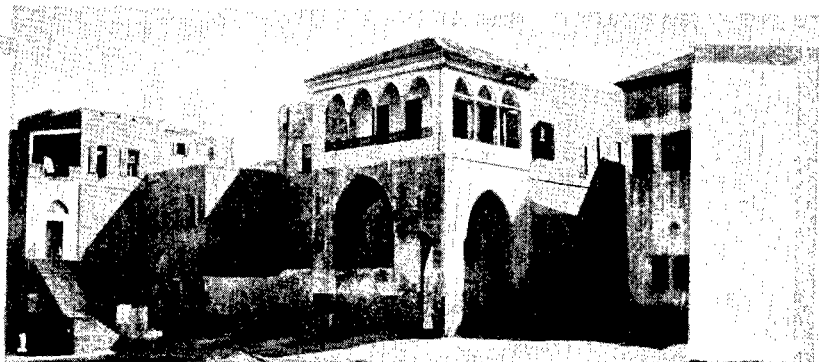
We then motored to Bahjí, where we visited the Shrine of Bahá'u'lláh, amid the same peaceful and appropriate surroundings. The rich rugs in the Shrine give great beauty and take away the usual melancholy of such associations. I had lately seen the tombs of Alexander the Great, Saladin, and Napoleon, but they paled to insignificance in comparison with the beauty and simple grandeur of the Bahá'í Shrines.

The gardens at Bahjí are very beautiful. It was here that some of the party gathered handfuls of jasmine blooms for me; their perfume was intense and wonderful.

Afterwards we drove to the Ridván Garden, as I did not wish to miss that, in order to have clearly in mind the geography of all the places. The Gardens there have been somewhat restored, and were now in full bloom. We sat beneath the original mulberry trees where Bahá'u'lláh used to meditate. The gardener's wife brought us white grapes to eat. The girls gathered more flowers for me. Here and there I took snaps of the scenes around us.

We then returned to the Pilgrim House at Haifa for lunch. In the afternoon the Ladies of the Holy Household sent for me, and it was then that I had my greatest experience. I was accompanied across the street by Fugeta to the house where 'Abdu'l-Bahá had lived, and there I was met by the Holy Mother (as the widow of 'Abdu'l-Bahá is called), who welcomed us most kindly, and invited me into her private room. Rouha Khanum, her daughter, came in a moment and acted as our interpreter, and we had a long and intimate conversation of which I afterward made some notes. Bahiyyih Khanum, the distinguished sister of 'Abdu'l-Bahá, came also, and they were both very sweet to me, and seemed pleased at my coming now when there were no other visitors. Bahiyyih Khanum looks frail, but both were in their usual health they said, and keenly interested in everything going on among the Bahá'ís. They are gracious and dignified, and seem enveloped in a beautiful spiritual peace.

Of course they were anxious to hear of the American Bahá'ís, and asked about several friends whom I knew only by name. They said that the news of the progress of Bahá'í work is their greatest joy, and that it is for that they live. During the afternoon Persian tea was served in small glass cups. I feared that I might be staying too long and per-



1. House where Bahá'u'lláh was confined for nine years at 'Akká. 2. Inner court of the old prison at 'Akká. 3. The Most Great Prison at 'Akká, showing tower in which Bahá'u'lláh and His followers were imprisoned. 4. 'Abdu'l-Bahá on His way to visit the Báb's Holy Shrine on Mt. Carmel. 5. View at 'Akká from barracks, showing Carmel and Haifa in the distance.

haps tiring them and more than once suggested going, but they insisted that my visit was only too short. After a time one of the ladies brought out a beautiful string of amber beads ninety-five in number—a Bahá'í rosary—which she gave me with a little bag of sweet lavender; and the other gave me a ring stone such as worn by Bahá'ís. They are precious souvenirs of this wonderful pilgrimage.

We talked of many matters, and they invited me to give my services to the Bahá'í Cause. They reminded me that the behavior of a Bahá'í, wherever he may be, should always be such that he may be recognized as a Bahá'í. They suggested my reading carefully all the written works of Bahá'u'lláh and 'Abdu'l-Bahá, so far as translated, now that I know something of the history of the Movement. Munirih Khanum, the Holy Mother, told me that she finds great pleasure in reading the Bible in Persian, and showed me her copy, a fine old edition. I replied that I envied her the ability to read Persian, but hoped when next I visited her to be able to read it and perhaps speak it at least a little.

Bahiyyih Khanum conducted me into an adjoinning room to see the three portraits of the Báb, Bahá'u'lláh, and 'Abdu'l-Bahá. I gazed long at the pensive, poetic face of the Báb, a picture I had so desired to see; then at the commanding features of Bahá'u'lláh, full of power, somewhat resembling Michael Angelo's famous statue of Moses in Rome; and finally at the familiar face of 'Abdu'l-Bahá, so full of tenderness. As the first two portraits are never copied, they are unknown to us in the Occident.

All too soon Fugeta came to say that the car had arrived, in which I had engaged a seat back to Nazareth, and I knew the time had come

for parting. It was a loving farewell with the words "Alláh-u-Abhá (God is the Most Glorious) exchanged between us. Fugeta had put up a basket of delicious fruit for me from The Master's garden, with a spray of fragrant tuberose on the top, and the big bunch of flowers from Bahjí. Some of these latter I gave to the ladies of our party when I again met them at dinner that evening on my return to Nazareth.

I found myself much rested rather than tired by the added trip. Many seemed interested to hear something of the Bahá'í Movement and of my pilgrimage to the Holy City of Haifa. Next morning we continued our tour to Jerusalem. The Inspector General of Schools of Palestine, Mirza Hossein Rouhie, is a well-known Bahá'í in Jerusalem, a very popular man among all sects. I heard many complimentary words about the Bahá'ís from people in Jerusalem.

Continuing our journey we arrived in Egypt for a short stay in Cairo and a visit to the Pyramids. We sailed from Alexandria, where I remembered that 'Abdu'l-Bahá had visited Ramleh (a suburb) shortly after His release from prison in 1909, and again in 1913 on his return from America and Europe. We sailed from here for Marseilles, arriving on August 18, a little over five weeks from the time we had left in July. I hastened to Paris ahead of my party, in order to return to New York and reach Green Acre\* before the season there closed, as the Ladies of the Household had asked me to do.

In retrospect my pilgrimage appeared altogether satisfying. I found myself deeply impressed by the dignity and sincerity and spirituality of the Bahá'ís in Haifa, and in entire sympathy with the meaning of the Movement which is creating a new world outlook.

\* The Bahá'í summer colony at Eliot, Me.



## 'ABDU'L-BAHÁ'S TABLE

SHAHNAZ WAITE

*This is the first of a series of articles or compilations giving interesting experiences of those who came into personal contact with 'Abdu'l-Bahá during His lifetime either in the Holy Land or during His visit to the West. We will welcome any contributions to this section which we purpose to continue from time to time.—Editor.*

AT NO time in the history of human events has such a table existed, as existed in the prison home of 'Abdu'l-Bahá, in the penal colony city of 'Akká, Syria, during a period extending from about 1895 to 1909 when 'Abdu'l-Bahá, having been set free in 1908, moved with His family to Haifa, ending this chapter in the history of the Bahá'í Cause. The comparatively few who were privileged to visit 'Abdu'l-Bahá in this prison, and sit at this table as His guests, coming from all parts of the globe, and drawn by the magnet of the "Fire of the Love of God" will never forget it. The realization of the spiritual significance of this experience, its unparalleled uniqueness; its tragic and dramatic setting, and the effect upon the hearts of those so honored as to "break bread" together under such sacred circumstances, grows clearer, and more wonderful as the years pass. Many of the band of pilgrims who were called to this spiritual banquet have joined the "choir invisible" and are with the Master behind the veils in higher realms today; and yearly the band grows less. Future generations will have knowledge of this—the Master's table—only through long transmitted narration.

It was at this table that all of the so-called "Table-Talks of 'Abdu'l-Bahá" were given, and later were brought back to America by the different pilgrims and shared with friends. Many of these "Table-Talks" have been published.

It was 'Abdu'l-Bahá's custom to have the meals served in courses. At the beginning, before the first course

was served, and then at the end of each following course, while the dishes were quietly removed, He would speak to the friends along spiritual lines only, giving forth the great Teaching of Bahá'u'lláh in a simplified form, expounding the Word of God from the sacred scriptures of the different religions, and at the same time feeding the material body of man. As each course was served, all would eat, then at its removal 'Abdu'l-Bahá would take up the thread of His discourse just where He had left off, with perfect continuity, so the material and spiritual meal progressed side by side.

The penetration of His Word was most marked. He would tenderly express some beautiful thoughts, like the following, for instance, and magically they would be understood both by "mind and heart," and could never be forgotten:

"There is a kind of food which needs neither knife nor fork and of which every one may partake with perfect ease and benefit. It is the food spiritual. This food brings life and stimulation instead of indolence and apathy. It brings peace and content to the one who partakes of it; the more food the more joy and peace. For the Spirit is always eager to furnish sustenance to the soul."

"God be praised. At this table we are joined in Spiritual relationship. We are all of one family because we are under the Shadow of Bahá'u'lláh. Look at the earth. Of itself it is worthless, yet it can reflect the light and heat of the sun. Clouds gather, the rains descend and

the earth becomes fruitful. In the same way the Spirit of God gives life to the soul of man and the Breeze of God awakens the soul from its sleep. Peter was only a catcher of fishes yet his attainment was very great. Ananias the High Priest was much greater in the eyes of the world yet he was deprived while Peter received the bounty of God."

"That which is most delicious in the world of existence is love. Love is the best condiment. \* \* \* For instance, the food on this table is nothing, indeed very simple; yet because it is prompted by love it is delicious.

"The Lord's Supper of Christ was indeed a very common thing; but because there was excessive love among the individual members who convened there, that table surpassed the royal tables, and it was established as the Lord's Supper. Even now at this time it is known as such. This was due to the love which existed between Jesus Christ and the disciples."



It is hard to bring to the Western mind, so filled with the material things of life, and with the "pomp and circumstance" of the social and ritualistic customs, an adequate description of this remarkable table, for the environment that surrounded it was one unknown in this "land of the free." Picture if you will one whose rank was that of the oldest son of a Prince of Persia, who had known vast wealth and every luxury His country afforded, imprisoned forty years because of His faith in the Message of Universal Brotherhood and Unity given forth by His Father, Bahá'u'lláh, the Revealer of the Bahá'í Revelation and His promulgation of these Divine Ideals. Stripped of all wealth, all of the simplest comforts of life, a prisoner amid the scum of the Orient, the felons of Syria, yet creating about

Him an atmosphere of absolute spirituality, purity, beauty and refinement. A prison home with its stark, bare whitewashed walls and meager furniture, without the walls of its gardens the rabble of 'Akká, the poor diseased and degenerate, yet within its doors one found *heaven*; found a luminous "White Spot" in the midst of darkness and despair.

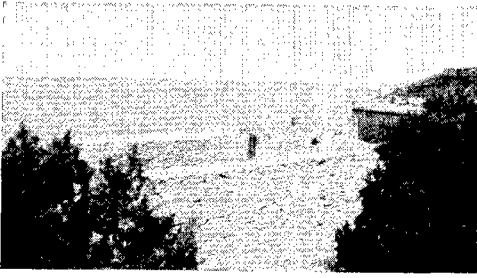
'Abdu'l-Bahá has said: "The spiritual life is symbolized by simplicity and contemplation, combined with usefulness and well-directed activity"; and this was the rule whereby



*The Master's table in the dining room of His prison home. From the windows is an imposing view of the old sea-wall of 'Akká and the Mediterranean Sea*

all of the inmates of 'Abdu'l-Bahá's home governed their lives.

The now world-famous dining-room, in the center of which stood the Master's table, faced the blue Mediterranean Sea, and overlooked the ancient double seawall of 'Akká. There were one or two paintings, by Bahá'í artists, unframed and framed, which hung upon the wall; an old-fashioned clock which ticked drowsily; some modern cane-seated chairs, the gift of some of the friends who had visited there; and the Master's table with its immaculate appointments. There were always fragrant flowers upon it, and the simple Persian food was ever served with a



*View from the dining room window of 'Abdu'l-Bahá's Prison Home*

spirit of utmost love, which added much to its delicious flavors. The perfume of white jasmine and of attar of roses filled the air. In one corner near the door of entrance stood a basin of water, in which 'Abdu'l-Bahá, according to an Oriental custom, always washed His hands after eating.

Horace Holley in his "Modern Social Religion" has so beautifully described this—the Master's table—in these words: "To 'Abdu'l-Bahá, as a Teacher and friend, came men and women from every race, religion and nation, to sit at His table, like favored guests, questioning Him about the social, spiritual or moral program each had most at heart; and after a stay lasting from a few hours to many months, returning home, inspired, renewed, and enlightened. The world surely never possessed such a guest-house as this.

"Within its doors the rigid castes of India melted away, the racial prejudice of Jew, Christian and Muhammedan became less than a memory; and every convention save the essential law of warm hearts and aspiring minds broke down, banned and forbidden by the unifying sympathy of the Master's house. It was like King Arthur and the Round Table, but an Arthur who knighted women as well as men, and sent them away not with the sword but with the WORD."

It was indeed the supper of Divine Love, of Unity and spiritual com-

munion. Here Buddhists, Parsees, Zoroastrians, Muhammedans, Christians, Jews, and all other faiths met and in perfect love and unity, at that blessed table, "broke bread together," in the Kingdom of Divine Love. No greater symbol of unity could be given in the Orient than this breaking of bread together, for it stands as a symbol of recognition and union. This in itself has been one of the great miracles performed by Abdu'l-Bahá—what greater one could we ask? To take these hostile races and religions, that outside of the walls of that prison home were at war with each other, their hearts filled with hatred and oppression—and through the Power of the Love of God, which flowed through Him—to merge them all into one. This is the miracle of miracles, and the one upon which the salvation of the world depends. Without this unity and love it needs must perish.



During one evening meal, at the Master's table, as the writer sat next to Him listening to His words of infinite wisdom, she looked at a glass filled with water in front of her place, and the thought involuntarily flashed through her mind, with a great yearning, "Oh! if only Abdu'l-Bahá would take my heart and empty it of every preconceived idea and earthly desire, just as one would take this glass and empty it, and then refill it with divine Love and understanding." It was just a flash of consciousness, yet 'Abdul'-Bahá seemed to read it. He was in the midst of His discourse; He stopped abruptly (but no one seemed to notice it) and addressed His attendant who served the friends. He said but a few words in Persian to him, then continued His conversation. No one's attention was interrupted by

the circumstance; all were listening eagerly to His every word said to them. The attendant came quietly up behind the writer, reached over and removed her glass from the table and taking it over to the corner of the room, emptied its contents of water into the water-basin, then returned the empty glass to its former place. Still no one noticed what had happened. 'Abdu'l-Bahá continued to speak, the while reaching over and taking the water-bottle on the table in His hand, and in the most casual manner, still talking on the subject of His discourse, refilled her empty glass, then set the water-bottle back in its place. No one save

the writer and 'Abdu'l-Bahá knew what had transpired. Her heart was filled with unspeakable joy. This proved conclusively that the innermost thoughts and the innermost desires of the hearts of all present were an open book to 'Abdu'l-Bahá, and that His love encompassed all.

To have sat at the Master's table, and to have heard Him say: "You are gathered together at this table, so may you be gathered together in the Kingdom, and as you are with Me today, so shall you be throughout all the worlds of God," is to know what the Reality of the Lord's Supper truly is and to have received God's Benediction.

## FLESHLY VEILS

DR. WALTER B. GUY

**H**IS Holiness Bahá'u'lláh said, "All things arise through man and are manifest in him." An ancient poet said, "God speaks to man through man, and manifests Himself through natural law." 'Abdu'l-Bahá said, "This has been the mission of all the divine messengers—to make man conscious of his eternal part."

The writer once asked an agnostic to define his ideal of a perfect man. He answered by enumerating one by one the divine abstract qualities that a perfect man should possess, such as universal compassion, integrity, purity, honesty, fearlessness, tolerance, wisdom, etc. I said, "the qualities of the ideal man which you have so beautifully expressed are what we understand to be the requirements of a Prophet, Manifestation or Messenger of God."

These Manifestations appear in the world at regular intervals or cycles. They come to renew religion, to reopen the closed door, to reestablish the highway to the

knowledge of God and the acquirement of the divine virtues.

Although these Prophets appear "singly and alone," each one coming out of a different religion, race, and tongue and each bearing a special gift, each emphasizing a special quality; yet in reality They are all one: one in that sense that though they have different bodies and names, yet as the sun is reflected in many mirrors, so the one Divine Essence is reflected in every Manifestation. "The hearts are many but Love is One."

As spiritual evolution goes slowly on, humanity faltering but surely taking on and building into its character more and more of those qualities and characteristics that make for perfection, yet looking back into the past we can see how each Divine Messenger brought His own special gift to mankind, being first of all its beautiful Exemplar both in His life and doctrine.

Zoroaster of ancient Persia brought to us, and emphasized in His teach-

ing, the purity of the Creator; the sacred fire, ever burning on the altars of His temples typifies the cleansing powers of the spirit of God. The towers of silence in Bombay testify to the need of personal purity.

A beautiful prayer by Bahá'u'lláh contains this same wonderful ideal of the purifying spirit of God: "O God, create in the hearts of Thy beloved the fire of Thy Love, that it may burn the thought of everything save Thee!"

The Prophet Abraham brought to our humanity the great truth—the oneness of God. "Hear, O Israel, the Lord Thy God, is one God." Down through the ages has come this wonderful truth, upheld tenaciously to the present day in poetry and literature, and it is yet the opening of the ritual of burial for every faithful Jew. In the midst of universal idolatry and belief in many deities, Abraham, cast out of home and country, "singly and alone" proclaimed His message of the oneness of God.

The Prophet Moses brought to humanity the truth that God is a God of love and justice. The story of His life is intensely interesting; adopted by a daughter of the reigning King, raised in the palace of the hated Pharaohs, His early mission to His own people was disastrous. He was rejected by them and convicted of manslaughter. He fled to desert lands. Forty years later, sent back by Divine instruction to the toiling, helpless slaves, who through dire misery and sorrow had their hearts opened at last to God's Messenger. He taught, protected and finally guided them out of slavery into the desert of Arabia, where He established in their hearts the law and justice of God and finally led them to their Promised Land.

'Abdu'l-Bahá said in "Some An-

swered Questions": "This people from the depths of degradation were lifted up to the heights of glory. They were captive, they became free; they were the most ignorant of people, they became the most wise." As a result of the institutions that Moses gave them they attained a position which entitled them to honor among all nations, and their fame spread to all lands, to such a degree indeed among surrounding nations that if one wished to praise a man, one said, "Surely he is an Israelite."

"Moses established the religious law and the civil law; these gave life to the people of Israel and led them to the highest possible degree of civilization at that period. In spite of His evil repute, how wonderfully He was guided by a supernatural power in establishing His great institutions and laws." It is evident that Moses gave to the Hebrew nation not only freedom and dignity, but also spiritual as well as material laws; this is manifest in the writings of David, Psalm 37: "The Law of God is in his heart: none of his steps shall slide."

The divine gift which Jesus, the lowly Nazarene, brought to humanity was the knowledge of the love of God and immortality—"the love that passeth understanding." Only those in His day who had the Light of God in their hearts, were able to pierce through the fleshly veil and perceive His Glorious Station. "The man of sorrows," "the fatherless one," "the carpenter's son," were His titles among His own people. "He came to His own and His own received Him not." Poor, homeless, a wandering religious teacher, put to an ignominious death, crowned with thorns, yet that Love was planted for all time in the hearts of His loved ones, and faith in an eternal life has forever been merged into the consciousness of the human race.

That head bowed down by woe and

pain, crowned and bleeding from its circlet of thorns, rises supreme down through the ages, while to this day kings, queens, rulers and their peoples acknowledge His Kingdom and pay deepest reverence to His Glorious Station. Truly, "that which was hidden shall become manifest."

Muhammad, the Arabian, the camel-driver, the illiterate one, who among the people of His day could see His glorious station! How could an illiterate obscure man of a degraded nomadic tribe bring to humanity such a wonderful power and spiritual message, lift up those idolatrous benighted savages to a most glorious civilization which at one period (1200 A. D.) was one of the greatest ever known upon this earth! How did He implant in human hearts the truth of "resignation to God" and to ever work in harmony with the Will of God! Also out of illiteracy, to create a new language, to write in such a pure strain that even His own people ever failed to reach that exalted literary style.

Men of the world today yet fail to see through that fleshly veil and do Him honor. The dignity of Abraham, the wisdom of Moses, the love of the Christ were but part of that glory and power veiled to earthly eyes.

What shall be said of the three great Prophets of our day—the Báb, Bahá'u'lláh and 'Abdu'l-Bahá? Time alone can give the world a true estimate of Their glorious station, and what of that future time when all

shall hear the call to *unity*, when our divine obligation to each other shall become the law of our being? War, strife, greed and crime shall be forgotten; peace, love, charity and purity shall be enthroned and established in the hearts of men. For this the Báb and thousands upon thousands of His loved ones went to a martyr's death; Bahá'u'lláh and 'Abdu'l-Bahá to torture, exile, and lifelong imprisonment.

The acceptance of the Bahá'í Message means "life and life more abundantly"; it means the acceptance of the messages of the Divine Prophets of the past and to live the message of the Prophets of today. In the Words of 'Abdu'l-Bahá Himself, "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 débris of imaginations and superstitions of men, of the débris 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." And those who long for the realities, who are willing to travel the path of the "independent investigation of truth" will be able to penetrate the "fleshly veils" and see for himself the "Glory of God" and realize that he, too, is one with that kingdom "whose glory shall have no end."

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Erratum—The beautiful scenes of Haifa and 'Akká published in the August number of The Bahá'í Magazine were mistakenly ascribed to Mrs. Jeann Bolles. They were taken by her son, Randolph Bolles, and we are glad to take this opportunity to acknowledge the service of this young man. We congratulate him upon his artistic ability, for these were among the most beautiful pictures we have ever seen of that region.—*Editor.*

# THE BAHÁ'Í MAGAZINE

*Star of the West*

Vol. 18

JANUARY, 1928

No. 10

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### THE BAHÁ'Í MAGAZINE STAR OF THE WEST

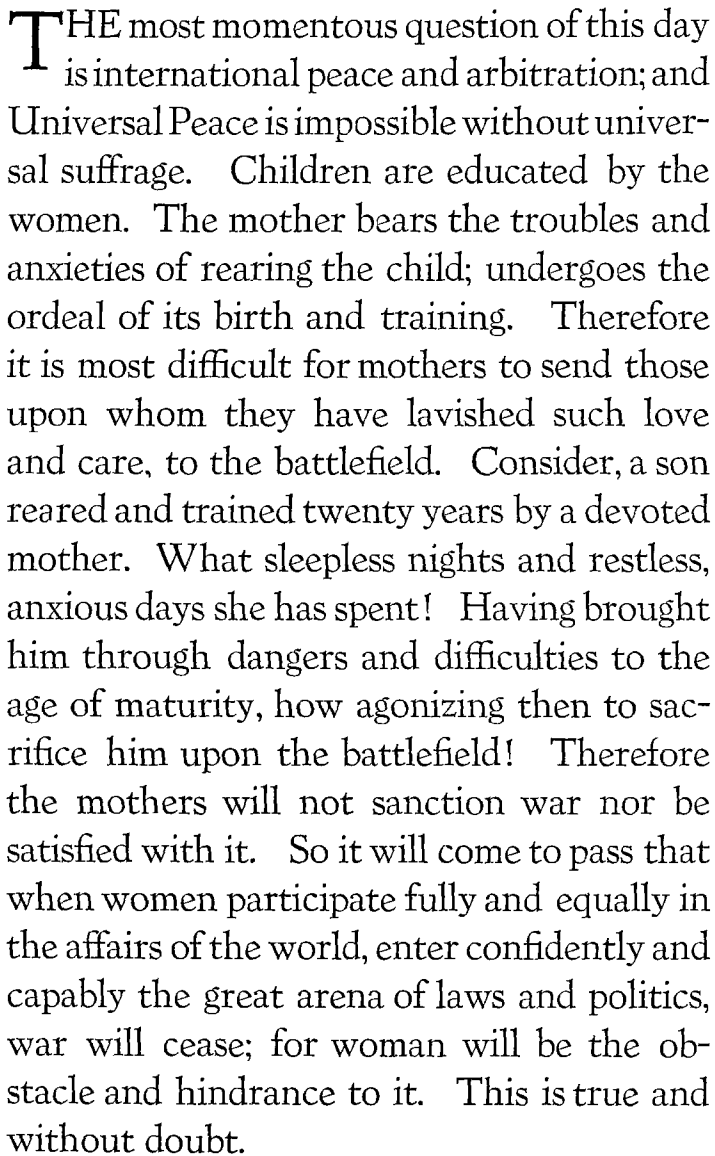
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STANWOOD COBB ..... *Editor*  
MARIAM HANEY ..... *Associate Editor*  
ALLEN B. MCDANIEL ..... *Business Manager*

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THE most momentous question of this day is international peace and arbitration; and Universal Peace is impossible without universal suffrage. Children are educated by the women. The mother bears the troubles and anxieties of rearing the child; undergoes the ordeal of its birth and training. Therefore it is most difficult for mothers to send those upon whom they have lavished such love and care, to the battlefield. Consider, a son reared and trained twenty years by a devoted mother. What sleepless nights and restless, anxious days she has spent! Having brought him through dangers and difficulties to the age of maturity, how agonizing then to sacrifice him upon the battlefield! Therefore the mothers will not sanction war nor be satisfied with it. So it will come to pass that when women participate fully and equally in the affairs of the world, enter confidently and capably the great arena of laws and politics, war will cease; for woman will be the obstacle and hindrance to it. This is true and without doubt.

'Abdu'l-Bahá



# The Bahá'í Magazine

## STAR OF THE WEST

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“Man is the temple of God. He is not a human temple. If you destroy a house, the owner of that house will be grieved and wrathful. How much greater is the wrong when man destroys a building planned and erected by God! Undoubtedly he deserves the judgment and wrath of God.”  
—'Abdu'l-Bahá.

“THE ENGLAND of today,” writes Frank H. Simonds from London, “is not merely peaceful, but passionately, violently, almost vindictively peaceful. And this is not the consequence of any transient emotion. It is the direct and the ultimate consequence of very great and very general human suffering, in itself the manifest result of the last war.”

The causes of war have been multiple, but the glamour of war in the minds of the populace has been always the same—the hope of adventure and victory, and as a consequence of victory, national aggrandizement and gain of wealth. So long as war remained a gamble in which there was a gambler's chance of such success, man's selfishness—personal and national—was too strong to make universal peace a possibility. For no consideration of ethics prevailed when the emotions of racial masses were whetted against each other; nor was politics as between nations deemed a matter under ethical control. Milleniums after private theft was held a misdemeanor, and brigandage a crime, national brigandage was esteemed a legitimate way to prosperity and power.

WOULD THE HUMAN race ever have arrived at any other concept of war—so long as warfare meant the fanfare of bugles, the waving of glorious standards, and the exchange of infantry and cavalry skirmishes with one combatant or the other destined to reap the glory and the material fruits of victory? Perhaps we would have acquired wisdom and the sense of international justice through other means than suffering. But in actuality, it is suffering which has caused the disillusionment concerning war.

Modern inventions of destruction have brought it about, that war between nations of equal power is not a holiday excursion, but a mutual suicide-pact. No material aggrandizement and wealth awaits the victor, if any, in the havoc-making struggle. Rather is it seen that for both sides, vanquished and victor alike, national resources, both in man-power and wealth, diminish to a point of dangerous exhaustion. No one is the gainer, and every one the loser, among participants in modern warfare. The only ones who are seen distinctly to gain are those neutrals who take no part in the struggle. For they, in car-

rying on the arts of peace in an otherwise war-swept world, prosper amazingly in the only way that men and nations ever can legitimately prosper—by creating and exchanging goods.

THE ANCIENT and medieval worlds had some excuse for predatory methods, due to the economic system and the social psychology of their day. There was then very little actual production of wealth, apart from agriculture. Men who became rich became so chiefly by taking from others; and nations became rich by the same methods. True, we do not consider today that such methods are either just or honorable. But ethical considerations did not then (do they now?) prevent the consciences of men or nations of power from enjoying the wealth and increased power which predatory methods brought them.

An enormous change has come over the world since then through the inventions and power discoveries which have made modern industry what it is. No longer is it necessary for the man of superior ability who craves wealth to wrest it by force or gain it by stealth from his fellow men, for he can by skilled application of his abilities and power and industry win a fortune by productiveness. Thus the man of the century, the captain of industry, wins wealth not by taking goods from others, as did the medieval barons, but by creating more goods for others, so that the whole world shares in the prosperity which his genius and force creates.

OF SUCH A TYPE Henry Ford is perhaps the most striking example. No one has been deprived in order that he might become rich. On the contrary, thousands, nay millions, have enormously benefitted by his in-

ventive and organizing genius. He has brought the country to the door of the town and city dweller, and the town and city to the farmer's doorstep. His cars have been an enormous influence for good roads and for interstate travel, thus expanding horizons a hundredfold. His industrial methods of production are revolutionizing machine production, and thus increasing the amount of other kinds of goods available with no added expenditure of time or manpower.

WEALTH, as the economist sees it, consists of goods, not of money. If a ship containing one hundred million dollars in bank notes or in bonds should sink, the world would be none the poorer. But if a ship loaded with wheat or automobiles or watches should sink, the world would actually be poorer; for here, in goods of use and benefit, fashioned by man's skill, lies real wealth.

This concept of wealth, this new economics which industrialism has introduced into the world, is just now beginning to be realized in those larger group activities to which we give the name of national. Just as an individual can become rich and powerful by creating wealth for others, so a nation can become rich and powerful by creating more and better goods. And, on the other hand, the late war has shown that in the paralysis of industry and the unproductive consumption of an immense amount of goods in warfare lies the swift road to national poverty and ruin.

How fortunate it is that modern industry thus offers a means for the peaceful satisfaction of national ambitions. It is well for nations to be ambitious. Nor need we decry, even, the thirst for power which nations as well as individuals are driven by. There is ample outlet for these am-

bitions, for this will-to-power, in the realm of inventiveness, of industrial organization, of chemical research, of agricultural productiveness. Any nation which could discover and apply a new and improved source of power would become thereby immeasurably richer than by any wars it might undertake. England, in fact, owed her rise to supremacy more to her industrial inventiveness than to any imperialistic conquests. The first nation to invent power machinery, and a generation in advance of all the rest of the world in the application of power machinery to the production of goods, England thus won a place in world manufacturing and trade which only the attrition of a modern war could shake her from. No wonder that England's eyes are now opened, and that this admirable, sturdy race has become passionately, violently peaceful. "One hears," says Simonds, "so distinguished a soldier as Field Marshal Sir William Robertson denouncing war in terms which would sound excessive from an approved pacifist, while journals which have long been famous for their jingoism are preaching peace in a fashion which would once have exposed 'Little England' newspapers to public denunciation."

GOD WILLING, all nations will presently realize that the road to national prosperity and happiness lies in honest work, in the application of human skill, ingenuity, and labor, to greater productiveness. The earth holds wealth enough for all, in the form of potential goods. She adds also her gift of power, coal, oil, electricity, which man may harness to machinery for the greater ease of labor and the swifter production of goods. Let nations expend their utmost energies in this way, and they will be able to satisfy their utmost

desires for glory, for wealth, for a place in the sun.

But it is possible that in this Twentieth Century a higher international consciousness may be born. We may actually come to think, not only about our own national advancement, but about the advancement of other countries. We may become nationally altruistic, and learn to see and strive for our own country's good as part of world-progress. We may rejoice to aid other nations to a more skillful industrial or agricultural life, thus helping them to create more wealth for themselves.

This is the goal, I am convinced, that humanity is moving toward—the brotherhood of man; the family of nations; the realization that all mankind are the "leaves of one tree."

TOWARD this Golden Age all the Prophets have prophesied, from Abraham down, and all the Manifestations of God have given Their Revelations of divine ethics. Moses said, "Thou shalt not kill," and raised murder from the status of a crime to the status of a sin. Christ said, "Love thy neighbor as thyself," and so established altruism as a virtue demanded by God, at the same time putting exploitation of others into the category of cardinal sins—the chief sin, perhaps, with the exception of blasphemy of the Holy Spirit. And now Bahá'u'lláh, revealing for this day an ethical system divinely designed for the international situations of the age, places war in the category of disobedience to God. "War shall cease." "It is better to be killed than to kill." "O people of the world! The creed of God is for love and union. Make it not a cause of discord and dissension. I enjoin you to the service of nations and to the pacification of the world." "O people of the world! The pavilion of

Unity is raised. Do not gaze upon each other with the eye of foreignness. Ye are all the fruits of one tree and the leaves of one branch. Let him not glory who loves his own country, but let him glory who loves the whole world."

