

THE BAHÁ'Í MAGAZINE

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THE BAHÁ'Í MAGAZINE

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

IT WOULD be idle, however, to contend that the war, with all the losses it involved, the passions it aroused and the grievances it left behind, has solely been responsible for the unprecedented confusion into which almost every section of the civilized world is plunged at present. Is it not a fact—and this is the central idea I desire to emphasize—that the fundamental cause of this world unrest is attributable, not so much to the consequences of what must sooner or later come to be regarded as a transitory dislocation in the affairs of a continually changing world, but rather to the failure of those into whose hands the immediate destinies of peoples and nations have been committed, to adjust their system of economic and political institutions to the imperative needs of a rapidly evolving age? Are not these intermittent crises that convulse present-day society due primarily to the lamentable inability of the world's recognized leaders to read aright the signs of the times, to rid themselves once for all of their preconceived ideas and fettering creeds, and to reshape the machinery of their respective governments according to those standards that are implicit in Bahá'u'lláh's supreme declaration of the Oneness of Mankind—the chief and distinguishing feature of the Faith He proclaimed? For the principle of the Oneness of Mankind, the cornerstone of Bahá'u'lláh's world-embracing dominion, implies nothing more or less than the enforcement of His scheme for the unification of the world—the scheme to which we have already referred. “*In every Dispensation,*” writes ‘Abdu'l-Bahá, “*the light of Divine Guidance has been focussed upon one central theme In this wondrous Revelation, this glorious century, the foundation of the Faith of God and the distinguishing feature of His Law is the consciousness of the Oneness of Mankind.*”

—Shoghi Effendi.

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“All humanity must obtain a livelihood by sweat of the brow and bodily exertion; at the same time seeking to lift the burden of others, striving to be the source of comfort to souls and facilitating the means of living. This in itself is devotion to God.”

—*‘Abdu’l-Bahá.*

“BE NOT TROUBLED in poverty,” said Bahá’u’lláh, “nor confident in riches, for poverty is followed by riches and riches are followed by poverty, but to be poor in all save God is a wondrous gift.”

How much needed is such a vision in these days of economic loss and despair! The life of an individual and the life of a nation are both subject to this law of rhythm. Nothing is enduring. Continuous prosperity is no more guaranteed to the individual than continuous sunshine is to the fields and flowers. Above all, we need to realize that nothing can bulwark us against misfortune, not even a large bank account.

There is nothing more fallacious in giving one a sense of security against the universe than a huge fortune. So much security, so much ease of living does this bring the individual that there appears to be no need of considering any other power in the universe. The limitless wealth that flows from capital, more even than can be consumed in personal needs, seems a fortress as stalwart as the Rock of Gibraltar. And yet in recent times we have seen such financial fortresses crumble into ruins before the attack of new economic forces as un-

expected as they are irresistible in their destructive violence.

It is at such times as this that one feels the need of turning to a Higher Power. Now, if never before, we realize that “God is All-possessing.” That all existence flows through His Hands. That nothing is owned by man, nothing is guaranteed to man, nothing can be grasped and seized and permanently held by man.

THE ORIENT has never lost the sense of close dependence upon that Infinite Power which guides the destinies not only of this planet but of the universe. A feeling of reverence and submission to this Power deeply permeates the life of Orientals, giving them patience in misfortune and humility in periods of success and prosperity.

The Bahá’í Movement will have the effect upon the Western world of turning it back again to that spiritual sense of life which at one time characterized Christianity. Piety in the best sense of the word—a realization of the power of God and submission to the will of God—will be restored as a wholesome cleansing agent to life. Without this feeling of submission to the Infinite, misfortune becomes a bit-

terness, a rancor that gnaws the vitals and leads to insanity or suicide. But under the inspiration of true religion life can be lived nobly whether in poverty or wealth, whether in sickness or health, whether in misfortune or prosperity.

A striking example of how man can transcend circumstances by the power of the spirit is presented in the life of a Bahá'í whom I knew for years—a successful business man whose work had wide ramifications over the country, a man of personality and power. There came, however, a financial reverse. At the age of seventy he was left with nothing. On top of this came a paralytic stroke which left him an invalid utterly dependent both for support and care upon his friends. Yet in the one year that was left to him of life—a life of absolute poverty and comparative invalidism—all his friends witnessed in Mr. R—a transcendent quality of character, a nobility of soul, an added grandeur which called forth more respect and reverence for him even than had his prior successful life of financial power and humanitarian service. What but a deep spiritual sense could have so enabled this man to transcend events?

ANOTHER more brightening thought to which we may turn from the collapse of property and income is the realization that true wealth lies not in income or accumulated property, but in the ability of the individual to express himself creatively. Those who have courage, will power, initiative, trained ability, and power of accomodating themselves to circumstance,—such carry with them their fortune. All

that has availed them to succeed in the past still resides with them. Their capacity to wrest a living from the universe is undiminished. With the application of ingenuity to the dilemma, some way can always be found of getting along, of existing until times are better and then again rising with the general tide of prosperity. For the comforting thought given by Bahá'u-lláh, is that *just as wealth is followed by poverty, so is poverty followed by wealth.*

Perhaps the most important lesson to be learned in this economic depression is that of frugality. Americans have been living in such a consciousness of prosperity for years that they have formed very extravagant habits. To be seen to practice economy and frugality has not seemed the commendable thing. On the contrary, lavish expenditure for high standards of living, fine clothes, and new accoutrements of the home,—these were what everyone was seeking to demonstrate. Extravagance was the rule of the day. Many were living beyond their income. It even seemed to appear that lavish expenditure was the road to universal prosperity, according to the doctrine newly evolved that the more the individual spent the greater the production and general prosperity that would ensue.

What a remarkable transformation has taken place in the consciousness of the American people! Just the opposite state of mind now exists. People refrain from buying anything unless they are in absolute need of it. They wear their old clothes, use their old automobile, content themselves with existing equipment, practice economy

in every way possible. And because everybody is doing it no one feels ashamed. Thus frugality, which was a disgrace at the hey-day of our prosperity, now appears a virtue and is being practiced from necessity by every class in every section of the country.

What is the virtue of frugality? It is this—that it tends to counteract the incessant and insatiable striving for the accumulation of material things and enjoyments. Once the individual starts on the road of accumulation of mere things, there is no end to the strain and effort to enrich himself and better his standard of living. This striving has a certain definite advantage in the way of progress, both of the individual and of society. On the other hand, when carried to excess it has one deep-seated fault which is the greatest weakness in the structure of American civilization. That fault is *the incessant strain of unnatural and excessive effort*. There is a limit to the strength of every individual; but *greed for prosperity knows no limits and puts a pressure upon the individual which tends to force him beyond his powers*.

The only thing that can put a stop to this incessant and agonizing striving after wealth is the habit of economy, of strict frugality, and of contentment with simple living.

The psychology of contentment, of simplicity, of moderation of desire lies at the heart of every great religion. It was definitely the basis of Buddhism. It was implied throughout the teachings of Christ and by example in His own life and in the lives of His apostles. It runs through all the teachings of Bahá'u'lláh and 'Abdu'l-Bahá and was demonstrated in their lives.

It is NOT our personal vicissitudes, however, that should most concern us at this time of universal disaster. What should most occupy our thoughts, our intelligence, our will power is the need of a solution for all humanity; the need of an organization for the world such as will prevent this needless suffering in the future. If we care only for our own private fortunes our efforts will have but ephemeral consequences; but if we concern ourselves with the destiny of humanity all that we achieve during our lifetime will go on producing beneficent effects for decades, for centuries perhaps.

The very nature of the misfortunes which engulf people today of every class and of every race call forth all that is generous in human nature. Now is the time, if never before, to practice humanitarianism on a universal scale. Now is the time not only to devote ourselves to private charity but to exert ourselves to the utmost for the building up of noble institutions which shall insure prosperity and happiness to the human race in future epochs.

It is indeed an inspiration to find at hand such a universal Cause as the World Order of Bahá'u'lláh, promising as it does an infinite variety of benefits to humanity: economic stability, political tranquility, the realization of brotherhood and world unity, and the growth of a great universal civilization which shall confer its blessings uniformly upon all mankind. Effort put into the spread of this marvelous Movement is a spiritual capital well invested, an endowment the income from which will bless future ages.

RENDER UNTO CAESAR

DALE S. COLE

"The Law of God is a Collective Center which unites various peoples, nationalities, tongues and opinions. All find shelter in its protection and become attracted by it . . . the Manifestation of God and the Law of God accomplish unity."

—'Abdu'l-Bahá.

MAN is subject to several kinds of law. There are the great laws of the physical universe; gravity, the flow of time, the behavior of the ether.

There are those which have to do with human institutions—such as the law of supply and demand, and of diminishing returns.

Then there are the intricate codes imposed by man himself to regulate his conduct with reference to his fellows in society.

There are the moral laws written and unwritten, which say that this is right and that is wrong. These are sanctions arrived at from experience.

The fifth class of laws are those God-given regulations for the guidance of mankind.

We live under the dominion of natural law without protest because it is natural to do so and we can not escape the operation of these laws even though we try.

However much we may seek to manipulate at times the economic laws, we recognize their sovereignty and the benefits of trying to live in accordance with them instead of against them.

The third and fourth classes of laws, those imposed upon man by himself are theoretically based upon the idea that those things which are the best for the greatest number are just and equitable. Human relationships are so numerous and varied that the body of

the law has become a very extensive library indeed.

It is not surprising that we have good laws and bad; that some meet general approval and some do not and that individuals may feel rebellious against some of them. But, in general, we obey our laws, not necessarily because we want to, but either because we realize that it is best to do so or through fear of punishment.

Few there be who obey our laws from a sense of duty to mankind's best interests. We may dimly realize that general obedience to laws serves these best interests—but it is not a dominant idea.

Humanity, as a unit, a whole, is not very real to us. It is a big conception and our lives, today, have to do mostly with little things. We do not think often in general terms, rather how will this or that affect me and mine—not how will it affect everyone, nationally and internationally.

Running through all consideration of law and the question of obedience is the psychological phenomenon that restraint breeds a tendency to disobedience in human beings. Tell a lad he cannot do a thing and that thing becomes so desirable that he may think nothing of disobeying an admonition. There is an element of thrill and relish in disobedience. Tell a nation they cannot have intoxicat-

ing beverages and resentment is aroused even though such prohibition was approved as a beneficial wartime measure.

There is one immutable law which cannot be disobeyed—this is the law of change. Human institutions crumble and human laws become outgrown and obsolete. This condition has existed at various times in the past and marked the decline of peoples and nations. Civilizations rise and fall and from the debris of the old springs a new era of human progress. Destruction precedes reconstruction. The acorn gives up its identity that the oak may grow into a mighty tree.

HUMANITY has gone through successive cycles tending always to material advancement until a high degree of achievement in this sphere has been attained.

But it is not enough. It is being realized, as never before, that something very essential is lacking in the scheme of life which we have been following.

This essential is obedience to God's Law for this enlightened age. With the realization that this obedience is fundamental to further progress, a new conception comes into our consciousness.

Obedience is a tremendous privilege, not a mere act of voluntary or involuntary compliance and submission. It is not resignation to a stronger force, rather is it aligning one's efforts with this force. It is not the loss of liberty of action, rather is it contributing to an action which is greater, more far reaching and more widespread. It is not the surrendering of one's

prerogatives, rather is it sharing in tremendously greater ones.

There is a great and profound difference between obeying because we have to, or obeying because we will benefit, and obeying because we feel that it is a privilege to merge our small individual increment of influence to that great integrated force potential in the collective, universal obedience to God's Divine Law.

There are many unwritten laws which are strong and binding because they are generally accepted as good and are upheld by the power of concerted thought, feeling and action. We do not appraise correctly this latent force. Should everyone, or a majority, or even a very large number obey God's Law there would result mighty and beneficent events in this troubled arena of human activity.

If we obey because we feel it a privilege to do so there cannot be the slightest resentment. There can be no resentment in our hearts because there will be nothing to resent. Our will will be non-existent, merged in that of God. Where there is only one will operative there can be no counter-currents, no whirlpools or eddies of confusion and misunderstanding.

IT MUST be appreciated that God's Law applies not only to you and me and to our nation, but it guides all peoples and all nations and consequently is universal.

Perhaps we may not understand it, may not be able to grasp the great significances. Perhaps some details of its operation may not be clear, veiled for the present in the

immensity of its possibilities. But these quite human limitations detract not one whit from its effectiveness.

God's Law deals with humanity and the world as a whole. We are not accustomed to such magnitudes and they may stagger us. But we are not responsible for its justification—that can safely be left in God's hands. We are only responsible for our own obedience, and even that is not really a responsibility but a great bounty and privilege, a privilege which is a boon, not a deterrent; a privilege which is a reward not a punishment; a privilege which is positive, not negative; a privilege which is a help and not a handicap; a privilege which is dynamic and not static; a privilege which is spiritual and not material.