All over the world, amidst every nation, every race, every creed, are followers of Bahá'u'lláh—men and women who are striving with all their hearts to carry out this divine principle of world brotherhood. And when they meet—Arab, Turk, Persian, Hindu, Chinese, Japanese, American, English, German, French—it is as if friends of God partook together, under the pavilion of His Love and Glory, of the imperishable fruits of unity.

'Abdu'l-Bahá, the Son of Bahá'u'lláh and the Expounder of the Bahá'í Cause, has said:

"The Bahá'ís must be the servants of Universal Peace, the workers for the cause of the oneness of the world of humanity, the spreaders of heavenly love amongst the children of men, the promulgators of the principles of the progress of mankind, the dispellers of the clouds of religious, national, patriotic and political prejudices.

"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 the Universal Brotherhood."

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## WAR IS DEATH—PEACE IS LIFE

*Excerpts from the addresses of 'Abdu'l-Bahá in America, published in book form under the title, "The Promulgation of Universal Peace," Volumes I and II.*

**B**AHÁ'U'LLAH DECLARED the "Most Great Peace" and international arbitration. He voiced these principles in numerous epistles which were circulated broadcast throughout the East. He wrote to all the kings and rulers encouraging, advising and admonishing them in regard to the establishment of peace, making it evident by conclusive proofs that the happiness and glory of humanity can only be assured through disarmament and arbitration. This was nearly fifty years ago. Because he promulgated the message of Universal Peace and international agreement, the kings of the Orient arose against him, for they did not find their personal and national benefits advanced by His admonition and teaching. They persecuted Him bitterly, inflicted upon Him every torment, imprisoned, bastinadoed, ban-

ished Him and eventually confined Him in a fortress. Then they arose against His followers. For the establishment of international peace the blood of twenty thousand Bahá'ís was spilt. Their homes were destroyed, their children made captives and their possessions pillaged, yet none of these people waxed cold or wavered in devotion. Even to this day the Bahá'ís are persecuted, and quite recently a number were killed, for wherever they are found they put forth the greatest efforts to establish the peace of the world. They not only promulgate principles, they are people of action.

In Persia today through the teachings of Bahá'u'lláh you will find people of various religious beliefs and denominations living together in the utmost peace and agreement. The former enmities and hatred have passed

away and they exercise the utmost love toward all mankind, for they realize and know that all are the creatures and servants of one God. This is directly due to the divine teachings. \* \* \* *All of us know that international peace is good—that it is conducive to human welfare and the glory of man—but volition and action are necessary before it can be established. Action is the essential.* Inasmuch as this century is a century of light, capacity for action is assured to mankind. Necessarily the divine principles will be spread among men until the time of action arrives. Surely this has been so and *truly the time and conditions are ripe for action now. All men know that verily war is a destroyer of human foundations, and in every country of the world this is admitted and apparent.*



His Holiness Bahá'u'lláh was imprisoned and subjected to severe persecutions. Finally he was exiled from Persia to Mesopotamia; from Bagdad he was sent to Constantinople and Adrianople and from thence to the prison of 'Akká in Syria. Through all these ordeals He strove day and night to proclaim the oneness of humanity and promulgate the message of Universal Peace. From the prison of 'Akká He addressed the kings and rulers of the earth in lengthy letters summoning them to international agreement and explicitly stating that the standard of the "Most Great Peace" would surely be upraised in the world.

This has come to pass. *The powers of earth cannot withstand the privileges and bestowals which God has ordained for this great and glorious century. It is a need and exigency of the time.* Man can withstand anything except that which is divinely intended and indicated for the age and its requirements. Now, Praise be to God! in all countries of the world

lovers of peace are to be found and these principles are being spread among mankind, especially in this country. Praise be to God! this thought is prevailing and souls are continually arising as defenders of the oneness of humanity, endeavoring to assist and establish international peace. There is no doubt that this wonderful democracy will be able to realize it and the banner of international agreement will be unfurled here to spread onward and outward among all the nations of the world.

For man, two wings are necessary. One wing is the physical power and material civilization; the other is the spiritual power and divine civilization. With one wing only, flight is impossible. Two wings are essential. Therefore no matter how much material civilization advances it cannot attain to perfection except through uplift of the spiritual civilization. \* \* \*

In Persia, among the various religions and sects there were intense differences. His Holiness Bahá'u'lláh appeared in that country and founded the spiritual civilization. He established affiliation among the various peoples, promoted the oneness of the human world and unfurled the banner of the "Most Great Peace." He wrote special epistles covering these facts to all the kings and rulers of nations. Sixty years ago he conveyed his message to the leaders of the political world and to high dignitaries of the spiritual world. Therefore spiritual civilization is progressing in the Orient and oneness of humanity and peace among the nations is being accomplished step by step. Now I find a strong movement for Universal Peace emanating from America. It is my hope that this standard of the oneness of the world of humanity may be upraised with the utmost solidarity, so that the Orient and Occident may become perfectly reconciled, attain complete inter-communication, the hearts of the East and West be-

come united and attracted, real union become unveiled, the light of guidance shine, divine effulgences be seen day by day so that the world of humanity may find complete tranquillity, the eternal happiness of man become evident and the hearts of the people of the world be as mirrors in which the rays of the Sun of Reality may be reflected. Consequently it is my request that you should strive so that the light of reality may shine and the everlasting felicity of the world of man become apparent.



THE MOST important principle of divine philosophy is the oneness of the world of humanity, the unity of mankind, the bond conjoining East and West, the tie of love which blends human hearts.

Therefore it is our duty to put forth our greatest efforts and summon all our energies in order that the bonds of unity and accord may be established among mankind. For thousands of years we have had bloodshed and strife. It is enough; it is sufficient. *Now is the time to associate together in love and harmony. For thousands of years we have tried the sword and warfare; let mankind for a time at least live in peace.* Review history and consider how much savagery, how much bloodshed and battle the world has witnessed. It has been either religious warfare, political warfare or some other clash of human interests. The world of humanity has never enjoyed the blessing of Universal Peace. Year by year the implements of warfare have been increased and perfected. Consider the wars of past centuries; only ten, fifteen or twenty thousand at the most were killed, but now it is possible to kill one hundred thousand in a single day. In ancient times warfare was carried on with the sword; today it is the smokeless gun. Formerly battleships were sailing ves-

sels; today they are dreadnoughts. Consider the increase and improvement in the weapons of war. God has created us all human and all countries of the world are parts of the same globe. We are all His servants. He is kind and just to all. Why should we be unkind and unjust to each other? He provides for all. Why should we deprive one another? He protects and preserves all. Why should we kill our fellow creatures? If this warfare and strife be for the sake of religion, it is evident that it violates the spirit and basis of all religion. *All the divine Manifestations have proclaimed the oneness of God and the unity of mankind. They have taught that men should love and mutually help each other in order that they might progress. Now if this conception of religion be true, its essential principle is the oneness of humanity. The fundamental truth of the Manifestations is peace. This underlies all religion, all justice.* The divine purpose is that men should live in unity, concord and agreement and should love one another. Consider the virtues of the human world and realize that the oneness of humanity is the primary foundation of them all. Read the gospel and the other holy books. You will find their fundamentals are one and the same. Therefore unity is the essential truth of religion and when so understood embraces all the virtues of the human world. Praise be to God! this knowledge has been spread, eyes have been opened and ears have become attentive. Therefore we must endeavor to promulgate and practice the religion of God which has been founded by all the Prophets. And the religion of God is absolute love and unity.



FOR CENTURIES and cycles humanity has been engaged in war and conflict. At one time the pretext for

war has been religion, at another time patriotism, racial prejudice, national politics, territorial conquest or commercial expansion; in brief, humanity has never been at peace during the period of known history. What blood has been shed! How many fathers have mourned the loss of sons; how many sons have wept for fathers, and mothers for dear ones! Human beings have been the food and targets of the battlefield, and everywhere warfare and strife have been the theme and burden of history. Ferocity has characterized men even more than animals. The lion, tiger, bear and wolf are ferocious because of their needs. Unless they are fierce, cruel and unrelenting they will die of starvation. The lion cannot graze; its teeth are fitted only for food of flesh. This is also true of other wild animals. Ferocity is natural to them as their means of subsistence; but human ferocity proceeds from selfishness, greed and oppression. It springs from no natural necessity. Man needlessly kills a thousand fellow creatures, becomes a hero and is glorified through centuries of posterity. A great city is destroyed in one day by a commanding general. *How ignorant, how inconsistent is humankind! If a man slays another man, we brand him as a murderer and criminal and sentence him to capital punishment, but if he kills one hundred thousand men he is a military genius, a great celebrity, a Napoleon idolized by his nation. If a man steals one dollar he is called a thief and put into prison; if he rapes and pillages an innocent country by military invasion he is crowned a hero.*

How ignorant is humankind! Ferocity does not belong to the kingdom of man. 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. In ancient times if two nations were at war twelve months, not over twenty thousand men would be killed; now the instruments of death have become so multiplied and perfected that one hundred thousand can be destroyed in a day. In three months during the Russian-Japanese war one million perished. This was undreamed of in former cycles. The cause is the absence of divine civilization.

This revered American nation presents evidences of greatness and worth. It is my hope that this just government will stand for peace so that warfare may be abolished throughout the world and the standards of national unity and reconciliation be upraised. This is the greatest attainment of the world of humanity. This American nation is equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world and be blest in the East and the West for the triumph of its democracy. I pray that this may come to pass and I ask the blessing of God in behalf of you all. \* \* \* The American continent gives signs and evidences of very great advancement; its future is even more promising, for its influence and illumination are far-reaching and it will lead all nations spiritually. The flag of freedom and banner of liberty have been unfurled here, but the prosperity and advancement of a city, the happiness and greatness of a country, depend upon its hearing and obeying the call of God. The light of reality must shine therein and divine civilization be founded; then the radiance of the kingdom will be diffused and heavenly influences surround. Material civilization is likened to the body,

whereas divine civilization is the spirit in that body. A body not manifesting the spirit is dead; a fruitless tree is worthless. Jesus declares that there is spiritual capacity in some people, for all are not submerged in the sea of materialism. They seek the divine Spirit, they turn to God, they long for the kingdom. It is my hope that these revered people present may attain both material and spiritual progress. As they have advanced wonderfully in material degrees, so may they likewise advance in spiritual development until the body shall become refined and beautiful through the wealth of spiritual potentiality and efficiency.



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. Then material civilization will not contribute its energies to the forces of evil in destroying the oneness of humanity, for in material civilization good and evil advance together and maintain the same pace. For example, consider the material progress of man in the last decade. Schools and colleges, hospitals, philanthropic institutions, scientific academies and temples of philosophy have been founded, but hand in hand with these evidences of development, the invention and production of means and weapons for human destruction have correspondingly increased. In early days the weapon of war was the sword; now it is the magazine rifle. Among the ancients men fought with javelins and daggers; now they employ shells and bombs. Dreadnoughts are built, torpedoes invented, and every few days a new ammunition is forthcoming.

All this is the outcome of material civilization; therefore although material advancement furthers good purposes in life, at the same time it serves evil ends. The divine civilization is good because it cultivates morals. Consider what the Prophets of God have contributed to human morality. His Holiness Jesus Christ summoned all to the "Most Great Peace" through the acquisition of pure morals. 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. \* \* \* Therefore the material and the divine or merciful civilizations must progress together until the highest aspirations and desires of humanity shall become realized.



## THE MORNING STAR



Thursday, 23rd May, 1844 (corresponding in the Muhammadan Calendar to the 5th Jamadiul Awal, 1260, A.H.), was destined to be a memorable day in the history of Persia and of the world.

On the evening of this day, in the city of Shiráz, city of poets and ancient seat of Persian culture, the patient search of one of the wise men, the learned Mulla Husayn, came to a joyously successful end. For, behold! here he found a youth of twenty-four, Whose utter purity of life, profoundly inspired utterances, intuitive knowledge and wisdom, brilliant writings and wonderful power of attraction, coupled with remarkable beauty of face and form, amply fulfilled every one of the ten signs by which the seekers were to recognize the new Prophet. His name was Mirza Ali Muhammad, and he was a Sayyid—that is, a descendant of the Prophet Muhammad.

The same evening, at Tihrán, in the household of Mirza Husayn Ali of Nur—afterwards known as Bahá'u'lláh—was born His eldest son, Abbas Effendi, afterwards known as 'Abdu'l-Bahá.

On the morning of the next day, as though the West made material response to the spiritual proclamation of the East, there flashed round the world the first telegraphic message in the words, "What hath God wrought!" But neither Persia nor the world knew then what infinite gift had been bestowed upon a warring, divided humanity, what all-encircling bond of unity was even then streaming forth from the realms of light and love to bind "the whole round earth by gold chains about the feet of God."

Prelude to Chapter III, "*The Coming of the Glory*," by Florence E. Pinchon (see next page).

# THE COMING OF THE GLORY

## CHAPTER III. *The Morning Star*

FLORENCE E. PINCHON

*"Before the coming of each one of the Mirrors of Unity, the signs of that Manifestation appear in the outward heaven, as well as in the inward heaven, which is the station of the Sun of Knowledge, the Moon of Wisdom, and the Stars of Significances and Utterance. It is the appearance of a perfect man, before every Manifestation, to train and prepare the servants for the meeting of that Sun of Divinity and Moon of Unity."—Bahá'í Scriptures, p. 22.*

*"And the Glory of God came into the house by the way of 'the gate,' whose prospect is towards the East."—Ezek. 43:4.*

[Synopsis of previous installments: Chapter I, under the sub-title, "The Argument," centered around the question, "What is the Golden Age?" and explained why and how the new spiritual dynamic is pulsating through the arteries of mankind today, clearly proving by most convincing argument the advent of a new Spiritual Spring-time, the dawn of a New Day, when inventions, discoveries, science and art directed to constructive instead of destructive purposes and inspired by noble ideals, should unite to create a new earth.

Chapter II, "Night," very briefly reviewed some aspects of history, instituted comparisons between former and these our own times, and how during the last eighty years a mysterious Spiritual Power has been revitalizing and renewing the face of the whole earth. Then followed a vivid picture of the dark period in Persia, which preceded the dawn of the New Day, yet there were to be found groups of people here and there who had kept their vision clear and who longed for the coming of God's Kingdom upon earth, who believed in the divine promises that a Messiah would come again to men in order to establish a reign of righteousness and peace, and how some had set out to find this Master of a new day.]

IT IS the month of December, 1844, and Mecca, the sacred center of pilgrimage and holy city of Islam, is more than usually crowded. Streams of caravans have, for weeks past, been pouring in along all the main routes—from Cairo, Damascus, Iráq, and from the Port of Jiddeh on the Red Sea, some forty-five miles away.

The pilgrim bands are weary; weary also the heavily laden camels and mules. For the journey along the scorching, dusty highways and through the endless labyrinths of valleys and passes intersecting the rough ramparts of hills, has been for most

of them, a long and hazardous undertaking.

But at length, from the summit of the Red Mountain, which immediately overlooks the city, the vast courtyard of the Great Mosque, crowned with its seven minarets, bursts suddenly into view. For the great square, surrounded by numberless colonnades and spacious arcades, dominates all other features of Mecca, and is its sole center and focus.

Today the terraced roofs of the numerous houses enclosing this space are thronged, mainly with women, while a waving mass of white-robed humanity fills the great square itself. For this is a day of special celebration, at the height of the pilgrim season.

An endless chain of new arrivals is passing round the Ka'ba—the chief sacred building—in order to kiss, as devout Catholics kiss the toe of the Pope, the venerated Black Stone, which is fixed into an exterior angle of the wall.

Mullahs and mendicants, sheikhs and dervishes, Persian and Arabian divines, poor, travel-worn devotees, merchants and hangers-on of the bazaars, jostle and crush one another in their efforts to get near the slender gilt spire, crowning the white marble pulpit. For rumor has it, that a Youth of Shiráz, gifted with extraordinary wisdom and knowledge, is to address the people and expound "the Book"!

All eyes in that vast concourse of people, gathered from every part of the Moslem world, are turned towards the spot where stands the erect and majestic figure of the young Prophet. His beautiful face, in which the dark brown eyes shine like stars, radiates a nobility and purity of purpose, impressing all who are fortunate enough to catch a glimpse of Him. And when Sayyid Ali Muhammad begins to speak, a profound hush falls over the whole assembly.

In a voice of wonderful sweetness and reverence, He reads some suras from the Qur'án. Familiar verses they are; but, as He reads, the words seem to glow with a new meaning, conveying other, deeper significances. Some are prophecies uttered by the Prophet Muhammad relating to the coming of the long-expected Mahdi, and others to the people's reception of the divine messengers of God.

"Whenever a messenger cometh unto you with that which your souls desire not, ye proudly reject Him, accusing some of imposture and slaying others."

"O the misery of men! No messenger cometh unto them but they laugh him to scorn."

Then the Preacher closes the Book, and begins, as two thousand years ago, in an ancient synagogue of Palestine, began another youthful Preacher to say: "This day is this Scripture fulfilled in your ears."

With irresistible argument and brilliant proof He proceeds to unfold to His hearers the true interpretations of these prophecies, and how they are, at this time, beginning to find their fulfillment.

He explains that the "resurrection" spoken of in the Qur'án (as in our own Bible) is not a physical thing, but expresses in a pictorial way the awakening of souls dead in materialism and outworn ideas; that this

awakening is to be the sign of, and accompany, the advent of a Divine Messenger. Hell is not a place, but a condition of selfishness, bigotry, doubt and indifference. Paradise is the recognition of God's Manifestation to men and life lived in accordance with the Teachings He gives.

Then in burning words of eloquence, such as none present have ever heard, He denounces the degradation and corruption into which religion has fallen, the gross dishonesty of the clergy. He exhorts the people to cleanse their hearts and minds of man-made dogmas, meaningless rituals and ceremonies, trivial superstitions, and prepare themselves for the coming of a glad new age.

To deliver such a message in the supreme stronghold of these very rituals, superstitions, priestcraft, demanded, as none can fail to recognize, a God-like conviction and courage.

But listen! What amazing news is this? For now, in tones as of a great bell, the Preacher is announcing that He, Himself, has been sent by God as a Herald, to prepare the way for the coming of a Great One, still behind the Veil. He is but the "Báb," that is the "Gate," for the entrance of this Greatest Glory. "He whom God would manifest" is soon to make His appearance among men, to usher in a new era, an age of universal unity and love. For those bitterly antagonistic sects, a saying hard indeed!

And hark! Now the Youth of Shiráz is uttering an impassioned prayer to that Great One "by Whose will He moved, and to the bonds of Whose love He clung."

"O my Master! O my Lord! I have accepted every persecution in order to prepare the people for Thy coming, so that when Thou shouldst unveil Thyself, they might be ready to meet Thee."

The effect of the Báb's wonderful

words upon that vast audience is as diverse as it is remarkable. For let us picture to ourselves what would happen if, one day, some one mounted the pulpit of one of our principal churches and, with unmistakable authority, delivered to us lucid and wholly new explanations of the well-known sayings of Christ—threw a fresh light upon obscure or disputed passages in the Old Testament—in Daniel or in Revelation. Then picture Him finally announcing that prophecy was now being fulfilled, in that another Advent was about to take place “in the Glory of the Father.” Why, the bigoted among us would be shocked, the indifferent aroused, and all truly humble hearts enraptured, according to our spiritual and mental capacities to receive fresh ideas and a progressive revelation.

It is as though a dazzling searchlight of Truth sweeps over the assembly, flashing into all hearts, revealing their inmost thoughts, testing their essential worthiness.

There are many in the throng who already know the Báb. Some remember the luminous face of the young devotee, Who, a few years before, had appeared at Karbila, where, at the holy shrine of Imam Hossein, the martyred grandson of Muhammad, He had, with the utmost humility and reverence, uttered prayers of such sublime beauty and inspiration that all the worshippers had turned to listen.

And the priests murmur, as did the scribes and pharisees before them: Is not this an orphaned youth engaged in trade at Shiráz, Whose uncle and guardian we well know? How comes He to declare Himself a Messenger from God?

Others again call to mind the rare purity and holiness of His daily life; the amazing erudition He had shown since early childhood; the brilliant essays He wrote in Persian and Ara-

bic, that astonished the scholars and learned men, howbeit His schooling had been of the scantiest.

While in the hearts of the clergy leap the fierce flames of jealousy and fear, as they see their influence waning, their power and the sources of their wealth being destroyed. Already they are plotting against Him.

But one of those present—a man of clear spiritual insight—recognizes in the Báb the serene and unusual fellow passenger he had met on the boat, crossing the Red Sea. A violent storm had then arisen, threatening imminent shipwreck. But apart from the other travelers, who became frantic with fear, this young man had sat alone, sunk apparently in a deep meditation. His serenity had made a remarkable impression. And soon after the storm had ceased, and all again been calm, this man becomes one of the Báb's most devout disciples.

And some there are who have waited, longed and prayed for just such a new revelation of Truth. Into these prepared minds and hearts the searchlight flashes so radiant a conviction of the divine origin and authority of the Messenger and His Message, such an assurance and faith that subsequent trials and martyrdoms of unparalleled cruelty are utterly unable to shake.

Meanwhile, the followers of the Báb have already begun to travel throughout the length and breadth of Persia, appealing to their fellow countrymen to purify their hearts from prejudice and accept the glad tidings of the dawn of a new spiritual dispensation.

A group of disciples, of whom Mulla Husayn was, as we know, the first, gather round the Báb, and with himself are called the NINETEEN LETTERS of the LIVING.

These are sent forth with special instructions and epistles written by

the Báb, to teach and enlighten the Muhammadan world. Fearless, full of energy and enthusiasm, these early pioneers sacrifice their careers and every earthly possession, in order to obey the Divine Call. They are continually taken into custody, ridiculed, bastinadoed, tortured, martyred. All this they accept as though their enemies offer precious incense.

Among them is Qurratu'l-'Ayn, a beautiful and highly gifted poetess, who withstands the power of the Shah, and proclaims the Cause with such inspired utterance that she wins all hearts. Finally she suffers, with radiant acquiescence, a violent death.

Then Mulla Sadig, an eminent Muhammadan and head of a Mosque, reads from his pulpit the Báb's illuminating interpretations of the Qur'án. And when, from the turret, the mohazin's voice rings out the call to prayer—"Allah is great and Muhammad is His Prophet!"—the Mulla bids him add: "And behold! hath there appeared a great Gate of Knowledge!" The fanatical priests are, naturally, indignant. The Governor summons him to answer for these startling innovations before a large concourse in a public hall. So noble and dignified is his mien that all rise to do him deference. Whereupon this brave old man cries: "You are all asleep! Rouse yourselves! Listen to this divine call! The One of Whom our Scriptures speak is here. This is His Message."

Cruel torture and banishment alone answer him.

But one could fill many volumes with the records of those whose names will, one day, be accorded an honored place in the long scroll of religious history. "Letters" indeed they were—inscribed in deeds of daring rectitude, in eloquent utterances, in sublime devotion, in their own red blood—known and read of all men!

At twenty-three years of age, the

Báb marries a girl of beautiful character, a relative of His family, who is deeply attached to Him. The son born to them lives but a few months. Then, one night, their bedroom is violently broken into by a fanatical mob, led by the mayor of the town. The Báb is dragged from His bed and out of the house, without a word of explanation. And this is the last of her beloved husband the girl-wife is ever to see!

Now the Prophet, banished from His home at Shiráz, travels to Isfáhán, an important town in the heart of the country. Although His coming has been unannounced, rumor precedes Him, and the people run out to meet Him and fall at His feet. The governor, a truly religious man, welcomes Him, afterwards becoming a believer.

Wonderful days for the Cause follow. Here, doors are thrown open and all who will are allowed to freely visit the Báb and listen to His glowing words. Many notables and divines arrive. Numberless questions are asked—trivial and abstruse. But the Prophet answers all with such wisdom and insight that the enquirers are amazed, and can grasp but fragments of the rich feast of knowledge spread before them. Or, without a moment's reflection, the replies are written with the speed of lightning, and yet with a penmanship that exhibits the art in its perfection. For, we remember, that penmanship is regarded as an art in Persia, and admired, as we would a fine painting in oils or water-colors.

But as the Báb's wisdom, knowledge and love attract more and more people to His adherence, the attitude of the mullas grows increasingly threatening. At length, they compel the governor to consent to His exile. So Manoucher Khan, a good man, but fearful, orders the guards escorting Him to leave the city by one gate, but

secretly bring their prisoner back by another. So here, in the governor's palace, He remains a prisoner-guest, for forty days. Then the kindly ruler dies and the Shah orders the Báb's removal to Tihrán, the capital.

But these repeated banishments serve but to spread the new message. A conflagration of divine fire sweeps through the land. No matter how secret the Báb's removal is kept by the authorities, rumor of His approach precedes Him. The people, taking risks which daily increase, seek to attain His meeting. As strict orders are given that the Báb must not be allowed to enter the towns and villages passed on the long journeys from province to province, the guards strike camp outside. But whether by day or by night, believers are waiting to greet Him; bribing the guards for permission to listen but for a few minutes to that beloved voice and receive His precious blessing.

On one occasion, the band of wild, unlettered tribesmen, who had been selected to escort the Báb on a further banishment to northern Persia, became, ere the journey's end, His ardent adherents. When Christians are chosen, hoping that they will prove indifferent to a Prophet of Islam, the same thing happens.

It is the Báb's great desire to be permitted to address the Shah himself. What grand opportunities for reform and enlightenment for the whole nation might result would the Persian court pay heed to the Divine commands! Alas! enemies prevent the meeting. But Nasr-ed-din-Shah, although fiendishly cruel, was enterprising, as his numerous buildings and edifices in Tihrán bear witness. Resolved to obtain some reliable information concerning the young divine, he selects an eminent chief priest, in whom he has confidence, and dispatches him to investigate the matter.

But the old man, having heard the Báb speak, falls at His feet, enraptured, and humbly begs to be accepted as a follower. He had found a prisoner whose humiliations, scourgings, exiles, cannot conceal the majesty of His spiritual kingship, and for whom it was a privilege to live, or to die, as he does, a martyr.

Now set in a tide of persecution. Daily, helpless Bábis, in all parts of the country, suffer for their faith: beheaded, hanged, chopped to pieces, blown from the mouths of cannon, tortured in every conceivable form—of whom the world was not worthy. And, as ever, the blood of the martyrs is but the seed of their Cause.

There is a remarkable passage, regarded as authentic by the Shi'ite Muhammadans themselves, quoted in Prof. E. G. Browne's "New History of the Báb":

"In Him shall be the perfection of Moses, the preciousness of Jesus, and the patience of Job. His saints shall be abased in His time, and their heads shall be exchanged as presents. \* \* \* They shall be slain and burned and shall be afraid, fearful and dismayed; the earth shall be dyed with their blood, and lamentation shall prevail amongst their women; these are my saints indeed."

About this time occurs an event unparalleled in religious history, full as that history has been of cruelty and courage, bigotry and faith, bitter persecution and heroic endurance. We have but to recall to our minds the Covenanters hiding in the misty Scotch mountains, the Waldenses fighting guerilla wars among the Italian Alps, the early Christians burrowing in the catacombs of Rome, and now we see the Bábis besieged in the jungles of Mázindarán.

For, as the latter's enemies grow more active, violent attacks upon them are constantly made. The Báb had forbidden armed opposition.

"Force can accomplish nothing. In this day we must teach the people by faith and persuasion, self-sacrifice and non-resistance," He had said. But, at times, they are obliged to band together and defend themselves and their families from the ferocity of assault.

Accordingly, some four hundred of them take refuge in a wild and mountainous country bordering the Caspian Sea. Here, in the fastnesses of a densely wooded swamp, in the center of which stands an ancient shrine, the little band has hidden. Thousands of guards, armed with guns and cannon, reinforced by a mass of the fanatical and easily roused populace, surround them.

While, within the jungle, the defenders kneel in prayer, and pass the time in meditation and spiritual communion. For nine months this strange siege lasts. Starvation-point is reached. The horses are consumed; then the leather of their harness; then the very grass. Still they hold the foe at bay. Finally, the general falls back on strategy. Upon the holy Qur'án he swears a covenant to spare their lives and allow them to quietly disperse, if they will leave their stronghold. Great is the joy and relief of the heroic little band! Obediently they file out and lay down their arms. A feast is spread before them and, as famished, they begin to partake, the soldiers spring upon them and massacre every one.

Meanwhile, where is their beloved Leader? In every direction His disciples go seeking Him, anxious and sorrowing; but no trace can be found. At last it is whispered that the Government has secreted Him far away in a remote and dreary fortress, in the northern extreme of Persia.

Confined under severe restrictions, shut away from all friends, often even from light, yet the undaunted Báb continued to write. And His

works, comprising over twenty volumes, include elaborate commentaries, profound expositions, impassioned prayers, the keynote of them all being the praise of that Reality soon to be manifested to the world. For the young Prophet declares He is but "a letter out of that most mighty Book, a dewdrop from that limitless Ocean."

The Bayán, His principal work, is left, like some grand symphony, unfinished. As though He knew that His book, like His mission, was only the prelude to those glorious, universal harmonies, that sublime literature that would be written by the Supreme Pen of "He whom God would manifest."

When in the grim fortress of Mákú, where a faithful disciple at length found Him, the shadow of the approaching end falls, the Báb sends, by trusty messenger, to a young man afterwards known as Bahá'u'lláh. For, although these two had never met on earth, in the realms of spirit they are one. And the Báb has recognized, in Mirza Husayn Ali, the One whose advent He had so steadfastly and courageously heralded.

Then comes the order to the governor of Tabríz to bring forth the prisoner. An important meeting of officials and dignitaries is held. Bitterly He is questioned, condemned as a heretic, sentenced to death. He is also condemned to the bastinado. But the court servants, at the risk of their own lives, refuse to obey the order. However, one of the officials, mad with rage, perpetrates the cruel deed himself.

So, in the early morning hours of the 9th of July, 1850, the Prophet, with bare head and bastinadoed feet, is forced to tread His Via Dolorosa, to the place of execution in the barrack square. Excited thousands follow Him. He, and a devoted disciple who has begged to be permitted to die

with Him, are suspended by ropes to the walls of the citadel in the open square. A regiment of soldiers is drawn up and ordered to fire. The volley rings out. But lo! when the smoke has cleared it is found that the ropes alone have been severed, so that the prisoners have dropped to the ground unhurt. And the Báb is not there. But where can he be? The soldiers find Him in a little barrack room behind. Back He is brought and the two again suspended. But the regiment, regarding the incident as a miracle, refuse to fire again. So another squad is summoned—and the bodies fall to the ground riddled with bullets. Yet, still inviolate, remains the beautiful face of the Youth of Shiráz.

And Time, itself, will but serve to hallow the barrack square of Tabriz, as it has kept in everlasting memory a cross at Calvary.

The Báb is dead. But the flame He has lighted will never know extinction.

\* \* \* \* \*

Now in the land of rose-gardens and nightingales, the hounds of hell are let loose upon the doves of holiness.

A youth, deranged with grief at the martyrdom of the Báb, fires at the Shah with a fowling-piece. This forms a convenient pretext whereby the enemies can seek to exterminate every adherent of the Cause.

During the ensuing years, across the lurid stage sweep scenes of unimaginable cruelty, unheard-of refinements of revenge and torture. The bonfires of Nero, the terrors of the Inquisition, the fires of Smithfield, pale before some of the deeds of darkness that are perpetrated—perpetrated, too, with the weak consent of the Persian Government—deeds that, even at the time of writing, have not wholly ceased in that benighted country.

Over twenty thousand men, women and children die for the sake of a glad, new Message of purity, peace and love.

So strange, so blind, are the ways of men!

The Holy Manifestations who have been the sources or founders of the various religious systems were united and agreed in purpose and teaching. His Holiness Abraham, Moses, Zoroaster, Buddha, Jesus, Muhammad, the Báb and Bahá'u'lláh, are one in spirit and reality. Moreover each Prophet fulfilled the promise of the one who came before Him and likewise each announced the one who would follow. Consider how His Holiness Abraham foretold the coming of Moses and Moses embodied the Abrahamic statement. His Holiness Moses prophesied the Messianic cycle and His Holiness Christ fulfilled the law of Moses. It is evident, therefore, that the Holy Manifestations who founded the religious systems are united and agreed; there is no differentiation possible in their mission and teachings; all are reflectors of reality and all are promulgators of the religion of God. The divine religion is reality and reality is not multiple; it is one. Therefore the foundations of the religious systems are one because all proceed from the indivisible reality; but the followers of these systems have disagreed; discord, strife and warfare have arisen among them, for they have forsaken the foundation and held to that which is but imitation and semblance. Inasmuch as imitations differ, enmity and dissension have resulted.

—'Abdu'l-Bahá.



## REFLECTIONS OF A BAHÁ'Í TRAVELER

## From Panama to Australia

SIEGFRIED SCHOPFLOCHER

*This is the third in a series of travel stories by a world traveler. The first and second installments, published in the November and December issues of this magazine, gave delightful pen-pictures of scenes and people in the various countries of South America. An unusual and very attractive appeal is the way in which the author correlates the material and spiritual aspects of civilization. In this article he relates his experiences in Panama, New Zealand and Australia. The stories will be continued in the February number.—Editor.*

THE Bull of Pope Alexander the Sixth, 3rd May, 1493, established a line of partition which divided that part of the world not possessed by any Christian prince between Spain and Portugal by a meridian line one hundred leagues west of the Azores. All west of that line fell to Spain; all east of it to Portugal. This compromise between the claims of the Spaniards, based on the discoveries of Columbus, and those of the Portuguese, based on their discoveries in the Atlantic, was afterwards revised so that the line was extended two hundred and seventy leagues farther west.

This arrangement worked well. The South American Continent developed vigorously and peacefully; and yet what used to be the Spanish Main are now the Republics of Colombia and Venezuela, with a small remnant of European colonies—the British, Dutch and French Guianas—in the northeast corner. Apart from these colonies, the country has become independent of the rule of church or sovereign and has developed tremendously, free from the dictates and domination of foreign powers. In Brazil, particularly, there was very little opposition from the Crown of Portugal. Its king had lived in Brazil and was only too willing to accept anything offered by the people, inspired as they were by a new spirit.

It was not quite so easy west of the dividing line of Alexander. Spain did not give up easily and great bat-

tles were fought. From the events of this time emerges the great figure of Simon Bolivar, the liberator of South America. He was born a Venezuelan, at Caracas, and although he had, for a considerable time, practically control of three countries—Colombia, Peru and Bolivia—he died without a dollar of public money in his possession. One man achieved the independence of three countries and breathed a new spirit into the southern part of the New World, purifying the administration of justice, encouraging the arts and sciences, fostering national interests. He stands out not as a Venezuelan but as a man beloved by the whole of South America, a lover of humanity and one of those to whom 'Abdu'l-Bahá's definition can be applied:

“The lovers of humanity, these are the great men, of whatever race, creed or nation they may be.”

My visit was altogether a most pleasureable one. The conditions encountered were good and gave promise of still better things to come as those nations develop under the realization of their debt to their motherlands in particular and to the world of humanity in general.

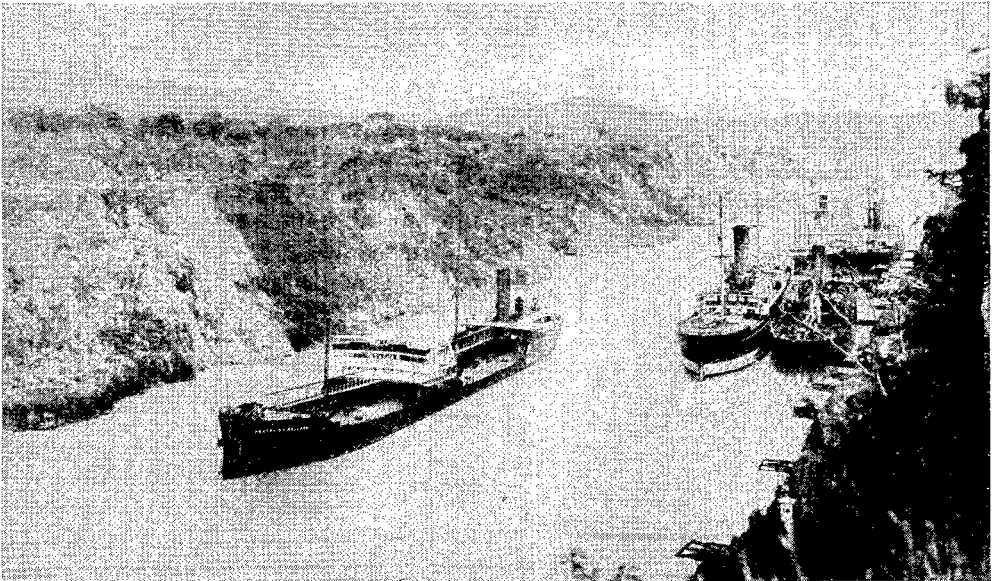
It would be futile to go into historical facts any deeper, but let it be said that there is hardly a country in the world that can inspire more thoughts and memories of romance, of courage, of sacrifice and of devotion on the one hand, and yet, on the

other hand, of greed, of deceit and of avarice. But, in the words of 'Abdu'l-Bahá the spirit of this new age is this, "that whatever is provincial is of man, and whatever is universal is of God." This spirit is permeating the thought and activities of these great South American countries.

The boat which was to have taken me to New Zealand had been delayed by engine trouble on a stormy voyage from England. The difficulty had resulted in disablement, and repairs had to be done before leaving the Canal Zone. There had not been any stops except at the island of Curacoa to take in fuel (oil), and there the passengers had not been allowed to land—much to the regret of many of them to whom the name "Curacoa" meant something of better aroma and flavor than crude oil. The morning after our arrival at Balboa when we lifted anchor, the passengers were full of praise of Panama. They had enjoyed its many attractions and most of all its universality of people

from the four corners of the earth, as well as its merchandise. They were still under the influence of this strange mixture of race, creed and nationality, all living happily under the shelter of a flag symbolizing freedom, justice and equal rights for all.

It was remarkable to see how interested my English friends were in visiting what used to be Old Panama, the flourishing city wantonly destroyed by Sir Henry Morgan, the most celebrated commander of the buccaneers, in the middle of the seventeenth century. Morgan was made governor of Jamaica and knighted for achievements which, I may be permitted to say, would not be recognized today except by an outcry of horror from the entire civilized world. Some ruins are still standing; for the present city, in spite of the progress it has made, has not so far regained the position and importance of Old Panama, whence, as we have seen, Pizarro set out to conquer the empire of the Incas for the crown of Spain.



*Photo by Underwood and Underwood.*

*Ships passing through Panama Canal*

The distance to New Zealand is over seventy-five hundred miles, and on the fastest boats available, which average about twelve miles an hour, the voyage occupies over three weeks—not a very agreeable prospect for a person of active temperament. There is only one break in the journey, at Pitcairn Island, a speck of land of volcanic origin, which was settled by a handful of mutineers whose descendants are still living there and who visit the boats offering for sale such fruits as grow in tropical countries, and also manufactured articles, such as crude canes and beads.

There is an ever-increasing traffic to New Zealand and Australia via the Panama Canal and I found the boat crowded to its limit, with every berth taken. It was interesting to note the marked difference between a ship-load of people coming from England and the passengers I had just left on the other boats. The former were people of different type and character, product of a different education and culture, living within an empire founded and governed under a different rule and following the prompting of a different spirit of somewhat wider conception. Yet these people find themselves united only by a bond of language, common interests, habits and customs; and though the spirit is broader, is it universal?

To join a family of people who have been living together for the past three weeks is like coming to a strange house, and the remedy perforce must be patience. After a week's time I found myself quite familiar with the surroundings and at home. As on all British ships, order and discipline prevailed; and once the inexplicable but decided crust of reserve among the passengers was pierced, the same spirit of brotherly love and kindness became evident,

leaving the way open for the influx of the spirit of the Holy Cause of Bahá'u'lláh, which penetrated the hearts and minds of many of them.

There is the same search for something higher and more spiritual, a greater desire today to realize the purpose of life taking the place of that old impulse to solve merely metaphysical problems, a yearning to find what can be explained rather than what at best can be but calculated. And what greater realization can there be than to translate the purpose of life into a desire to be brother to man, to be of service to man, to be a member of the family of mankind, which includes within itself all the nations, all the races, all the creeds and all the classes and everything which is dictated by the heart for the good of one and for the good of all?

Indeed, is not this the Bahá'í Message, and is not that Message the solution of all our problems? And is it not something that every right-thinking man and woman must accept either voluntarily or eventually as the result of bitter experience? While giving expression to these thoughts I made many friends during a long trip as a member of a great family with modern ideals and impulses; and there were, frankly, tears in our eyes as we dispersed—some to go farther on to Fiji, some to stay at home in New Zealand and others to change their route to Australia or the smaller islands. Of this I am sure: that the spirit of this age has not affected merely a few, but has found fertile soil in the hearts of multitudes from whose lives, in the future, flowers and fruits of the Abha Kingdom will be apparent and they will be a part of a world where the spirit of unity is stronger than the desires of self and of the animal nature of man.

New Zealand consists of a group of islands on the fringe of the Southern Hemisphere, and, having been settled for only about a hundred years, it is a relatively new country. As it was not separated from Australia until seventy-five years ago, and did not become a dominion until 1900, its people find their greatest safety and security within the shelter of the Empire. This is only natural, if we consider the position of a group of islands of about the same area as the British Isles some thirteen thousand miles away from the fostering mother and aware of the conditions which surround it; the sense of protection makes what appear to be habits of insularity and provincialism really an expression of loyalty to the mother country. People born in New Zealand speak of going "home" to England, and it is this loyalty born of a sense of protection that the stranger must learn to understand, even at the expense of some personal discomfort, if he happens to bear a name of foreign sound. What the people of New Zealand are in fear of may be the feeling of isolation, cut off, as they are, from their kith and kin by Asiatic peoples and nations who feel the need for more land to satisfy the requirements of their growing populations.

New Zealand is world-famed for its natural beauties, the Rotorua district, in particular, with its geysers, its boiling lakes, its caves, its active volcanoes and its mountain and lake regions. These have been described so often that a mere reference to them here must be sufficient. It was, in any case, the wrong time for sight-seeing, for it was the great Christmas holiday season, and there was no accommodation to be found anywhere. I was at first inclined to regret my visit on account of these conditions, but it was, in reality, a bless-

ing in disguise, once I had met and joined the Bahá'í friends in Auckland, a group of people among whom fear had given way to love and justice towards their fellow men and to the spirit of obedience and sacrifice. There I was no stranger. There the people had been baptized in the fire of the love of God, not in name only but in deed and action.

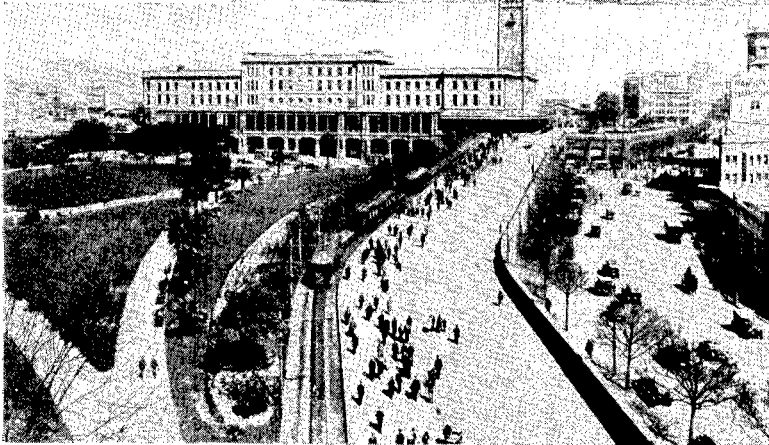
Never shall I forget my departure from the beautiful city of Auckland. As the boat left the quay, I could see a group being formed by the Auckland friends encircling the friends from my former boat who had come to see me off. It gave me a picture of a group of souls brought under the safest shelter of all—the shelter of the Tent of Unity—and with it came the more important realization that, after all, we are but wayside signs pointing to Bahá'u'lláh, trying to live by the example of 'Abdu'l-Bahá and to do His bidding, following the guidance of those great collective Centers of Whom we have the personification in Shoghi Effendi, Guardian of the Bahá'í Cause.



The passage to Australia is usually stormy. New Zealand, or as it was once called, Van Diemen's Land, had been visited by the great navigators, Van Diemen and Tasman, but since the envoys sent to treat with the warlike natives (the Maoris) never returned but were served up as a tasty meal, it was left to Captain Cook to take possession of the islands in the name of the king. From my experience of that ever-turbulent sea, I should say that Van Diemen and Tasman were not sorry for any excuse to keep away.

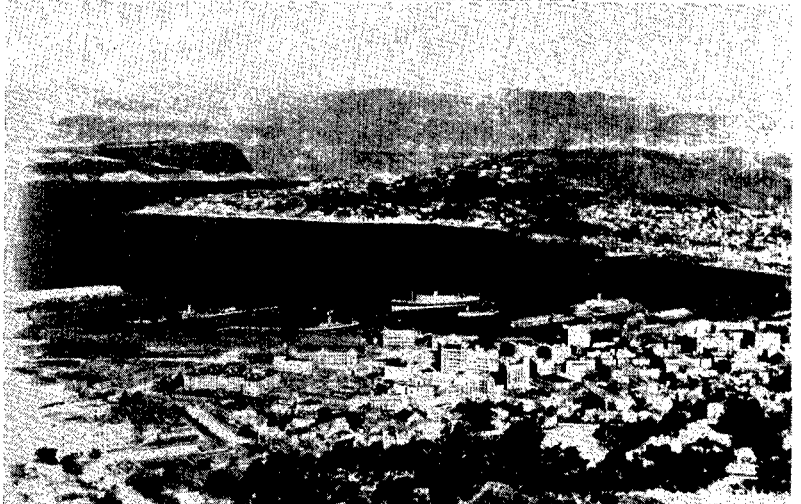
A few words should be said about the Maoris, of whom the New Zealanders are very proud. Six or eight

*This beautiful picture shows Doubtful Sound, Southland, South Island, New Zealand.*



*Central Railroad Station, Sydney, Australia.*

*Wellington Harbor, New Zealand, taken from the hills in New Zealand.*



hundred years ago, the Maoris landed and exterminated the aborigines, devouring some; yet under this mantle of barbarism dwelt great spiritual and intellectual qualities. They number about fifty thousand and take an active part in the development of the country today, being represented in parliament and government offices.

The trip to Sydney on a boat which could hardly be recommended for comfort, speed or cuisine, occupied about four and a half days. Much has been written about the harbor of the great city of Sydney. There are hundreds of inlets, all navigable, and on every side may be seen high and deep hills dotted with dwellings. The city numbers over a million souls.

It was not my first visit to Australia, and I was looking forward to meeting my old friends whom I had learned to love.

Australia is a land of sunshine and abundance which find their reflection in the kind and light-hearted character of its people. It is an immense continent, almost the size of the United States, and yet very sparsely populated. The prevailing political sentiment does not favor the free immigration of any other but the white races; but the European finds himself very welcome.

It must be borne in mind that the northern part of Australia is extremely hot and does not provide the comforts necessary to making existence possible for people not accustomed to tropical conditions. The development of that part of the country must on that account be retarded, since the prospect of an immense influx of Japanese and Chinese is something that deters the Australian people from letting down the barriers which hedge in their "white Australia." These rigid and shortsighted restrictions apply even to the former German tropical possessions

in the South Seas over which Australia was given the mandate. If this spirit is to prevail, what is to become of the surplus Asiatic population?

Unfortunately this feeling is inspired by fear, perhaps excusable under present conditions. The Australian is not yet in a position to receive the other races in a spirit of absolute equity or justice, nor have the others learned to rid themselves of the bitter feeling which the contemplation of the activities of foreign nations breed in them, whether justifiable or not. However, we earnestly hope that an understanding will be possible; and should the Japanese, for instance, bring a spirit of brotherhood, based on amity, friendship—and gratitude, if you like—and come as citizens of the world, free from the conception of the Mikado as a Supreme Lord, things might be different from the Australian point of view. And this prompts the reflection that the Bahá'í must learn to understand and appreciate every point of view before he can do his part in focusing attention upon the one Great Ideal.

Australia is a young country, a confederation of states existing as such only a little more than twenty-five years. In 1900 the Dominion was formed, but before that time there were separate colonies, such as Queensland, New South Wales and Victoria. Today there are six different states forming the commonwealth, and it is to be hoped that they will, in time, weld into something more homogeneous and defeat the rampant provincialism which exists today and is, perhaps, inseparable from an early stage of growth. One finds, for example, different gauge railways in different states—narrow gauge in Queensland, standard gauge in New South Wales, and

(magnificent gesture of independence) a gauge of eight inches wider than standard in Victoria; all of which necessitates frequent changes for the weary traveler. It is only fair to add, however, that these different gauges existed before confederation, and to standardize them now would be a great problem, involving an expenditure of about fifty million pounds. The unifying effect upon the country would, on the other hand, be enormous. Incidentally it seems strange to remember that this huge sum of money is less than one day's cost of the Great War.

There is rivalry between all the cities, but particularly between Sydney and Melbourne, Sydney boasting its beautiful harbor and Melbourne pointing with pride to the magnificent manner in which its streets and avenues are laid out. There are rivalries almost as acute between the other two large cities—Adelaide and Brisbane—which afford a certain degree of amusement to the well-intentioned newcomer who tries to make peace.

In some states the Labor party is in power, with its inevitable restrictions against maximum hours and minimum wages. This ideal is not, however, as simple in operation as it looks, and does not work entirely satisfactorily in these states. Only when men in politics are really lovers of humanity and devoid of any other motive than the ambition to serve their country and their fellow man can the crying needs with which they are concerned be satisfied on a basis of concord, amity, justice and mutual understanding. So long as these things are left to the tender mercy of the party spirit, so long must the work of one party tend merely to the undoing of the work of the other.

The reader accustomed to popular

accounts of Australia must not be left with the generally prevailing impression that kangaroos and bushmen are running wild. The only kangaroos I have ever seen in Australia were in the zoölogical gardens; the giant species is extinct and lingers only in museums as an example of the taxidermist's art; and the only aborigines I saw were in a reserve near Sydney. These aborigines are people of excellent physique but extremely low mentality. 'Abdu'l-Bahá, it will be remembered, said that the Australian aborigine is the lowest existing type of humanity. No doubt they were left to us as a milestone on the road of evolution, something for us to think upon and ponder over, something to make



*Mr. and Mrs. Hyde Dunn, pioneer teachers of the Bahá'í Cause in Australia*

us realize how little we have progressed and how enormous are the strides still to be made before we can begin to substantiate the claim that man was made in the image of God.

The Bahá'í Movement is progressing in Australia, thanks to the untiring efforts of two remarkable souls, Mr. and Mrs. Hyde Dunn, who arrived in that country with less than one pound sterling in their exchequer. Following the call of 'Abdu'l-Bahá, they have spread the glad tidings over the four corners of the country. There are flourishing assemblies in most of the larger centers, all reflecting the joyous and pleasant characteristics of the Australian people. I shall always remember with gratitude the happy hours I spent in the midst of the friends.

It is perhaps unnecessary to state that the great industry of Australia is sheep-raising. Vast tracts of land are given over to the raising of sheep, which furnish that fine Australian wool employed in the manufacture of the choicest fabrics all over the world.



Leaving Sydney for Brisbane, we passed Botany Bay, where we encountered scenery of such ravishing beauty as not to be surpassed anywhere on earth. Captain Cook was apparently induced to land there by the beauty of the surroundings. Botany Bay was, as everyone knows, a penal settlement, and this gives rise to righteous indignation on the part

of the present-day Australians who sometimes find people unthinking enough to imagine that the population is descended from the Botany Bay "settlers." As a matter of fact, the great influx of settlers only came afterwards, when the country had been given over to free development and the attainment of its destiny. It is worth remembering, too, that in the days of the Botany Bay colony a man could be deported to a penal colony for acquiring, perhaps for his hungry family, a wild rabbit from his lord's estate. There are today teeming billions of rabbits in Australia, and no matter how heavy is the debt of the deported poachers it could be repaid a million times over with staggeringly high and fatally compounded interest. The lineal descendants of the penal colonists are today as rare as the kangaroos and, in any case, indistinguishable.

It was with sadness in my heart that I said farewell to this land of bright, honorable and generous people, and particularly to my business friends. Very seldom have I found business understood so clearly as entailing a moral obligation, and although I was undoubtedly fortunate in being connected with a firm of such high standing, I like to think that the qualities they evince are characteristic of Australian business as a whole.

"The Holy Spirit is the only power which will ultimately unite and harmonize the races and nations of the world. The Cause of God is the only panacea which will heal for all time to come the social, economic and political diseases of mankind. The Revelation of Bahá'u'lláh is the tree which will send its outstretched branches to all the countries, and under its cool shade all the religious sects will gather there to fraternize and associate with one another."—'Abdu'l-Bahá.



# A BAHÁ'Í INTER-RACIAL CONFERENCE

DR. ALAIN LOCKE

*The Editors asked Dr. Locke, Professor of Philosophy at Howard University, one of the brilliant leaders of his race and a writer of note, to give his impressions of the recent Inter-racial Conference held in Washington under the auspices of the Bahá'í Assembly, and the following is his response.*

WASHINGTON, which the penetrating vision of 'Abdu'l-Bahá, in 1912, saw as the crux of the race problem, and therefore of practical democracy in America, was for that reason selected as the place for the first convention under Bahá'í auspices for amity in inter-racial relations. On November 10 and 11 another of these conventions was held in Washington, this time at the Mt. Pleasant Congregational Church and the auditorium of The Playhouse, under the now formally organized Inter-racial Committee of the Bahá'ís of Washington. In many respects this convention was the most successful of any yet held, above all in that its discussion of the issues, without losing any of that universality of treatment which is a cardinal principle with the Bahá'í approach, came to more practical grips with the problems of race relationships than ever before. A mere assertion of human unity will never unite us; the root causes of disunion and antagonism have to be faced and considered and some counter-motives and compensatory interests discovered and brought forward. This almost surgical task was bravely and successfully achieved in the first meeting, where Dr. Albert Vail spoke on the subject, "How All Mankind Are One," his usual illuminating exposition of the spiritual unity of man which has been so often revealed only to be clouded over by human bigotries and prejudices.

Then followed Dr. Mordecai W. Johnson, president of Howard University, who spoke on "The Conquest

of Prejudice." This penetrating speech considered first the inevitability of fact in a world where moral convictions and loyalties, with the best of motives, have led regrettably and tragically to the conflict of nations, classes, races, religions. The great difficulty has arisen from the fact that our spiritual intolerances have sprung in large measure from our devotion to our ideals and from the zeal and enthusiasm with which we have set out to conquer the world for the things we have thought were right. If prejudice were merely rooted in open hatred and conscious antagonism, it would be an easier thing to accuse and cure. The great difficulty is that it so often represents the good impulse gone wrong, the loyalty of devotion curdled into the fanaticism of bigotry. The difficulty then is that we have not yet learned to entertain our loyalty to our ideals as we see them on the plane of moral reciprocity for loyalties different from our own; and that then, with these moral motives ready to justify factionalism and partisanship, powerful practical motives—economic and political—have always come forward to make the course of intolerance, exploitation, and oppression profitable and appealing.

So, profit capitalizes prejudice, and dominance striving to perpetuate itself builds up the defense mechanisms of the doctrines of class and race inferiority. These are really attempts at self-justification, moral decoys of an uneasy conscience, left-handed compliments that oppression

and exploitation pay to the Christian conscience and the moral sense of humanity to excuse themselves for deeds and attitudes against which that conscience would be forever revolting if it were aware of the deep violation of justice and morality really involved in its group behavior.

Only on this basis, Dr. Johnson asserted, could we intelligently understand the dilemma of present-day society, where the ordinary organized agencies of Western civilization can no longer be depended upon to take a consistent moral stand on the vital issues of race relationships. In America particularly the dominant forces of society were reactionary and conservative on the principles of this issue to the point of cowardice, and we had the spectacle of the segregated Christian church conforming to the biased public feelings of prejudice against the very grain of its own teachings and doctrine. Therefore until there was some general regeneration of the public conscience, we were dependent for progress upon enlightened and spiritually courageous individuals willing to act radically in loyalty to their own convictions of human brotherhood and equality. The conquest of prejudice was thus the crusade for a spiritual radicalism which would place moral consistency above social conformity, and be willing to concede to all minorities, as indeed to all individuals, the right of self-expression, self-determination, and self-appraisal. And, far as we are from the development of any such spiritual democracy, the only practical hope for either the oppressed minorities or the oppressing majorities lies in its speediest possible spread and adoption.

In the second session, Prof. Leslie Pinckney Hill, principal of Cheney Institute, spoke on "Getting On To-

gether," with especial emphasis on the non-retaliative social spirit of the American Negro and his great willingness to make spiritual contributions to the artistic and moral life of the country. In terms of these contributions of joy, tolerance, instinctive appreciation of personality, love of beauty and humility the Negro, according to Professor Hill, had already taken the advance position on the moral issues of life, and stood waiting to be met and understood by the enlightened conscience of his fellow citizens. Nor was this altogether the virtue of necessity for him, but rather, in part at least, the particular spiritual richness of his race heritage and the spiritual fruit of his sad but disciplining group experiences.

Following on the theme of "Observations of a World Traveler," Mr. Siegfried Schopflocher, of Montreal, spoke practically out of his own experiences with the superstitions of our boundaries of creed and nation, with the hopeful message that the world might be spiritually transformed by the multiplied contacts of the new era, and educated out of its provincialisms of mind and spirit as men come to know one another in personal relations. For Mr. Schopflocher, the principle of the oneness of humanity was there in every such relationship, waiting to be discovered if the spiritual eye could only pierce through the outer shell of the localisms of convention and superstition.

As with every Amity convention, a feature of importance was the atmosphere of understanding and unity fostered by the meeting of many of the most representative elements of the white and the Negro community, and the emphasis of understanding in terms of the universal language of music, which at this convention was generously furnished by Dr. C. Sumner Wormley, Mr. Claude Robeson, and Miss Virginia Williams.

# THE CULTURAL PRINCIPLES OF THE BAHÁ'Í MOVEMENT

*The address of Dr. Ernst Kliemke of Berlin at the first Bahá'í "Faka Kunveno," July 30, 1927, in Danzig, at the Nineteenth Universal Congress of Esperanto. It is translated from the Esperanto by Martha Root.*

*Dr. Kliemke is a well-known philosophical and cultural writer of Europe. He is best known in Europe, United States, and Japan under his nom de plume, Heinrich Nienkamp, and one of his most popular books is "Uncrowned Kings." Dr. Kliemke is President of the Esperanto Society of Germany and has arranged the German National Esperanto Congress for Whitsuntide, the week-end of May 27, 1928, in Potsdam.—Editor.*

THE Bahá'í Movement contains the Revelation and the Instructions of the Persian prophets and sages, Bahá'u'lláh (who passed on in 1892) and His son 'Abdu'l-Bahá (who passed from this world in 1921). The Bahá'í Revelation has religious, philosophical and cultural teachings and claims. As the word "culture" has many meanings, I must make clear the sense in which I wish to use it. In its highest and broadest sense the word culture has the same significance as the words in agriculture which we use for garden-culture or forest-culture, only it is applied to the entire life of men in their living together in human society, beginning with the family and extending to the whole of humanity. This culture is the effort for the rational evolution of mankind, for making more noble, more rich and more beautiful the human life upon this earth. In that sense 'Abdu'l-Bahá said: "The Manifestations of God are like gardeners; they are sent in order that the trees of humanity may be made more noble and renewed until they grow to perfection and yield perfect fruits."

One perceives the universality and the height of the spirit of the Founders of the Bahá'í Movement from the facts that They not only taught concerning the conduct of man in relation to God, but They practiced this culture in the highest sense of the word; They worked for the progres-

sion of humanity and for the happiness of men on this earth.

Because of Their cultural principles alone, Bahá'u'lláh and 'Abdu'l-Bahá are worthy to be regarded among the highest Lights of all times, even by those who are not able to accept the religious part of Their teachings—in other words, by those who in questions of mere faith believe differently or have their own particular doubts. So, this afternoon, I choose to speak of these cultural principles quite independently of the religious base, so that peoples of all faiths and believers in no religion at all can study these Teachings without prejudice. Whatever origin the spirit and ideas in man have, these ideas are helpful or harmful or useless for culture. If they are truly cultural ideas, we ought to endeavor to bring them into effect, not considering who or what kind of man presented these ideas to the world. The more numerous and diverse are the human, religious, philosophical, scientific bases of culture-ideas concerning which the prophets, the sages, the greatest geniuses of mankind as well as millions of simple, sane-minded men agree upon, the more evident is their truth and rightness, and the more necessary it is to bring them into reality.

One of the greatest hindrances to culture, and a cause of unutterable woe to mankind, was and is fanaticism, especially in religion and poli-

tics. The Bahá'í teachings condemn it in every form. Concerning religion, the Bahá'í instruction is that the form or the dogmatic contents of any religion does not matter, but it is alone significant how man *lives* according to his religion. If he lives a good life from the standpoint of morals and culture, if he tries in love and brotherhood to help other men to make more perfect their own and others' lives, then one ought to let him believe whatever he wishes. No man, no state, has the right to persecute or oppress a man because of his religious belief.

Similarly in the Bahá'í teachings political fanaticism, a too-high opinion of patriotism and nationality is not approved. It is true that men and nations are not equal, and each ought to live according to his own characteristics, for only in diversity can evolution and wealth come to pass; but all are members of one family and all have the same right to live. All should labor with one another and not against one another. The more harmoniously people live together, the more rich and beautiful is life. The inharmony most to be condemned is war; it is the greatest crime and foolishness of humanity. Neither Christianity nor other great world religions were able to stop war. If the rulers of the states and the masses of the peoples were Bahá'ís, wars could no longer be imagined, for in the Bahá'í Movement—in this religion of deeds—the thoughts concerning the brotherhood of men, concerning the savagery of war, are so forcefully and deeply impressed that a Bahá'í could no more be a friend to war than water could be to fire. Unfortunately, though, history proves that Christians not only fight non-Christians but they battle against those of the same faith as themselves, and excuse their crimes through words from the Bible.

Just as one's belief should be a private affair, so also should be one's nationality, whether one acquires it through birth or through his own choice. It is a personal matter which should be respected; no one should be hated or disdained because of his nationality. Not only the religious but also the cultural principles of the Bahá'í teachings forbid governments to oppress minorities of other nations and speaking other languages. These minorities are the same rightful cultural elements as others.

From such principles it is evident, also, that Bahá'ís do not know any enmity on account of differences of race. No man is looked down upon or held under because of the nationality in which he is born. Whether there are cultural differences among the races, whether such differences are biologically or historically understandable, that does not matter. What counts is personality and one's life. One is respected as a man, as a member of the same human family. This is not only a theory of the Bahá'ís, but as all the world can see, the Bahá'ís live it practically according to the teachings of true brotherhood with peoples of races of all colors.

The teaching that every man should see in the other a man of equal rights as himself, that no one should consider himself superior to others, demands logically that the sex difference should neither diminish nor enhance the human quality. As that principle is now more and more known by civilized peoples, I mention it only for the reason that Bahá'u'lláh established it in the middle of the last century and in Persia, where the woman was considered so much lower and was so unequal in rights to man that it was forbidden by law to send girls to school or to permit them to be instructed at home. What kind of a progressive

spirit and what kind of courage were required to demand then, and in that kind of country, that the women should have the same rights as men!

Bahá'u'lláh demanded not only that women should have full admittance to all departments of sciences, arts and practical studies just as men had, but generally instruction and education were for Him such important culture factors that He demanded compulsory education for all children. If the parents were not able to pay for this, the state must pay. No child should grow to maturity without instruction and education; each according to his capacity and strength should learn some trade or profession. Thus one would be able to support one's self through work and to help the welfare of all. The wise insight into the diversity of men as base of all culture reveals itself also in Bahá'u'lláh's instruction regarding education. He said one cannot turn a shell into a pearl by any polishing whatsoever. Education cannot change the human nature, but it can draw out and evolve valuable capacities.

To Bahá'u'lláh education is so grave that He sets aside for it a great part of the state's revenues, to be created by special education taxes. Religion should play an important role in the school, but under the culture principle that religious instruction should be without fanaticism, bigotry, prejudices, and it should be in harmony with reason and science.

I know of no Founder of religion who, so much as Bahá'u'lláh, taught against prejudices. To Him prejudices were the greatest hindrances to culture-progress. Even religion is not an end, but a means for culture-education. Religion which does not advance the progress of culture is not worthy to exist. On the other hand, all religions which promote such progress are equally valuable. Very

often one religion or another should not be referred to as being uncultural, but rather the men who wrongly interpret it should bear the accusation. Thoughtlessness, superstition, tradition, blind imitation, habit, lead to prejudices and these lead to enmity and hatred. Because of this, man himself should do his own thinking, and not without any check upon himself repeat what this or that person in authority says. He should search the truth independently and not allow himself to be influenced by prejudices. Where he finds that anything contradicts or belies love, brotherhood and the common interests of humanity, when he finds anything that is not constructive and enriching to life, but destructive and impoverishing, there he ought to doubt the correctness of such instruction and belief. After he searches sufficiently he will find prejudices hiding the Light of Truth.