The Divine Law will temper and shape human laws so that we can without confusion "render unto Caesar the things that are Caesar's and unto God the things that are God's."

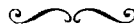
OBEDIENCE to God's Law is the greatest privilege ever offered

* Baha'u'llah in the "Tablet of Ahmad."

mankind. It is not mandatory: "Who so desires let him turn away from this counsel, but who so desires let him choose the path to his Lord."*

This conception of obedience as being a privilege is one of the distinguishing features of the Bahá'í Revelation. If we obey because we feel it is a privilege to do so, not because it is expedient, not because it is convenient, not because it is pleasant, not because of hope of reward or fear of punishment—but because we are appreciative of the privilege, then we become instruments through which the Law of God may become operative in its fullness, with unimaginable benefit to mankind.

When we obey unreservedly and joyously the Law of God we "charge the things we fashion" with a breath of the spiritual dynamic, which is the only power of sufficient potency to make effective the principle of the Oneness of Mankind—that foundation upon which the glorious future of humanity will be erected in accordance with the Law of God for this day as given to us by Bahá'u'lláh.



"The Manifestation of God is a perfect example of real obedience . . . We must look to God for all we desire, all we attain. The Will of God must outwork its purposes in us. Our human will must be laid down in sacrifice and love. A pupil must submit entirely to the will of the teacher. This is true sacrifice, true obedience. When you really love God you will be willing to sacrifice everything and submit yourself entirely to His will."

—'Abdu'l-Bahá.

O B E D I E N C E

DEVOTION to God involves implicit obedience to His revealed commands even when the reason for these commands is not understood. The sailor implicitly obeys his captain's orders even when he does not know the reason for them, but his acceptance of authority is not blind. He knows full well that the captain has served a thorough probation, and given ample proofs of competence as a navigator. Were it not so, he would be foolish indeed to serve under him. So the Bahá'í must implicitly obey the Captain of his Salvation, but he will be foolish indeed if he has not first ascertained that this Captain has given ample proofs of trustworthiness. Having received such proofs, however, to refuse obedience would be even greater folly, for only by intelligent and open-eyed obedience to the wise master can we reap the benefits of his wisdom, and acquire this wisdom for ourselves. Be the captain never so wise, if none of the crew obey him how shall the ship reach its port or the sailors learn the art of navigation? Christ clearly pointed out that obedience is the path of knowledge. He said:

"My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—St. John 7:16,17.

So Bahá'u'lláh says:

"Faith in God, and the knowledge of Him, cannot be fully attained except . . . by practicing all that He hath commanded and all that is revealed in the Book from the Pen of Glory."—Tablets of Bahá'u'lláh.

Implicit obedience is not a popular virtue in these democratic days, and indeed entire submission to the will of any mere man would be disastrous. But the Unity of Humanity can be attained only by complete harmony of each and all with the Divine Will. Unless that Will be clearly revealed, and men abandon all other leaders and obey the Divine Messenger, then conflict and strife will go on, and men will continue to oppose each other, to devote a large part of their energy to frustrating the efforts of their brother men instead of working harmoniously together for the Glory of God and the common good.

—DR. J. E. ESSLEMONT,
Bahá'u'lláh and the New Era, p. 75.

LETTERS HOME

KEITH RANSOM-KEHLER

In her world travels in behalf of The Bahá'í Movement the author takes time to write to friends impressions derived from her varied experiences. These "Letters Home" we have been privileged to present to the readers of the Bahá'í Magazine at different times during the past year. The first "letter" appeared in the January, 1932 number, and described the author's visit to Nikko and other places in Japan. The April number gave some of her impressions of China; the December issue contained an interesting description of her contacts with the Maoris of New Zealand; and the January number her observations while traveling through India. Last month appeared the first installment in a new series on her fascinating material and spiritual experiences in Persia. Herein she describes certain historic points and principles "which are essential to a full understanding of the spirit animating the followers of the Báb."

IN AN hour I must be on the platform and I am not even dressed, but I have an irresistible urge to start this promised letter to you; for once I have started a thing I write until it is finished; and the stories of Persia within me are struggling to be told.

If ever I undertook to write anything formal on Persia I would be nonplussed as to whether I should call it "White Rooms," "Dream Gardens," or "Mud Fences." For this country is one astounding and fascinating contradiction. The ugliest thing on earth, a mud fence, encloses the most beautiful, a Persian garden; the (to us) shocking dislocation of taste, a white room, houses the matchless design of a Persian carpet; in an old ramshackle, tumble-down bazar one finds the loveliest things—inlay and lacquer from Shiráz, brass or silver from Isfáhán, silk and prints from Yazd, the turquoise tiles and pottery of Hamadán, embroideries and rich brocades—all divinely beautiful.

God has conferred upon Persia an unquenchable spirit; to what-

ever depths she may descend she carries with her a mysterious redemptive power. Within the brief confines of history she has given to the world three Manifestations¹ of God: Zarathrustra, the Báb and Bahá'u'lláh. In less than a hundred years after the coming of the Promised One² profound, yes, fundamental changes, are wiping away the obvious evidences of her fanaticism, her cruelty, her ignorance and her degradation, and are preparing her not slowly, but with magical rapidity, for an era of enlightenment, urbanity and fluent self-expression.

To the Bahá'í the most venerated spots are not those where the two Manifestations of our Faith lie buried³ but Shiráz in Persia, and Baghdád in Iráq where their respective missions were revealed. Surely no other place than Shiráz on Persian soil is more sacred to us than the Shrine at Sheik Tabarsi where first "The Dawn-Breakers" of our Revelation gave "the last full measure of devotion," entrusted to history her most lustrous and heroic page, and "rapt in holy

¹ God's Messengers: the Founders of new religions; the Revelators of new sacred commands and books. ² The Bab declared His mission May 23, 1844. ³ After years of arduous effort the mutilated remains of the Bab intermingled with those of Muhammad Aliy-i-Zunuzi who was martyred with Him, were finally removed to Mount Carmel. Baha'u'llah lies buried on the plains of Akka where He died a titular prisoner.



Mrs. Keith Ransom-Kehler and her personal escort in front of the Shrine of Sheik Tabarsi. Left to right: Rahmat'u'llah Khan Alai, Keith, Najmüyyih Khanum, Mirza Vahid.

ecstasy, writ with their life-blood upon the tablet of the world the verses of God's Divine Unity."

Tihrán, the birthplace of Bahá'u'lláh, is indeed a Holy City, and Nur, His family seat, but we are told to reverence Baghdád especially in His commemoration.

The names of those exalted beings who happily wooed death and were wedded to the Station of self-sacrifice in the Pathway of God have left the overwhelming evidence of their sanctity and devotion forever enshrined within the humble little memorial at Sheik Tabarsi.

AS WE were quitting Khurásán I recalled how Mulla Husayn and his small but valiant band of followers, encamped under the "Black Standards," awaited Divine Guidance and then went down the rocky defiles into Mázindarán—their Karbilá.

It seems a thousand pities that

only the special student of history or comparative religion should know those events and episodes in the great religions of the world that, through the centuries, have made their adherents ready to die for them.

Certainly one of the outstanding events of secular as well as of religious history was the martyrdom of the younger son of Fatimah (the only daughter and the only child of Muhammad) the Imam Husayn.

All sects of Muhammadans agree that the Prophet informally appointed His cousin and son-in-law Ali, together with His lineal descendants, to succeed Him. But since the words of the Prophet were oral and traditional, since they were not written, a group of His followers after His death feeling that Muhammad has been too much swayed by His affection for His family, and fearing their influence, at once swept aside His command and elected those democratically—

the Caliphs—who were to act as defenders and custodians of His Faith.

Ali, finally, after three predecessors had been chosen, was elected Caliph. His tempestuous career ended with his murder, his older son Hasan, according to the explicit utterance of Muhammad, succeeding him as the second Imam. Ali was the first Imam and the fourth Caliph.

Hasan was poisoned by order of Mu'aviyah, leader of the opposing party, and when some years later his younger brother who had now returned to Arabia was summoned to send his allegiance to the newly elected Caliph, an office not provided for by Muhammad, he quite deliberately and with the sublime intent of giving his life in obedience to his Grandfather's behest set out to Mesopotamia with seventy-two of his followers there to offer up his soul for the great principle of the Imamate.

For Imam means Guardian and the Imamate alone could have protected the Cause of Muhammad from schism, sectarianism and strife. If, in the Qur'án, Muhammad had written this succession as an indubitable part of His Teaching; if His followers were constrained to recognize one authorized person to whom they must give allegiance there could, of course, never be any division, any disunity, for division or challenge of the explicit written word of the Founder would at once put them outside His Faith; so there could be no split within it.

The sincere follower of every religion must see that the weakness of His Faith lies in this fact: that

it has no authoritative interpreter, none to whom the faithful can turn as representing the authentic successor of its Founder.

THE statement of Jesus concerning Peter is subject to half a dozen interpretations including the charge of interpolation in the Gospel, and the great majority of Christians reject His statement as establishing any unchallengeable succession or as conferring the right of interpreting His words. Nobody, whom all alike will accept, can tell us what He really meant. We have in Christendom three hundred and fifty-two sects, each insisting that Jesus meant a different thing. And to whatever degree these sects may protest against succession and interpretation, each has arrogated to itself the letter, excluding any who dare question its interpretation, and hands down through succeeding generations its own decision and decree concerning the Teaching of our Lord. So that every sect is practicing interpretation and succession however much it may deny it.

If Jesus, Muhammad, or the Founder of any other religion, had written an unassailable document in which He specifically named an individual, together with his successors, and said to His followers, "What these *say* I meant, you must accept as what I did mean; to reject him or them is to repudiate me;" we see, with perfect clarity, that the rivalries, misunderstandings and bloodshed promoted in the name of religion would have been absolutely impossible.

It was to defend this great prin-

ciple of an Interpreter, a Guardian, a Rallying Centre which would obviate schism, that the Imam Husayn became a voluntary martyr.

As he neared Kufih, the great Islamic stronghold where his father had been martyred, he was informed that an army of twenty thousand was marching out against him. He deflected his course to the then small settlement of Karbilá, and there his little band was practically annihilated and he became the great redemptive figure of Shi'a Islám.

Three times before Shimr, his murderer, dispatched him, he cried to those assembled, "Is there any who will assist me?" extending to them their last opportunity for submission and obedience to the request and desire of Muhammad.

On several occasions Mulla Husayn referred to Sheik Tabarsi as Karbilá. Those who cast in their lot with him had no illusions as to the outcome of their enterprise. They, too, deliberately sacrificed their lives to prove to a negligent and vicious world the Reality of that One in Whose Pathway suffering was a joy and death a triumph.

It is a long time since, at the beginning of my letter, I mentioned the Báb'ul-Báb's¹ descent into Mázin-darán; but an understanding of the historic points and principles

to which I have been referring are essential to a full understanding of the Báb.

the spirit animating the followers

For many years in those strange hallucinations that come with encroaching sleep, in reveries, and in dreams, I have seen, not a score of times but a hundred times or more those now familiar mountain passes that wind down into Mázin-darán. Once when we were driving in California I remember telling you that I had seen that road before, although it was the first time I had traversed it. But it was not until I traveled from Amiriyyih to Shahid (Ali Abad) that a profound inner delight and agitation coupled with scene after scene of my well-remembered fantasy assured me that this was the place of my visions. Suddenly we shot between high stone cliffs that the sun would only penetrate for half an hour at noonday, and the mysterious sense of unreality that seized me brought back the thought of heavy lids and drowsiness; and then a stabbing joy of recollection. To see luxuriant verdure again—Mázin-darán is sub-tropical after the starved, stark mountains of Khurásán—added to my sense of unreality. Being, as you have often said, a realist, I am not in the least addicted to this sort of thing, which made it all the stranger.

(To be continued)

¹ "The Gate of the Gate," title given by the Bab to Mulla Husayn-i-Bushruyi.

MIRACLE

SILVIA MARGOLIS

When I had been engrossed
With silver things and gold,
I had a Winter—Soul—
Altho' I was not old!

But now that I have died
And risen for a Truth,
I have a Summer—Soul—
Altho' I have no youth!

RUSSIA'S CULTURAL CONTRIBUTION TO BAHÁ'ISM

MARTHA L. ROOT

The author, well known as a Bahá'í traveling teacher and lecturer, here relates the story of the Russian poet who gave to the world three celebrated writings about the Bahá'í Teachings. Miss Root has succeeded in giving us a marvelous bit of history and a story of surpassing interest. The second part will follow next month.