One of the most necessary means for the doing away of prejudices among the people is an international auxiliary language. I stress the point that Bahá'u'lláh gave that instruction decades before Esperanto or any other auxiliary language was created. He taught the oneness of humanity, the necessity that peoples should work together, one with another, in peace and brotherhood, and that lingual barriers which hinder peoples of different tongues from understanding one another should be removed. The oneness of mankind demands a mankind-language which every one ought to learn in addition to his native speech. When Esperanto appeared, 'Abdu'l-Bahá hailed that language as the one spoken of by Bahá'u'lláh, and He desired every Bahá'í to learn Esperanto and promote it.

Contrary to the religions which leave justice only to God and to the life after death, the Bahá'í teachings

try to bring justice into reality on this earth. In regard to this, Bahá'u'lláh demands a state arrangement whose highest organization shall be "The House of Justice," composed of men and women who possess most noble character, rich knowledge and experience, and the highest prudence and wisdom. The members of "The House of Justice" should be elected by the people. Such a superior band of fellow workers of the best and wisest men of the state is a demand of culture which more and more of the spiritual people of highest rank of our time consider necessary for the improvement of the present democracy.

For the peaceful reign of international life Bahá'u'lláh demands a "Universal House of Justice" formed by "The National Houses of Justice" from some of their members.

The Bahá'í Revelation is not a religion which preaches poverty and the neglect of all earthly goods. On the contrary, it teaches that the earth can be and ought to be a paradise for all, and that it is the task of culture to create such a paradise through a better ordering of state and economical affairs. Every man should take part in economical labor and in its fruits, but not according to the communistic principles which are against

nature and against the diversity of men, but each according to his personal capacity and merit. The state and economical order ought to create opportunities of labor for all, and to protect each individual in his just tasks so that he will not be oppressed and exploited by personal or class egoism.

These are the chief culture principles of the Bahá'í teachings. There are many other culture thoughts found in the Bahá'í writings. Here I could only give general outlines, but I think they are sufficient to show the profound wisdom, the humanitarian culture, the progressive essence of the Bahá'í Revelation. My aim is to arouse all culturally inclined friends to become acquainted with the significance of the Bahá'í teachings for our culture tasks, and to study them, and to help the movement which is growing more and more among people inclined toward peace and toward love. One will not find in this Movement anything which could be harmful to humanity, to peoples or to persons individually, but they will find a very great good for all. Let us hope that this Bahá'í Cause will very soon attain its aim of creating on the earth the reign of love, of peace, of beauty and of joy for all humanity.

"FROM THE PRISON OF 'AKKA HE—BAHÁ'U'LLÁH—ADDRESSED THE KINGS AND RULERS OF THE EARTH IN LENGTHY LETTERS SUMMONING THEM TO INTERNATIONAL AGREEMENT AND EXPLICITLY STATING THAT THE STANDARD OF 'THE MOST GREAT PEACE' WOULD SURELY BE UPRAISED IN THE WORLD. THIS HAS COME TO PASS. THE POWERS OF EARTH CANNOT WITHSTAND THE PRIVILEGES AND BESTOWALS WHICH GOD HAS ORDAINED FOR THIS GREAT AND GLORIOUS CENTURY. IT IS A NEED AND EXIGENCY OF THE TIME. MAN CAN WITHSTAND ANYTHING EXCEPT THAT WHICH IS DIVINELY INTENDED AND INDICATED FOR THE AGE AND ITS REQUIREMENTS."

'ABDU'L-BAHÁ.

# THE BAHÁ'Í MAGAZINE

*Star of the West*

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### THE BAHÁ'Í MAGAZINE STAR OF THE WEST

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

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MARIAM HANEY ..... *Associate Editor*  
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*Haifa and Mt. Carmel: Of the future of Haifa, 'Abdu'l-Bahá has said that it would become one of the first ports of the world, that it would grow to be a great industrial, cultural and educational center. Already the renaissance of Palestine under the new Jewish Movement is beginning a remarkable development of Haifa, the nearest port to the vast hinterland which was once Babylonia*



# The Bahá'í Magazine

## STAR OF THE WEST

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No. 11

“The fields and flowers of the spiritual realm are pointed out to us by the Manifestations who walk amid their glories. It remains for the soul of man to follow Them in these paths of eternal life through the exercise of its own human will.”

—'Abdu'l-Bahá.

CRITICS OF CHRISTIANITY lay stress upon the fact that the so-called Christian world is not living out the spiritual principles given by the Messiah. Could it have been expected, however, that these divine teachings would immediately bring about a divine civilization? Where and how numerous were the human beings capable of living up to these ideals? They were but few. These few did indeed succeed in manifesting the Christ spirit in their daily lives, and with such astounding results that the whole of Europe eventually accepted the doctrines which these early Christian saints and martyrs not only taught but also exemplified.

But is it thinkable that the great mass of people then outwardly accepting Christianity would become pure and saintly Christians, as had been those Christian apostles whose exemplary lives had served to make universal the adherence to their Master's gospel of peace and love? Anyone who understands human nature would see the impossibility of such an event. Not a hundred per cent, not fifty per cent, not twenty-five per cent, even, of the total population styling itself Christian could have been expected to even partially

live up to the teachings of Christ. They had not the capacity. Only individuals here and there, and special groups, made any successful practice of the Christian ethics.

WHAT THEN shall we say of the Christian dispensation? That it has been a failure? No, it has not been a failure. *The purpose and aim of Christ's dispensation was not to immediately establish the Kingdom of God on earth, but to prepare humanity for the coming of this Divine Civilization at a later date.* This purpose has now been fulfilled. By the Twentieth Century it has come to pass that in all quarters of the globe the ethics of Christ are accepted as the most ideal, the most glorious, the most perfect that could be devised for man. Not only is there this outward recognition, there is also a vastly increased inner spiritual readiness for practicing these divine principles. There are today on earth a very great number of people of spiritual capacity sufficient to initiate them into the Divine Civilization, were such to be established. So numerous groups of deeply spiritual souls did not exist at the beginning of the Christian

dispensation. That they exist now at its culmination, is both the direct result of and the goal of the Christian dispensation. This is its success, its accomplishment.

To all who read carefully the gospel of Christ will come the realization that He announced the Kingdom of God as coming to earth not alone through man's spiritual strivings and aspirations, but by means of another Manifestation of God, another outpouring of the Holy Spirit, and a more powerful (than in any past epoch) expression of God's Will that this earth-planet should leave its sinful ways and rise to the plane of spiritual being.

FORTUNATELY FOR US, our destiny is not wholly left to our own control, else would we have made of this world a sorry mess. God, in His infinite love and mercy, sends from time to time His Messengers, to teach humanity and to lead it upward as far as its capacity at any epoch will permit. Now, in this present epoch, thanks to the teaching and spiritual potency of the Christ, there is a sufficient spiritual capacity in humanity for the inauguration of that perfect, divine civilization which Christ called the Kingdom of God.

Such may not appear to be the case. But essentially it is so; and the revelation of this truth will shortly take place. It will not take place, however, through man's unaided efforts. Just as the Christian dispensation was ushered in by the spiritual influence and potency of Christ, and through the aid of the Holy Spirit which was then poured out to an unusual degree upon mankind, so the Kingdom of God will now be ushered in by that promised Manifestation which was to renew and establish in the life and practice of humanity the message of the Christ.

THIS MANIFESTATION we believe to be Bahá'u'lláh. And the spiritual power now through Him being poured down upon the earth is in degree and potency greater than at any previous epoch. *It is the direct force of God's Will-to-Perfection, as described in Christ's parable of the Master of the Vineyard.* Yes, after sending His servants, and then His Son, The Master of the Vineyard Himself is to reveal His Majestic Power in a final and decisive degree. And He will turn over the management of His Vineyard to others than those who have been exploiting it and abusing their power.

What is this Vineyard, if not the world of humanity itself? And who are the unworthy husbandmen, but those selfish, exploiting type of men who have up till now controlled earth's outer destinies? What is meant by the phrase in Luke 20:16—"He will come and destroy these husbandmen and give the Vineyard to others"? Clearly it implies that in order to bring about the establishment of the Kingdom of God on earth, our Lord will cause the scepter of power to pass from the hands of unspiritual man (materialistic, greedy, self-seeking) into the hands of spiritual man (unselfish, severed, seeking only the welfare of others).

UNLESS SUCH a transition of power should take place, it is quite evident that the Perfect Civilization could not be established in outer form on earth, but would continue to exist only as a concept and an ideal in the hearts of a spiritually-minded minority.

How is the power of rule to be transferred from men aggressive to men peaceful, from men exploiting to men serviceable, from men of animal propensities to men of spiritual propensities? That is a mystery which has not yet been revealed.

But all things are possible with God. And it behooveth individual man to concern himself at this critical epoch of the earth with increasing his own spiritual capacity to the point of effective functioning, and to earnestly invite others to enter through the open door of the Spirit to the plane of the Kingdom. Ere long the Power of God will appear and make Itself felt—and the door will be closed upon unspiritual man, not by any outer arbitrary law but in accordance with the law of his own being. *Only spiritual man can*

*flourish in a spiritual civilization. This is a truth so evident as to be axiomatic.*

Now it becomes clear why 'Abdu'l-Bahá urged Bahá'ís to actually put in practice the *divine art of living* for "ere long the assayers of mankind shall in the holy presence of the adored one accept naught but the essence of virtue and pure and holy deeds. This is the day-star of wisdom and divine mystery that hath shone above the horizon of the divine will. *Well is it with them that turn thereunto.*"

## THE COMING OF THE GLORY\*

### CHAPTER IV. *The Sun of Truth*

FLORENCE E. PINCHON

*"O Son of Man! How long wilt thou be asleep upon thy couch? Lift thy head from slumber for verily the Sun hath already reached midday, that it may shine upon thee with the lights of Beauty."—Bahá'u'lláh.*

*"Shadows disappear when a Universal Lamp is lighted."—'Abdu'l-Bahá.*

[Synopsis of previous installments: Chapter I, "The Argument," and Chapter II, "Night," explained most convincingly the conditions preceding the dawn of a New Day and reviewed briefly various aspects of history, showing the great need for the coming of the new Spiritual Springtime; how, during the last eighty years, a mysterious Spiritual Power has been gradually revitalizing and renewing the whole world, and how some who had kept their vision clear and who longed for the coming of God's Kingdom on earth, had set out to find the Master of a New Day. Chapter III, "The Morning Star," told dramatically and brilliantly the story of the life and martyrdom of the Báb, who was the Herald of the new dispensation.]

THE Morning Star pales its radiance before the Rising Sun. The Herald has fulfilled His task. The Promised One is here.

Amid the confusion of this reign of terror, there emerged into the

anguished arena another Leader—Mirza Hussain Ali of Noor—subsequently known as Bahá'u'lláh, i. e., Glory of God.

Born on the 12th of November, 1817, Bahá'u'lláh, like the Lord Gautama, was reared in luxury and refinement, His family being one of the noblest and wealthiest in Persia. Like His great Forerunner also, He had, from infancy, exhibited signs of greatness, profound erudition, unerring wisdom. When only nine years old, He frequented the Cabinet of Ministers. At twelve, as Jesus in the Temple, He spoke in important assemblies on intricate metaphysical and religious problems, with a knowledge and inspiration to which all paid the greatest deference. When

\* Shoghi Effendi, Guardian of the Bahá'í Cause, has referred to the book, "The Coming of the Glory," now appearing from month to month in serial form in this magazine, in the following words: "The book is correct in its presentation of the essentials of the Faith, eminently readable, exquisitely arranged, and has a distinctive charm unsurpassed by any book of its kind, whether written by Eastern or Western believers. I heartily recommend it to every earnest and devout teacher of the Cause."

His father, a minister of state, died, every position in the Government was open to His brilliant eldest son. But, like the Buddha, He forsook the riches of earth, and went forth fearlessly and alone, in order that once again to wandering men might be revealed the pathway of Renunciation that leads to the Palace of Life.

Now that pathway had led Him from the foot of the throne to the foulest of the imperial dungeons. Although His innocence regarding the attack on the Shah was indisputably proved, His house was sacked, His possessions confiscated, His family captured and stoned.

In a dark and filthy dungeon, already overcrowded with thieves and assassins, heavily chained about the neck, this gently-nurtured, heroic man of God lay, with some of His followers, for four months. Every day one or more of them were taken out to torture or death. These would answer the dreadful summons with joy, kiss the hands of Bahá'u'lláh, and hasten with eagerness to the place of martyrdom. Impossible! No, for this gloomy prison-house was alight with such divine Love, enthusiasm and spiritual happiness that it had become to these souls the very gate of heaven!

Bahá'u'lláh relates how one night He had a dream, in which He heard voices all about Him speaking marvelous words of comfort and assurance.

"Grieve not for that which hath befallen thee and have no fear \* \* \*. Verily thou art of them who are secure \* \* \*. Verily We will aid thee to triumph by thyself and by thy pen."

But it seemed as though the body of Bahá'u'lláh would not longer endure the frightful suffering, when He was summoned again before the Tribunal, and partly owing to the kindly intervention of the Russian

Ambassador, sentence of death was commuted to one of exile.

Oh, that long and terrible journey in the depths of winter to Baghdad! The insufficient food and clothing, the lack of vital necessities, the exposure and fatigue! Only the love of Bahá'u'lláh for the world He came to redeem, only the love that He inspired in His family and disciples made it possible to endure and survive. Yet in one of His Tablets He wrote:

"The more they heap persecutions upon us, the more our Cause will spread. If they drown us in the sea, my voice will be raised from the desert. If they throw me down from the mountains, my voice will be heard from the sea! Because I have come, not of myself, but by the command of God."

In those last words lay the source of the strength, the secret of this Holy Messenger. "Not of myself \* \* \* but of God." Did not Christ say the same? "I do the Will of Him that sent me."



Baghdad—to the Western mind what a glamour seems always to hang over that ancient city of the Tigris, whose yellow-red brick walls, terraced roofs, countless turrets and gleaming domes rise from the midst of its date-palms and pomegranates, olives and fig-trees. Baghdad—for five centuries the seat of the powerful Caliphates. Baghdad of the cruel Tartars, the cause of constant rivalries and bloodshed. Baghdad—which the influence of Muhammadanism made the center of the great Arabian civilization. Baghdad of Haroun-al-Raschid and his beloved Zobeida, when at the pinnacle of its prosperity and learning, through it poured the riches of India and Persia, Turkestan and Arabia.

But when in the year 1853, the exhausted and destitute little band of exiles reached the shelter of its portals, the city had lost much of its former greatness. Yet, merchants and traders from every part of the Eastern and even from the Western world still thronged its fine bazaars. While Arabs and Turks, Persians and Indians, Jews and Christians, jostled each other in the narrow unpaved streets; and caravans laden with merchandise "took the golden road to Samarkhand."

This banishment, thought the enemies of the Cause, would exterminate the Bábí Movement in Persia, and effectually put an end to the influence of Bahá'u'lláh. But how foolish was their wisdom! In this cosmopolitan center the result was exactly opposite, and the field offered for the spread of the new Message was wider than ever. While for the historian of the future the greatest glory of Baghdad will be that, for eleven years, it was the home of a Savior of mankind.

Yet, even here, not for one moment did enemies leave Him in peace; among them now being a foe of His own household. Subh-i-Azal, a half-brother, arrived in the town and, instigated by jealousy, sought to undermine His influence.

So, presently, Bahá'u'lláh, leaving both those who loved and those who hated Him, went forth secretly into the mountains.

These times of withdrawal from all the world's turmoil and distraction, these spiritual breathing-spaces for uninterrupted communion with God, seem necessary to those upon whose divine humanity has been laid world responsibility. Moses seeks the heights of Sinai, Buddha the Indian forests, Jesus the wilderness, Bahá'u'lláh the wilds of Kurdistan. Here in caves and grottoes, often without food or rest, clothed in

poorest raiment, wandered Bahá'u'lláh for two years. Of this period of His life little is known. Yet His influence made itself felt. Reports soon spread, even through these isolated regions, that a man of remarkable knowledge and power of attraction was among them. Though in so poor and lowly a condition, affection and reverence followed Him wherever He passed. As 'Abdu'l-Bahá, His son, tells us: "An atmosphere of majesty haloed Him as the Sun at noonday," and "Kurdistan became magnetized with His love."

The holy confirmations that descended upon Him during this period Bahá'u'lláh describes in the following wonderful words:

"I was as one amongst mankind, slumbering upon my couch. The gales of the All-Glorious passed by me and taught me the knowledge of what hath been. This thing is not from me, but from One who is mighty and all-knowing. He bade me proclaim betwixt the earth and the heaven, and for this hath there befallen me that whereat the eyes of those who know overflow with tears \* \* \*. This is a leaf which the breezes of the Will of thy Lord, the Mighty, the Exalted have stirred. Can it be still when the rushing winds blow? \* \* \*. His decisive Command did come, causing me to speak for His Celebration amidst the worlds!"

Then from the mountain-top Bahá'u'lláh descended again to the world of men at Baghdad. Oh! the joy of that reunion! 'Abdu'l-Bahá, the little Son, falling overwhelmed at the feet of His Father and Lord.

During the remaining years passed in this city, 'Abdu'l-Bahá grew from boyhood into early manhood. His devotion to and care of His Father

being wonderful to see. Indeed the Son's will and understanding reflected always that of His Father's, as Bahá'u'lláh mirrored forth to men the Eternal Mystery and Perfect Will of God.

While still quite young 'Abdu'l-Bahá sought to protect His Father from the visits of the merely curious or the insincere. He interviewed them first, answering questions and giving counsel with a sagacity that astonished all who met Him. He assisted the family and assumed most of the household responsibilities.

This was a period of great activity for the Cause. Bahá'u'lláh bent His energy and attention to organizing and directing the enthusiasm of the believers; teaching them the true significance of the Báb's mission and preparing them to recognize the Manifestation foretold. From far and near people of all nations and faiths, including many prominent men, came to visit Bahá'u'lláh, and hear His teachings. To them he revealed the Oneness of Mankind: "Ye are all leaves of one tree, drops of one sea, flowers of one garden." This teaching lies at the very heart of this Revelation, inculcating in human beings a new keen sense of their identity.

He taught that the great Founders of religions, Zoroaster, Moses, Buddha, Muhammad, Christ, were all Messengers of God, perfect mirrors reflecting His attributes to men. The essence of the teachings they delivered is the same throughout the ages, only the outward forms being changed according to the requirements of the times in which they were given. The Light is the same in whatever lamp it is burning; the sun, whether it shines from the East or from the West. The Manifestation about to be revealed would bring to a riven world the divine gift of religious unity.

With irrefutable arguments that satisfied and illumined all sincere enquirers, Bahá'u'lláh expounded to the Moslems the prophecies and inner meanings of the Qur'án, and the clear declaration made by Muhammad as to the coming of a Mahdi in the day of resurrection. He reminded the Jew of the prophecies in the Old Testament regarding the long period of exile and oppression the Children of Israel would endure before the Lord of Hosts would appear to gather them from all nations. To the Christians He unfolded the sayings of Christ as to the many wars and afflictions which would occur until the Coming of the Son of Man "in the glory of the Father." To the Zoroastrian and Sufi the warnings they had received as to the three thousand years of conflict that must pass before the Coming of Shah Bahram to establish a reign of peace and righteousness.

He unfolded the meaning of Life, its essential unity and interdependence, and states of spiritual consciousness realized by the soul both here and hereafter. Such knowledge could only have been innate and inspired, acquired—even had it been possible—in no earthly college.

The envoys that the Mullahs, still plotting against Him, sent to test Him, returned, confounded, acknowledging the peerlessness of His wisdom and understanding.

A request was brought that Bahá'u'lláh should perform some miracle as proof of His Prophethood. But he made answer that "miracles" so called, were not in themselves proofs of Prophethood, being but the operation of law, as yet little known to man. But, whatever sign they desired and agreed upon, He was willing to give on condition that, if fulfilled, they would cease their opposition. From so fearless a challenge they shrank in dismay; realiz-

ing that, in the open, they dared not meet Him. Angry and baffled they persisted in their efforts to obtain His removal.

But while the dark intrigues and machinations of His foes and of the Persian and Turkish Governments were gathering round Him, Bahá'u'lláh remained serene and confident. Always very happy with nature, He would walk in the evenings along the banks of the Tigris, where the quaint round boats of basket-work, covered with skins, plied busily their way, even as they did, perchance, in the days when Babylon and Nineveh were mighty cities of the land. Returning with radiant face, Bahá'u'lláh would proceed to write down verses of exquisite beauty and wisdom. Verses within which are enfolded meaning upon meaning of comfort, rebuke, illumination. The precious manuscripts had to be carefully concealed for a long time from the ever-present enemy; but now the translations from the original Persian and Arabic have been given to us in the little book known as "Hidden Words," from which the following few excerpts are quoted:

"O Son of Spirit! The first counsel is: Possess a good, a pure, an enlightened heart, that thou mayest possess a Kingdom, eternal, immortal, ancient and without end."

"O Son of Being! By the hands of power I have made thee, and by the fingers of strength have I created thee, I have placed in thee the essence of My Light; therefore depend upon it and upon nothing else, for My Action is perfect, and My Command has effect."

"O Son of Spirit! I have created thee rich, why dost thou make thyself poor? Noble have I made thee, why dost thou degrade thyself? Of the essence

of knowledge I have manifested thee; why searchest thou for another than Me? From the clay of love I have kneaded thee; why desirest thou another? Turn thy sight unto thyself, that thou mayest find Me, standing within thee, Powerful, Mighty, and Supreme!"



At length, in 1863, the long-anticipated blow fell.

Bahá'u'lláh was summoned by the Sultan to Constantinople. Consternation reigned amongst the believers everywhere. They thronged His house dismayed and heart-broken. So great was the pressure that it was decided, while preparations were being made for the long journey, to camp outside the town in a garden belonging to a certain Pasha.

In this garden of Ridvan, during these twelve days (April 21 to May 3) took place an important event in Bahá'í history. For Bahá'u'lláh announced to His immediate followers that He, Himself, was the Promised One of all the faiths and ages—the Manifestation of God to men. As a great Physician He had come to heal a sin-sick world. As the sun in the Springtime to make all things new. He had come to establish an era of universal progress and enlightenment. He upon whose head any moment the sword might fall, yet showed Himself dignified, assured, exalted—changing the sorrow of His followers into joy, their fears into confidence and enthusiasm. Friends from far and near crowded the gardens, even the Governor and officials coming to pay a last deference to the gracious and noble Exile.

So the great Drama unfolds itself. Slowly the caravan, consisting of Bahá'u'lláh, His family and some seventy followers who refused to leave Him, moved forward on the

long trek to Constantinople. Throughout the day, by the side of His Father's wagon rode 'Abdu'l-Bahá. At night He guarded His tent, never all through that journey relaxing in the most watchful vigilance.

Now scene after scene of suffering and persecution followed. Confinement in utterly inadequate quarters. Questioning and hostility from the clergy and authorities. Then further banishment through the heavily-falling snow, again in a state bordering on destitution, to Adrianople.

Here in this important city of Roumelia, imprisonment again in verminous, overcrowded rooms. But through it all the majesty of the Prisoner shone more and more clearly. As calamities increased, only the brighter grew His radiance, spiritual influence and authority. An authority that even His bitter enemies acknowledged and feared. As Bahá'u'lláh wrote:

“I am not impatient of calamities in His way, nor of afflictions for His love and at His good pleasure. God hath made afflictions as a morning shower to His green pasture, and as a wick for His lamp, whereby earth and heaven are illumined.”

At length came a little relief from the acute hardships; the gathering together again of a large following; the writing of many important works, and among them His now famous Epistles to the Kings. In language eloquently appealing, yet authoritative, He, their prisoner, addressed the Shah of Persia and the Sultan of Turkey, rebuking their tyrannies, summoning them to righteousness and just government. He also wrote other Letters to the crowned heads of Europe, proclaiming His station as a Messenger from God; exhorting them to establish justice in their countries and international peace. Many of

the startling prophecies contained in these Epistles have already found fulfillment.

Then Bahá'u'lláh made a public declaration of His mission; and from this time on His followers became known as Bahá'ís, i. e., followers of the Light. The Cause began now to definitely assume a universal significance. Not only the East needed to be illumined, guided, purified, but also the West. As a great trumpet call the voice of God's Messenger rang across the world, and is ringing today with ever-increasing insistence.

“This is the hour of unity of the sons of men \* \* \*. All nations should become one in faith, and all men as brothers; the bonds of affection and unity between the sons of men should be strengthened; diversity of religion should cease, and differences of race be annulled \* \* \*. So it shall be! These fruitless strifes, these ruinous wars shall pass away, and the Most Great Peace shall come.”

Today these ideas are alive in the world and steadily growing in importance. But sixty years ago they would have been considered, except by a few, impossible dreams.



Then came the enemies' final challenge—banishment to a penal colony in northern Palestine, a place to which only criminals of the worst type were sent to die—to the most great prison of 'Akká.

'Akká—on the last day of August, 1868—its cold, grim fortifications frowning at the shrinking group of harassed prisoners, some seventy in number—men, women and children—whose jail it was to be till kindly death would set them free. And as the gates of “this most desolate of cities and metropolis of the owl”



closed behind them, this must have been the tragic end, had Bahá'u'lláh's mission not been of Divine Origin and Mandate. But instead of defeat, it became the crowning glory of His long passion and travail for the souls of men.

On arrival, the whole company were, at once, flung into two indescribably foul rooms; deprived of proper drinking water, beds and food. Consequently malaria, dysentery, typhoid and other sicknesses befel them all. Even their dead were treated as dogs. No one was allowed outside the prison door, except under guard. So pestilential was the climate and prevailing conditions, that it was said "a bird could not fly over 'Akká and live."

For two years they suffered these appalling miseries. But during all the time the little company remained in great spiritual happiness, rejoicing to share in the afflictions of their beloved Leader and Lord. And many of them lived to see even the climate undergo a wonderful transformation; and the Governor of 'Akká, in willing obedience to Bahá'u'lláh's request, repair the old Roman aqueduct; thus supplying the town with clean, fresh water. 'Abdu'l-Bahá's loving skill and care for them, especially during the times of grave sickness, was also a source of infinite solace. While the Phophet wrote:

"Fear not. These doors will be opened. My tent shall be pitched on Mt. Carmel and the utmost joy shall be realized."

Yet communication with the outside world and with the believers in Persia and other countries was entirely cut off. Picture the soldiers even splitting open the loaves of bread brought in to the prisoners, lest they should contain a message!

But look! Far away on a moat en-

circling those forbidding walls, walls which once had echoed to the victorious shouts of the Crusaders, stand a group of pilgrims from Persia. They had traveled on foot all the way—a journey of six months—enduring great hardships, running grave risks, in order to obtain a glimpse of their Master. He stands at the barrack window. They gaze upon Him and weep. Then turn reluctantly away, filled with renewed strength for service and sacrifice. A proof of spiritual attraction surely rare in the annals of history!

During these long years of confinement in this gloomy prison-house Bahá'u'lláh penned numberless Tablets, dealing with every department and phase of life, both material and spiritual. In them he laid down the great principles that are to serve as foundation stones whereon to erect the new edifice of a divine civilization. For to Bahá'u'lláh "religion is not one of life's several aspects, but the predominant spirit which expresses itself through all aspects, producing in its purity, harmony among the diverse elements of will, imagination, feeling and thought. First, the realization of God; then the realization of self; then the realization of one's relation to his fellow men and to the world." (Paper read at Conference on Religions in 1924.)

Some of these writings would make an appeal to the most simple, others to the most profound minds. The principles one can grasp at once; the teachings and their application demand the study and the devotion of a lifetime. Indeed, the true significance of the mission and station of Bahá'u'lláh none can fully grasp, while the meaning and purpose of the New Revelation only future centuries will unfold. "For through Him appeared all that was hidden and invisible from all eternity \* \* \*.

Through Him the standard of knowledge is planted in the world, and the banner of unity is raised among the nations. The meeting of God cannot be obtained save through meeting Him \* \* \*. The One who hath come from the heaven of Pre-existence with the Greatest Name, and with a power that the hosts of the earth fail to withstand." (Bahá'í Scriptures, p. 153.)

Bahá'u'lláh is the Voice of God. In His writings it is clear that sometimes He speaks as a man, entirely submissive and obedient to the Will of God. At other times He speaks as God, Himself, and writes as the Supreme and Eternal Pen. "There hath not been in my soul but the Truth, and in myself naught could be seen but God."



So passed the years, until one day Bahá'u'lláh expressed longing to gaze again upon the beauties of nature He had always so greatly loved. He said: "I have not gazed on verdure for nine years. The country is the world of the soul, the city the world of bodies." 'Abdu'l-Bahá determined that His Father's implied wish should be fulfilled, and at once set about trying to find means for its accomplishment. In wonderful ways these were discovered. And 'Abdu'l-Bahá, in spite of the repeated orders forbidding prisoners to venture outside the city walls, was able to leave the town and arrange for the residence of His Father and the family in a beautiful home a few miles distant. So Bahá'u'lláh, regardless of man-imposed restrictions, at length threw his prison-bonds aside and passed out to the freedom of a home at Bahji.

And now, although still nominally a prisoner, He lived again as a "prince" among men. Not with out-

ward magnificence and luxury, but in a blessed state of freedom from privations and confinement, and as a Spiritual King among His devoted followers.

From every quarter poured in a continuous stream of pilgrims, devotees and seekers after Truth. The offerings of hundreds of thousands of loyal and ardent disciples were laid at his feet. Prominent people, Governors and officials constantly sought for admission to His presence. But 'Abdu'l-Bahá, guarding as ever His beloved parent, admitted very few, undertaking the duty and responsibilities of meeting and talking with all comers. When those in official authority came, they were either refused admittance, or when allowed to enter, were almost overcome with reverence and awe.

In the light of these events, it is interesting to recall an ancient Muhammadan saying which runs: "Blessed is he who has visited 'Akká, and blessed is that one who has visited the Visitor of 'Akká."

The following remarkable and now well-known description of a visit to Bahá'u'lláh by the late Prof. Browne of Cambridge, is taken from "A Traveler's Narrative."

\* \* \* "A second or two elapsed ere, with a throb of wonder and awe, I became definitely conscious that the room was not untenanted. In the corner where the divan met the wall sat a wondrous and venerable figure, crowned with a felt headdress of the kind called "taj" by dervishes, but of unusual height and make, round the base of which was wound a small white turban. The face of Him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow, while the deep lines on the forehead and face implied an age which the jet-black

hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before One who is the object of a devotion and love which kings might envy and emperors sigh for in vain."



On the 28th of May, 1892, at the age of seventy-five, Bahá'u'lláh passed out from His earthly tabernacle and ascended to the realms of that Supreme Concourse from whence He had come to be the Guide and Teacher of men. He was laid to rest in a beautiful tomb on the plain of 'Akká, close to the mansion of Bahji.

So once again in the story of the Ages a Divine Being has known crucifixion and exaltation, humiliation and adoration in the sacred land of Palestine. Upon the Mount of Elijah He pitched His tent of glory, even as He predicted. And from the top of Carmel, as from the prison of 'Akká, Bahá'u'lláh is making His voice heard throughout the world today.

For today is the "Day of Resurrection" from material conceptions, effete ideas, worn-out customs. This is the great "Day of Judgment" so often predicted in the Bible, which was to come in the "last days"—that is, at the end of the age, or world-cycle. For the Coming of the Glory of God in Bahá'u'lláh has been, and still is, a time of supreme trial and testing, both for individuals and for every nation on earth.

But now "the people that walked

in darkness have seen a great Light; they that dwell in the land of the shadow of death, upon them hath the Light shined."

"Unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings." Yes, with healing for all the sickness, physical, mental and spiritual, of a sinful, discordant, weary world.

With unmistakable clarity Bahá'u'lláh has stated His mission and offered irrefutable proofs of His claim. "Surely the Father hath come and hath fulfilled that which you were promised in the Kingdom of God."

"Verily He hath come from Heaven as He came from it the first time."

"Fear God \* \* \* follow Him who hath appeared unto you with manifest knowledge and evident certainty." (Bahá'í Scriptures.)

With "evident certainty," for by the fulfillment of prophecy; by the creative power of His words, which can change and transform all hearts from the most cultured to the most ignorant, from the highest to the most lowly; by His marvelous life of suffering and forty years of imprisonment through which His Majesty shone undimmed; and lastly, by His Teachings; He has proved the validity of His claim to all who will investigate. There is no greater proof than these teachings. They are the spirit of this cycle, the light of this age. And from Him has appeared such a cleansing, unifying, revivifying power that it cannot but ultimately succeed in redeeming the whole world.

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*"The Perfect Man—the Prophet—is one who is transfigured, one who has the purity and clearness of a perfect mirror, one who reflects the Sun of Truth. Of such a one—of such a Prophet and Messenger—we can say that the Light of Divinity with the heavenly perfections dwells in Him. \* \* \* All the Prophets and Messengers have come from One Holy Spirit and bear the Message of God fitted to the age in which They appear. The One Light is in Them and They are One with each other."*

—'Abdu'l-Bahá.

# REFLECTIONS OF A BAHÁ'Í TRAVELER

SIEGFRIED SCHOPFLOCHER

*Last month the author gave us glimpses of life and scenes in New Zealand and Australia. In this, his fourth article, he describes some of his experiences in a brief visit to the Philippine Islands.*

FOR the passage from Brisbane to China, via the Philippines, I always prefer a Japanese steamer. I have travelled on these boats before, quite often, and invariably find a service which combines discipline and order with the utmost courtesy. The Japanese are a proud race and rightly so since they are the only Asiatics who have successfully, and from the outset, resisted the foreign yoke; but we must not dwell on the subject now since we shall visit this charming country later.

There were very few passengers on board—six Europeans and a few Japanese gentlemen. The intercourse with them was most cordial, the Japanese passengers making personal sacrifices in order that the Europeans might take with them, as they undoubtedly did, a recollection of perfect satisfaction with the voyage. A study of their behavior made it apparent that the Japanese have nothing to learn from the European in the matter of courteous deportment, but something possibly to teach. It was a pleasant trip to say the least.

After following the coast of Australia within the Great Barrier

Reef for five days in smooth and placid waters, passing by mountains and verdant shores bathed in sunshine, we reached Thursday Island, so often described in romantic fiction. The romance of Thursday Island is not apparent to the visitor, however. The whole island can be explored in an hour; and there is nothing particularly noteworthy except a little pearl-fishing.

On the long voyage to the Philippines there is only one uninhabited island, fittingly called "Bird's Island." As the steamer passes by and blows her whistle the sky becomes black with birds and the click of cameras is heard all over the ship.

It is with almost childish pleasure and expectation that land comes into view again after having seen nothing but water and scattered islands for three weeks. We have recently crossed the Equator and the heat is at its very best. The first stop in the Philippine Islands is at Davao, a new port which owes its importance to large settlements of Japanese colonists cultivating hemp, the fibrous residue of a cactus plant. The population is increasing very rapidly. As



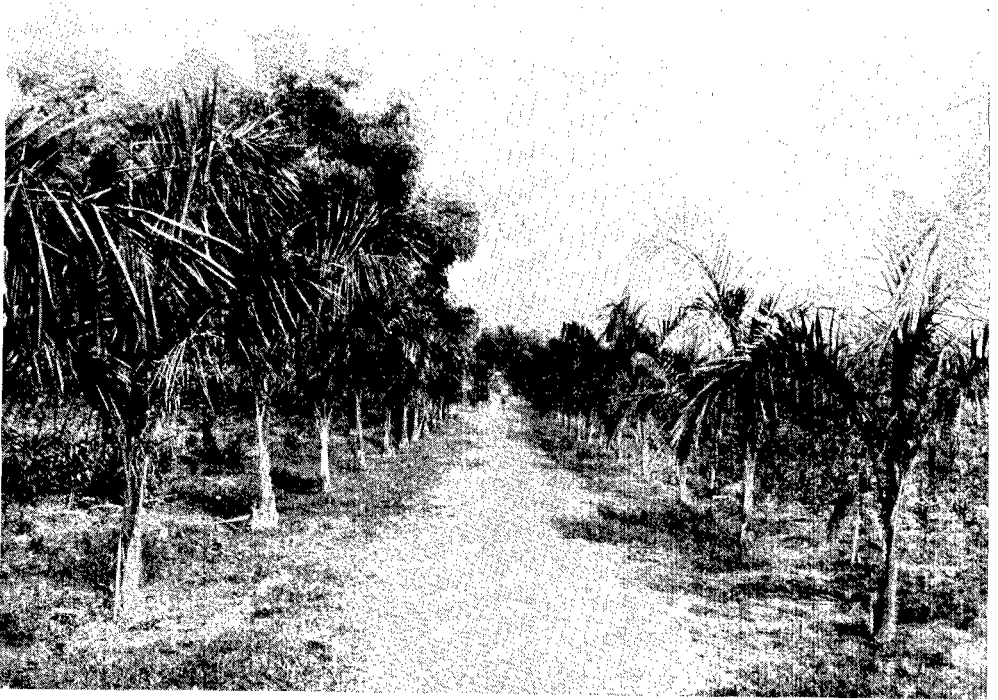
*A type of new town planning in the Philippines*

in all Eastern seaports, there is a very large Chinese element, and the new settlement, which is a grouping round the site for a harbor about to be established, presents a true Oriental mixture of races. What used to be Spanish influence is fast disappearing.

The old town is about two miles from the ocean and affords but scant interest, although the ride to the

meeting of Governors of the different provinces.

We have all heard much about the unrest in these islands. It must be understood that the Philippines comprise thousands of islands and that it takes fully three days steaming to reach Manila from the southern end of the main island—Luzon. It is difficult to estimate the population of the islands, but a conservative



*Royal Palm Avenue through a citrus orchard*

plantation is very interesting as we pass through the native villages. One soon becomes accustomed to the peculiarities and characteristics of the native population, however.

The steamer only stopped long enough to take on freight and a great number of passengers, the greater number being Japanese, although there were many Filipinos of almost every walk of life.

We had with us the local Governor, an exceedingly able man who was on his way to Manila to be present at a

estimate would be about twelve millions. They are a people who have felt the yoke of Spanish domination and have benefited greatly from the liberal and humane administration of the free people of the United States.

We had on board the leading government officials of the provinces, the mayor of the city, Filipino physicians and professional men, and others. It was a great pleasure to meet these people and once more be assured that the same human heart

pulsates beneath the mask of color and skin. It must be understood that the teaching of history, whether English, American or any other, brings before the people a wrong impression which turns their thoughts to rebellion against the "foreign yoke."

The example of George Washington or Oliver Cromwell, for instance, gives the natives something to emulate, and the honors which are heaped upon the memories of such men is something to covet. Moreover, the motion pictures shown in Eastern countries give a visualization of what goes on in other "superior" parts of the world, and although they may exhibit examples of courage and bravery, they also exhibit examples of other characteristics, which might be turned into wrong channels by a naive audience. Many of the films shown in Oriental countries are films which would be unhesitatingly banned in other countries, and it must be said that the European films are even worse than our own United States products.

The Filipinos have their national hero, Jose Rizal,\* who pointed out the path his people should follow to liberty and enlightenment. In his day (in 1872 to be exact) the rule of the Church was not in good hands. It was the priests or friar-priests who were not good enough for Spain, who were sent out to the Philippines, where each one became a god and tyrant in a tiny pueblo in which his authority was unbounded and unquestioned. No doubt some of these friar-priests were good men, but the enervating climate, the lazy life,



*Bust of Dr. Jose Rizal  
Filipino hero, patriot and martyr. He is  
the Washington of the Philippines*

\* Mr. Vicente G. Bunuan, Director of the Philippine Press Bureau, Washington, D. C., said in a recent address: "The difference between him [Dr. Rizal] and others is that in his varied tasks and labors, from boyhood up to the time when death called him to the grave, he did the day's work, whatever it was, with greater industry, higher application, greater thoroughness, deeper thinking, more perseverance, greater honesty, more courage, higher candor, more uprightness, greater manliness, better insight, greater poise than his fellows. These are what made Rizal, the famed Rizal, the heroic Rizal, the revered patriot."

their complete irresponsibility, and their undisputed power over the superstitious and childish Malays, were too much for the men of God, and the stories of their cruelty and rapacity which are being told even to this day are revolting. It is only natural that a man who could emancipate his fellow countrymen from these oppressions should become a national hero to be venerated forever. There is no oppression or tyranny greater than the cultivation of fear; and it is an easy thing for a man, sufficiently educated, to understand certain natural phenomena (to know, for instance, when a storm is coming)—to get a strong hold on

these simple captives of nature, who are prone to misinterpret natural events and are not yet elevated to the power of the Spirit. It fills my heart with veneration when I think, not of the person, but of the spirit of a man like Rizal, who kept to his purpose, steadfast and undeterred, right up to the moment when he faced the rifles of a firing squad. It brings us so much nearer to 'Abdu'l-Bahá, Who carried the heavy burden of oppression, injustice and intolerance on His shoulders and Whose example sheds a ray of pure bright light on the characters of these national heroes. To Rizal, the firing squad brought relief from his earthly trials, but 'Abdu'l-Bahá had to wait forty years for the prison doors to open and end His term of captivity and deprivations, letting out a great beam of Light to be reflected, not by a few, but by everyone who has in his heart the love of God which must manifest itself in action and in a love towards our fellow men without regard to race, creed or color.

While writing these lines I received a letter from a dear friend in Australia, whose acquaintance I made on the very trip I am now describing. In it he says, "I have read quite a lot of your book \* (Esselmont) while on board the boat, and I must admit that while reading the same the truth is conveyed to the mind in a practical manner. It did me no harm but rather brought a great truth. The next thing to love, is to help."

This is the dynamic power in this great Movement. The slightest attempt to live the life of the Master, and bear His love in our hearts, has an effect, but we must remember that it is the Bahá'í act which makes the Bahá'í. Bahá'u'lláh said that if a man travels through a village or city without so much as opening his

mouth the effect will be felt—a saying which we should ponder over and try to understand.

Manila, the great capital of this island group, is the next and only other port we touch at. We see the walled city, a monument of the former Spanish empire and culture, its antiquities, its many cathedrals and churches, and narrow streets of stone houses forming a marked contrast with the modern city which has been built around it. And the impression forces itself upon us that there could be no walls strong enough to withstand the progress of modern life and the march of industry and commerce. We see, for example, the great modern piers, built by the Americans, within ten minutes' walk of the old walled city which wears the air of a world which existed four hundred years ago.

Manila is a beautiful city, exhibiting a mixture of peoples and merchandise—European or American in one shop and Oriental in the next. The annual Exhibition was on while I was there and a friend from the boat made it a point to guide me through the most interesting parts of the Exhibition, which was not unlike an American affair of the kind. The so-called amusements were of a crude type (dance halls of the American type, for instance, with a little Spanish "Baile" thrown in) but the products of the country were of amazing variety; some good and some not so good. The most gratifying part of the expedition was the genuine hospitality shown by this newly-made friend, who had been attracted by the Bahá'í spirit and was only too glad to let me have an insight into the spirit of the people.

My stay in the Philippines was short, because my business was such that it could be transacted during the time the steamer was in port, but I should like to say a word or two

\* "Bahá'u'lláh and the New Era," by Dr. J. E. Esselmont.

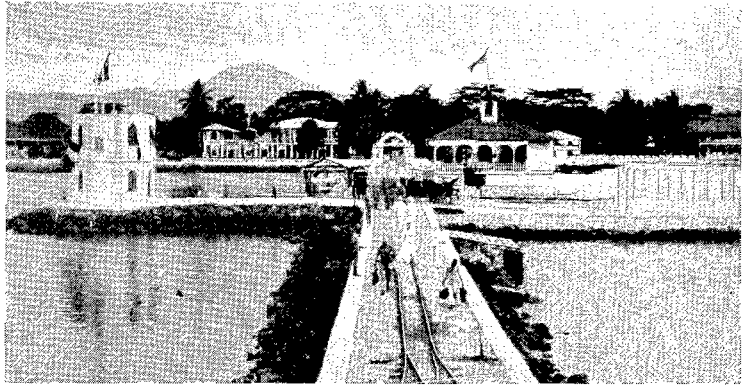
about the religious conditions of the country.

I could not help smiling when I read in a book the following paragraph:

“I am afraid the unbiased observer would find the missionaries far

more convincing in their enthusiasm if it led them to give up the beautiful houses and comfortable carriages they enjoy here, their tea parties, lectures and so on, and go and rough it in some of the other islands where there were plenty of savages, Muhammadans, devil-worshippers, cannibals and all sorts of unreclaimed sheep.”

And my smile was aroused by including the Muhammadan in a category



*Entrance to the city of Zamboanga, capital of the Moro Island of Mindanao*

which included savages, devil-worshippers and cannibals! I am almost inclined to believe that the One God so unfalteringly advocated by Muhammad preserved these islands as a fit foundation for a beneficial and modern civilization to build upon.

Like in all countries of Spanish influence, there is a society of the old Spanish population with their own “circles,” where the grandeur of the Spanish grandee still survives in excellent shape and form.

“If you desire to love God, love thy fellow men. In them you can see the image and likeness of God. If you are eager to serve God, serve mankind. Renounce the self in the Self of God. When the aerial mariner steers his airship skyward, little by little the inharmony and incongruity of the world of matter are lost, and before his astonished vision he sees widespread the wonderful panorama of God’s creation. Likewise when the student of the path of reality has attained unto the loftiest summit of divine love, he will not look upon the ugliness and misery of mankind; *he will not observe any difference*: he will not see any racial and patriotic differences; but he will look upon humanity with the glorified vision of a seer and a prophet. Let us all strive that we may attain to this highest pinnacle of ideal and spiritual life.”

—’Abdu’l-Bahá.



# THE WORLD VISION OF A SAVANT

DR. AUGUSTE HENRI FOREL

*We are very pleased to have an article from our friend, Dr. Forel, one of the greatest scientists in the world and the greatest living authority on ants. His life has been devoted to humanitarian aims and purposes; he is a thinker, a scholar, a doer. He has been very active in temperance work in Europe at a time when public opinion was wholly on the opposite side. He is a man who believes in deeds rather than words, and when he took up this temperance reform, he had his vineyards destroyed. In the September, 1924, Star of the West will be found an account of our visit to this venerable scholar and philosopher at his home bordering Lake Geneva, Switzerland.—Editor.*

TRUE science should occupy itself only with what man can know. Now, we can know things only through the channel of our senses—sight, hearing, touch, and so forth. These take the impressions of the exterior world to our brain by the aid of the nerves. The human brain, of which I have made a profound study from 1872 to 1907, comparing it as well as its functions to that of animals—this human brain is an organ weighing on the average twelve hundred and eighty grams, the cerebrum alone weighing about one thousand grams. It is composed of very tiny, interrelated nerve cells or neurones, of which it contains millions which are connected one with another by their fibers and their minute fibers. At a distance, these ramifications become covered with a white sheath which we call nerves, whether in the brain itself or serving to enter it or leave it.

The nerves of our senses enter the brain to carry to it their sensations; the nerves called motors leave the brain in order to direct our muscular movements which we call *our will*. But between the two, in the interior of the cerebrum, the living force which calls our attention travels from one neurone to another, combining there our sensations and our feelings in order to make of them immediate perceptions, then concepts, and finally abstract ideas with the aid of words, whether spoken or written. All these combinations demand their continual re-

call to our self-consciousness which is the synthesizing power over them.

Before the motor nerves leave the cerebrum, the attention is carried to the combinations mentioned above and concentrates on a group of neurones called motors, which are situated on each side of the center of the brain. With the aid of the motor nerves, the attention causes the transportation of the said combinations mentioned above to the spinal column, then to the outer nerve systems of our muscles as soon it becomes necessary to execute a movement of the will. The spinal column itself suffices only for the movements called reflexive. Now, with this necessary premise, let us come to our main subject.



Through ignorance human beings dispute and even make, alas, wars based upon misunderstandings; and these misunderstandings rest, for the most part, on words which excite the passions of hate. It is just the opposite of science. Let us cite some examples.

Peoples often make wars because of not understanding each other's language—as, for example, the Germans against the French, and vice versa. But then, why does a German born in France take the part of the French in the case of war, and a Frenchman born in Germany do the opposite? This is, nevertheless, what I have always observed. It is for this reason that Dr. Zamenhof,

living in Poland and distressed by such hatreds, without common sense, constructed his splendid international language, Esperanto, which is spreading more and more. But it will be necessary, later on, to perfect this language by having a single word for a single meaning and several words for several meanings.

Moreover, one makes a pretext that there are differences in races; but if one excepts those races, altogether inferior, with a lighter cerebrum (according to Wedda about eight hundred or eight thousand and fifty grams instead of one thousand) it is a fundamental error. All Europeans, Chinese, Japanese, Hindoos, Semites, Americans, and so forth, are equal as races. It is necessary, therefore, to seek for other real causes for the hatreds and the wars than the differences of languages and of race. Here are five such causes:

1. *Creeeds*. It is necessary to distinguish clearly between religion and creed or belief. The term *creed* ought to be reserved for the beliefs, rites, formalities and so forth which are man-made and crystallized into dogmas; different in the different faiths, and taught by the clergy over the entire world. Diversity of creed separates peoples and foments wars, improperly called *religious wars*. True religion,\* on the contrary, unites them.

2. *Domination*. Egoism gives to human emotions a tendency toward domination. The man wishes to rule over the woman, sometimes the woman over the man. Man wishes to rule animals, to rule the earth, to rule and control objects; but above all else, to rule other human beings. He wishes to be their superior, whether by brute force, by

cunning, by manual skill and work, by speech, by writing, and so forth. The father or the mother, or both of them, wish in general to dominate their children in different ways. The spirit of domination, personal or collective, is, alas, hereditary. It is a very great obstacle to that social cooperation—peaceful, fraternal, and impartial—of which we have an urgent need.

3. *Greed*. But the worst hates, individual and national, are caused by money, by the universal money-greed which is corrupting today all humanity. There is only one remedy for this: the true cooperative state of the future, which I have treated elsewhere. It is impossible to adequately treat here of this great social question.

4. *Alcoholic drinks*. By complete prohibition the United States, Finland and Iceland give us a splendid example. All countries ought to follow their example; for alcoholic traffic is the most nefarious of all things; it poisons life, above all, our brain and our soul. It causes deterioration, moreover, in the germ cells by what I have called "blasphématoire."

5. *Tariff*. Customs and duties tend to create national hatreds by their barriers created to bring revenue to national governments. The simplest remedy for this is free international exchange or what is called free trade.



It is necessary, therefore, little by little to suppress wars by a true Society of Nations which shall be a Society fundamentally cooperative. In this supernational society, it will be necessary to take from each state

\*Abdu'l-Bahá teaches that "The first bestowal of God in the world of humanity is religion, because religion consists in divine teachings to men; and most assuredly divine teachings are preferable to all other sources of instruction. \* \* \* Religion has ever helped humanity to progress. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation—the foundation of Divine Religions and not human imitations. \* \* \* By religion we mean those necessary bonds which unify the world of humanity. This has ever been the essence of religion; for this object have all the Manifestations come to the world."

its army, making it little by little a supernatural army; and to replace everywhere, gradually but surely, military service by civil service.

Our Bahá'í religion, with its twelve principles, is therefore a true religion without creed, supernatural and spiritual, without dogmas or clergy. In December, 1917, before I knew about the Bahá'í Movement, I had published, myself as well as the Reverend Tschirn, the "Religion of Social Good." In March, 1919, I completed it, adding to it the term, "Scientific Religion." It was not until January, 1921, that at the home of my son-in-law I came to know the Bahá'í Movement. I wrote directly, then, to 'Abdu'l-Bahá, Who was still living. He assured me that Monistes and Darwinists like myself could be Bahá'ís as truly as believers in the various creeds could be. Then I withdrew my "Scientific Religion of Social Good" as unnecessary in the light of this Movement and I became a Bahá'í like my son-in-law, Dr. A. Brauns.



Certain aspects of spiritual philosophy are strongly my belief. First as regards the term "God."

The term "God" can be interpreted very differently. All monotheistic creeds believe in a single "All-powerful God." But while some declare Him personal, we Monistes look upon Him as representing the Force

(metaphysical) of the universe, unknowable to human beings.

[There needs to be a harmonizing of these two concepts of God. The teachings of Bahá'u'lláh are perfectly clear on this subject, and in due time the conceptions of God, so different in different parts of the world and with different temperaments, will adjust themselves to the one true concept.]

There are several conditions of utmost importance which Bahá'ís ought to meet, if they wish to remain scientific. They ought above all to remain supernatural and strictly super-ritualistic. They ought, inasmuch as they are Bahá'ís, not to mix with their Bahá'í truths any inherited creeds and beliefs or any other ideas in which error is mixed with truth. They should refrain from metaphysics, from seeking to know the Unknowable; and should occupy themselves wholly with the social good of humanity here on earth.

Confucius said about five hundred years before Christ, "Men of the four seas are all brothers. Do not do to others what you would not like them to do to you." And the Roman poet, Terence, about one hundred and seventy years before Christ said, "I am a man and nothing that is human can be foreign to me, I think."

Our duty as Bahá'ís is not only to speak and think of God, but to be active for the social good.

"MAN MUST KNOW GOD. He must comprehend the oneness of Divinity. He must come to know and to acknowledge the precepts of God, and he must come to the point of knowing for a certainty that the ethical development of humanity is dependent upon Religion."

—'Abdu'l-Bahá.

# WOMEN'S CONFERENCE ON CAUSE AND CURE OF WAR

REPORTED BY ROBERT MYERS

*Perhaps one of the most significant activities in behalf of World Peace is the Conference on the Cause and Cure of War, bringing together representatives of the nine foremost women's organizations of the country. The last of these Conferences was held January 15 to 19, inclusive, in Washington, D. C.*

*Of the many constructive contributions and significant statements made at the Conference parts of the addresses of the General Chairman, Mrs. Carrie Chapman Catt, of New York, are quoted as the most pertinent and trenchant.*

*The greatest concrete result of the Conference was the adoption of a resolution recommending to all its supporting organizations covering the entire country, that they give "active and concerted support to the efforts of the Department of State for the conclusion of either a multilateral treaty or bilateral treaties with France, Great Britain, Japan, Germany, Italy and other like-minded nations for the renunciation of war as an instrument of national policy."—Editor.*

THE third annual Conference on the Cause and Cure of War was called to order by Mrs. John D. Sherman, Vice-Chairman at Large, in the Hall of Nations at the Washington Hotel, Washington, D. C. There were several hundred delegates present, representing the nine foremost women's organizations of the country, namely: American Association of University Women; Council of Women for Home Missions; Federation of Women's Board of Foreign Missions of North America; General Federation of Women's Clubs; National Board of the Young Women's Christian Associations; National Council of Jewish Women; National League of Women Voters; National Women's Christian Temperance Union; National Women's Trade Union League.

After the formal opening of the Conference a short prayer was offered for the guidance of the Conference and for the setting aside of all racial prejudices.

Mrs. Carrie Chapman Catt, Chairman, who presided over the sessions, sounded the keynote Monday afternoon when she addressed the delegates, her subject being, "The Status Today of War vs. Peace." Among other things Mrs. Catt stated that the question confronting us now is whether the civilized nations are ad-

vancing toward the "much-advertised next war" or toward universal peace. She said: "The advocates of peace are increasing steadily, but so are the advocates of war. War is a great thing; it is vivid, heroic and picturesque; millions of people and thousands of industries thrive on it; but what of the horror, the suffering and the bloodshed?" "For the last five hundred years the war advocates," she said, "have maintained the slogan that, 'The Way to Maintain Peace is to Prepare for War.' This slogan has been a part of world-wide propaganda for war, but it is the greatest fallacy ever held by the mind of man. It is pitifully true that there is no person in the thirty-two nations that fought in the World War who can say who started it, who won it, or who finished it. The only way out of present conditions," Mrs. Catt claimed, "is to adopt the new slogan, 'The Way to Maintain Peace is to Prepare for Peace.' Eighty-two per cent of funds in the United States Treasury are used either for past or prospective future wars, and it is our hope that with the adoption of the new slogan this percentage can be changed to about one one-hundredth of one per cent."

Some high lights from this and other addresses and remarks of Mrs. Catt are the following:

"The preparations for the much-advertised next war are going on just about as much as before the recent great war. There are more armed men in Europe today than there were in 1914."

"There could have been no world war without oil, steel or money, all of which America controls to a very great degree."

"In Great Britain they say the war was caused by the great ambition of the United States. In America we say the same thing about Great Britain."

"War as an institution can be abolished by civilized nations now."

"The only way to treat the problem of war is to isolate it from all other questions. After listing two hundred and fifty-seven causes of former wars I have come to the conclusion that wars have excuses, not causes. The problems that now confront nations are too crucial to be tried by the arbitrament of guns and bombs. They call for statesmen with brains, not soldiers with guns; for reason, not submarines; for round tables, not battlefields; for conciliation, not poison gas. And let me add, they call for prayer."

"The only possible substitute for war is compacts between all civilized nations to proscribe war absolutely as between themselves and in agreements to find the peaceful means of settling all disputes."

"There are now five so-called 'Great Powers' in the world. A 'Great Power' is nothing more than a nation whose army, navy and resources enable it to impose its will over the weaker nations. There are one billion people living in colonies and provinces controlled by these 'Great Powers'; this number constitutes sixty-six per cent of the population of the world."

"I believe the League of Nations to be the greatest thing ever conceived for the maintenance of peace."

Mrs. Catt concluded her important remarks by asking the members of the Conference to go apart alone and ask themselves these three questions:

1. How much moral courage have you?
2. Are you prepared to readily help others to build an obstacle big enough to prevent war?
3. If men have heroism enough to die for war, do you have heroism enough to live for peace?

## THE VOICE OF UNIVERSAL PEACE

*The following remarkable Tablet on war and peace was revealed by 'Abdu'l-Bahá for friends in England during the first year of the Great War. It is dated 'Akká, Syria, October 4, 1914. In it He points to the prophecy of this war by Bahá'u'lláh over fifty years ago,\* and Bahá'u'lláh's letters to the kings and rulers of the world urging Universal Peace. He speaks also of His own prophecy, in 1912, while addressing European audiences, of the war which was at hand and His urging of peace, and makes a tragic delineation of conditions, picturing the horrors of this war, ending with a plea to the governments of the world to unfurl the flag of Universal Peace.—Editor.*

**A**FTER the declaration of the constitutional régime in Turkey in 1908, by the Members of the Committee of Union and Progress, this Prisoner of forty years traveled and journeyed for three years—from 1910 to 1913—throughout the countries of Europe and the vast con-

continent of America. Notwithstanding advancement in age with its natural consequences, \* \* \* I delivered detailed addresses before large conventions and historical churches. I enumerated all those principles contained in the Tablets and Teachings of Bahá'u'lláh concerning War and Peace.

\* Now over sixty years ago.

About fifty years ago His Holiness Bahá'u'lláh proclaimed certain teachings and raised the song of Universal Peace. In numerous Tablets and sundry epistles He foretold, in the most explicit language, the present cataclysmal events, stating that the world of humanity was facing the most portentous danger and asserting categorically that "the realization of Universal War was unfortunately inevitable and unavoidable. For these combustible materials which are stored in the infernal arsenals of Europe will explode by the contact with one spark." Amongst other things, "the Balkans will become a volcano and the map of Europe will be changed." For these and similar reasons He (Bahá'u'lláh) invited the world of humanity to Universal Peace. He wrote a number of epistles to the kings and rulers, and in those epistles He explained the destructive evils of war and dwelt on the solid benefits and nobler influences of Universal Peace. War saps the foundation of humanity. Killing is an unpardonable crime against God, for man is an edifice built by the Hand of the Almighty. Peace is life incarnate; war is death personified. Peace is the divine spirit; war is satanic suggestion. Peace is the light of the world; war is Stygian darkness and Cimmerian gloom. All the great Prophets, ancient philosophers and heavenly books have been the harbingers of Peace and monitors against war and discord. This is the Divine foundation; this is the Celestial outpouring; this is the basis of all the religions of God.

In short, before all the meetings in the West I cried out: O ye thinkers of the world; O ye philosophers of the Occident; O ye scholars and sages of the earth; a threatening black cloud is behind, which ere

long shall envelop the horizon of humanity; an impetuous tempest is ahead, which shall shatter to splinters the ships of the lives of mankind, and a turbulent, furious torrent shall soon drown the countries and nations of Europe. Awaken ye! Awaken ye! Become ye mindful! Become ye mindful! Thus in the spirit of cooperation we may all arise with the utmost magnanimity and through the Favor and Providence of God hold aloft the flag of the Oneness of Humanity, promote the essentials of Universal Peace and deliver the inhabitants of the world from this "Most Great Danger."

While traveling in Europe and America I met altruistic and sanctified souls who were my confidants and associates concerning the question of Universal Peace and who agreed with me and joined their voices with mine regarding the principle of the oneness of the world of humanity; but alas, they were very few! The leaders of public opinion and the great statesmen believed that the massing of huge armies and the annual increase of military forces insured peace and friendship amongst nations. At this time I explained that this theory was based on a false conception; for it is an inevitable certainty that these serried ranks and disciplined armies will be rushed one day into the heat of the battlefield and these inflammable materials will unquestionably be exploded and the explosion will be through one tiny spark. Then a world conflagration will be witnessed, the lurid flames of which shall redden all the horizons. Because the sphere of their thoughts was contracted and their intellectual eyes blind they could not acknowledge the above explanation.

From the beginning of the Balkan Confederation a number of important personages inquired of me

whether this Balkan War was the expected Universal War, but it was answered, "It will terminate in Universal War."

In brief, the point to make clear is this: His Holiness Bahá'u'lláh nearly fifty years ago warned the nations against the occurrence of this "Most Great Danger." Although the evils of war were evident and manifest to the sages and scholars, they are now made clear and plain to all the people. *No sane person can at this time deny the fact that war is the most dreadful calamity in the world of humanity; that war destroys the divine foundation; that war is the cause of eternal death; that war is conducive to the destruction of populous, progressive cities; that war is world-consuming fire, and that war is the most ruinous catastrophe and the most deplorable adversity.*

The cries and lamentations are raised from every part to the supreme Apex; the moanings and shriekings have thrown a mighty reverberation through the columns of the world; the civilized countries are being overthrown; eyes are shedding tears hearing the weeping of the fatherless children; the hearts are burning and being consumed by piercing sobbings and uncontrollable wailings of helpless, wandering women; the spirits of hopeless mothers are torn by rayless grief and endless sorrows and the nerve-racking sighs and the just complaints of the fathers ascend to the throne of the Almighty.

Ah me! The world of creation is totally deprived of its normal rest; the clash of arms and the sound of murderous guns and cannons are being heard like the roaring of thunder across the heavenly track, and the explosive materials have changed the battlefields into yawning graveyards, burying for eternity

*the dead corpses of thousands upon thousands of youths—the flowers of many countries who would have been the evolving factors in the civilization of the future.*

The results of this crime committed against humanity is still worse than whatever I may say and can never be adequately described by pen or by tongue.

O ye governments of the world! Be ye pitiful toward mankind! O ye nations of the earth, behold ye the battlefields of slaughter and carnage; O ye sages of humanity, investigate sympathetically the conditions of the oppressed; O ye philosophers of the West, study profoundly the causes that led to this gigantic, unparalleled struggle; O ye wise leaders of the globe, reflect deeply so that ye may find an antidote for the suppression of this chronic, devastating disease; O ye individuals of humanity, find ye means for the stoppage of this wholesale murder and bloodshed. Now is the appointed time! Now is the opportune time! Arise ye, shew ye an effort, put ye forward an extraordinary force, and unfurl ye the Flag of Universal Peace and dam the irresistible fury of this raging torrent which is wreaking havoc and ruin everywhere.

Although this Captive has been in the prison of despotism for forty years, yet he has never been so sad and stricken with regret and grief as in these days. My spirit is aflame and burning; my heart is broken, mournful, heavy and despondent; my eyes are weeping and my soul is on fire. Oh! I am so bowed down and sorrowful.

O people, weep and cry, lament and bemoan your fate. Then hasten ye, hasten ye, perchance ye may become able to extinguish with the Water of the new-born Ideals of spiritual democracy and celestial freedom, this many-flamed, world-

consuming fire, and through your heaven-inspired resolution you may usher in the golden era of international solidarity and world confederation.

O Kind God! Hearken to the cry of these helpless nations; O Pure Lord! Show Thy pity to these orphaned children; O Incomparable Almighty! Stop this destructive torrent; O Creator of the world and the inhabitants thereof! Cause the extinction of this burning fire; O Listener to our cries, come to the

rescue of the orphans; O Ideal Comforter, console the mothers whose hearts are torn and whose souls are filled with the blood of irremediable loss; O Clement and Merciful! Grant the blessing of Thy Grace to the weeping eyes and burning hearts of the fathers. Restore calmness to this surging tempest and change this world-encircling war into Peace and Conciliation.

Verily Thou art the Omnipotent and the Powerful and verily Thou art the Seeing and the Hearing.