MRS. ISABEL GRINEVSKY, a Russian poet in Lenin-grad, gave a great impetus to the Bahá'í Movement and to world art in her three celebrated writings, the two dramas, "Báb" and "Bahá'u'lláh", and a narrative called "A Journey in the Countries of the Sun". The last named is an account of her visit to 'Abdu'l-Bahá in 1911 when He was in Ramleh, Egypt. While the last is in prose it has verses introduced so that we might almost say that the three form a trilogy in poetic form presenting the new universal religion of the oneness of mankind proclaimed by those three heavenly personages, the Báb the Fore-runner, Bahá'u'lláh the Revealer of the Word and 'Abdu'l-Bahá the Center of the Covenant of the Bahá'í Movement.

From the point of view of art the dramas rank high. Russian critics affirm that these works have proclaimed their author a poet of the first order. One of her countrymen, Mr. Wesselitzky, President of the Foreign Press Association of London, said that he read the drama "Báb" on a railway train when he was returning to England from Russia in August, 1905. His own words were: "I was at once attracted by the rare combination of philosophical thought with a great power of expression, beauty,

imagery, and harmony of verse. I keenly felt the delight of reading a new, great poem and discovering a new first-rate poet. I should have felt so on broad, general grounds from whatever country the poet came! However, my joy was intensified by the fact that the poem had been written in my own language and that the author was a country-woman of mine."

This article purports to give a little history of these works, for 'Abdu'l-Bahá Himself praised these dramas. (I do not know that He saw the narrative.) When He held the manuscript of the drama "Bahá'u'lláh" in His hands, He blessed it and prophesied to the author that these two dramas would be played in Tíhrán!

The drama "Báb" was published in May, 1903, and was played in one of the principal theatres in St. Petersburg in January, 1904. It was this drama that first brought to Count Leo Tolstoy a knowledge of the Bahá'í teachings. He read the book and at once wrote to Mrs. Grinevsky his appreciation of her great drama and his sympathy with the Bahá'í Movement; the letter was printed in the Russian press and the poet has his letter in her possession now.

I HAVE before me as I write a clipping from the "Herald" of

January, 1904: "The play *Báb* appeared in May of last year, 1903, the most inconvenient time for the appearance of a book. Nevertheless the pens of the critics began to move in the journals and magazines in order to compose hymn-songs of praise to the author. Moreover an enlightened Persian society sent her an inspired letter of thanks; and above all, Mrs. Isabel Grinevsky had the spiritual satisfaction that among those who eulogized her drama was the lion of contemporary Russian literature, Leo Tolstoy. The impression was such that it made us think that amidst the statists representing the Persian throngs were real Persians; it seemed as if the scene exhaled the perfume of the roses of Shiraz!"

Mr. Wesselitsky, whom I mentioned earlier in this story, gave a lecture in London in 1907 about this drama and his speech was afterwards published in pamphlets in English and French.* I quote two paragraphs: "Amidst the sorrows of disastrous war and those dreadful inner troubles, that book "*Báb*" was my only happy impression, and it remains since a permanent source of joy and comfort as a manifest proof of the vitality of Russia and its creative genius.

"The romantic side of this drama, too, is quite original. The plot is not based on adultery as in French drama and not on seduction as in 'Faust', but on renouncement and self-sacrifice. The romantic side of the *Báb* is closely allied with the metaphysical-ethical side. The

drama has so much of the latter that every act may seem to be a sermon and the drama itself a suite of sermons. Yet all that preaching is relieved by genuine enthusiasm, eloquence of the heart and real passion. The conflict in the soul of the hero is not between passion and reason, but between two passions—human love and love divine—the latter being stronger and more ardent than the former. It is that manifestation of the power of the higher aims in the heart of man which is the chief feature of this book and the secret of its irresistible charm."

CELEBRATING the decade of the first performance of "*Báb*" in January, 1914, Mrs. Grinevsky gave a great conference on the drama in one of the most beautiful concert halls of Leningrad. The "St. Petersburg Informations Paper" gives the event a long review praising the author and her reading of selections from the poem and her address. One paragraph particularly I remember: "As a characteristic of the frame of mind of the poetess during the creation of her poem, the following words of her own may serve as an illustration: 'A well known professor told me that the name of my poem, "*Báb*" does not sound well to the ears of Russians. I answered that the names of the people who preached the ideals of love, paying for those ideals with their lives, must sound well to all those who have ears to hear. All noble ideals are so few in these days that it

* Pamphlets in French and English, London, 1907, at the Press of "Chronicle"—29 Besborough Street, London, S. W.

would be worth while to renew the performance of "Báb" in order to awaken the remembrance of these ideals. We, the people of the West, rise too late, we do not know the East where the sun shines!" "

The play was presented again in the Folk Theater in Leningrad in April, 1917, after the Russian Revolution. People came even from Moscow and Turkestan to see it. Diplomats from foreign countries were in the audience; the ambassador from China was one. A second edition of the drama had been published in 1916, and these books were sold at the entrance of the theater; many spectators sat with the open books in their hands during this performance. It is a long drama in five acts, equal in the number of verses to "Don Carlos" of Schiller and "Cromwell" of Victor Hugo.

WHEN I wrote asking Mrs. Grinevsky about these dramas she sent me several letters. I should state that she has written many works along different lines of thought and lectured on many subjects in Russia, and had often spoken in conferences on these two dramas, "Báb" and "Bahá'u'l-láh." She was a member of the former Philosophic Society of the University, an active member of the former Oriental Society, and is a member of the present Bibliological Society and several literary societies and unions. She said that before she wrote her poem "Báb", the Russian public generally had not heard much about the Bahá'í Movement. She herself knew about it only from reading. The critics thought

she had traveled much in Persia, she was so well informed about the life there, but as a matter of fact she had not been in Irán. She had heard that some Bahá'í believers from Persia had been driven out of their land into Turkey and India, and that some had come to Turkestan and were residing in the cities of Táshkand, Ishqabád and Mary and in the city of Báku in the Caucasus.

"Still, I thought", she says, "these believers in the Báb now called Bahá'is had mingled with other nations, and perhaps had ceased to exist as a religious entity. The description of Professor Edward G. Browne seemed to me a fairy tale. How astonished I was when, after my drama 'Báb' made its appearance in 1903, I received one day a letter with the following address: 'To the Author of the book "*Báb*", Mrs. Isabel Grinevsky in St. Petersburg.' Neither street nor number of the house was marked, yet thanks to the careful postal authorities, that letter though unregistered, reached me safely."

Both the handwriting and signature proved unknown but she relates: "That letter was from Ali-Akber Mamedhanly from Báku who wrote that he was a believer in the Báb, that he had read in the *News* of Báku about my poem, the account of which had interested him greatly and that he would like to get the book. He asked that if he found any mistakes against the Teachings of the Báb, could he perhaps point them out? It was like a star falling from heaven at my feet! As if I had found a precious stone where I

had not expected to find one."

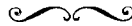
The book was mailed to him at once and she explained to that Bahá'í that she had had to deviate just a little from a few of the historical facts for the sake of a dramatic whole. She added: "I wrote for a public all unprepared to hear moral, religious and philosophical ideas from the stage; it was accustomed to lighter plays, not a theme about God, of religion, especially about the conception of a new religion or rather, I would say religion renewed!"

The Bahá'í from Báku politely replied to Mrs. Grinevsky's letter as follows: "The impression which I received in reading your drama was such that I could not see any mistakes of any kind, even though I read it many times. We read it in the Bahá'í Assembly (meeting) and the believers send you sincerest thanks. They feel sure that the literary world will

soon unite in a general solemnizing of your creative powers."

She said that he also wrote beautifully about the Bahá'í life in Caucasus stating among other points: "We live here cherishing the tenets for which our grandfathers, fathers and brothers shed their blood maintaining the chief principles: pardon, patience and love to mankind." Mrs. Grinevsky said that these letters were written in Russian and showed that the Bahá'ís were very enlightened in literature and science. She also added: "It was such a joy to me to find that there are in the world people so congenial to me in feeling and in vision. I loved with my soul those spiritual people who, just like the people in my drama, were holding those principles of pardon, patience and love to all mankind, holding them not as a dead dogma but as a living truth!"

(To be continued)



"Unity is love. It cannot be established without love. Therefore, try as far as possible to be filled with love . . . Love draws us in friendship to the people of every race and religion. He is a Bahá'í, . . . from whom we breathe the fragrance of this love again. The highest love is independent of any personal advantages which we may draw from the love of the friend. If you love truly, your love for your friend will continue even if he treats you ill."

—'Abdu'l-Bahá.

GLIMPSES OF THE NEW WORLD ORDER

Notes on a Visit to Haifa and 'Akká

MABEL AND SYLVIA PAINE

"We cannot conceive a star without light, a tree without fruit. If we claim to be followers of Light, we must diffuse the Light through our actions. The name will not be sufficient. . . . The Bahá'í must see that his words and deeds reflect the Glory of God."
—'Abdu'l-Bahá.

In the first installment of these "Diary Notes" of a visit to Haifa and 'Akká, published last month, the authors told of their arrival at Haifa and of their meeting with Shoghi Effendi, Guardian of the Bahá'í Cause; with Bahiyyih Khanum, the sister of 'Abdu'l-Bahá, and other members of His family, and of their conversations with them concerning Him. The present installment definitely concerns a visit to 'Akká' the old Prison quarters where Bahá'u'lláh and 'Abdu'l-Bahá and seventy followers were incarcerated with unspeakable hardships and sufferings.

SATURDAY, November fourteenth. Today at luncheon the subject of the divinity of Christ came up. This phrase, Shoghi Effendi pointed out, is ambiguous. If it means God incarnate it is unscientific. A truer word is Manifestation. This word implies the true Trinity, which consists of God, Whom we may compare to the Sun; the Prophet,—as Christ, Moses, Muhammad, Bahá'u'lláh—who is like a perfect mirror catching the sun's rays and reflecting even its disc; and the Holy Spirit, which may be compared to the sun's rays connecting sun and mirror.

In the afternoon at tea with the ladies the talk was about bringing

up children. One of the ladies counselled, "Don't force them to take a certain course, however praiseworthy and desirable, but take the stones out of that path, make it as easy for them as you can." She told how her children were taught to pray. She didn't tell them to pray, but they saw and heard her pray. One day when she was praying her little boy asked what she was doing. She told him she was talking to God, asking Him to help them to be good. After a day or two he said he would like to talk with God.

She said she thought what was needed, even more than people to talk and write about the Bahá'í teachings was people to live them. "How sad 'Abdu'l-Bahá was," she added, "when He heard of one who professed to be a Bahá'í yet did not live in the right way. She told of a Persian Bahá'í who spoke rudely to his wife. His little son noticed this and one day remarked to him, "You can't be a Bahá'í, or you wouldn't speak in that way."

Another story she told was of a young Bahá'í in Persia to whom the cashier in a bank gave by mistake fifty pounds too much. As soon as the young man discovered the mistake he returned the money. The bank official was so much impressed that he asked the young man what his religion was.

No one who witnessed the life of 'Abdu'l-Bahá could doubt that the Bahá'í faith is first of all the noble living of life. Still, the memory of His teachings, reinforced by His life of loving service, remains in Haifa. The other day this conversation was overheard in a Haifa shop. A woman came in to make a purchase and asked the storekeeper how he was getting along.

"Just well enough," he replied, "to keep soul and body together. But I am contented. Life is short and happiness is not dependent on having many material things. Abbas Effendi* used to tell us so and make us realize it."

"Yes," answered the woman, "it seems to me Abbas Effendi is still living with us. His body passed away but His life and influence still go on among us."

A Christian came to 'Abdu'l-Bahá's house shortly after His passing. 'Abdu'l-Bahá's life, he said, impressed him more profoundly than did the life of Christ. He told his bishop this and the bishop reproved him for not being more loyal to Christ. He replied that it was simply that Christ's life was further removed and so did not touch him so closely. The quality of life he believed was the same.

One of the ladies described the evening when 'Abdu'l-Bahá returned to Haifa after His long journey through Europe and America in 1912. When the ship anchored almost everyone in Haifa was down at the water's edge to greet Him, although people had been requested not to come because He was so very tired. Some went aboard the ship,

lifted Him in their arms and carried Him to the small boat for landing.

FRIDAY, November thirteenth. Today at luncheon the subject of institutions was discussed. Any idea or movement, Shoghi Effendi said, needs an institution. For instance educational ideas must be carried out in schools, social and political movements find expression in institutions. Inherently an institution is a necessary and a good thing. The trouble creeps in when institutions, with the lapse of time, become corrupt. Then they need to be renewed.

In the same way any movement needs a creed. A creed is not a bad thing. What is bad is when men add non-essentials to a creed.

The supposed quotation from 'Abdu'l-Bahá that the Bahá'í Cause is not an organization should read, "You cannot limit the Bahá'í Cause to an organization." The Bahá'í Cause must be organized just as everything must be. Institutions are necessary. All institutions now are decadent, but without institutions we should have nothing but anarchy. Bahá'is regard institutions not as ends, but as means.