## THE MESSAGE OF PRESIDENT COOLIDGE AT HAVANA

*The following, reprinted from "The Evening Star," of Washington, D. C., are some of the more important points in the message of President Coolidge to the delegates at the Pan-American Conference, Havana, Cuba, January 16, 1928. The Chairman of the United States delegation, Mr. Charles Evans Hughes, said of the message, in part: "After an eloquent tribute to the qualities and achievements of the Cuban people, President Coolidge stressed the common inheritance, aspirations and responsibilities of the American republics and the opportunities for the expansion of the spirit of democracy under the reign of law, with the realization that the highest law is consideration, cooperation, friendship and charity."—Editor.*

YOU have convened to take counsel together for increasing the domestic welfare of the free people of our independent republics and promoting international peace. No other part of the world could provide constituencies in which all have such a unity of purpose. The whole atmosphere of the conference is animated with the spirit of democracy and good will. This is the fundamental concept of your organization. All nations here represented stand on an exact footing of equality. The smallest and the weakest speaks here with the same authority as the largest and the most powerful. You come together under the present condition and the future expectation of profound peace. You are continuing to strike a new note in international gatherings by maintaining a forum in which not the selfish interests of

a few, but the general welfare of all, will be considered.

THE PROCEEDINGS of the successive Pan-American Conferences reveal a record of achievement which, without attempting the spectacular, constantly builds on the solid foundation of the immediately attainable. With each succeeding conference the agreements for the orderly settlement of such differences as may arise between the American republics have been extended and strengthened, thus making their relationship more certain and more secure. Each conference has contributed its share toward developing more intimate cultural ties among the nations of this hemisphere, and establishing new currents of mutual understanding. Obstacles to closer economic relations



have been removed, thus clearing the pathways of commercial intercourse.

Of scarcely less importance have been the many special conferences which from time to time have assembled for the purpose of dealing with the more technical questions in the relations between the republics of America. The meetings of the International Commission of Jurists, the Pan-American Highway Conferences, the Child Welfare Conferences, the Sanitary Conferences, the Conference on Consular Procedure, the Scientific Congresses, the Financial Conferences, the Red Cross Conferences, and the highly important and significant Congress of Journalists have all served to strengthen that spirit of Pan-American solidarity which, in the last analysis, represents one of the greatest achievements of our American civilization and one which, in the future, is destined to play so important a part in the fulfillment of the high mission entrusted to the republics of this hemisphere.

IT HAS BEEN most gratifying to witness the increasing interchange of university professors and the constantly growing stream of student migration from one country to another. No other influence can be more potent and effective in promoting mutual comprehension of national aims and ideals. It is sincerely to be hoped that this cultural interchange will with each year assume larger proportions.

The founders of our republics sought no peculiar preferment for themselves. That same disinterested spirit which has animated the conduct of our past conferences has given the American family of nations a high place in the opinion of the world. Our republics seek no special privileges for themselves, nor

are they moved by any of those purposes of domination and restraints upon liberty of action which in other times and places have been fatal to peace and progress. In the international system which you represent the rights of each nation carry with them corresponding obligations, defined by laws which we recognize as binding upon all of us. It is through the careful observance of those laws which define our rights and impose our duties that international cooperation is possible. This lays on us all a continental responsibility which none of us wish to avoid and the fulfillment of which is one of the most important guarantees of international friendship.

WHILE THE LAW is necessary for the proper guidance of human action, and will always remain the source of freedom and liberty and the ultimate guaranty of all our rights, there is another element in our experience which must always be taken into consideration. We read that "The letter killeth, but the spirit giveth life." Oftentimes in our international relationship we shall have to look to the spirit rather than to the letter of the law. We shall have to realize that the highest law is consideration, cooperation, friendship, and charity. Without the application of these there can be no peace and no progress, no liberty, and no republic. These are the attributes that raise human relationships out of the realm of the mechanical, above the realm of animal existence, into the loftier sphere that borders on the Divine. If we are to experience a new era in our affairs, it will be because the world recognizes and lives in accordance with this spirit. Its most complete expression is the Golden Rule.

# UNIVERSAL RELIGIOUS PEACE CONFERENCE

*The following is a preliminary announcement by the Church Peace Union, founded by Andrew Carnegie, "of a world-wide religious peace conference, in which men and women from all countries and all religious faiths will participate because of their ability, knowledge and interest in those questions which affect human brotherhood and international accord between the nations, and who believe that religion offers a means of establishing permanent peace on earth and good will among men."*

*The Editors of THE BAHÁ'Í MAGAZINE take great pleasure in printing this Announcement almost in its entirety.*

THE conditions which today face humanity and threaten the progress of the world demand that all men of good will from every religion associate themselves in promoting peace among the nations.

Every religiously minded person is confident of that invisible, superhuman, spiritual power which is available for lifting the life of humanity to divine levels. There is needed now more urgently than ever before the help of devout men of faith who are concerned for the brotherly cooperation of the world.

Individuals selected from the historic religions in all nations are being invited to come together for the purpose of formulating and carrying out constructive plans for the banishing of war from the world. This conference will not be composed of officially appointed delegates.

Its findings will commit no religious body.

It will be a conference of individuals associated with and holding the views of different religions.

In the proposed meeting no one will be encouraged to boast of the past or of any superiority except in his ability to serve humanity and to rid the earth of the age-long curse of war. There will be no attempt to compare religions nor to judge nor adjust according to any scale the religious faith of an individual or people. It will not be the purpose of this conference to attempt to establish a formal league of religions as

such, nor will it interest itself in the internal activities of the various faiths. Neither will there be discussed questions relating to doctrine, formulas and forms of faith, nor will any effort be made to expose or to espouse any political or social system nor give force to any criticism of such national and community arrangements as are now recognized and held sacred in the various parts of the world. *The sole purpose of the Conference will be to consider how the forces of religion in all nations can be mobilized in a concerted action against war and that spirit and those things that make for war.*

Surely men and women of all religions can now share with one another this high concern and it is of the utmost importance that, in humility of spirit and with high hopes, the leaders should come together and in a brotherly spirit contribute all that is possible from their respective communities to this lofty aim of peace on earth, good will toward men.



The Church Peace Union was founded in 1914 by Mr. Andrew Carnegie. A board of 29 trustees was appointed representative of the principal religious faiths of America. The idea in the mind of the founder was that the combined religious life of America should be brought to bear upon this important question of securing permanent peace on earth. No

limit was to be placed upon the scope of the program nor the breadth of its appeal. It has always been the cherished ambition of those charged with the responsibility for administering the affairs of the Church Peace Union that its work should expand until it would embrace the total religious life of humanity. In 1924 the question of holding a Universal Religious Peace Conference was discussed in the annual meeting of the board of trustees and at that time a committee to deal with the matter was appointed. The general secretary, acting for this committee, has conferred with leaders of various faiths in many nations and now the committee is of the opinion that the time has come to make formal announcement and send out a call for a meeting composed of a few representatives selected from the various religions throughout the world, to devise plans and create the simple machinery necessary for holding such a Conference.



The purpose of this Conference is to bring together adherents of the world's living religions to discuss questions relating to international justice and good will. To make known the content of each religion relating to these questions. To compare the ideals of human brotherhood and world peace as inculcated by the various religions and, if possible, secure agreement on the following:

*a.* The emphasis on human brotherhood as essential to all religions.

*b.* World peace can be established only through the recognition of Universal Brotherhood.

*c.* The religions of the world can cooperate by each working in its own sphere for the attainment of these ideals.

*d.* Adoption of general plans looking toward this end.



The announcement further states that the Church Peace Union will bring together a preliminary meeting and "Conference on Plans and Arrangements" in 1928, but ultimately all efforts will be directed to the plans for the great world Conference to be held in 1930. The announcement also carries an appeal for cooperation in the following words:

"This committee fully recognizes the enormous task to which it has set itself. Never before in the history of the world has any such attempt been made to mobilize the religious life and impulse of all nations and peoples in a concerted action for good will, universal human brotherhood and the abolition of war. Governmental, scientific, educational and business agencies are at work bringing together men from all nations for this great purpose, but all of these lack that fundamental and compelling power which religion alone can furnish. There is no serious group of men and women anywhere, no matter in what worthy work they are interested and engaged, but knows the value of a great spiritual motive as the deciding factor between success and failure. Religion holds a recognized place in government, in science, in education, in business. It still remains for the united force of the world's religions to unite against the forces that make for war. Let its organized spirit once be put behind those agencies which are at work for peace and good will among all men, and the day will soon dawn upon a warless world.

"The Church Peace Union, therefore, invites men and women of all faiths to cooperate with them in the enterprise, not for the sake of a con-

ference itself, or an organization, but under the compulsion of the ideals dwelling in the heart of all religions." And on several pages of the announcement appear the following, quoted from the various scriptures of the world:

**BUDDHISM:** Let one cultivate good will towards all the world—a mind illimitable, unobstructed, without hatred, without enmity. This mode of living is the supreme good.

**CHRISTIANITY:** Blessed are the peacemakers, for they shall be called children of God.

**JUDAISM:** And they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

**HINDUISM:** To you I declare this holy mystery: There is nothing nobler than humanity.

**TAOISM:** Weapons, even though successful, are unblest implements, detestable to every creature. Therefore, he who has the Eternal, will not employ them.

**SIKHISM:** Churches, teachers, teachings half a dozen! The Teacher of teachers is One; His forms, many. The sun is one; the seasons many. Innumerable are the manifestations of the Creator.

**JAINISM:** Establish the religion of the law which benefits all living beings in the whole universe! It will bring supreme benefit to all living beings in all the world!

**CONFUCIANISM:** Within the four seas all are brothers.

**ZOROASTRIANISM:** May we ourselves be they who help to make this world progress!

**SHINTO:** I will halt here today; and, having purified myself, will go forth tomorrow; and worship at the temple of the Deity.

**ISLAM:** To God belong the East and the West. Therefore whithersoever ye turn, is the face of God. Verily, God is all-pervading, all-knowing.

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“CONSIDER the influence of the Word of God, that although people of totally different temperament, religion, culture and ideas, live in the Pilgrim House [used for the guests of 'Abdu'l-Bahá's family] never do we hear even a faint whisper of ill-feeling against each other; they are welded together by the Alchemy of Truth. If you take ten bars of iron and tie them together no matter how closely, they will not become one. But when a metallurgist comes on the scene, he takes the ten bars, melts them in the furnace and casts them in one mould. Only through this fiery process will their atoms commingle with each other, become united and inseparable.

This is the work that Bahá'u'lláh has done and is doing. He has not tied together the iron bars—the religions of the world—with the rope of indulgent tolerance or ordinary amenities of human existence which are liable to break at any time, but with the fire of the Love of God He has melted them first, and then casting them in one mould of spiritual brotherhood, He has rendered the most marvelous services to the world of humanity. Bahá'u'lláh is this Divine Metallurgist, and those who have deep insight and look around the world witness daily the workings of the principle of fusion.”

—'Abdu'l-Bahá.

# THE DIVINE PLAN FOR RECONCILIATION

From the Utterances of 'Abdu'l-Bahá

*The Announcement of the purposes of the Universal Religious Peace Conference printed in the preceding pages, amazingly brings onto the plane of reality, in some degree, the ideal solution projected by Bahá'u'lláh over half a century ago in His divine plan for the reconciliation of the religious systems of the world. This divine plan which existed then only in embryo in the world of ideals, projected by the creative Word of the Manifestation of this New Day, is now we see taking actual form in the affairs of the world, at least in part.*

*Not only the readers of this magazine, but all peoples as far as possible, would do well to study the address of 'Abdu'l-Bahá from which the following excerpt is taken. It is included in the Addresses of 'Abdu'l-Bahá in America, published in book form under the title, "Promulgation of Universal Peace," pp. 223-230.—Editor.*

**H**ISTORY 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. \* \* \*

His Holiness Bahá'u'lláh has said that if one intelligent member be selected from each of the varying religious systems, and these representatives come together seeking to investigate the reality of religion, they would establish an interreligious body before which all disputes and differences of belief could be presented for consideration and settlement. Such questions could then be weighed and viewed from the standpoint of reality and all imitations be discarded. By this method and procedure all sects, denominations and systems would become one.

Do not question the practicability of this and be not astonished. It has been accomplished and effected in Persia. In that country the various religionists have conjoined in investigating the reality and have united in complete fellowship and love. No

traces of discord or differences remain among them; now affection and unity are manifest instead. They live together in harmony and accord like a single family. Antagonism and strife have passed away; love and agreement have taken the place of hatred and animosity. Furthermore, those souls who have followed Bahá'u'lláh and attained this condition of fellowship and affiliation are Muhammadans, Jews, Christians, Zoroastrians, Buddhists, Nestorians, Sunnites, Shiites and others. No discord exists among them. This is a proof of the possibility of unification among the religionists of the world through practical means. Imitations and prejudices which have held men apart have been discarded and the reality of religion envelops them in a perfect unity. *When reality envelops the soul of man love is possible.*

The divine purpose in religion is pure love and agreement. The Prophets of God manifested complete love for all. Each one announced the glad tidings of His successor and each subsequent one confirmed the teachings and prophecies of the Prophet who preceded Him. There was no disagreement or variance in the reality of Their teaching and mission. Discord has arisen among Their followers who have lost sight of the reality and hold fast to imitations. If imita-

tions be done away with and the radiant shining reality dawn in the souls of men love and unity must prevail. In this way humanity will be rescued from the strife and wars which have prevailed for thousands of years; dissensions will pass away and the illumination of unity dawn. Consider how all the Prophets of God were persecuted and what hardships they experienced. His Holiness Jesus Christ endured affliction and accepted martyrdom upon the cross in order to summon mankind to unity and love. What sacrifice could be greater? He brought the religion of love and fellowship into the world. Shall we make use of it to create discord, violence and hatred among mankind?

Moses was persecuted and driven out into the desert. Abraham was banished; Muhammad took refuge in caves; the Báb was killed and Bahá'u'lláh was exiled and imprisoned forty years. Yet all of Them desired fellowship and love among men. They endured hardships, suffered

persecution and death for our sakes that we might be taught to love one another and be united and affiliated instead of discordant and at variance. Enough of these long centuries which have brought such vicissitudes and hardships into the world through strife and hatred. Now in this radiant century let us try to do the will of God that we may be rescued from these things of darkness and come forth into the boundless illumination of heaven, shunning division and welcoming the divine oneness of humanity. Perchance, God willing, this terrestrial world may become as a mirror celestial upon which we may behold the imprint of the traces of divinity and the fundamental qualities of a new creation may be reflected from the reality of love shining in human hearts. From the light and semblance of God in us may it be indeed proved and witnessed that God has created man after His own image and likeness.

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## UNITY OF THE FAITH

*From Editorial Page—"New Orleans States," New Orleans, La., Jan. 22, 1928*

THIS WEEK, while Bishop Manning of the Episcopal Church was announcing in New York his belief that the reunion of all Christendom is imminent and inevitable, a distinguished visitor in New Orleans, Mrs. Keith Ransom-Kehler—a Kentucky woman who has become a great Bahá'í teacher—explained to a press representative that the chief principle of this widespread religious movement is the unifying of all faiths under the single doctrine of the Fatherhood of God and the brotherhood of man.

Bishop Manning declared that "No utterance can or will stop or retard that movement" (the reunion of Christendom); "it is going on, and Christians all over the world, Catholic and Protestant, are drawing nearer to each other." And Mrs. Keith Ransom-Kehler goes even further; for her faith seeks to unite, not only all Christians, but all the great religions of the world in the worship of one God and the service of all humanity, irrespective of creed, race or nationality. Under the inspiration of that purpose, more than eight million people, of the Old World and the New, have united to establish peace among religions, as well as among nations. So, for the first time in history, the thought of humanity is definitely turned toward peace and accord, instead of strife and emulations in religions as well as nations."

# THE BAHÁ'Í MAGAZINE

*Star of the West*

VOL. 18

MARCH, 1928

No. 12

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### THE BAHÁ'Í MAGAZINE STAR OF THE WEST

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

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HER MAJESTY QUEEN MARIE OF RUMANIA

*This photograph, autographed by the Queen, was given to Miss Martha L. Root in connection with the interview published on page 366. A very remarkable quality of simplicity and sweet dignity are manifested in this rare type of picture of a Ruler. A scene absolutely devoid of the paraphernalia of Royalty*



# The Bahá'í Magazine

## STAR OF THE WEST

VOL. 18

MARCH, 1928

No. 12

“The brightness of life hangs on Religion; and the progress, renown and happiness of people consist in keeping the commandments of God’s Holy Books. \* \* \* 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*.

WHAT COURSE of action, if the individual is free to choose, will bring the most advantageous results? It is this consideration of values and goals which must determine choice, if choice is to result in progress. The freedom of the individual, therefore, even in matters which concern him alone, is restricted to advantage and disadvantage, success or failure, progress or extinction. In other words, the individual must, for the most successful eventualities, choose always along the lines of his own particular pattern of perfection.

Those who believe in a Divine Providence see their own particular pattern of perfection as the bestowal of Destiny. God has for them a station of perfection to be ultimately achieved, by means of individual effort and accomplishment it is true, but not without the Divine guidance and the aid of Divine wisdom. Therefore the individual possessed of spiritual wisdom chooses for himself only what God chooses for him. This is his most perfect choice. To choose otherwise would be to squander, like the prodigal son, the destined patrimony and position.

LET US CONSIDER this same matter in its larger aspect of society as a whole. Society has, it is true,

a certain freedom of choice. It can follow any one of various lines of development. But the wisdom of the choice is demonstrated by the degree of progress that results. And any social group may so choose its course of action as to bring destruction, and possibly extinction, as the result. It would seem from this point of view that society, like the individual, is distinctly limited in its choice of action, and that it can choose only in one of two directions. Either it can accept and follow the course of progress and evolution marked out for it in the Divine Wisdom, or it can neglect such choice and, as a consequence, fail of success. Even more imperative is it for society, than for the individual, to seek the guidance of Destiny in order to attain to that pattern of perfection destined for it; not only because the social patterns are so much more intricate than the individual patterns, but because they are immensely more important, seeing that all individual patterns must inhere in the general pattern of society.

WHAT IS THE FIRST duty of society? Plainly, to ascertain the laws of its own progress. “Sociology,” says Charles A. Ellwood, in his “Sociology and Modern Social

Problems," "is a study not of what human groups would like to do, but *what they must do in order to survive*; that is, how they can control their environment by utilizing the laws which govern universal evolution. Human groups are free only in the sense that they may go either backward or forward on the path which the conditions of survival mark out for them. *They are free to progress or perish*. But in the long run they must conform to the ultimate conditions of survival. This probably means that *the goal of their evolution is largely fixed for them*."

What is this goal that is fixed for society, and by what is it fixed? To the believer in God, the goal of society is the Divine Plan for the perfection of humanity. This is fixed in the Divine Mind as an idea of perfection, a will to perfection, which furnishes the destined pattern for humanity. Humanity is free to choose or reject this Divine Plan. But it is not possible for society to effectively progress except in obedience to the Divine Plan.

But how is society to know of the plan which Destiny holds for it; to know of both the distant glittering goal, and the path of Divine progress leading to it? It is just this knowledge which is of the utmost value to the human race. If necessary, it would be of distinct advantage to society to direct its major energies into search for such knowledge, endowing vast institutions of scientific research in order to ascertain what line or lines of development would lead to the destined goal of racial achievement.

IT IS NOT necessary, however, for humanity to make arduous research into this all-important matter of goals and methods of civilization. God has not left humanity in the darkness of ignorance as regards

these things. On the contrary, He sends His Messengers, His Teachers, from time to time, in order to proclaim, in such simple terms as to be comprehensible to even the untutored mind, the Divine principles and laws which govern the forward evolution of humanity.

That these principles are called spiritual merely means that they come from the Source of Spirit. It does not mean that they have no functioning on the plane of matter. On the contrary, every action and reaction throughout the universe, whether astronomical, biological, chemical, or social, are governed by these laws and principles. The Divine Teacher comes in our midst, and seeks to explain to us in simple, loving terms the a-b-c's of these august, imperial laws, so intricate in final analysis as to baffle the loftiest human intellects, yet so simple in their larger outlines as to be comprehensible to children.

Thus to an errant humanity does Divine Love reveal the laws which govern universal evolution; and gives aim to the aimless wandering feet led by eyes that have not seen. If the blind lead the blind, said Christ, how can progress result? Only those who see can lead those who do not see. And only those who see from greater heights above the possibility of ordinary human research can declare the ultimate goals for society, and point the veritable way of progress.

AGAIN, IN THIS DAY and generation, has Destiny declared itself in concrete, living terms, in order that a confused humanity might find its Way and Goal.

Bahá'u'lláh, laying the foundations for one world-wide brotherhood of man based on the abolition of racial prejudice, the abolition of war, and the establishment of a universal

religion, brings to humanity divinely simple remedies for all the ills that afflict it. For, however complicated be the problems which threaten the disintegration of society today, their solution rests upon the simple, though not easy, reform of establishing in the human heart motives of love and service instead of motives of egotism and exploitation.

Upon such a spiritual foundation humanity, following the Divine guidance, has an opportunity to build for the future a social structure per-

fectly designed for universal happiness and prosperity; in which war, racial and social hatreds, and dread poverty will have been eliminated.

This is the choice now open to the world-society which inhabits this planet—to go forward along the path leading to its divinely appointed goal; or to wander in bogs and morasses of limited human concept where feet become mired and no destination awaits the traveler but misery and disaster.

---

## TO 'ABDU'L-BAHÁ

His words are like a crystal stream  
That flows by sapphired hill,  
They make earth's life a golden gleam  
For those who do His will.

Where'er He walks His footprints show  
That earth is changed to heaven,  
Whene'er He speaks men heed, for lo!  
To them new life is given.

His touch is like a white-plumed dove  
That hovers o'er its nest,  
It heals the wounds of mortal love  
And gives the weary rest.

Whene'er He weeps, the tears that fall  
Are changed to jewels bright  
That light the way o'er sorrow's wall  
And lead us thru the night.

# THE COMING OF THE GLORY

## CHAPTER V. *The Moon of Wisdom and Guidance*

FLORENCE E. PINCHON

*"Verily, He is Myself, the shining place of My Identity, the East of My Cause, the Heaven of My Bounty, the Sea of My Will, the Lamp of My Guidance."—Bahá'u'lláh.*

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

**A**BBAS EFFENDI, afterwards known as 'Abdu'l-Bahá, i e., Servant of the Glory, was appointed by Bahá'u'lláh's Will to interpret, expound and promulgate, both in the East and the West, His Father's message and teachings.

One Manifestation is as the Sun, the other as the Moon, reflecting the Sun's light.

Bahá'u'lláh wrote: "When the Ocean of my Presence hath ebbed and the Book of Revelation hath been completed, turn your faces towards Him whom God hath purposed, who hath branched from this ancient Root."

In Persia the eldest son of a family is often called "the greatest branch," and Bible prophecies contain many passages in which this term is significantly used. One of the most striking is to be found in the 11th chapter of Isaiah, beginning: "And

there shall come forth a rod out of the stem of Jesse and a branch shall grow out of his roots." Among the Bahá'ís, 'Abdu'l-Bahá is frequently referred to by this title.



The life story of 'Abdu'l-Bahá is the life story of Bahá'u'lláh, in all of Whose sufferings, imprisonments, and labors He fully shared from a very early age. He constituted Himself, as we have seen, His Father's helper and protector, assuming the duties and responsibilities of the household; and later of the necessary financial and business arrangements of the life at Bahji, and during the long years following Bahá'u'lláh's ascension, thus proving that efficiency in material matters is an essential part of the spiritual life; that work performed in a spirit of love and service is an act of worship and a form of prayer.

It was, for instance, owing to His wise foresight and energy in personally organizing extensive agricultural operations near Tiberias, that, during the years of the Great War, famine was averted, not only for Haifa and 'Akká, but for all the neighboring districts. The fruitful, practical work He performed during these trying years, as also His efforts for conciliation, His generosity, hospitality and unique wisdom, so impressed the British Government that, after their occupation of the country, a knighthood was conferred upon Him.

'Abdu'l-Bahá was a perfect Exemplar of absolute devotion to the Cause of His Father, of complete service and self-sacrifice.

The story of His marriage, while still a prisoner in 'Akká, with a girl of the utmost purity and spirituality, who was born in a remarkable way through the blessing of the Báb, is told by Moneereh Khanum herself.

After a long journey from Persia, which had involved much risk and secrecy, she stood in the blessed Presence of Bahá'u'lláh, whose first words were: "We have brought you into the prison at such a time, when the door of meeting is closed to all the believers. This is for no other reason than to prove to everyone the power and might of God." But the marriage was delayed because of the lack of the needed quarters till a kindly friend removed the partition between his own house and Bahá'u'lláh's and so added to the latter another room. "Then the night of union, preferable to a hundred thousand years, drew nigh. \* \* \* About nine o'clock in the evening \* \* \* I was permitted to stand in the presence of Bahá'u'lláh. He said: "Thou must be very thankful, for thou hast attained to this most great favor and bestowal."

"After that blessed hour and fortunate time, I dwelt in the paradise of eternity with a world of longing, attraction, humility and submission. I entered the room prepared for the Greatest Branch, and experienced His favor, His affection, His glory and His grandeur.

"If I were to write the details of the fifty years of my association with the Beloved of the world, of His love, mercy and bounty, I would need fifty years more of time and opportunity to write it." Of this marriage four daughters have sur-

vived the hardships and imprisonment and are, today, still offering loving and selfless service in the Cause.



For thirty years after the passing of Bahá'u'lláh, 'Abdu'l-Bahá continued the work, applying in His own life the precepts given and establishing them as facts before giving them to the world. Before teaching that "the Foundation of all Religions is one" He gathered together in His home at Haifa men of every race and creed and created between them the utmost harmony and sympathy.

As Mr. Horace Holley, in his "Modern Social Religion," writes: "The world surely never possessed such a guest-house as this. Within its doors the rigid castes of India melted away, the racial prejudices of Jew, Christian and Muhammadan became less than a memory; and every convention save the essential law of warm hearts and aspiring minds broke down, banned and forbidden by the unifying sympathy of the Master of the house. It was like a King Arthur and the Round Table \* \* \* but an Arthur who knighted women as well as men and sent them away not with the sword but with the Word."

When the revolution in Turkey released, in 1908, all political and religious prisoners in the Ottoman Empire, 'Abdu'l-Bahá was, at last, set free.

Then, in response to urgent appeals, He started out, at sixty-seven years of age, and after lifelong suffering and imprisonment, to tour through Europe, including the British Isles, and America, delivering Bahá'u'lláh's message to audiences representing Western civilization in every aspect and phase. During these remarkable journeys He met and con-

versed with men and women of every type, nationality and creed. He addressed university students, Women's Suffrage societies, Peace organizations, Esperantists, Socialists, Agnostics, Mormons, Christians, Jews, and churches of almost all denominations, giving the Universal Teachings from the particular point of view most suited to the understanding of each.

A special correspondent of the *New York World*, in December, 1921, thus describes Him: "Having once looked upon 'Abdu'l-Bahá, His personality is indelibly impressed upon the mind: the majestic, venerable figure, clad in the flowing aba, His head crowned with a turban, white as his head and hair; the piercing, deep-set eyes, Whose glances shake the heart; the smile that pours its sweetness over all \* \* \*."

And the character and work of this gentle, illuminating Teacher is now known to millions scattered throughout the world. Countless are the stories related by eyewitnesses; stories told with deep emotion by those who knew and loved Him, of His amazing kindness, sympathy, unerring intuitions, sparkling humor, humility and all-comprehending knowledge.

"Yes, I have met 'Abdu'l-Bahá," remarks one here and there with brightening face, as at the remembrance of a most precious experience. But how great was the privilege, how golden the opportunity presented to them, few could realize at the time. No one who attained to that meeting could ever be quite the same after. For the meeting with a Holy One of God is in the nature of a test, a test of a soul's spiritual perceptions. The capacity to perceive the significance and station of the Messenger was not given to all. But none could fail to feel the radiation of

His personality, His all-embracing love.



Now, shall we touch very briefly on one or two of the outstanding Principles given by 'Abdu'l-Bahá, which, when practically applied, would form a solution to all the present-day problems.

We have already spoken of the Principle that "the Foundation of all Religions is one" and how this was exemplified. Also the emphasis laid by Bahá'u'lláh on the essential Oneness of Mankind. When men realize that they are all parts of one organism, of one spiritual "Grand Man of the Heavens," as Swedenborg has expressed it, whose cells or atoms, so to speak, we are, then they will substitute cooperation for conflict, mutual service for one of selfish competition; then will the powers and possibilities of human nature become increasingly manifest. "Be," says 'Abdu'l-Bahá, "as One Soul in many bodies." An idea startling in its inference as to our intimate, essential relationship to one another.

The Search for Truth must be fearless and unbiased. We must not be content to accept any teaching or tradition contrary to reason, nor believe doctrines that we cannot understand. True independent search for Reality leads to the investigation of one's own inner processes of thought, and to the ultimate realization that true independence and freedom is severance from passion and personal desire.

Religion must be in accord with reason and science. And the man of science must appreciate religion that is purified from dogma and superstition. An unprejudiced scientist enquiring into the Bahá'í teachings on the nature of God, creation, evolution, body and soul, etc., will not only find himself in perfect agreement

with the explanations given, but on many a perplexing and abstruse problem receive glorious enlightenment.

"Faith and reason are like the two wings of the Bird of Humanity. It cannot fly with one wing alone. If it tries to fly with the wing of religion alone it will land in the slough of superstition; if it tries to fly with the wing of science alone it will end in the dreary bog of materialism."—*Paris Talks by 'Abdu'l-Bahá.*

An organic, universal Principle is also the Equality of Men and Women. The solution of our spiritual and social problems can only be reached when this is realized and attained. It is interesting indeed to watch with what rapidity this idea is growing today. Even in the East great changes are evident in the status and education of women.

Again, 'Abdu'l-Bahá declares that religion in its universal aspect must produce a solution of the Economic Problem. He teaches that useful work should be performed by all. That wealth, whether it is material, mental or spiritual, should be voluntarily shared; that the extremes of wealth and poverty must be abolished and destitution made impossible, as also all forms of industrial slavery. He provides the key to the solution of our labor troubles and lays the foundation-stones whereon may be erected, by an enlightened humanity, a new and divine social order and world civilization.

But the Principle by which 'Abdu'l-Bahá is most widely known at present is that of Universal Peace. Over sixty years ago, Bahá'u'lláh advocated the establishment of a League of Nations and Supreme International Tribunal. He also advised that, by general agreement, all the governments of the world should disarm simultaneously. Today we see this idea creating great agencies and institutions which are tending to bind the hearts and minds of humanity in ever closer relationships.

But this world federation can only be realized through properly constituted democratic selection, and by fulfilling among individuals and among nations the spiritual conditions for the establishment of real justice and peace. The legislative function is not an affair of politics, influence, money, but a spiritual function of enlightened and perfectly qualified men.

Another aid to Peace will be the promulgation of a universal auxiliary language. About the time that Bahá'u'lláh announced this principle, Dr. Zamenhof, the founder and inventor of Esperanto, was born in Poland. And this wonderfully simple and adaptable language has, during the last thirty-five years, proved a very useful medium for international intercourse. At the annual conferences held, representatives of some fifty nations meet and hold free and happy intercourse. The introduction of some auxiliary language into all the schools of the world would remove one of the greatest obstacles to international and interracial understanding and peace.



'Abdu'l-Bahá returned to Haifa from His strenuous tours in 1913. In His home here during the Great War, and after its close, up to the last day or two of His life, He continued to work with unabated energy.

Countless were the letters and tablets of inspiration and counsel He wrote to Bahá'ís, both collectively and individually, all over the world. Letters that are the recipients' most priceless possessions; tablets that are now being carefully collected and published.

Day after day, in His guest-house and at His hospitable table, visitors from every quarter of the globe were entertained. Questions relating to

every conceivable subject were presented for His solution or exposition; social and individual, scientific and metaphysical problems; questions upon creation, life, future states of existence; parables, obscure passages, prophecies in various Sacred Scriptures, and in the Bible. Thus was fulfilled Christ's promise that "When He, the Spirit of Truth, is come, He will guide you into all Truth, for He will take the things that are Mine and reveal them unto you." Notes of the replies given were frequently taken down and now form a veritable fount of information as they have been published in "Some Answered Questions," and in other books and literature.

Then would the visitors return to their own countries, or go forth on the traveling missions assigned to them, filled with a deep spiritual joy and understanding and with a new humility; fired with renewed determination to live more nobly, work more earnestly to spread the Teachings, realizing ever more clearly that, in these alone now lie the world's hope of salvation and path of progress.



Not only did 'Abdu'l-Bahá manifest an amazing capacity for work, but He lived always in an attitude of praise and gratitude to God, which is, essentially, an attitude of prayer. At midnight and in the early morning He would often awake and pray; sometimes passing a whole night in meditation and "in conversation with God."

Prayers have been written by both 'Abdu'l-Bahá and by Bahá'u'lláh of unique power and beauty—prayers which meet every occasion and need. Prayers for healing, for those who have Passed On, for knowledge, guidance, prosperity and illumination. Prayers the effectiveness of which may only be realized in their con-

stant, earnest, daily use. Prayer is the language of the spirit; it enlarges the capacity to receive; brings into action higher forces, of which, as yet, little is known. Even a feeble pressure is often able to release a great power, as the lifting of a sluice gate may regulate mighty waters, or as the opening of a little window may let in a flood of sunshine.

'Abdu'l-Bahá, like Jesus Christ, taught His followers the divine way of forgiveness of all personal enemies and injuries, His own life being a perpetual example.

As an instance, may be mentioned the story of a certain Moslem at 'Akká who, for over twenty years, persisted in showing towards the Master the bitterest antagonism. He reviled Him when they passed in the street, sullenly resenting the unflinching gentleness and courtesy with which he was treated. But at last the man fell sick. Then 'Abdu'l-Bahá sent him medicine, a doctor, and even went to visit him. Overwhelmed by such an enduring, forgiving love, the enemy was turned finally into a devoted friend.

Would that we, too, in our relationships with our fellows knew how to forgive unto "seventy times seven," placing our reliance upon this most effective force in the universe—upon Love, which God manifested.

In 'Abdu'l-Bahá was revealed, as in His great Father, the personification of positive, constructive, universal Love, which, radiating out to all created beings, quickened in their consciousness a responsive longing for a universal oneness and peace.

Constantly the Master visited among the poor and the sick. The stories of His power to heal, to comfort, to transform hearts, would require many books to relate them. He loved to laugh and make those around



Him happy. One of the signs by which we were to recognize the Great One, said 'Abdu'l-Bahá, was that "He must be a joy-bringer and the Herald of the kingdom of happiness."

He loved flowers and sweet perfumes, animals, and especially horses; and He instructed His followers to treat the animal creation with the utmost kindness. From Nature in all its aspects He would draw analogies rich in beauty and significance.

With regard to what is commonly called "miracle-working," 'Abdu'l-Bahá taught that this may be incidental to, but is not alone a proof of prophethood, being but the outworking of laws as yet little known or understood by men. But, naturally, around His household wonderful and inexplicable things constantly occurred. And in lives that are purified and dedicated to His service, a divine power manifests itself in many mysterious ways. For the promise has been given that those who rise up in the Cause of God, at this time, shall be filled with the Spirit. And "He will send His Hosts from heaven to help you, and nothing shall be impossible to you, if you have faith." For "the moth shall become as the eagle, and the drop as the rivers and seas." In the world of dreams, in visions, in flashing intuitions, illumination, warning, guidance is afforded, as well as in the more normal or more generally recognized channels of everyday living. But 'Abdu'l-Bahá advised His followers not to seek to develop the psychic faculties, but to let them unfold gradually as their souls become attuned to higher vibrations, and to breathing the purer, more rarified air of the realms of spirit.



Thus were spent the tireless days of the nearly eighty years of this

Prophet of God, until Monday, November 28, 1921, when He passed away so swiftly and quietly that His daughters, watching by His bed, thought He had but fallen asleep.

The funeral which, according to Eastern custom, took place on the following day, is unique in the records of all such events. Ten thousand mourners, even in that brief time, gathered together, representing many religions, races, tongues, and all ranks of society. From The High Commissioner of Palestine and the Governor of Jerusalem, to the poorest beggars in Haifa, the heads and prominent men of religious communities — Jews, Christians, Moslems, Druses, Egyptians, Greeks, Turks, Kurds — were there, and American, European and native friends. Amid the wailing of "O God! our Father has left us, our Father has left us!" the vast concourse slowly wended its way up Mt. Carmel to the tomb of the Báb, wherein the body of 'Abdu'l-Bahá was also to be enshrined. In the garden here, nine representative speakers paid such eloquent and moving testimony, such sincere and fervent tribute to the purity and nobility of the life that had just closed and to the ideals for which He had so suffered and labored, that no more fitting proof could have been offered that these labors had not been in vain. Here on the Mount of God it was made manifest that the Bahá'í Revelation had already begun to permeate and transform the world.



The following are just a few sentences culled from the speeches delivered on this occasion and at a memorial feast that was held forty days later, and from papers which recorded the event. They will convey more clearly than any words I can

write, the impression made by Sir 'Abdu'l-Bahá Abbas on all who had ever come within the sphere of His influence.

A Moslem Priest, on behalf of his co-religionists: " \* \* \* What am I, to set forth the achievements of this Leader of Mankind? They are too glorious to be praised, too many to recount. Suffice it to say, that He has left in every heart the most profound impression, on every tongue the most wondrous praise. And He that leaveth a memory so lovely, so imperishable, He indeed, is not dead."

Spoken by a Christian: " \* \* \* O bitter is the anguish caused by this heart-rending calamity! It is not only our country's loss but a world's affliction! He hath lived for well-nigh eighty years the life of the Messengers and Apostles of God. Fellow Christians \* \* \* we say farewell to the material body of our Abbas \* \* \* but His reality, our spiritual Abbas, will never leave our minds, our thoughts, our hearts, our tongues.

" \* \* \* A Voice summoning mankind to love, to unity and peace; a Voice, the Source whereof, had it been anything but pure in motive, could in no wise have succeeded in sending its waves with the swiftness of lightning throughout the world."

*The Morning Post*, of England, concludes its report: "His persistent messages as to the divine origin and unity of mankind were as impressive as the Messenger Himself."

The *Times*, of India, in its editorial article, gave an account of the Bahá'í Movement and wrote: " \* \* \* It is not for us now to judge whether the purity, the mysticism and the exalted ideas of Bahá'ísm will continue unchanged after the loss of the great Leader, or to speculate on whether Bahá'ísm will some day be-

come a force in the world as great, or greater than Christianity or Islam \* \* \* but we would pay tribute to the memory of a man Who wielded a vast influence for good \* \* \* Who \* \* \* showed the West that religion is a vital force that can never be disregarded."

From among 'Abdu'l-Bahá's words of counsel and farewell, I can only quote a few phrases. Like Christ, He comforted His disciples with the fragrant promise: "Remember, whether or not I be on earth, My Presence will be with you always."

In a letter of infinite pathos He wrote: "Friends! \* \* \* the time is coming when I shall be no longer with you. \* \* \* I have served the Cause of Bahá'u'lláh to the utmost of My ability. I have labored night and day all the years of my life. \* \* \*

"O how I long to see the loved ones taking upon themselves the responsibilities of the Cause! Now is the time to proclaim the Kingdom of Bahá. Now is the hour of love and union. The spirit of My life is the welcome tidings of the unity of the people of Bahá. The mystic Nightingale is warbling for them all; will they not listen? The Bird of Paradise is singing; will they not heed? The Angel of Abha is calling to them; will they not hearken? The Herald of the Covenant is pleading; will they not obey?"

One of the sections of His Testament closes with this prayer:

"O God, my God! I call Thee, Thy Prophets and Thy Messengers, Thy Saints and Thy Holy Ones, to witness that I have declared conclusively Thy proofs unto Thy loved ones, and set forth clearly all things unto them, that they may watch over Thy Faith, guard Thy straight Path, and protect Thy resplendent Law.

"Thou art verily the All-Knowing, the All-Wise!"

**T**HE GREAT spiritual lights have always appeared in the east. The Blessed Perfection Bahá'u'lláh appeared in the east. His Holiness Jesus Christ dawned upon the horizon of the east. Moses, Aaron, Joseph and all the Israelitish prophets such as Jeremiah, Ezekiel, Isaiah and others appeared from the Orient. The lights of Muhammad and the Báb shone from the east. The eastern horizon has been flooded with the effulgence of these great lights and only from the east have they risen to shine upon the west. Now, Praise be to God! you are living in the dawn of a cycle when the Sun of Truth is again shining forth from the east, illumining all regions.

The world has become a new world. The darkness of night which has enveloped humanity is passing. A new day has dawned. Divine susceptibilities and heavenly capacities are developing in human souls under the training of the Sun of Truth. The capacities of souls are different. Their conditions are various. For example, certain minerals come from the stony regions of the earth. All are minerals; all are produced by the same sun, but one remains a stone while another develops the capacity of a glittering gem or jewel. From one plot of land tulips and hyacinths grow; from another, thorns and thistles. Each plot receives the bounty of the sunshine, but the capacity to receive it is not the same. Therefore it is requisite that we must develop capacity and divine susceptibility in order that the merciful bounty of the Sun of Truth intended for this age and time in which we are living may reflect from us as light from pure crystals.

The bounties of the Blessed Perfection [Bahá'u'lláh] are infinite. We must endeavor to increase our capacity daily, to strengthen and enlarge our capabilities for receiving them; become as perfect mirrors. The more polished and clean the mirror, the more effulgent is its reflection of the lights of the Sun of Truth. Be like a well-cultivated garden wherein the roses and variegated flowers of heaven are growing in fragrance and beauty."

—'Abdu'l-Bahá.

# HER MAJESTY QUEEN MARIE OF RUMANIA

## HER ROYAL HIGHNESS PRINCESS ILEANA

MARTHA L. ROOT

*Miss Root's first audience with Her Majesty Queen Marie of Rumania was on January 30, 1926, in Cotroceni Palace, in Bucharest. This magazine had an article in June, 1926, describing that remarkable and significant visit.—Editor.*

COMING from Geneva and the League of Nations, with stops at Trieste and Belgrade, the writer arrived in Bucharest on October 5, 1927. It was not this eager, colorful "Paris of the Balkans"—so fascinating to tourists, so different from any other city—that had drawn her. Calea Victoria, Bucharest's fashionable thoroughfare, that is always so thronged one wonders how the many motor cars and be vies of horse-drawn carriages ever "arrive" through such a narrow, picturesque moving picture of aristocratic Rumanian life, was just as interesting as before. She liked riding through it all again, coming up from the train to her small hotel.

However, her real visit to Bucharest, aside from her lectures on Bahá'u'lláh's Principles and her newspaper articles, was to bring the love and the sympathy of Bahá'ís all over the world to Her Majesty Queen Ma-

rie of Rumania. The Queen at that time was in the period of great mourning for her husband, His Majesty King Ferdinand, who had passed on July 20.

All the royal family was spending the month of October in Sinaia at the Queen's palace, Peleshor, which is just beside the greater palace, Pelesh. The two are one estate, but Peleshor is especially the home of the Queen, where she has her books and does much of her writing in summer.

Word came through Madame Simone Lahovary, Lady in Waiting, that Her Majesty would receive the visitor on October 9. This was purely a favor, because at this

time the Queen was not seeing anyone. The writer went to Sinaia, four hours distant, by one of the fast express trains, the afternoon of October 8. There was a pouring cold rain, but through the storm one could catch glimpses of what magnificent forests, what glorious scenery, have these



"Transylvanian Alps," these Carpathian Mountains, whose heart is Sinaia.

Next morning the air was fresh and bracing and the sun was shining lovingly over this Sinaia, one of the most beautiful little summer resorts of fashion. The villas grace the mountain slopes as jewels in a tiara of autumnal glory. The Bahá'í decided to walk to the palace Peleshor to enjoy the thrill of passing through those enchanting roadways leading gracefully up and up, and to see at close range the splendid little seventeenth-century church and monastery, shining like a pearl of purest white in this diadem of mountain splendor. Deep in her heart, too, was the longing to go on foot and humbly to the first Queen of the whole world who had publicly written of Bahá'u'lláh's great Principles for this universal cycle. Her Majesty Queen Marie's grandmother, Queen Victoria, of Great Britain, had said openly of Bahá'u'lláh's Teachings: "If these are from God, they will stand!" and she had preserved His Tablet (letter) to her for later generations to see and read. In the centuries ahead when Bahá'u'lláh's Teachings are lived and fully understood, the name of Her Majesty Queen Marie of Rumania will stand as the first Queen who wrote and explained the power of these universal principles to bring the permanent peace.

Walking in that paradise of natural beauty, the writer ascended the roadway slopes and passed through that white court, where the Rumanian church stood in its ivory loveliness and the famous old monastery stood loyally beside it. It is the church of the Royal Family, where unnumbered prayers have been offered for Rumania, this country with its dramatic history, more tragic, more swift than the masterpieces of the

poets. It is the church where His Majesty the little King Mihai goes to service and where his seventh birthday, October 25, would soon be celebrated in a very great way. Perhaps to this very spot Jesus Christ's trustworthy Disciple, Andrew, had come, for Rumanian tradition says that Andrew, from that faithful Band of Eleven, came to Rumania to bring the Glad-tidings of the Christ. How well he had done it! For this Sunday morning, after TWO THOUSAND YEARS, all Sinaia, all Rumania, had already gathered very early to sing praises to Christ!

The roadway from the church led up directly into the great park, picturesque with broad, sweeping landscapes and century-old trees which showed their generations of care. The writer walked on past the magnificent immense Palace Pelesh, where King Ferdinand, with his Queen-wife's arms about him lifting him higher, had courageously passed from this home into the House of Many Mansions promised by His Lord, for King Ferdinand was a devout and true Catholic. How well the writer remembered seeing him two years before, that morning in Cotroceni Palace in Bucharest, where she was waiting a moment in a small drawing-room just before she was taken into the great music-room to be presented to Her Majesty the Queen! The King was about to pass through this small drawing-room with some friends, but seeing the American he took them through another salon. He had appeared so tall, so noble, so serious!

Coming to the architecturally charming and color-satisfying smaller Palace Peleshor, built by the late King Carol for King Ferdinand and Queen Marie and their children, the pedestrian found it situated in a perfect setting of terraced gar-

dens. If the royalty of the world have more beautiful environment for country palaces than this in Rumania, the writer has never seen them.\*

Palace Peleshor is large—it isn't small, only it seems so, because it stands near the great Palace Pelesh. (The Palace Pelesh takes its name from the little mountain stream called Pelesh which passes through the place.)

What a feeling of silent, unutterable sympathy one has coming to this palace where Her Majesty Queen Marie and Her Royal Highness Ileana, where His Majesty the little King Mihai and Her Royal Highness Princess Helen, His Royal Highness Prince Nicolas, Their Majesties King George and Queen Elizabeth, of Greece, were staying for a few weeks, and each was deeply missing the loved one who had gone from among them!

Ladies in Waiting stood in the great hall to receive the visitor. They were the same fine women who had greeted her two years before in Cotroceni Palace, but now they were dressed all in black. One explained that Her Royal Highness Princess Ileana was still at the church, but had left word she would receive the guest when she returned a little later. The other Lady in Waiting took the writer up the broad, circular open stairway to the Queen's drawing-room on the next floor.

Her Majesty Queen Marie stood in the center of this luxurious salon where the sunshine-yellow, soft colors blended into a harmony of pastels. How beautiful she was. All in black draperies, with bands of white about her head and binding the wrists! Only a great artist could have designed such a mourn-



*Her Royal Highness Princess Ileana of Rumania*

ing costume as she wore that day, but the Queen is an artist in everything she wears, and does, and says. But it is the radiance in her eyes and the tender smile one loved most and will remember longest. Her welcome was solemn, sacred, cordial. When she heard the deep greetings from the friends she replied with a wonderful message to the Guardian of the Bahá'í Cause, Shoghi Effendi, and to 'Abdu'l-Bahá's sister, who is called The Greatest Holy Leaf, and to 'Abdu'l-Bahá's wife, The Holy Mother. She added: "Tell them, also, I hope some time to go to Jerusalem and 'Akká and Haifa. I should like to pray at both graves and to meet the Family of 'Abdu'l-Bahá."

\* Miss Root has traveled in nearly all the countries of the world, with the possible exception of two.—Editor.

She sends this message to the Bahá'ís of the United States: "I am so happy to be able to thank, through THE BAHÁ'Í MAGAZINE, the STAR OF THE WEST, all those Bahá'í friends in America who sent me the lovely bouquets in all the cities through which I passed. How it touched my heart! Wherever I came, those nosegays always on my table, nothing personal, never saying who had brought them, never able to thank anyone, just sent with the love of the Bahá'ís of those cities, went straight to my heart! No one ever understood how much those bouquets meant to me!

"I am so happy to think I have been able in any way to further a Cause which, I am sure, is destined to bring happiness, if not to the world, to all those who really have understanding of what is the real meaning of God."

Her Majesty Queen Marie, in her daily article during a year for an American syndicate, touched on all subjects, and the four articles which she wrote about Bahá'u'lláh's Teachings show the love the Queen feels for this Message that will bring so much happiness to the world. She could do in one hour what some people might work for ten years to accomplish. Yet she said: "I carry it on humbly. I have been a groper and life has taught me many things. It is logical that this Message of Bahá'u'lláh should come to me. Ever since I received these books they have been my dearest spiritual reading next to the Bible. I am sure they will bring the same blessing to all those to whom they come."

She spoke about teaching the Cause and said that if one wishes to give another truth, he should do it humbly. People who teach should not make one feel he is lower down than they are. She admired so

much the spirit of selflessness found in the Teachings. She, herself, certainly is evanescent in her service, this Queen who possesses one of the keenest intellects, who is deeply intuitive, who is outspoken in her manner, penetrating in her testimony, and always courageous in her stand. She said: "With bowed head I recognize that I, too, am but a channel and I rejoice in the knowledge."

The writer told Her Majesty how these open letters had been translated into scores of languages and ten million people in one continent alone had read them. She explained, too, what a balm they had been to those suffering persecutions for the Cause. This gracious Queen replied: "I am very thankful; I take it as a sign that God accepted my humble tribute."

Her Majesty Queen Marie, continuing, said that one must begin this Movement with the younger generation. She thought that the best book to give out to people explanatory of the Teachings is Dr. J. E. Esslemont's book, "Bahá'u'lláh and the New Era." When the writer asked her about the Balkans and how to promote all these principles of universal education, universal auxiliary language, the new solution of the economic problem by which every child in every country may have education and the welfare of the peasants be improved, she replied: "The Balkan lands, being nearer the East, are always on the defensive; it is because they have been ill-treated, coerced and more betrayed by other countries. They become suspicious of anything that brings a new message, fearing it may be underhand, that there may be some ill motive back of it all. One can make a good beginning by showing them and all the rest of

the world how comprehensive these Teachings are, how they hurt no one's feelings. The booklets and books should be well translated and well printed in these different languages."

The Queen has read nearly every book that has been published on these Teachings. She studies them and knows their truth. Several of these books were beside her.

Her Majesty Queen Marie received with very great pleasure, that

morning, the sacred gift which the writer had brought and presented from the dear Bahá'ís of far-away Mashhad, chief town of that Province in Persia. It was an illumined sheet, on which was inscribed a Prayer of Bahá'u'lláh. It was adorned and blessed in the center with a lock of Bahá'u'lláh's own shining hair. She loved it and will have a frame specially designed for it, and in the oval she will place a

small photograph of 'Abdu'l-Bahá, she so deeply appreciated this treasure. It is indeed a glorious gift, for no one else in Europe has a similar remembrance from Bahá'u'lláh. Speaking, too, of the illumined work, the polished gold of the letters, the Queen said: "It is in the most perfect taste of all the Orient! I know how rare and beautiful it is!"



*The picture of 'Abdu'l-Bahá most loved by Queen Marie and which she has framed with the gift to her of the Bahá'ís of Mashhad*

Then Her Royal Highness Princess Ileana came into the drawing-room, accompanied by her brother, His Royal Highness Prince Nicolas. They had just come up from the Rumanian Church a little after ten o'clock. (Services are early in Rumania.) The Princess is very young, very beautiful; she is serious, she is sweet. One saw at a glance that she is much interested in spiritual realities. She invited the writer to come up to her room on the third floor for

a little talk. The room of this Rumanian Princess was charming and full of sunshine. There were, perhaps, more than one hundred pink roses in the different gold bowls and in crystal vases; they gave an exquisite charm and fragrance to the apartment. On the walls were pictures from the life of Christ, a portrait of Jeanne d'Arc and two artistic companion pieces of maidens dancing on the greensward.

Beside the long couch close to the three great and very high windows stood a little, low table for books, with shelves underneath for more books. Princess Ileana, like her mother, is a great reader. On this little table was a tiny photograph of 'Abdu'l-Bahá which she had received the day before. Here, also, was a brass bowl of the delicate-pink fragrant roses. With her religious



and other books she had nearly all the works of Bahá'u'lláh and 'Abdu'l-Bahá which are published in English. A very beautiful picture of Christ hung above her couch. In an open bay-window alcove, also flooded with sunshine, was her writing desk. It was well-arranged and one could see that it is a place where much work is done. She said to her visitor: "I do not see how you ever get so much writing and other work done! I am obliged to get up very early, mornings, to get my correspondence finished."

Then a little heart-to-heart talk followed. This young Princess is enthusiastic and keenly eager to help the thousands of girls in her country. She does wonderful work in the Young Women's Christian Association, the Girl Guides and in the Rumanian Church, and she will translate two little booklets about Bahá'u'lláh's peace principles into the Rumanian language. She is devoted to the work of the Rumanian Church and to the Rumanian people; she tries to work with them and for them. She spoke of having given "Bahá'u'lláh and the New Era" to one friend at Court and she added: "He said he read it and loved it!"

Her brother, His Royal Highness Prince Nicolas, came in two or three times during the conversation. He is

pleasant and delightful, and so devoted to his mother and sister; he helps them in everything which interests them. So the morning was spent, and when the writer was leaving, this dear Princess said: "I will come down with you, perhaps you may not know your way." Just then His Royal Highness Prince Nicolas came from his study, which was near. He swung into step with a grace and ease that showed he must have been doing it like that all his life, and, smiling and courteous, he came with his sister.

This little outer visit to Palace Peleshor in Sinaia had an inner significance. The real audience with Her Majesty Queen Marie and her young daughter, Her Royal Highness Princess Ileana, was that souls met that day and spoke together of the realities of this life and of eternity. The Queen said to her children that morning, as the conversation turned to life after death: "Papa knows; he sees that all we are trying to do is constructive." Just how constructive for Rumania, for all the Balkans and all the rest of the world the study of these Teachings of Bahá'u'lláh for world understanding really is, the future will soon show. These Royal radiant souls are planting seeds of spiritual world cooperation which, throughout eternity, will bear harvests.

"Bahá'u'lláh heralds the hour of unity which has dawned on all mankind. All are the children of one Father; all the inheritors of that future peace on earth.

"He admonishes men to banish prejudice. Religious, patriotic, racial preconceptions must disappear, for they are the destroyers of human society."

'Abdu'l-Bahá.

# COUNT KEYSERLING AND THE SCHOOL OF WISDOM

BERTHA HYDE KIRKPATRICK

THOSE who are looking for evidence of the light of universality which is shedding its rays on the world today are attracted by the personality and work of Count Hermann Keyserling. In many ways he is a man who belongs to the new age, of which we are just at the dawn. Through the School of Wisdom he is seeking to disseminate his universal ideas and to show those who are ready how to develop themselves into the spiritual, complete and universal man.

In the history of his own inner development, which forms the introductory chapter to his book, "The World in the Making," Count Keyserling tells how at different times in his life he deliberately set himself to become a new type of man. In his early years he developed the physical man, strength of body and physical courage seeming to him at that time all important. A severe wound received in a duel put an end to this absorption in the physical, and he now entered on his period of intellectual development, devoting himself almost exclusively to study in different European universities.

The necessity of making a living on his ancestral estate led him to develop what we commonly call the practical nature in himself. This period he considers an important one in his growth. Later he undertook extensive travels for the sake of thoroughly acquainting himself with the thought, customs and wisdom of the Orient. This was a part of the period of his spiritual development. At first this seemed to him his final stage of development and

he had almost determined to retire to a certain Buddhist monastery in Japan. Events prevented this, however, and he found himself challenged to still further self-development, this time into the complete, the universal man.

In "The World in the Making" Count Keyserling develops his profound belief in the "ecumenic state." This universal or world state he has no doubt is to come about in the distant future, and with it, or rather, as a cause of it, will come the spiritually developed man. Indeed, he sees this spirit of universality already developing in our present material and technical civilization, not only in its means of communication but in the universal and seemingly intuitive understanding of the machine. This does not mean necessarily the understanding of its mechanism but the unquestioning acceptance of it by youth and the understanding of its use. The "chauffeur mind," as he aptly calls it, already dominates the world, at least in the rising generation. The same type shows itself in quite opposite ways in Russia as Bolshevism and in Italy as Fascism. This will pass, he prophesies, and a more intellectual type will develop and finally a spiritual type. The hopeful thing about the present seeming chaos of our civilization is not the materialism of it but the universality of it. It is this which he sees abiding. It is most important, he thinks, that we shall see a meaning in present events and conditions and interpret them in terms of the future.

In an article in the February *Forum*, Count Keyserling tells us

about his "School of Wisdom." Here at this school, at Darmstadt, Germany, the Count aims to bring together such influences as will cause "the inward change which is necessary in order to evolve a higher state of being, the one thing that really matters." "This," he says, "can never be achieved by an institution as such, but only by qualified personal influences; nor can it be achieved in all men, but only in those who seem ready for it."

Our present educational methods fall far short of developing the whole man in Keyserling's estimation. He says: "Everything one is wont to call education today misses the capital point: it imparts knowledge, but it does not inspire personal understanding; it evolves efficiency, but it does not create a higher plane of living." He continues further: "That this is really so seems finally proved to me by the not only low but ever-lowering level of the so-called educated masses all over the world: the more they know, the less they understand; the more efficient they become as specialists, the less superior and complete they appear as personalities." So the School of Wisdom, though it has headquarters, lecture room, a library and necessary equipment, is not a school in the ordinary understanding of the term. The Count's own personality is quite evidently the central source of inspiration, augmented by other personalities attracted there. The school "deals exclusively," says its head, "with the inspirational spring of life." Those who attend are usually above thirty, for "very few below the age of thirty really care for the reality of life." "Inde-

pendent-minded people" are attracted by this school from all over the world, but seldom stay more than a few days, for if the individual is ready this is all the time that is necessary for his spirit to catch the inspiration that the place affords. The development must be continued by the individual himself.

Some of the methods used in the school are the personal interview, the reading of certain annual and biennial reports which are of the nature of letters binding together those who have the common interests afforded by the school, exercises for spiritual training, and meetings of the Society for Free Philosophy which are held in connection with the school at Darmstadt. At these conferences the aim is to solve problems of a universal and spiritual nature "in a manner that radiates far." These problems have included such subjects as race hatreds, "the ecumenic man to whom alone the future belongs," "a new meaning to the idea of freedom."

For a complete understanding of Count Keyserling one must read further in his books, many of which have not been translated into English. But even without this more extended study, and whether or not we accept his philosophy and methods in toto we cannot fail to be heartened by his optimistic outlook on the future, his belief in the coming universal state, his faith in the higher levels potential in man if he will but develop his spiritual nature. For, as 'Abdu'l-Bahá tells us, "A cause in this age must be universal, and man must embody the universality of the cause; otherwise it will yield no profit."

# CULTIVATING THE SOCIAL VIRTUES

STANWOOD COBB

*"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.

IT TAKES a very skillful and devoted teacher to turn the energies of children—naturally egoistic, selfish, and at times cruel—into channels of sympathy, helpfulness, and social-mindedness.

The individual development of the child, and the freedom of the child, principles so vigorously advocated and practiced by progressive educators, do not imply a necessary abandonment of the child to individualism, egoism, selfishness. On the contrary, among the ten points which by their own vote progressive educators deem most important to the new education stands the principle of developing in the child the social virtues—to be kindly, cooperative, and serviceable.

The world has suffered much from individualism gone rampant. Such is not at all the aim of the progressive educator, who has a vision of a more sympathetic society, less ego-centric, in which motives of service and kindness will be prevalent. On every hand we see signs of the dawn of a civilization the keynote of which shall be cooperation. Already it is affecting the world of industry and commerce, and even that of agriculture, which is most prone to individualism and most injured by it.

It has been pointed out by those who consider this subject of cooperation that in a group thoroughly cooperating it is not a question of the individual sacrificing something of its own good for the sake of the others. It is a question of each individual laying on the table his own plans and ideas in order that from consultation a larger and better idea and plan

shall result. Thus cooperation, when truly practiced, enhances the powers and achievements of each individual by enabling him to function in plans of greater vision and perfection than could have been worked out by any one member of the group, the aid and support of the group being always at hand. The group mind—planning, creating, and achieving—can accomplish marvels of which the individual is incapable. For instance, an example of this in the life of commerce and industry is the laboratory work being done in electrical research by groups of men working in cooperation, by means of which most important results have been and are being achieved, results which could hardly have been achieved by any individual, no matter how brilliant, working alone. The long-distance telephone, and the radio, for example, are largely the fruit of group inventiveness.

Therefore, it is clear that one of the most important qualifications for successful achievement in the coming civilization will be the power to harmonize with one's fellow men and to work cooperatively, submerging—or, better speaking, sublimating—the ego for the sake of group effort and achievement.

If this vision of the future be true, then one of the most important functions of the schools of today is to prepare for such a society. The child is prone to egotism. How can we help it to sublimate that self-seeking ambition into attitudes which are social and into habits that are cooperative? On the other hand, are there any

practices in current education which should be eliminated in order to accomplish this end—practices which exaggerate the ego, the self-conceit, the vanity and striving, the desire for personal renown and exaltation regardless of others and even at their expense?

Can we not all testify, in looking back upon our educational career, to the evil effects of the competitive marking system? Especially is this so in the case of brilliant students pushed forward to attain high competitive ranks in the class or school and to become the recipients of prizes and public honors. Yes, this system tends to invoke personal ambition, personal vanity and pride, exaggerates the egocentric qualities, and makes cooperation difficult.

The true artist knows that the best work is never done under motives of competition with others, but only under individual inspiration and the desire of self-expression. There is the story told in the Chinese classics of a wood carver whose work was beyond that of all others. When the Emperor Yao asked him how he did such beautiful work he replied, "When I have a task to perform, I go into meditation for three days in order to forget myself. Then, with no thought of personal ambition, I go to the forest, select the finest piece of wood, and do my carving."

It is that kind of effort which we wish to encourage in the children of our school today. Let them desire to excel, yes; but not others, only themselves. Let them surpass all their previous records. Let them attain the greatest triumphs imaginable, but triumphs within their own spiritual world; not triumphs over others, not competitive ranking which places them on eminence, and by natural consequence condemns

others to a lesser position in the public eye.\*

In the progressive schools there is an effort made to prevent this development of personal vanity and ambition in the pupils and to lead their energies into channels of group activity and group achievement. The project is, indeed, a marvelous means of developing the social sense in children. Even in young children who are working out a project, egotism, self-consciousness, recalcitrance can be realized as social faults disturbing the group and are condemned by the group as a whole. It is not the school authority which punishes the child in such a case, but the public sanction on the part of the child's social group. Thus, from the very first, the most powerful sanctions and motives are brought to bear upon the child—those of its social group—to produce in it the social graces and amenities.

In the subject matter of each grade, opportunity can be made for group expression. In geography, for instance, a class scrapbook may be made, the expression of the ability of the class as a whole instead of each pupil making one of his own in competition one with the other. In Decroly's schools the children maintain collections of material available for the whole class, bringing contributions to it from time to time; and that collection can be drawn from by any child who is working on a subject which the collection can aid. How different is this practice from a method by which the child who could succeed in getting the best material would be ranked highest and be victorious over his classmates who had not been so successful!

In the giving of plays in progressive schools group action is sought rather than individual excellence.

\* In the North Shore Country Day School the creative work of the children in art, literature, etc., when on display, remains anonymous. In this way personal pride and comparisons are avoided.

For instance, instead of a few children being picked to perform who already have histrionic ability and expressiveness, the whole class or the whole group take part, each according to his or her ability, the more gifted children helping the less gifted ones in their memorizing and rehearsing. When the final performance comes off—a play, a pageant, a demonstration of rhythmic—it is a social event in which a whole room or a whole school take part. It is not a performance so arranged that a few brilliant individuals shine for the passive enjoyment of the rest. Just as the whole town of Oberammergau throbs and vibrates with its Passion Play, so the whole school feels itself expressed in dramatic or other performances in a progressive school. This feeling is carefully cultivated by the teachers. Individual achievement, while it is encouraged, is not held up before the school for appraisal and distinction. Great care is taken to keep away those fatal enemies of man's best self—egotism and conceit.

Where the academic work is being accomplished by a group project or individual project, competition is practically eliminated with all its vicious results. The children are not thinking how each one can surpass the other, nor what personal success they can achieve. Their minds and efforts are put upon the task as the end in itself. Even though there may naturally be some egocentric motives in their work, it is the business of the progressive educator to watch for such symptoms and try to overcome them, praising the social qualities and fostering their development.

A very excellent practice in progressive schools is that of letting the more brilliant pupils help the slower ones in different subjects of the academic program. A child who knows

its tables perfectly may do the very kindly act of drilling a poorer student in the tables instead of going on with some work which is of only selfish advantage to it.