MONDAY, November sixteenth. Late this morning we drove in an automobile the nine miles drive around the edge of the Bay of 'Akká to the vicinity of 'Akká.

'Akká, the ancient fortress and prison city is a scene of some of the greatest tests as well as triumphs of the little group of leaders of the Bahá'í Cause in its early days. Here

*The name by which 'Abdu'l-Baha was known in Palestine.

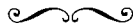
seventy Bahá'ís, exiles from their native land, were sent by the Sultan of the Ottoman Empire in the hopes that this greatest prison would prove to be the end of the leaders and the religious faith which they were spreading. Vermin-infested, filthy in the extreme, it was a place where the worst criminals were sent to languish and die. Strangely enough the little band of Bahá'ís after living herded together in an unspeakably filthy room in the prison for two years, suffering from malaria, as well as insufficient food and water, were given more liberties. Instead of being forgotten, the Cause for which they were sacrificing their freedom spread.

The road lay along the sandy beach by the sea. The day was clear and it was an especially impressive experience to ride on the sand with the sparkling blue sea on the left, past Arab fishermen drawing their nets, travelers on donkeys and camels as well as in motor cars. The white buildings of the ancient city of 'Akká gleamed out as our journey's goal. 'Akká was Napoleon's goal when he came with his army from Egypt. He hoped to make it the gateway to conquering the Near East, but found it instead

an insurmountable obstacle which turned him back.

We had left Mount Carmel, where the Jewish prophets and Jesus walked, and ahead of us in the far distance we could see the snowcapped mountains of Lebanon. Soon we arrived at the gates of the city of 'Akká. At one time there were three walls around the city and the gates were closed at sundown. Although now the entrance to the city is open at all times, we noticed as we went in the "needle's eye" a small opening in the wall beside the main gate about five feet high. Late travelers could enter through this opening and their camels, too, if unloaded, could get in by a process of kneeling and squirming through. The streets of 'Akká are narrow and dirty, paved with worn stones and filled with men and women, mostly in Oriental garb, and children playing and fighting or going to the bakery with enormous flat trays filled with loaves of bread of a tannish hue, looking something like our pancakes. The children's clothes, the streets and bread all shade into a light greyish tan hue and perhaps it is just as well not to be too germ-conscious.

(To be continued)



"In every dispensation the command of friendship and the law of love have been revealed, but it has been circumscribed within the circle of the believing friends and not with contrary enemies. Praise be to God that in this wonderful cycle the laws of God are not confined within any limitations, neither must they be exercised toward a special community to the exclusion of another. He hath commanded all the friends to show love, friendship, amity and kindness to all the people of the world."

—'Abdu'l-Bahá.

A GREAT NEW SERMON IN STONE

RUTH J. MOFFETT

The following conversation takes place within the Bahá'í Temple and its Foundation Hall at Wilmette, Illinois, on the shores of Lake Michigan.

The characters are members of a family group that have stopped to view the Temple and learn about its meaning.

A teacher of the Bahá'í Cause comes forward to meet the group.

Barbara: I do wish you would tell us something of the meaning of it all.

Teacher: It would be stimulating to follow the history of the growth and development of this lofty conception, which architects claim will far surpass even the Taj Mahal in beauty and ideals, when completed. The Taj is, you know, the lovely symbol of a beautiful earthly love. This Temple is the exquisitely beautiful symbol of a Divine Love. All mankind is embraced in that Divine Love in a spirit of unity and universality, such as the world has never known before. Man may come to a desire to know God by means of any one of the nine pathways represented by the nine doors to this temple. But they merge together in the worship of the one True God, under this great dome, symbolizing light, glory and splendor. The meeting of the ribs in the spire of light at the peak above your heads symbolizes the uniting of the arms of all the religious thought of the world in prayer.

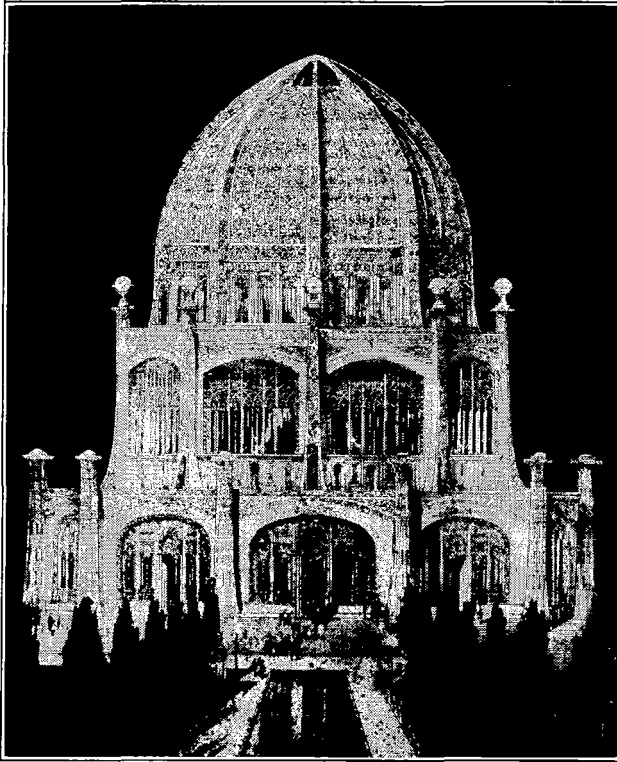
This lofty conception thus put in concrete form cannot help but engage the attention of the responsible leaders of the people and nations of the world.

(They all stand under the magnificent dome gazing upward speechless.)

Robert: (breaking the silence). In the general trend of recent events with their dark and menacing outlook, a universal House of Worship such as this, with thousands like it, is surely needed in the world.

Teacher: Yes, I am sorry to say, the vast ever swelling army of unemployed, the increasing commercialism, the corruption of law, the weakening of the church, the stupendous and crazy race in armament building, the impoverishment and enslavement of peoples and nations who stand confused and helpless amid the increasingly threatening storms,—all force us to realize the truth of these words: "Little wonder if one of Europe's preeminent thinkers, honored for his wisdom and restraint, should have been forced to make so bold an assertion, 'The world is passing through the gravest crisis in the history of civilization.' 'We stand,' writes another, 'before either a world catastrophe, or perhaps before the dawn of a greater era of truth and wisdom.' 'It is in such times,' he adds, 'that religions have perished and are born.' "* In times such as these all mankind is forced

* Shoghi Effendi, "The Goal of a New World Order. p. 12.



Bahá'í Temple at Wilmette, Illinois.

with humbleness of heart to seek a united spiritual refuge in the One True God. This great Universal Temple is a symbol of this.

Barbara: Do you mean that the completion of this Universal Temple can help, not only Chicago, but can really help the whole world?

Teacher: Yes, the call of Bahá'u'llah, the Glory of God, Whom Christ said would come in the Glory of the Father, has given to mankind the principles of a Divine Program embodying in its essentials, God's divinely-appointed plan for the unification of mankind in this age and in the clarifying words of Shoghi Effendi, Guardian of the Bahá'í Cause,—“It is towards this goal—the goal of a new World Order Divine in origin, all-embracing in

scope, equitable in principle, challenging in its features—that a harassed humanity must strive.” He, Bahá'u'lláh, has quickened a declining people and a corrupt society into the glorious dawn of this Day of the most Great Peace.

(They stand in front of the lighted plaster model of the Temple.)

Mr. V.: This is extremely interesting, and very much needed in this distressed and rapidly changing world.

Teacher: This beautiful model was made by the skilled hand of the able architect, Mr. Louis Bourgeois, as the result of remarkable inspira-

tion. Professor Luigi Guogolino, noted architect of Italy, who recently came to make a brief survey of the model, remained three hours or more. For two hours he spoke not a word. His conclusion, when he reluctantly had to leave was—“This is a new creation which will revolutionize architecture in the world, and it is the most beautiful thing I have ever seen. Without doubt it will have a lasting page in history. *It is a revelation from another world.*” “There is none of the austerity and solemnity which characterizes the religious architecture of the past. It has grandeur and supreme beauty but no severity. It seems to be vibrant with life, lifting the consciousness into the splendor of the dome, into which

the whole structure seems to ascend, symbolizing the uplifted aspirations and consciousness of mankind. It is a new architectural pattern as San Vitale was the mother church of Christian architecture. Perhaps it may also signify and symbolize a new power of the Holy Spirit which is now being profoundly felt by all humanity'.

Mr. V.: What is the key-note back of this marvelous new type of architecture, its unusually beautiful dome and its exquisite outer ornamentation, in which we see embodied most of the religious symbols of the world?

Teacher: That is easily answered, Mr. Vanderwolff. The principles of the knowledge of the Oneness of Mankind and the fundamental Oneness of Religion are the keynote of this Temple design and also the pivot around which the teachings of Bahá'u'lláh revolve.

Mrs. V.: Just what do you mean by the Oneness of Mankind? Was not that taught by Christ?

Teacher: Yes, Jesus the Christ and all the other Prophets called men to love one another, but Bahá'u'lláh has given to the world the *consciousness* of the Oneness of Mankind, a deeper and a more far-reaching consciousness than was ever given to the world before. His power is uniting individuals in all the relationships of life, all the nations, races, religions and classes into a beautiful symphonic whole.

Mrs. V.: That is a beautiful idea. I begin to understand that vast far-reaching and inclusive ideas are symbolized in this great Temple. I did not know it could be possible to have such a wonderful concept in the world today, where there seems

to be so much disagreement and division. Why, it is a beautiful sermon of universal truths moulded in stone. May I ask if I would be permitted to bring my whole club membership for a tour of the Temple, and would you be so kind as to tell them just what you have told us?

Teacher: Yes, Indeed. We shall be so happy to greet all of your friends and answer any questions they may wish to ask. We have conducted many tours of club women, university students as well as men's clubs, even children's groups, and explained to them this unusual architecture and the profound meanings that lie behind it.

Jimmie: Oh! Do you suppose I could bring my boy's club here Saturday afternoon? I know all the fellows would like to come and have you tell them just what you have told us.

Teacher: Indeed, you may. It will be a pleasure to meet your boy friends. Shall we make it Saturday afternoon at 2 o'clock?

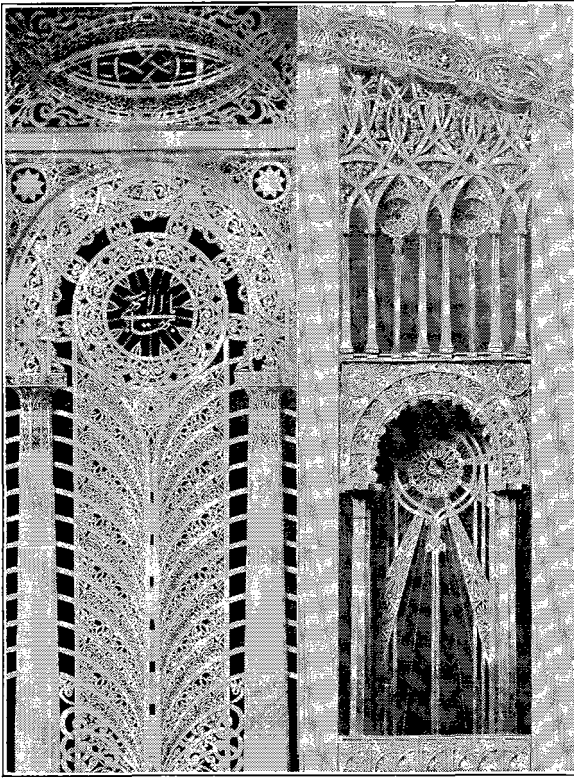
Jimmie: That will be great. I'll tell them they'll have the time of their lives (catching a shocked look from his mother)—I mean—

Mr. V.: May I ask one more question before time for your afternoon service?

Teacher: Certainly you may.

Mr. V.: Thank you. I understand from your explanation that this great Temple symbolizes something more than reawakening the spirit of goodwill and brotherhood among men, but I do not understand how far that spirit of unity will be expressed in the affairs of life. Will it not eventually bring a deadening uniformity?

Teacher: The principles of



An Interior Panel

*A Window Panel to Right
of Doorway*

Bahá'u'lláh apply not only to the individual but to all the relationships of life, binding all mankind into one human family. This implies an organic change in the very structure of society. For instance, it means the demilitarization and the reconstruction of the civilized world; it will create a world effectively unified in its trade, commerce, industry, political machinery, language and educational standards, as well as in its expression of ethical, moral and spiritual values. Yes, it will allow for infinite diversity in its national and individual characteristics. Victor Hugo caught the spirit of this age shortly before his death when he

said: "Today we have the United States of America; tomorrow the United States of Europe; next day the United States of the Orient; and one day we shall have the United States of the world". The world is rapidly moving toward that ideal, and in the principles of Bahá'u'lláh we find the great dynamic power that will ere long establish the Kingdom of God upon earth. However, as the Guardian of the Bahá'í Cause, Shoghi Effendi, has so clearly expressed it, "The principles of Bahá'u'lláh will civilize the world, but the knowledge of and belief in Bahá'u'lláh will regenerate mankind."

Mr. V.: Thank you. I deeply appreciate, not only the great needs of the world today, but that such a

mighty conception has been given to the world which is capable of bringing about the vast transformation of society. Have not all the poets sung and the Prophets proclaimed an age of unity and peace? I should like to direct my energy and thought in cooperation with this great constructive transforming force in the world.

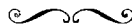
Barbara: O father! You have the ability to help other leaders in industry and finance to become attracted to these great ideals and also to cooperate in establishing these principles more quickly in the world. Now we must study and know more of these great truths as

soon as possible. There is Robert over at the book table. It looks as though he has bought most of the books already.

Mrs. V.: Father, I have never known of your being so impressed with anything of this nature before. I, too, confess an eagerness to know more about these great truths for I long to do my bit in helping to bring about the unity and harmony

in the world that this beautiful Temple symbolizes.

Mr. V.: Yes. We must study. I am impressed as I have never been. I have never before found a satisfactory solution for the world's problems and I hope that I may prove worthy to have a share in the honor of building this great Temple. It truly is *a great new sermon in stone.*



NEW LIGHT

MARGARET DIXON

"We must not begin with words and end with words. We must act and teach mankind with the irresistible force of example. . . . One drop of deed is better than an ocean of words, and one ounce of action is more valuable than a ton of eloquent speeches."

—'Abdu'l-Bahá.

RECEIVING a letter of invitation to a farewell social to a Mr. and Mrs. Hyde Dunn, Melbourne, Australia, whose names had been often mentioned, but whose mission in our City was still unknown to me, a desire to know the nature of their message urged me to accept the invitation.

The small hall was beautifully decorated in purple and gold; from the centre to all sides were gold streamers, each bearing on it the name of some country to which the Bahá'í Message had been carried. At one end was a bower of green foliage, and amongst it in letters of gold hung the strange, mystical name, Bahá'u'lláh. It seemed as if one stood at the door of a new world, for here was a strange thrilling vibration that made the heart throb with expectancy.

In a short time there entered a

man of elderly, yet withal most youthful appearance, his face shining and illumined. A little later came a sweet-faced woman, gracious, and with a wonderful attraction which could not be defined. Something about them brought an inner conviction that they were possessors of that which was well worth seeking, and the vow was instantly registered to seek. Seeking in this case certainly meant finding, for these two dear disciples of Bahá'u'lláh were only too ready to heap hospitality and love on me and give generously of their time and knowledge, as well as Bahá'í Literature to be read and studied at home.

Happily their departure from Melbourne was postponed for a month, and during that time the first Melbourne Bahá'í Assembly was formed. That indeed was a



*Mr. and Mrs. Hyde Dunn, pioneer teachers
of the Bahá'í Cause in Australia*

happy and memorable time when we gathered day after day, at the house of Alice Culbert, later dubbed the Bahá'í Nursery, and learned the history of the coming of the Promised One.

Since that time years have passed—years of patient devotion, and strenuous effort to awaken the heedless; and in the hearts of the Bahá'ís there is always not only the fervent hope, but the strong conviction, that the field so long tilled and tended with such love will bear a plentiful harvest of souls, and that in the future Australians will be filled with the Light of Bahá'u'lláh.

THE PIONEERS of such a country as this must needs be souls of dauntless courage, and pure hearts. Today we read the history of our pioneers and explorers, in prose

and verse and think with wonder and admiration, of the feats of endurance and self-sacrifice that they performed.

We love their memories, inasmuch as to them we owe the founding of our splendid country, and the establishment of our great cities.

In the words of an Australian poetess,

“Though her mountains sternly fronting,
Bade them on their way turn back,
And her deserts widely stretching,
Offered them a pathless track.

“Wild nor desert could not daunt them,
Peril could not make them fear,
On they pressed until the landscape
Showed before them bright and clear.”

And if this can be said of those physical pioneers, how much more is there to tell of those who, with no support save God, left their home, the friends they loved, crossed the ocean, landing strangers in a strange land, without youth or money in order spiritually to pioneer a great continent and establish therein the Cause of God. In the years to come, when the standard of God is understood in our land, and in the cities Bahá'í Temples are raised to the name of Bahá'u'lláh; when He is known and worshipped throughout the length and breadth of Australia; when the principles He laid down are followed—then will appear in its true light the magnitude of their undertaking. Many a mountain of doubt and darkness they have overcome, many a desert of unbelief they have crossed, for dense mists of materiality envelop this land of the youngest of the nations, the Benjamin of the tribes of Israel.

Taken as a people, we are still crude and undeveloped, even as the country we live in. We are still in

the early youth of a nation and are mostly pleasure loving and indolent, in no way inclined towards spiritual matters. A noted sculptor on his return after 25 years absence from his native land, said, "Australia seems to me like a beautiful body whose soul is still unawakened." It has taken colossal efforts of patience and love by this gallant couple¹ to do even what has been done—establish centres in all the capital cities,—centers, which must be strengthened by many returned visits.

Mr. Dunn, has traveled incessantly from one end of Australia to another, striking the lonely furrow into the crude clay of the hearts he has met and sowing the seed wherever possible. Mrs. Dunn has remained in the cities striving, by faithfully living the life and lovingly serving all with tenderness, thoughtfulness, and kindly actions, by visiting the sick, comforting the forlorn, advising the perplexed to lead souls to the Cause. Both exemplify in their daily lives the admonitions of 'Abdu'l-Bahá, Who so inspired them on their contact

with Him as to give them the desire and urge to serve Him by coming to Australia to spread His Message. Their lives will ever stand as a monument to the Power of the Living God to help those who arise to serve Him.

TODAY, as regards the Bahá'í Cause, Australia is as a vast field, plowed and sown by these faithful servants, waiting the germination of the seed and its growth into the world of visibility. Where are the reapers who will harvest the souls?

"I bear witness, O Friends, that the Favor is complete, the Argument fulfilled, the Proof manifest, and the evidence established. Let it now be seen what your endeavors in the path of detachment will reveal."²

"The call of God," 'Abdu'l-Bahá said, "hath proved the very life of the universe and the animating Spirit of mankind. Behold how it hath vivified the heart of man and stirred the consciousness of the world. Ere long its signs shall be made manifest and the fast asleep shall be awakened."

¹ Mr. and Mrs. Hyde Dunn, formerly of San Francisco, Calif. ² Baha'u'llah, Hidden Words (Perian), v. 82.



"When a man turns his face to God he finds sunshine everywhere. All men are his brothers . . . Radiate the light of the love of God to such an extent as to be able to remove entirely the gloom and darkness of hatred, bigotry and enmity from among humanity . . . In so doing you will manifest that not in words only, but in deed and in truth you think of all men as your brothers."

'Abdu'l-Bahá.

AND SPEAKING THUS--THEY PASSED

FLORENCE E. PINCHON

*"Behold our progress and enlightenment! We are the people! We shall surely stand! And speaking thus—they passed."**

SO WROTE an American poet during the last world war, in telling lines that expressed this common reluctance of the human mind to recognize the impermanence of its own creations. How few of us, indeed, seem gifted with that forward-looking imagination which could qualify us to become professors, or even humble members of the "Faculty of Foresight" suggested by a certain distinguished writer. It is so much easier to linger in thought among the records of the past, or believe that nothing could surpass the wonders of present achievement, than to exercise vision, and humbly recognize that the civilization of which we happen to form a part is destined to pass away, is, in fact, passing, even as we extol its so-called progress. Yet this is the lesson which is taught by all history, and which is essential to its true understanding. The gradual decline of a civilization is as much in the natural order of things as the fall of an autumn leaf, however little we may like the idea.

Let us, for instance, with the poet, picture the bold Assyrians sweeping in their chariots through the crowded marts of their fortified cities viewing the lofty towers and ponderous ramparts; watching, perhaps, the all-conquering legions of Sennacherib as they thunder by in their gleaming purple and gold;

while their hearts are swelling with pride and belief in their enduring strength and glory. How little they could have imagined the shifting sand-dunes of their ultimate destiny!

Nor could the priests and architects of Egypt's massive pyramids and sculptured temples have ever dreamed that all their learning, vast monuments of power, and even the sacred tombs of their mighty dead would one day lie as empty shells—relics of interest only to the excavator or the tourist.

Would it have seemed possible to the patrician of the Roman Empire, when "mistress of the world," or even to the philosophers of ancient Greece, that all their glories, and the gain of hard-wrought centuries would crumble, with their builders, into dust, while the wisdom of their brilliant thinkers, enshrined in a few classics, become "as a tale that is told"?

TO-DAY, maybe, we have, in this respect, grown a little wiser. Education, the discoveries of archaeology and scientific research, as well as the profound distresses of the times, have induced a certain measure of humility, and a clearer perspective of the procession of the ages and our allotted place in its changeful pageantry. And so, while still apt to extol our enlightenment and progress, we have be-

* The American Poet, Marshall South.

gun to seriously question wherein that "progress" truly lies, and to realize, however vaguely, that spiritual enlightenment must inform and direct material advancement, if we are not to suffer a passing that would be both premature and ignoble, into the darkness of oblivion.

Now, to many a thoughtful observer of the times it appears that over our present civilization the shadows lengthen, and as at the close of a day of storm and tempest the sun is beginning to set in fiery gleams. Yet again the Eastern horizon is crimson with the fires of hate and aggression; while in Europe the forces of disruption and unrest have received fresh impetus. As a keen student of international affairs recently declared: "Since intensified nationalism and preparations for war continue to grow side by side with those for disarmament and peace, sooner or later a final clash would seem to be inevitable."

And if anything more were needed to deepen this impression, it would be the report of the Inter-parliamentary Union at Geneva, on the *Character of Future Warfare*, recently published in England in book form. Compiled by Sir Norman Angell and seventeen other experts, belonging to eight nations, its cool, scientific analysis of the chemical and mechanical inventions lying in wait for the victimization of humanity reads like some hideous fantasy of a nightmare. No wonder that another observer—Dr. John Hutton—commenting upon it, cries: "Does a

civilization that can conceive such things, or, aware of their menace, permit them to exist, deserve to survive?" But as he further remarks, the only hopeful way in which it is possible to regard the recent revival, all over the world, of militarism, is to recognize that it presages some ultimate struggle between the natural and the spiritual outlook of the nations concerned. Like the final convulsion of the man obsessed by evil spirits, of whom we read in the New Testament, the very violence of the attack which rent him indicated approaching deliverance by the Great Physician.

In proportion, therefore, as the spiritual powers, wrestling for the soul of our present civilization, increase in strength and vitality, so fear, suspicion, and greed arise hydra-headed in our midst.

But to those nations and great empires who deliberately turn aside from justice, doing despite to their higher intelligence and better natures, the Prophets of old, as faithful Watchmen, have ever uttered stern warnings. To show fear and vacillation when moral courage is required for the vindication of the right, or lethargic clinging to outworn ideas and methods when problems of human agony cry to heaven for bold solution and energetic reconstruction, to put monetary gain before human welfare, pride and prejudice before the security of peace, is to sin against the Light. "This is the condemnation, that Light is come into the world, and men love darkness rather than the Light because their deeds are evil."

“LIGHT is come into the world.” It is just here that those who have been privileged to hear and to understand the Bahá'í Message may lift up their hearts and take courage, fully persuaded that the hour of redemption draws nigh. Indeed, one often wonders how thoughtful and sensitive minds can, without such an assurance, bear the mental and spiritual perplexities and the spectacle of universal suffering presented by these tragic years! But for those who have caught the vision, there lies a clear pathway of guidance through the gloom, a divine Direction revealed to a drifting world. Herein we can see, shining above the angry torrents of chaos, the rainbow of the renewed Covenant of God with men—heavenly *love* watching human madness, yet with unalterable mien! Already those who are aware, may discern the brightening colours of this Rainbow of Promise, and may trace, here and there, arising from out the crumbling institutions and systems of the present, the dim outlines of that new World Order promulgated by Bahá'u'llah.

“We live in an age” writes Dr. Micklem of Oxford, “when that civilization is breaking up which has largely been the creation of Protestantism.” In expressing his conviction that to Christianity would still be given the work of reconstructing a better world, he exclaims: “God grant that we may have a Prophet to lead us into that new task!” “Before they call, I

will answer,” was the promise given through Isaiah. A promise which has already been fulfilled “exceeding abundantly above all we can ask or think,” since the Spirit manifested through Christ, the Son, shines again—resurgent—in the Glory of the Father, the greatness of whose Revelation and its profound significance for the whole earth, only future centuries will be able to fully comprehend and bear witness.