In progressive schools, numerous enterprises are undertaken of a social value to the outside community. (Of course, such civic enterprises are not peculiar to progressive schools. Many splendid things of this kind are being done in the public schools to develop the civic qualities in the children.) Two such activities might be described. In the Downers Grove School, children of the first and second grades undertook the project of clearing a public brook of debris and waste dumped along its banks. The point in which such a project in a progressive school differs from that in the ordinary school is that in the former type of school it is deemed important enough to form part of the academic program and is not looked upon as an extra-curriculum activity which must find time apart from the regular program. In the Francis W. Parker School, of Chicago, the children each winter have a toy hospital to which broken toys or cast-off paraphernalia are brought from the homes by the children, repaired or made over in the craft shop, and presented to children's hospitals at Christmas time. Even the parents join in this lovely project, coming in the evenings to help in the carpentry and woodwork; and the whole school vibrates to this motif for some weeks previous to Christmas. Many such civic projects could be enumerated and described, but since they are not peculiar to progressive schools, it is not worth while to go further into this matter.

\* \* \* \* \*

Since progressive education aims at the all-around development of the child, it holds itself responsible as

much for character training as for mental training. Our ideal average child will be honorable, sincere, self-reliant, responsible, of harmonious personality, sympathetic, serviceable; and in addition to these needed and admirable qualities we may expect a certain proportion of children to develop qualities of initiative and leadership.

Very good. The model child stands before us. But how attain it in actuality? It is easy to say how not to attain it. Children educated in an atmosphere of absolute and arbitrary authority, along institutionalized methods which give no freedom and opportunity for the expression of personality, will not tend to manifest the above-mentioned virtues. Of that we can be assured.

For, as Kilpatrick points out, character being the sum total of all our habits, we acquire in the way of character only what we have opportunity to practice. How can a child acquire the power of self-direction unless he has an opportunity to practice self-direction? The child, in order to develop a self-reliant and responsible character, must be allowed to make decisions. He must have opportunity to practice these good qualities. He must act in a social group, and in a social situation. How else can we expect him to develop the social, cooperative virtues?

It is clear that character-building, in a progressive school, is not an isolated function of the educator, provided for under certain phases of the curriculum; but rather is an effort to make the whole daily, weekly, and monthly program of the school a training in moral living, full of opportunities for experiences in moral conduct.

Says Dr. Bamberger, in "Progressive Education and Character-Building": "The primary function of a

progressive school, then, is not to teach arithmetic, nor languages, nor reading and the like, but to have children learn to make, to do, to create, to produce, to study, and to live together cooperatively and sympathetically."

In schools too crowded, too formal, too institutionalized, the employment of moral lectures, exercises, reading material and other devices, no matter how excellent or how thoroughly utilized, can never afford the opportunity and medium for character development such as the progressive schools afford through their smaller groups, their freedom of movement, their flexibility of program, their group projects, their self-government, their close cooperation with the home, and their study of and adaptation to the individual child which enables them to focus effort on any personality defect which appears in their pupils. In progressive schools the development of personality has precedence over curriculum; and character is put before knowledge.

Whatever else be their limitations, it must be acknowledged that they are turning out splendid characters, solid, reliable, cooperative, possessed of the social virtues.

Victor E. Marriott, prominent in the field of Religious Education, gives in the magazine of that name a generous testimony to the work of progressive educators along the line of character training: "Progressive schools are frankly experimental. They do not start with a preconceived type of character to which all pupils are expected to conform. They confront pupils with situations in their daily round in school; they try to make the issues clear, and then trust to the judgment of the group. They are not convinced that our present standards of conduct represent the

acme of development. They look for something better. *They hope to release forces that shall produce a kinder, more harmonious, and more creative individual than our present system of education is producing.* The method in which they trust is a way of freedom and bold adventure. The right, they believe, is not something to be treasured in a golden bowl, but something to be achieved."\*

\* \* \* \* \*

The modern world of business and affairs puts character before cleverness as a qualification for employment and success. Inharmonious geniuses, in most lines of business, simply are not wanted. The world is strewn today with pitiful wrecks of humanity whose abilities should have assured them a high success, but whose lack of the social virtues were such that their post-educational career has proved a continuous retrogression so far as outer success is concerned.

Modern industry is geared so highly, so delicately, as to require teamwork of the most exacting kind. Cooperativeness is the *sine qua non*. Arthur Pound, writing in the *Atlantic Monthly* on the human factor in modern industry, says regarding the qualifications of the desirable employee: "The indiscriminating hiring of mere hands and muscles is no more; selection of employees proceeds upon the basis of character, upon the adaptability of the applicant to fit into a system which demands steadfastness and dependability. The work depends upon men, less as doers of this or that particular thing, than as men of good intent who do what they have to do with a will."

Education is enlarging its scope to consciously include, as part of its

obligation to society, the development of a properly social being. The report of a committee working under the direction of The Commonwealth Fund expressly says that "education, broadly conceived, is especially concerned with developing the habits of thought, emotional response, and behavior that are basic to the successful operating of a cooperative living."

For the individual, then, it is of the utmost importance to learn to control the tendency toward pride, self-seeking, and exploitation. In a monistic universe, the creation and the creature of one ruling Destiny and Power, it is evident that there is no room for private ambition and prowess. Sooner or later the egoist, the man of immense conceit and selfish ambition, must crash down in utter ruin and humiliation, else the universe would become an anarchy of warring wills and ambitions. Destiny knows how to use the personal efforts of selfish individuals to its own purposes. It extracts what good which can be had from them, but throws aside the empty vessel. Only the humble, only the harmonious, the cooperative individual, can permanently survive and flourish in a universe based upon law and order with harmonious interworkings of every part.

As for Society, can anyone fail to realize the vast importance to it of developing these social, these serviceable, these non-egoistic qualities in the child? In the past the world has gotten on, it is true, through the progress made by the ambitions of its citizens pitted against each other, but it has limped and gone poorly. It has been subject to the chronic disaster of war, the direct result of egotism, of selfish competition, of the private ambition of individuals or of nationalities. The world must find

\* *Religious Education*, November, 1927. "The Progressive Education Movement and Character Training."



a better foundation for its culture and civilization, or it will hardly survive the tremendous dangers of self-seeking competition which finds available for use the wholesale and subtle means of destruction being invented today.

Therefore, this effort of progressive education to cultivate the social virtues is in reality a spiritual effort. It is getting at the very essence of the spiritual nature and end of man, and training toward a better society. It is aiding the child's moral development more than sermons and preachments could do. It is producing a very beautiful atmosphere and spirit permeating the whole educational process, and is pointing out the one way, I believe, which leads to

character—the habits of daily living in an environment conducive to nobility of soul.

Gertrude Hartman sums it up admirably when she says: "The future of democratic society depends upon the socialization of the schools. When they become practice communities in which young people through their growing years are trained to respond in desirable ways to social situations, when students are versed in solving social problems, when the curriculum is enriched by a broad social interpretation, we shall have the hope of creating a society capable of directing social changes instead of being overwhelmed by them." \*

\* The Social Studies—Progressive Education Reprint.

## THE INSTITUTE OF INTERNATIONAL RELATIONS ON THE PACIFIC COAST

CHRISTINE FRENCH

THE second annual Institute of International Relations, held at Riverside, Calif., has just come to a close after a most successful and encouraging series of meetings at which some one hundred and fifty of the foremost educators and thinkers of the Western States were in attendance. This year's Institute showed a distinct advance over the first one which was held at the same time last year, not only in the number of attendance but in the broader treatment of the vital questions which were under consideration, the great amount of valuable information which was presented and the absence of political interests which are prone to warp the higher and finer work of such a gathering.

Such subjects as "International Debts," "Pan-American Relations,"

"Limitation of Armaments," "The Basis of Race Relations," "The Situation in World Missions," "The Chinese Situation," the "League of Nations," the "Balkan Nations," "World Markets and World Understanding," "Labor and Post-War Tendencies," and the "Lausanne Conference" were thoroughly weighed and discussed, bringing to light such unfamiliar facts as the following: "In three decades the United States annexed 57 per cent of Mexico's entire territory, thus increasing our area by 50 per cent. Most Americans know little of this, while most Mexicans know all about it \* \* \*."

"The debts of all countries increased from \$14,000,000,000 in 1914 to \$89,000,000,000 in 1924."

"In the United States there are one hundred and twenty organiza-

tions working for international understanding."

"We have learned cooperative *thinking* but not cooperative *acting*."

The last-mentioned quotation shows the real spirit of the Institute, and there was a distinct tendency to analyze every suggested means for better understanding between the races, and a growing consciousness of the fact that, after all, the various races are only the component and interdependent parts of the great human race which in origin and interests is one, and to which conclusion science, history, philanthropy and the common weal are forcing the world.

An interesting outgrowth of the earlier sessions was the privilege sought by a certain group to organize a Round Table on "Internationalism on the Basis of Spiritual Understanding." This Table closed its deliberations, having elicited the interest and sympathy of many of the early participants of other Tables, showing the real appeal which such a subject has for all forward-looking and sympathetic people.

Another significant feature of the Institute was the presence of a group of university students representing the "Youth Movement," which is finding adherents in many educational institutions both in this country and abroad. These young people were very earnest and intelligent and their spokesman presented their plan for international understanding in a clear and convincing manner which procured for the students the promise of a special Round Table just their own at future meetings of the Institute.

Their Plan, as presented in part, follows:

"The method of procedure here suggested is one of competitive cooperation between groups of differ-

ent Universities, both in America and abroad. The winner in any given year will be the group who present the most original and reasonable suggestion for further work. This may be the organizing within the University of a method for studying international problems, or the development of a series of contacts with other countries, or the interpretation of some one national background, or the contribution of a new idea of international study, or the stimulation of a general interest, within the University, upon the quality and originality of the work being done by the students and upon the plan presented by them for further work \* \* \*."

A marked divergence in thought became manifest early in the progress of the Institute between those styling themselves "hard-boiled" and the idealists. To the writer, the conception of universal peace from a material standpoint is inconceivable, but there was a contingent, and not negligible at that, whose idea of the golden rule seems to have been "Do the other fellow before he does you." The followers of this creed strove mightily to carry every argument and to subvert the higher ideals of the Institute, but the idealists won the day by popular acclaim and everyone was much the wiser for the spirited debates which arose.

A wonderful opportunity occurred to make clear the reason for the unfathomable gulf which separates man from the animal, and the Bahá'í conception of the potential qualities possessed by man which are denied to the animal kingdom found great acclaim and proved a happy medium for uniting the "Intellectuals" with the "Idealists." This is as it should be, for one is constantly reminded of the words of Bahá'u'lláh where He says:

“The progress of man depends on faithfulness, wisdom, chastity, intelligence and deeds. He is ever degraded by ignorance, lack of faith, untruth, and selfishness. Verily, man is not called man until he be imbued with the attributes of the Merciful. He is not man because of wealth and adornment, learning and refinement. Blessed is he who is free from the names, seeking the shore of the sea of Purity and loving the melody of the dove of Virtue.”

“In this day all must serve God with purity and virtue. The effect of the word spoken by the teacher depends upon his purity of purpose and his severance. Some are content with words, but the truth of words is tested by deeds and dependent upon life. Deeds reveal the station of the man. The words must be according to what has proceeded from the Mouth of the Will of God and is recorded in Tablets.”

## REFLECTIONS OF A BAHÁ'Í TRAVELER

SIEGFRIED SCHOPFLOCHER

*This is the fifth in the series of stories by a world traveler. In the following article the author describes his brief visit to Hong Kong, Shanghai and Canton, and brings out sympathetically the innate good qualities of the Chinese, such as honesty, their great hospitality, etc.—Editor.*

**H**ONG KONG is a British Crown Colony, an important island possession of an area of twenty-nine square miles, ten and one-half miles at its greatest length and of a breadth varying from two to five miles. The city grew much faster than was anticipated and more land was purchased opposite the river, the Kow Loon Peninsula. There are excellent harbor facilities, and the port is one of the most frequented in the world.

The view of the island offers real delight to the unexpecting eye of the visitor, particularly at night, when one sees the mountain (about fifteen hundred feet high) clustered with houses and dwellings, the whole illuminated in a typical Chinese fashion, and looking like an engraved jewel. The panorama is best presented when one takes a boat up the Pearl River to Canton, passing by the end of the island known as West Point which, being the Chinese section given over to restaurants and en-

tertainment, is a blaze of glorious light.

The city has three “levels”—the lower, or Queen’s Road level, a middle level, and an upper level known as the Peak, which is reached by cable cars and is given over to houses and bungalows for those who can afford them. This district is strictly reserved for Europeans, no Chinese being permitted to own property in any but the lower sections. The Chinese have always resented this line of demarcation, which has remained a bone of contention to this day.

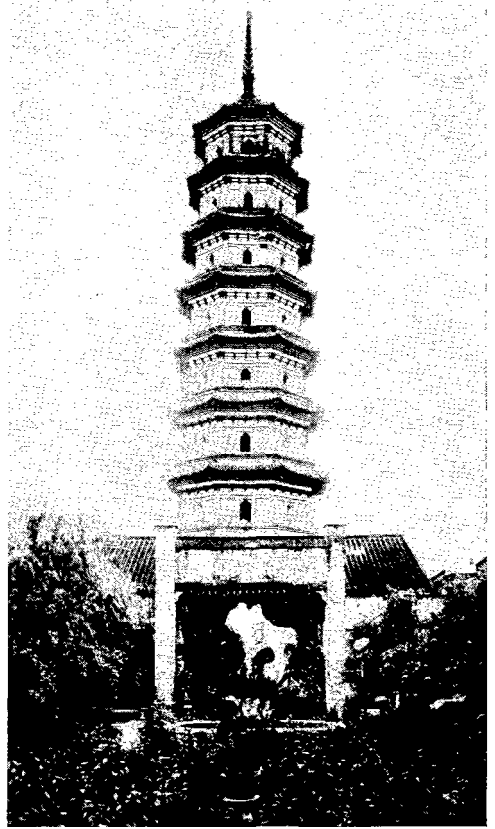
When I arrived the city had just emerged from the boycott of English trade and from the strike which proved so disastrous; and I was sorry to see still lingering a feeling of bitterness which, I am afraid, it will take a long time to remove. The love of some of the old residents for the Chinese is, however, in no wise diminished. On the boat to Hong Kong, for instance, I met a lady who had

been forced, by considerations of health, to leave Hong Kong to live in Australia; she had improved so much that she had found it possible to return and she evinced great happiness and satisfaction at getting back to her dear Chinese helpers whom she had grown to appreciate even more highly since her residence in Australia, where she could not get domestic help and had to do all her own work.

My contact with the Chinese did not bring me much closer to understanding the life of the lower strata of the people—the “coolies,” as they are carelessly called. After dark, these poor bundles of humanity may be seen sleeping on the sidewalks, their only comfort being a jute bag containing all their worldly possessions, which can be rolled up and carried under the arm. Without exaggeration, there are thousands of these poor creatures to be seen sleeping in one street alone.

As in most Chinese cities where there is much European commercial activity, Hong Kong is policed by Sikhs, big raw-boned Muhammadans who have no particular love for the Chinese followers of Buddha or Confucius, and who do not always use the most gentle means to keep the Chinese crowds in check, as might well be imagined.

Although Hong Kong is a British colony, its aspect is purely Chinese. There are miles of shops and narrow streets which climb up the mountain-side, offering a variety of scene and experience which makes a walk through the city an entertainment not to be equaled by any theater in the world. There is not a dull moment as we pass by the flower shops, the gold-fish market, the displays of beautiful furniture, bric-a-brac and ivory-ware and all sorts of exotic Oriental merchandise. Wherever I



*A flower pagoda at Canton*

went on my tour of the city I encountered an unfailingly kind response to my questions and requirements and in cases where the medium of speech was of no avail, a gesture and a friendly smile was always the key to the situation.

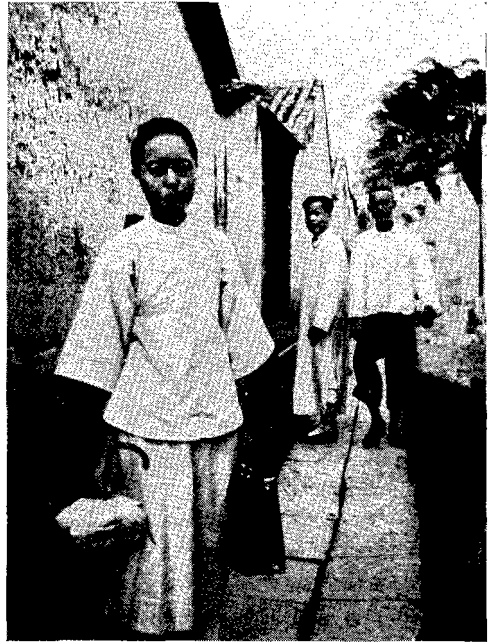
The Chinese are profoundly honest, no doubt partly due to the influence of religious belief which makes it imperative for the son to pay the debts of his deceased father in order that the celestial felicity of the father may not be marred or endangered. They are also intensely hospitable, although they will not, as a rule, do any entertaining of guests at home, preferring to go to a restaurant in the section of the city given over entirely to that sort of thing. The restaurants used by the Chinese for these func-

tions of hospitality are extremely beautiful and magnificent places, five, six or eight stories high, with elevators and luxurious private rooms where are served elaborate meals which are sometimes ordered days ahead. It was my privilege to be entertained by my Chinese friends on various occasions, and I must say that the password or "open sesame" was always the Bahá'í message. In matters of hospitality and culture, the Chinese have a background of thousands of years. Their ancestors have been cultivating silkworms for silken garments when our ancestors were hunting wild beasts for the sake of their pelts.

The conversation with my Chinese friends was delightful. The various rooms in the restaurants are fitted up in different styles; there may be, for instance, the ivory room, the room of paintings, and others, all distinctive on account of some feature or scheme of decoration. For my entertainment, the room chosen was the "Bronze Room," everything in it being gilded, in honor of the industry in which I am engaged; a typical Chinese compliment, thoughtful and tactful as they are to the last degree. To add to the entertainment and to make doubly sure that there should not be a dull moment, my host had furnished a gramophone for music and dancing.

As is the case all over the Orient, the women of China have not yet quite found their proper place in the modern scheme of things, although I must say that I have never dined with Chinese without their wives being present. The food is placed in the center of the table, the order of the day being "help yourself"; but there is no finer cooking in the world than in Southern China. Dessert is served by a waiter. My host mentioned that one of the Chinese ladies present had

been educated in domestic science on European lines, but went on to say that there was not much use in that part of the world for this sort of education. The reasons being (1) that Chinese cooking is better than European cooking (to which I agreed), and (2) that, after all, a woman should be educated chiefly for the purpose of taking care of her husband (to which I could not quite agree).



*Miss Sinn Yuk Ching, a well-known  
scholarly English interpreter*

I was very happy to be able, as a Bahá'í, to show the importance of the education of women, a factor in the human family to be placed on an equal footing in a spirit of cooperation and amity, and to point out that a husband should make it his duty to ensure that his wife should be looked up to by her children in the same spirit of love and affection as he is proud to display towards his own mother. And when, in the course of the meal, I insisted that dessert be served first to my fair Chinese table

companion, she beamed and said, "You know, I think I shall like this Bahá'í Cause."



We can learn much from the Chinese about the relations between employer and employee. For instance, when I visited a large printing plant I found meals being prepared in which everyone partook—owner, workers and apprentices alike, all sitting comfortably and at their ease round the same table.

The artistic sense of the Chinese is very highly developed. Everywhere scrolls of beautiful penmanship caught my eye which my friends were, at my request, very happy to translate for me. Their language is, of course, a picture-language and it is said that a Chinese leaves this earthly existence without really learning his own language. I give a few translations of some of these scrolls of the words of old sages which decorated the walls of the office of the printing plant:

Wisdom is hard to acquire.  
 Man's brain is limited.  
 Man must be as white marble;  
 spotless clean and pure.  
 The sea is the abode of the  
 dragon, the sky is the home  
 of the crane.  
 Don't make too much money,  
 but love everyone as a  
 brother. Man lives only  
 sixty or seventy years at  
 the most.  
 Don't drink, don't take too  
 much food, get up early, and  
 we will have good health.  
 Whatever you do you must  
 show up evil.

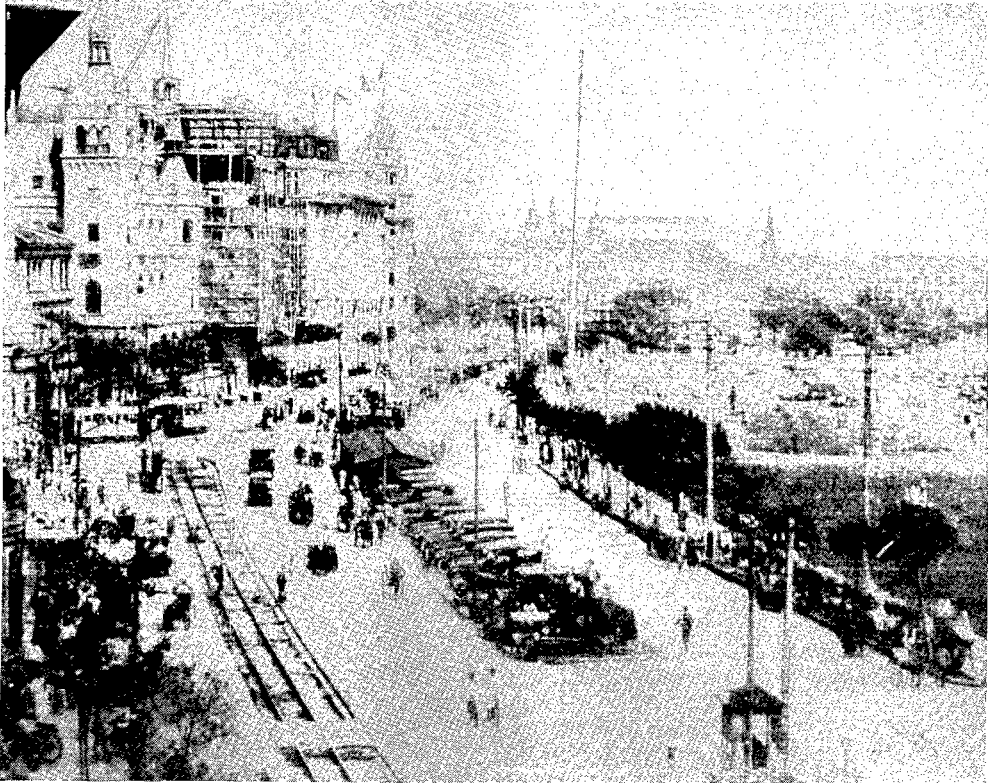
One feels safe in transacting business in such an office.

I spent a week in Hong Kong, the greater part of the time with Chinese people, and I can truly say that I did not miss contact with the people of my own race. Many people do not understand how the East and West

will ever meet, but I came to the conclusion that there not only is an understanding and fraternizing possible, but that it is an accomplished fact. We in the Western world should not judge this great race of people by a few whom we may happen to meet in our own city, any more than we should like the Chinese to judge Americans by the tourists and missionaries from our city whom he may by chance have observed. There are in all races different strata of life—professional, intellectual, merchant, artisan, industrial. If we choose to judge the Chinese by the laundrymen here, we might just as well compare the lady of the mansion with the occasional scullery-maid and expect them to exhibit no differences.

There was an enormous concentration of warships in the harbor, trouble having arisen which concentrated round Shanghai and fleets were ready to steam north at a moment's notice. I hesitated to go to Canton. I had been there before and still remembered the boats going up the river armed with machine guns, manned by the inevitable Muhammadan troops. It must be said, however, that this gave protection against piracy. The mail-boat goes up first and furnishes convoy for boats of other companies. Canton is the commercial center, and the prosperity of Hong Kong depends very largely on this city. The population is between two and three millions. Hong Kong at that time had lost a great many of its people who had gone back to Canton, whence they came. It would not be within the scope of this article to describe Canton, which has been so often described before.

I received a cable from my friends in Shanghai warning me not to go thence since conditions were unsafe, but I booked a passage nevertheless, and waited to see what course events



*Photo by Underwood and Underwood.*

*A view of the Bund, or water front street, in Shanghai. It is in the International Settlement and on it are many of the big buildings housing foreign banks and corporations*

would take—whether I should leave the boat or go on to Japan. However, I followed the example of others and went to Shanghai. I well remember the reply of my Chinese friends when I asked whether it would be safe to go to Canton. They asked me in turn (and, be it understood, without any suggestion of reproach or sarcasm) whether I had ever been to Chicago. I said that I went there quite frequently. They were surprised that I should ever go to such a place, notorious for its holdups and murders, and actually believed that America was a very unsafe place to live in! I pointed out to them that if only three or four hundred met a violent end in Chicago every year out of a population of three and a half millions, it would take about ten

thousand years to be included in the statistics, which makes Chicago look like a good place in which to achieve longevity.



Shanghai offers a strange mixture of Eastern and Western civilization. There is the fashionable Nanking Road with its modern Chinese shops and up-to-date purely Chinese department stores, which would do credit to any American city, while close by is the more intimate native city, where one suddenly steps out of modern life into China as it has existed for centuries. Of particular interest is the "Temple City" where, naturally enough, one encounters exhibitions of religious feeling and fervor very dif-

ficult for the Western mind to understand.

One outstanding feature of Chinese religious life is the fact that Taoism, Confucianism and Buddhism are so closely interrelated and function side by side in perfect harmony and peace, yet are forms of religion which are so vastly different from each other in their teachings and concepts. Taoism, which developed from the teachings of Lao-Tze, has degenerated into a system of superstition and magic. Confucianism, the state religion, gives no teaching concerning a Supreme Being, or a future existence. And if we turn to Buddhism as presented by Gotama it was without God and without hope in the world. Its conception of life was so pessimistic that annihilation of the soul became the only solution. But in the Mahayana school of Buddhism we encounter a strange similarity between its practices and those of certain great Christian sects and, in this connection, the following extract from "China: An Interpretation," by James W. Bashford, is interesting:

"The view of Dr. Richard and of Dr. Lloyd, of Japan, of the relation between Buddhism and Christianity, is based upon the remarkable resemblances between, not the original Hinayana Buddhism and Roman Catholic Christianity, but between the Mahayana Buddhism and Roman Catholic rites.

"The cross, the miter, the dalmatica, the cope which the lamas wear on their journeys or when performing some ceremony out of the temple, the service with double choirs, the psalmody, the exorcisms, the censer suspended from five chains, \* \* \* the benediction given by extending the right hand over the heads of the faithful; the rosary, ecclesiastical celibacy, spiritual retirement, worship of the saints; the fasts, processions, litanies, the holy water—all these are analogies between ourselves and the Buddhists. The institution of nuns, as well as religious orders for men, and masses for the dead, are common to both faiths. Both faiths teach the doctrine of purgatory from which souls can be released by the prayers of the priests. Both conduct their services in a dead language, and both claim the power to work miracles. The doctrine of perpetual virginity of Maya, the mother

of Sakyamuni, is taught by the Mongol Buddhists, very similar to the teaching concerning Mary by the Roman Catholics; and the lamas practice a form of infant baptism in which the child is dipped three times under the water."

From a religious point of view, things are in an awful tangle. At a missionary conference held in Shanghai in 1890 it was stated that the expenditure of the Chinese for superstitious practices reached the enormous amount of \$300,000,000 gold a year; and this in a country where for five or ten cents a man may be driven for miles in a rickshaw. It is through this misconception in religious understanding and misdirected spiritual life that it was found more profitable to sacrifice to evil rather than to good, this being typical of the close reasoning powers of the Chinese—good spirits could not hurt and evil ones must be placated. If one ever chances to see a Chinese funeral, one can soon realize that all the money is spent on the dead rather than on the living. A funeral cortege may unwind itself for miles before one sees the chief mourners garbed in sackcloth—a spectacle that might look to us like a carnival, but is nothing more than the placating of demons and evil spirits. In spite of all this, there is no race or nation that has preserved itself and traditions so long as the Chinese; the only comparison is with the Jews, and they, although preserving their religious and racial characteristics, have lost their nationhood.

Whatever were the superstitions of Taoism it never took its eye off the future life. Buddhism has splendid rituals and display and having adopted the broad path of the Mahayana school was able to exist peacefully. Such a fertile soil has been created that everywhere the Bahá'í will find a willing ear for the great Message of Bahá'u'lláh. I shall not



describe the temple scenes and temples in all their comedy and grotesqueness, as I feel it would not do justice to that class of the Chinese who do not indulge in such practices—the class I had to do with. God knows we have superstition and ignorance enough in the Western world without describing those of the east. Did not 'Abdu'l-Bahá teach that we must look at the good in man and

that if we should find a man with nine good qualities and one bad one we must overlook the bad, and that if we found a man with nine bad qualities and one good, we must look only at the good? A man with nine good qualities out of ten leaves only one to defeat, and whatever that one may be, are we sure that a search of our own inner selves would not reveal a duplicate of it close at hand?

## UNIVERSAL FRIENDLINESS

*The following brief account of an Inter-racial Amity Conference held in Chicago, Ill., January 22, 1928, is compiled from a report by the Bahá'í Inter-racial Committee of that city.—Editor.*

“ALL races, tribes, sects and classes share equally in the Bounty of their Heavenly Father,” said 'Abdu'l-Bahá, and “the only difference lies in the degree of faithfulness, of obedience to the laws of God.”

This essential unity was the basis of the brilliant addresses given at the Inter-racial Conference, held under the auspices of the Bahá'í Inter-racial Committee in Chicago, Sunday afternoon, January 22, at the New Masonic Temple. The meeting, the first of its kind in Chicago, was one of a series which have been arranged in various cities of the United States and Canada. The promotion of peace and genuine friendliness—the purpose of the Conference—is always attained at these meetings, and the *spiritual foundation* necessary for *actually living* the ideal of brotherhood is the essence of every address, whether the scientific or religious solution is stressed, for those who comprehend the realities know that science and religion go hand in hand. Both mind and heart must function in order that mankind shall be fully

emancipated from the warping and bitter prejudices which have caused divisions and which have veiled the various types of humanity from recognizing that character classifies a man, not the color of his skin. Extracts from the addresses given at the Conference follow:

“WE MUST BE friends. There must be a reorganization of the social structure that will be workable. In the realm of science all work with the same tools and bring the riches gained by research to humanity. Love and fellowship must not bring the leveling of the races, but a unity based upon loyalty—a loyalty that will create a common ideal. Loyalty on this high spiritual plane will lift us to that which is beautiful and enriches; otherwise it will leave us narrower because of lack of understanding.”—Prof. A. Eustace Haydon, teacher of Comparative Religions, University of Chicago.

“IGNORANCE IS THE great cause of prejudice, and the conquest of this prejudice can be attained through the application of the rem-

edy given to the world in the teachings of Bahá'u'lláh."—Mr. Louis G. Gregory, of Washington, D. C

"IN THE BOOK of Genesis God speaks of man, not of races, color or nationalities; not of Jews or Christians, but of mankind. It has been pointed out by sociologists that each individual, if he had ancestors entirely separate from those of other individuals, would, going forty generations back, have had in the fortieth generation more ancestors than there were numbers of people living in the entire world at that time. This demonstrates very clearly and vividly that the people have many common ancestors and all are inter-related."—Rabbi Louis L. Mann of Sinai Congregation.

Rabbi Mann quoted many interesting incidents to prove the oneness of humanity, among them the friendship of a Jew and a Gentile, when the Gentile, overcome by the love and virtues of the Jew, exclaimed, "You are a Christian," and the Jew's reply, "That which makes me a Christian to you, makes you a Jew to me."

Admitting with regret that the religions had all failed to bring unity, Rabbi Mann expressed great appreciation of the ideals of the Bahá'í Movement.

Mr. Albert R. Vail, presiding, closed the meeting with an eloquent appeal for the recognition of the power of the Word of God to remove all of our prejudices and difficulties.

The music supplied by artists and professionals from the colored race fittingly demonstrated that God is no respecter of persons and that His gifts and talents are abundantly bestowed on all mankind, evidenced over and over again when the vocal and instrumental numbers were rendered with such rare charm and artistry. Art knows no race.

The Conference was pronounced one of the most successful among the many inter-racial activities of the past year, resulting in a fuller realization of that luminous teaching of 'Abdu'l-Bahá, "The gift of God to this enlightened age is the knowledge of the oneness of mankind."

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PHILADELPHIA holds an Amity Conference. Another public inter-racial meeting was held under the auspices of the Bahá'ís in the Unitarian Church, Philadelphia, on February 14th. It was called "Amity Night," and was made a special feature of "Friendship Week," a time set apart annually by the Citizens School Attendance Committee for arranging special programs and services looking toward creating a better understanding between the races. Philadelphia Bahá'ís had organized at different times in the past regular Amity Conventions, so this amity meeting was a follow-up program which was timely and most successful.

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