To those of us who are anxiously watching the swift march of events to-day, it becomes increasingly evident that only through obedience, whether that obedience be conscious or not, to the spiritual laws taught by the wise Counsellor of Nations can the world achieve deliverance from its afflictions. Only so can we become “his people” who shall “surely stand” in the evil day; putting on the whole armour of God, having our feet shod with the preparation of this gospel of Universal Peace, and wearing, as a helmet, this supreme hope of Salvation. So, borne of our present trials, our present vision and courage, we may, in passing, bequeath to coming generations a more orderly and gracious heritage, a purified and nobler form of world civilization. For it is written that, in the long perspective of Time, all that past centuries have manifested is destined to appear but “as a drop of water in comparison with the ocean of this oncoming glorious age. Magnified is He, who hath crowned this century with the appearances of His Kingdom!”

FOLLOWING MARTHA ROOT

On a Pilgrimage of Peace and Good Will

CORALIE FRANKLIN COOK

THE hunger of the world for religious thought and teaching seems abundantly proven in the experiences of Miss Martha Root, world traveler and Bahá'í teacher.

A letter from her sent from Praha, Czechoslovakia, in the early part of the year, is so significant in its simple narration and so heartening in its glimpses of what men and women of other lands and other tongues are thinking and doing, that it seems altogether fitting to share its contents.

First of all Miss Root thanks her American friends for letters that have "meant more to me than I can express to you." Then quite in her own individual manner she continues: "We *know* for we have experienced it that the oceans do not separate our *hearts*; our friendships are eternal through all the worlds of God. . . . Also, do you think as I do, how much you wish to read and study, but you read a little, pray a little, meditate a little, and most of the twenty-four hours submerge yourself in service? And in doing that the words of Christ come true, 'He that loses his life shall save it.' In service to others the soul does draw near to God, does hear the Divine Guidance, does dream dreams, does see visions."

This letter is written just one year from the night when, on board the steamship *Europa*, our friend sailed away with Geneva and the Disarmament Conference as her

first objective. Here in Geneva she was busy at the Disarmament Conference until May first. Then she "took part in the National Czecho-Slovak Esperanto Conference in Olomouc" speaking at the very opening. She had the good fortune to be present at the unveiling of the monument to Dr. Ludovik Zamenhof, creator of Esperanto, on the center of which she proudly writes, is engraved: 'La Baha Movado, Haifa, Palestine'. Thus the Bahá'í Movement is given as one of nine international movements whose aim is universal brotherhood.

Early in May our friend went on to Praha—the name given by the Czechs to that interesting city we Americans call Prague. There she had the great good fortune to secure from "one of the best Czech translators," a fine translation of Dr. J. E. Esslemont's book, 'Bahá'u'l-láh and the New Era.'

All who have read this informing book will rejoice to know that this translation has been liberally distributed among the libraries, public and private, of Bohemia. Touching proofs of its reception have been sent the translator; for example, a peasant laborer writes, 'This book is my treasure. I wish to learn all I can about the Bahá'í Teachings.' In contrast a scholar and lecturer of distinction has written important articles about the Bahá'í Cause in leading Czech papers and magazines, and to Miss Root's grateful surprise has

translated one of Bahá'u'lláh's books, called "Hidden Words" into "beautiful and poetic Czech." Commenting upon them he wrote: "The thoughts of Bahá'ulláh are so noble, they must be translated as perfectly as it can be done, for this will be literature for future generations."

Throughout the summer months the subject of this sketch told of the Bahá'í Revelation wherever assembled willing listeners. At one time she holds forth in a parlor of a home where she is living, at another time the Message is given in a clubhouse. Everywhere she meets courteous and often eager listeners. Reporters come, people of high estate rub elbows with the lowly, and men of learning and wisdom enter with zest into the period of questions and answers following every talk. Leaders of other Movements are often present, and the Czech language and Esperanto are the media of communication.

After these group meetings invitations come to address larger groups and public lectures are given where contacts are made which mean an ever-widening circle of those who love to hear of the work and words of the Messengers of God who wrought so mightily from the "Prison Home" in 'Akká, Palestine. "I wish I could go," writes Miss Root, "to fifty cities and towns in Czechoslovakia and

speak in the English clubs and in their schools for word comes from different cities asking about the Baha'i Movement."

And so, sometimes holding a tea, sometimes writing magazine articles, sometimes in a heart to heart talk with a single hungry soul, sometimes speaking to large audiences from platform or pulpit, Martha Root goes on her Sun-lit way. "Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me," said Jesus of Nazareth.

"In the world of existence the greatest bestowals of God are His teachings. The other bounties of God are limited as regards their benefits and provision. . . . Therefore the teachings of God are the bestowals specialized for man. Although the divine teachings are truth and reality, yet with the passage of time thick clouds envelop and obscure them. These clouds are imitations and superstitions; they are not the fundamentals. Then the Sun of Truth—the Word of Truth—the Word of God—arises again, shines forth once more in the glory of its power and disperses the enveloping darkness. For a long time the divine precepts of the effulgent Word were obscured by clouds of superstition and error until His Holiness Bahá'u'lláh appeared upon the horizon of humanity . . . and revealed anew the foundations of the teachings of God."*

*'Abdu'l-Baha, Promulgation of Universal Peace, p. 58.

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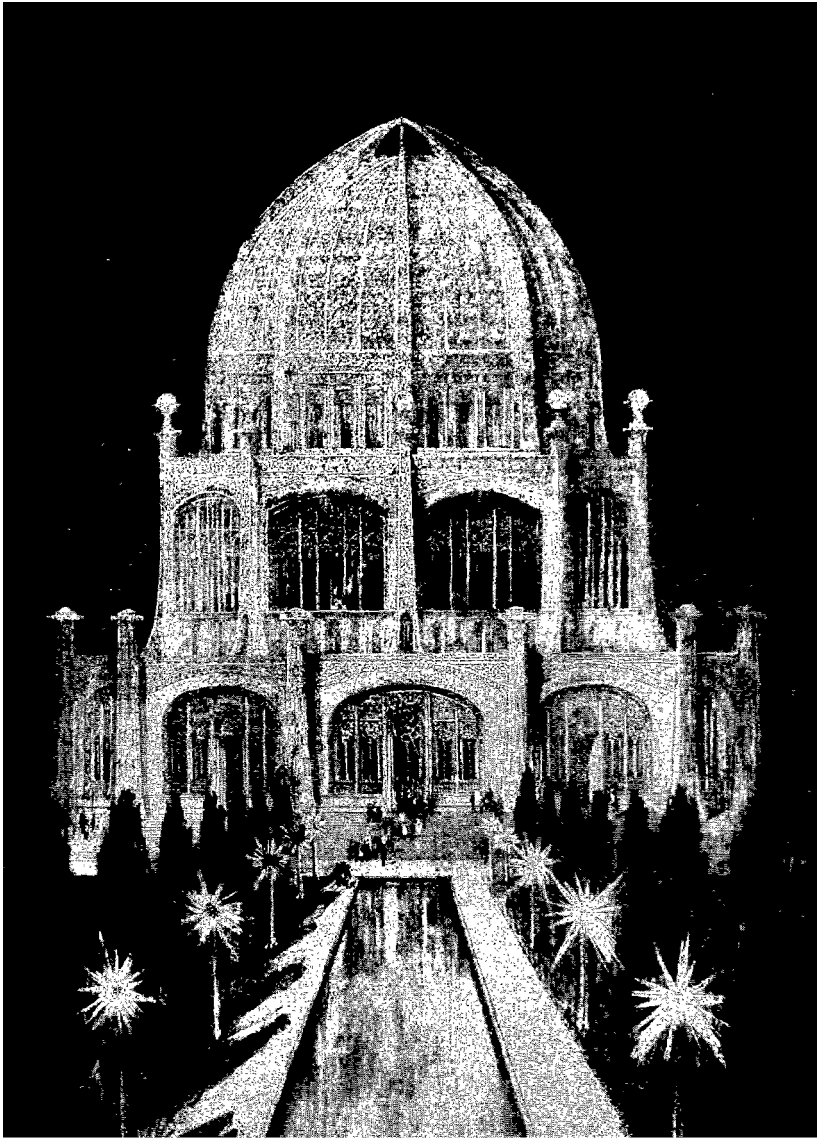
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THE BAHÁ'Í TEMPLE

Ye poor and needy of all nations,
Ye tried and taunted of the earth,—
See'st not—your sufferance is accomplished?
Another era comes to birth?

Behold! above the ruthless carnage,
Above its mute and moldering rage,
God's Temple rises into Beauty,
And brings to bloom the Promised Age!

—*Silvia Margolis.*

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“Nothing less than persistent and strenuous warfare against our own instincts and natural inclinations, and self-sacrifice in subordinating our own likings to the imperative requirements of the Cause of God, can insure our undivided loyalty to so sacred a principle [consultation]—a principle that will for all time safeguard our beloved Cause from the allurements and the trivialities of the world without, and of the pitfalls of the self within.—*Shoghi Effendi*.”

IN THE confusion which reigns throughout the world today, there is great need of leadership. “Where there is no vision the people perish.” It is in such universal crises as this that the true social structure of humanity and its mode of progress become apparent.

As in the moment of danger to a herd of wild animals all wait upon the action of some leader, some bolder, some more sagacious individual whose decisions the rest follow—so in the affairs of human kind the majority depend for guidance upon a gifted and relatively small minority.

The great majority of human beings are not capable, either by native genius or by training, of solving the major group problems of humanity; therefore the highest expression of wisdom and of action on their part is to choose shrewdly their leaders, and once having chosen and tested them, to uphold their hands.

But what has been the nature of these leaders, and in what way have they tended to exercise the powers of leadership inherent in them?

Leadership naturally gravitates to those who have great power of thought or action to offer to their fellowmen; unfortunately there is a

kind of leadership, all too prevalent in the past, which plays unjustly upon the weakness and credence of the masses, exploiting them for the sake of private gain and power. This kind of leadership has been always with us. It has produced world conquerors, world financiers, social leaders,—who dominate by the power of their personality over all of their fellows, whether for good or ill. It is because humanity has been the victim of such leadership that most of its ills have come about.

YET, tragic as it is true, humanity cannot dispense with leadership. In order to get anything accomplished the masses must delegate, for good or for bad, their broad basic power to the narrow spearpoint thrust of incisive personalities.

Since this is the psychology of human nature it is well to be aware of it, in order that we may learn to choose our leaders wisely and with more reference to righteousness, integrity and wisdom than to that specious dazzling charm of personality which too often commands the allegiance of men.

Humanity as a vast social mass has therefore the primary duty of choosing in broad terms its goals, and as its rulers men who seem

both capable and worthy of bringing to pass these goals. That is as far as the ability of the mass goes. Power thus delegated must then be applied from the top down by leaders of capacity and integrity.

What a vast responsibility rests upon these chosen leaders of humanity! They are the shepherds of the flock. Where they lead, all others follow. The highest wisdom and power of guidance is needed by these leaders, for if the blind lead the blind both shall fall in the ditch. And in addition to vision is needed also the ability to *act decisively*; for if leaders be characterized by inertia how helpless becomes that vast group of average humanity which waits in vain on leadership.

THE HIGHEST and most fruitful types of leaders are those men who have risen to greatness and to position chiefly through the development of powers in them so evident to the masses that their emergence to eminence has been through the confident will of the masses rather than through dominance gained over the masses by means of skill and force of personality directed by selfish ambition. Such ideal leaders were Washington, Benjamin Franklin, Jefferson,—men who were outstanding not only in the colonies but throughout the world for their qualities of wisdom, of integrity, of devotion to command good.

TRUE leaders, put in possession of affairs, find their chief strength to be the realization of their human weakness. It is when they measure most despairingly their human powers against the infinite needs of the

time and in such weakness seek for divine power and guidance that they become most truly themselves, most worthy the authority of leadership and most capable of exercising it. It is when circumstances are most critical, most dangerous, most incomprehensible, that guidance is needed from a higher plane of intelligence than that of man. This guidance, sought by prayer or through intuition, brings to human affairs a clarity of judgment superior to even the greatest that human genius can afford.

When this seeking of divine guidance is absolutely followed by a ruler, we have a theocracy or government by Divine wisdom such as prevailed in the early period of Judaism,—a period characterized by simplicity; by righteousness; by equality of opportunity; by protection of the weak; by prevention of exploitation such as has been rarely known in the history of human government.

To THIS great principle of divine guidance on the part of leadership, the New World Order of Bahá'u'lláh adds another factor of great importance—that of consultation. Leadership is not to be restricted to one person or to two or to three, but to a larger group (yet not so large as to be unwieldy) which meet in consultation to decide all affairs. Here a definite group guidance is sought, to be added to the combined knowledge, wisdom and genius of the individuals who compose the group. Human thirst for dominance, for egoistic projection of pet ideas, must be sublimated into unselfish loyalty to the group

and to the larger public. Thus expression of the ego is to be sacrificed and all effort is raised to a spirit of pure search for guidance for the sake of service.

This new form of group action which we may call consultation is something quite different from previous forms of group action derived at through conference. Wherever groups in the past have conferred together in order to arrive at some important decision the usual result has been that the more dominant personalities have been able to thrust forward their opinions and ideas, thus gaining prevalence by means of their force of personality. Opinions thus gaining ground due to the superior forcefulness of those individuals supporting them might or might not be the wisest, most judicious, the most intuitively guided. Thus the conference has not been true group thinking, since the power of thought of the group has been disturbed and distorted by the projection of individual wills.

IN TRUE consultation, on the other hand, it is expected that all effort after wilfulness will be annihilated on the altar of service and that the thoughts of each and all will be expressed and weighed according to the best wisdom of the group. Where there are strong differences of opinion, these are gradually lessened by discussion; by an earnest seeking for unity of purpose and decision; and if necessary by active prayer of the group for such unity. When a majority decision is reached, it is usually made unanimous by

the group's desire for expressing unity; or if there still remains a minority vote, that is quietly expressed only in the spirit of service and persistent guidance and not in a spirit of criticism.

Once a decision has been made and promulgated, no criticism or discussion of it should continue. What a waste of vital energy, what a subtle means of disunity lies in this carping criticism of a minority. Bahá'u'lláh has said there must be unity. If a committee of consultation has by some accident made a wrong decision, it must be supported by the most absolute unity and God will then guide into the right path and correct the error made; but if no unity is attained, there can be nothing but a confusion and lack of success.

Thus The Baha'i Movement presents to the world the most marvelous form of government—a government based upon the broadest of powers of franchise, and upon a selective process of leadership guided by qualifications of ability, wisdom, unselfishness and a spirit of devotion and service. The arrival at governmental decision by the process of consultation as above described, and the absolute unity of the governed and governors through a loyalty that is given to the leaders by those who have chosen them for their sacred office,—this and this kind of government alone can lift the world out of the evils into which it has fallen—evils due to exploitation on the part of its leaders whether in the field of politics, economics or of industry.

THE BAHÁ'Í FAITH AND THE FORMS OF GOVERNMENT

HUSSEIN RABBANI

The author, a student at one of the large colleges in the Near East, has been contributing a series of articles or studies on certain phases of the Bahá'í Teachings, the object being, primarily, to present them as studies and to avoid personal comment. The article herein is a continuation of such observation. Mr. Rabbani does not attempt in any way to interfere in the domain of actual politics as this is a purely theoretical study and is to be so emphasized.

ALTHOUGH in the Bahá'í view all authority, irrespective of the various forms through which it is expressed, comes ultimately from God, provided that it is exercised with justice and equity, yet it is an indubitable fact that under present circumstances there are some types of governments which are more suitable to the conditions of our age. As a matter of fact, Bahá'u'lláh Himself has emphasized this fundamental truth that every institution, whether political or otherwise, has to be changed and adapted to the changing needs and circumstances of the time. Social evolution is a fact and, if not taken into consideration by those who are the responsible heads of society, will lead to disastrous consequences.

Indeed, the whole of Bahá'í philosophy is based on the fact of evolution. Truth itself is gradually revealed to mankind. This is why God has sent His Messengers from time to time to administer to the spiritual needs of men at a particular time or epoch. "Know thou," proclaims Bahá'u'lláh, "that in every age and dispensation all divine ordinances are changed and transformed according to the requirements of the time except the law of love, which, like unto a fountain, flows always and is never

overtaken by change."¹ And in this connection Shoghi Effendi describes as "The fundamental verity underlying the Bahá'í Faith—that religious truth is not absolute but relative, that divine revelation is not final but progressive."²

It is, therefore, evident that since social evolution is an important factor in the life of peoples and nations, our political institutions should be modified in accordance with the requirements of the age. In such wise, many conflicts and wars will be prevented and humanity will be less subject to strong upheavals as in the past.

HAVING grasped this fundamental fact, namely,—the inevitability and the necessity of social evolution—we should not then wonder that Bahá'u'lláh has laid such an emphasis on the role which the hitherto subjected and passive people must needs play in the future life of the nation. For the age in which He appeared was one which had already witnessed a tremendous development along democratic lines. In most countries of Europe people had ceased to bear the yoke of absolutism and were championing their political rights. The individual was no more considered as a blind subject but was

¹ Cf. "Bahá'í Magazine"—October 1931, p. 266. ² Ibid, p. 266.

eager to control and direct within certain limits the affairs of his nation. The era of absolutism and tyranny had thus passed away and the dawn of a brighter day had appeared. And although Bahá'u'lláh had been living for so many years in an environment totally different from that which prevailed in Europe at that time, yet He recognized the necessity of the political transformation which the Occident was going through. He wanted people to throw off the bondages in which they were wrapped and vindicate their rights.

Bahá'u'lláh, therefore, in emphasizing the value of representative institutions was acting in full accordance with the spirit of the age in which He was living, and as in the field of religion He saw the necessity of a change in outlook, so also in the field of politics He advised all rulers to allow their subjects to play an active part in the organization and administration of their country. In His Tablet to Queen Victoria, Bahá'u'lláh reveals the following: "And we have heard that thou hast entrusted the reins of deliberation into the hands of the Commonwealth. Thou hast done well, for thereby the bases of the edifices of all affairs are made firm, and the hearts of those who are under thy shadow (protection,) both high and low, become tranquil. But it behooveth them to be as trustees amongst the servants of God, and to regard themselves as guardians over whosoever is in all the earth."¹

And in another passage He confirms and explains the same view:

"At present that form of government followed by the British nation seems good; for that nation is illuminated both with the light of kingdom and consultation."²

These few words demonstrate in an unmistakable language the form of government which Bahá'u'lláh favored. He wanted the rulers to come into a closer contact with their people, and to ask their advice and help. For Bahá'u'lláh has strongly emphasized the necessity of consultation and deliberation. In the "Tablet of the World" He says: "Hold fast to the rope of consultation, and decide upon and execute that which is conducive to the people's security, affluence, welfare and tranquility; for if matters be arranged otherwise, it will lead to discord and tumult."

Bahá'u'lláh favored representative institutions so much that He wished His own country not to be deprived of their manifold advantages. In addressing His native city of Tihrán He says: "Soon thy condition shall be changed, for thou wilt be governed by an assembly."³

AND YET, however advantageous representative institutions may seem to be, Bahá'u'lláh was fully alive to their imperfections. Taken alone by itself a popular assembly is inadequate and too unstable. It is easily led by the mob and so can produce disastrous results. In every government a permanent head is of major importance, for it acts as a symbol of unity and order and serves to check the extravagances of the parliament. This is why Bahá'u'lláh had a special admiration for the British govern-

¹ "Bahá'i Scriptures," p. 112. ² Ibid, p. 140. ³ Bahá'u'lláh—"Epistle to the Son of the Wolf"—p. 115.

mental system because it combined kingship with representative government. In one of His important Tablets He says: "Although a republican form of government profits all the people of the world, yet the majesty of kingship is one of the signs of God. We do not wish the countries of the world to be deprived thereof. If statesmen combine the two into one form, their reward will be great before God."

Not only does Bahá'u'lláh recommend kingship but He gives it a special position. He considers a just king as being entitled to complete obedience on the part of his people. He, in fact, establishes the Divine Right of Kingship. For though a ruler may violate the rights of his subjects and is consequently to be dethroned, yet his position has a divine character.

Bahá'u'lláh, unlike the former champions of the Divine Right theory, does not give the king an authority which is inherently and necessarily superior to that of any other ruler. He clearly distinguishes between king and kingship. The latter is a manifestation of the Divine power, whereas the former may be an usurper, a tyrant. The two, therefore, are not identical. They may coincide. And in such a case the king, being worthy of the position he enjoys, is actually ruling by a divine authority. Concerning this very delicate point, 'Abdul-Bahá was once asked as to whether a hereditary monarch could be dethroned in case he proved to be unworthy of his position, and he replied in the affirmative, thus confirming the view that a king is not inherently entitled to

rule over his subjects by divine authority. The distinction between the Divine Right of the King and the Divine Right of Kingship is, therefore, of a vital importance, for otherwise it may lead to some results which history has abundantly proved to be dangerous and to which every enlightened person cannot but strongly object.

THE BAHÁ'Í ideal of a good government is, therefore, a parliamentary monarchy, which attempts at a happy combination of the monarchical and the democratic elements in government. Unlike a government of a republican type it blends together the two forces of permanence and change, and thus gives authority a dignity without which it would lose its strength and power over the minds of the people. For respect towards the possessors of authority is essential for the maintenance of order and security in every nation. When the head of the state lacks such an important element he can no more exercise the influence which he is expected to have in times of emergency. He will be void of any prestige and becomes a mere figure-head.

It should not be forgotten, however, that the king, though influential, cannot interfere in a direct way in the legislation of the country. His function being executive he should not encroach upon the rights of parliament and assume the legislative power which belongs to the assembly. In such a way governmental despotism will be averted and the legislative and the executive powers instead of clash-

¹ "Bahá'í Scriptures, p. 144.

ing will learn to cooperate for the promotion of the general welfare and happiness. Not that Bahá'u'lláh had a blind faith in democratic government at the exclusion of any other forms. It is true that He emphasized parliamentary government but at the same time He provided for some sort of a council which would represent the aristocracy of intellect, or the "intelligentsia" of the country.

Indeed, the Bahá'í scheme of governmental organization attempts at a combination of all the good elements that are to be found in the different governments. It is at once monarchical, aristocratic and democratic. It emphasizes the necessity of synthesizing as far as it is feasible the fundamental features of all governmental forms. This is why, as we have already seen, it has combined monarchy with representative institutions. It now remains for us to mention the element of aristocracy which is of no less significance than the other two.

To BEGIN with, it should be made clear that what is here meant by aristocracy is not a nobility of wealth or of birth. Social parasites, who live in idleness have no place in the Bahá'í social scheme. They are entitled to no rights and should, therefore, vanish. But an aristocracy of intellect, composed of highly-educated persons cannot but deserve our respect. Society is greatly indebted to their efforts, if these are spent in a profitable way. This is the reason why Bahá'u'lláh has given them such a

high position, and there is no doubt that in the future they should be given some share in the administration of the country.

"The rightly guided men of learning, who engage in enlightening the people and are protected and preserved from the temptations of inordinate desire — such men are accounted of the stars of the heaven of knowledge, before God, the object of all the world. To respect them is obligatory. They are the flowing fountains, the shining stars, the fruits of the blessed tree, the signs of the divine power, and the seas of the eternal wisdom. Blessed is he who adheres to them."¹

And in another passage He adds the following: "But this oppressed one hath loved and loves the philosophers, that is, those whose philosophy has not been mere words, but who have produced lasting results and fruits in the world. To respect these blessed souls is incumbent on all. Blessed are those who practice! Blessed are those who know! Blessed are those who render justice in affairs, and hold fast to the rope of My sound equity."²

'Abdul-Bahá Himself was once asked as to whether it is beneficial to have a hereditary nobility in a country or not, and He gave the following answer³: "One who serves his country well should be rewarded by fitting honors, but no one should be able to claim that he must be honored because his father was, for example, a great general. A person who does not serve the na-

¹ Bahá'í Scriptures, p. 140. ² Bahá'í Scriptures, p. 148. ³ J. E. Esslemont—"Baha'u'lláh and the New Era" p. 124.

tion will have no distinction conferred upon him. He may be respected because of his father's services but, so far as offices are concerned, he will have no preference."

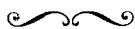
In His Tablet called "Epistle to the Son of the Wolf" Bahá'u'lláh determining the repositories of authority, says: "The possessors of command are primarily the Imams (may God bless them). These are the manifestations of power, the sources of order, the depositories of knowledge, and the dawning places of the divine cause. They are secondarily, the king and rulers, or at least those who illumine the horizons of the world with the light of justice. I hope that H. M. the Shah will disclose this light which will envelop all the sects of the nations. Everyone should pray for his guidance in this Day."¹

And again He says: "But as for

the Ulama who truly are equipped with knowledge and intelligence, these stand as heads to the world's body, and as eyes to the nations. The guidance of men has been, and always will be entrusted to such sanctified beings."²

What could all these words signify if not the vital role which the men of science and learning, who constitute the "intelligentsia" of a country, must needs play in its administration and welfare? They should cooperate with the king and parliament in the settlement of all the questions relative to the organization of the nation. In this manner, through a happy combination of these three above-mentioned factors—namely, the aristocratic, the democratic and the monarchic,—the government will assume a more universal character and its actions will be directed in a just and equitable way.

¹ Bahá'u'lláh, "Epistle to the Son of the Wolf," p. 79. ² Ibid—p. 13.



LETTERS HOME

KEITH RANSOM-KEHLER

This is the third installment of "Letters Home" from Persia describing the author's visits among the Bahá'ís of Persia and her pilgrimage to historic Bahá'í sites in that land which gave the Movement its birth.

THERE is only one appropriate title for a sojourn among the Bahá'ís of Mázindarán and that is, "Visiting Heaven." That such human beings should be alive in this world is inconceivable—until you have seen them. Their radiance, their self-effacement, their perfection of service, their spiritual beauty, their changeless joy, makes those of us who wear the drab garb of this life and its fevered affairs ragged beggars greedy for

crumbs that fall from their celestial banquet.

Here is the perfection of consultation: no one pleased unless all are pleased; no desire for domination; no disregard for even the humblest and his ideas; a resultant energy and happiness in trivial tasks; the beauty of cooperation in great ones.

This soil has been abundantly watered with the sanctified blood of God's saints and from it has sprung up in supernal abundance



Mrs. Ransom-Kehler and the Sari Spiritual Assembly received by a delegation of Bahá'is from the village of Mafruzac, who had encamped several miles from their village, by the roadside, in order to greet her.

the seeds of love, of truth, of eternal loyalty and devotion, which they planted here and died to perfect.

My first objective was Sári, where Quddus¹ was confined when Bahá'u'lláh bade Mulla Husayn send for him.

Several farsangs out on the road the Spiritual Assembly came to meet and to convoy me; never again to leave me until they had, ten days later, delivered me safely to the Spiritual Assembly of Bár-farush, or Babul as it is now called.

We were housed conveniently and with great comfort in the Hazirat-ul-Quds² and one member of the Spiritual Assembly was in constant attendance upon us.

It seems as if I had been very premature in introducing my references to Sheik Tabarsi for I have a world of things to tell you before that memorable pilgrimage begins. I think that I shall find myself obliged to finish this letter before recounting that unique and piercing experience for many things contributed to its ineffacable effect that I must first write about.

THE ACCOUNT of my adventures centres in those delightful friends who accompanied me on my journey through Khurásán, Mázindarán, Gilán and Qazvin.

Mr. Vahid (nephew of Mirza Yahyi-Darabili, the hero of Nayriz) a man of great erudition and sound accomplishments was my interpreter; Rahmat'u'llah Khan Alai, the official representative of the National Spiritual Assembly was my major domo, efficient, energetic and tireless in my service; and Nay-miyyih Khanum, his charming young wife, graduate nurse of the American Hospital in Tabriz was detailed to safeguard my health—still in a precarious state from my prolonged illness. She is the epitome of Bahá'í love and kindness. In the length and breadth of Persia I could have found no group of traveling companions more superlatively attentive or more congenial.

In the course of our visit we made an overnight trip—by the newly finished section of the Caspian-Tihrán railroad—to the adjacent

¹ A disciple of the Báb; commander of Fort Sherk Tabarsi. ² Bahá'í headquarters in each city.

town of Bandar-Ajaz, (I don't know its official name).

An Oriental railroad station deserves a letter all by itself; Europe offers a faint prototype, but in America we have nothing like it. The constant surging of crowds to and fro for hours before the train is scheduled to leave (this one runs every other day); the bazar of effects that every one carries with him; the excitement and curiosity; the light-housekeeping that goes on generally, even in the most public places, the theatrical rush for tickets, the pandemonium as the train approaches, the sprawl and clutter and suffocation in the "hard" class, as the Russians say (there are only second and third, no first) the finality of good-byes, as friends and relatives launch those near and dear to them on this rather terrifying exploit—railroads are of very recent construction in Persia;—the pomposity of even the lowest officials are a great contrast to the sophisticated and orderly bustle of the American depot.

Do you recall that amusing story in Lord Curzon's "Persia" of the queue on the first opening of an Oriental railroad who, when the ticket agent quoted their fares, invariably offered him half the sum with the hope that a leisurely haggle might enable them to travel at a bargain?

In Sári, above the only waiting room was written, "Third Class, Men." When asked where the Second Class Women's waiting Room was, we were informed that this was the only waiting-room, which must serve for all alike. Can you bear it?

A large delegation accompanied us, and here at Bandar-Ajaz I looked upon water again for the first time in many months, when I sighted the Caspian Sea.

As the train pulled slowly in we saw people hurrying along to meet it: "the Ahbab¹ coming to see you," said Alai. And surely enough as we drew into the station all the Bahá'is of the community, with smiling radiant faces were waving me a welcome. Once more the glad salutation "Alláh-u-Abhá" arose from all sides as men, women and children pressed about me to emphasize their pleasure; once more I was wreathed in flowers; once more I felt the warmth and joy of this Bahá'í greeting, that they have given me wherever I have gone.

Making an aisle for me, I was led through the crowd and with the President of the Spiritual Assembly started toward his hotel, where we were to stop. The friends fell in behind, too large and exultant a group for the sidewalks, so down through the streets we tramped a joyous, eager band. Suddenly as we walked I felt a great thrill and throb of happiness and gratitude: the sound of those quick and buoyant feet; the sight of those glad and lovely faces; the sense of peace and security that they reflected; the unity of purpose; the expression of good will; the bounty of loving-kindness that flowed through this corps of peace, made me exclaim spontaneously, "This is like the marching of the army of the Lord of Hosts which is making ready, under His Supreme Command, to vanquish enmity, fear and oppression from men's hearts."

¹ Beloved friends: a word used by the Bahá'is when referring to each other.

The telegraph-master wired the Governor of Asterabad, under whose jurisdiction is Bandar-Ajaz, that a mob was marching through the streets. He at once telephoned the Kalantar¹ to inquire the reason. His Honor, who had already been apprised, responded that it was merely the peaceful Bahá'is greeting a Bahá'i from the West.

The next morning he came to call on me, shortly before my departure, saying that a visitor from the West was most welcome, a Bahá'i teacher was most welcome, but to find the two combined in one person demanded a special welcome. The Friends in this community must have broken down Muslim prejudice for wherever I went, the Muslims greeted me with great respect.

In Sári there was the usual round of lectures, interviews with officials and dignitaries, teas, dinners, meetings, until those dream days were at last over and we started upon new adventures.

The village of Mafruzac about two farsangs² from Sári, is an old Bahá'i center dating from the days of the Báb. Its most hallowed memory is that of its glorious martyr, Mulla Ali Jan. The present Hazirat-ul-Quds was his former home. When he began to enclose his garden with a wall—the ordinary Persian procedure—he was reported to the government as building another fort like that of Sheik Tabarsi. The authorities, hysterically nervous as a result of their recent experience, condemned him to death.

His last request to the executioner was that he sever first his jugular vein, a request which was

granted. Forming with his hands a chalice, Mulla Ali Jan caught the sacred wine of his heart, and elevating it aloft, exclaimed, "Let my blood attest to the Truth of this Revelation;" ere the executioner finished his grim and ghastly work.

I was profoundly moved by the spirit of this dear village. "Oh God!" I cried in my inmost heart, "here am I a poor, broken old woman with nothing to offer, no art, no achievement, a feeble vision, an inarticulate voice, no prestige, no authority with which to press Thy Word. But Thou canst, Oh God, through Thine all-enfolding and compassionate love elevate the most trivial and unworthy of Thy lovers to that exalted station where their very frailty bears witness to Thy Power and Truth. So purify the restless tides of my heart, that kissing to bless every thrust from life, they may at last attest the Truth of Thy Revelation."

We only stayed in this hallowed place long enough for luncheon. One of the beloved friends of Sári, the wife of the venerable Haji, had come a day in advance and sat up nearly all night to prepare appropriate food for me!

After the speeches of welcome and the replies, the hundreds of Bahá'is in the village assembled to bid me good-bye. I walked through the crowds clasping outstretched hands, embracing the elder women, patting the children. One adorable urchin, his beaming face shining like a brass kettle with soap and water, stood with his chubby hands pressed against his tubby stomach and extending at right angles from

¹ Mayor. ² Six miles.

his dear little body like ventral fins. "I can't shake your hand this way, darling," I said. "He doesn't want you to shake his hand," explained Mr. Vahid, "he thinks you are just another teacher come to examine whether his hands and ears are clean. He is merely trying to make your inspection easier."

At nightfall, accompanied by the Spiritual Assembly of Sári and

friends of Mafruzac, Bandar-Ajaz and other localities, we had reached Kafcha Kula, the nearest Bahá'í village to Sheik Tabarsi. And just as I predicted I shall have to leave you here for it is later than I am weary. So keep this in some convenient spot where you can piece together what I have to say about that historic spot; otherwise it will be fragmentary and incomplete.

(To be continued)

WHY AM I A BAHÁ'Í?

A. M. NABILI

The editors solicited articles on why various religionists in Persia are now Bahá'ís, and the following is the first response to the request. We are pleased to have the author's interesting treatment of the subject. Mr. Nabilí's ancestors were Muhammadans.

THIS is the question every member of the Bahá'í Faith is faced with in whatever direction he turns.

Being a Bahá'í I read the question every day, every hour and every minute of my life on the forehead of every individual I meet, on the surface of every object my eyes fall upon, on every leaf of every tree I see and even in the heart of every atom of the very elements.

As often as the question is asked, so repeatedly and variously is it answered. The great Prophet Muhammad says, "The highway to God is as numerous as there are people on earth." So is the answer to this question. For each of us sees from his angle and looks through his own window of thought.

The answer I would give is found in the lines written by that nightingale of God, that man of wonderfully clear vision, that famous Persian Bahá'í poet Mirza Na'im

in the following words,—

But ah, what a pity most of my readers are only those who are not privileged to know the language of roses and nightingales—the sweet Persian language. My reverie has taken me too far. I began these lines one decade before the end of the first Bahá'í century but was led by my thoughts far into the second.

When I began writing I was fully aware that to be understood I must write in English. But the subject being the Bahá'í religion and its supreme teachings, I naturally went so deep into the teachings and their perfection that I could not see how any human being possessing a sound reason could do otherwise than follow them. As one of these numerous teachings is the adoption of an international language I was about to quote from the late Mirza Na'im imagining I would be understood. But the change of script, the cold naked

truth, arouses me from my reverie and I am once more brought back into a world the dwellers wherein still need to be told, "Peace is better than war. Love is better than hatred. A universal language annihilates many a trouble and misunderstanding. Prejudice is the greatest enemy of a happy life. The human energy used for the destruction of the sons of men is better spent on educating them."

Since I can not quote from Mirza Na'im I shall endeavor to base my answer to the question, "Why am I a Bahá'í," on his lines.

THAT human beings can no longer live in caves and pass a solitary life needs no proofs. Hence society. That society can not peacefully and regularly exist without laws needs still less proof.

Before proceeding further, answer must be given to many a reader who is sure to think we are grown up enough in our civil life to be able to make our own laws for society unaided by divine guidance. But, dear reader, let me warn you against this first and foremost stumbling block. You cannot see the danger at first sight but follow me for a little while and then I am sure you will agree with me.

We can make our own laws but shall we willingly follow the laws of our own creation? Shall we not, whenever our selfish interests dictate, overlook or change the laws thus made? Can such laws be our guardian in the secret as well as in the open? Unaided by divine wisdom can we make one set of laws that will guide human societies of various thought, of various temperaments, of various countries

and of various regions? And if not shall we not have to vary them in different countries? And if varied shall we not get into discord with one another? And last but not least, will any such code of man-made laws be perfect enough to supply all the needs of all humanity? A law strong enough to control human society as a whole must do all these things.

Justice is the foundation of all law. In this new age the world has become one unit. Our laws in order to be just must establish justice for all in the world of whatever race, class or nation. The time is past when one nation can disregard the interests of other nations and still maintain prosperity for its own citizens.

WHAT IS RELIGION? Contrary to what modern civilization accepts, as a Bahá'í I believe that true religion embodies all that is required to establish laws adequate for the guidance of human society. Bahá'u'lláh tells us, "Religion is the greatest instrument for the order of the world and the tranquility of all existent beings." He has revealed the outer laws that are needed to bring order and tranquility in this new age and shed abroad the inner light of understanding which will make men gladly cooperate in obeying them.

When mankind becomes convinced and conscious that civil laws are based upon God's laws and are not simply man-made, that in obeying them they are obeying God, will they not offer willing and joyful obedience? "The Cause of Bahá'u'lláh has no *arbitrary commands*—every positive teaching

and instruction emanating from its Spiritual Center carries a divine blessing which makes obedience not blind and meaningless but an act of devoted faith fulfilling our individuality."*

Such laws as these would guard us both in the open and secret. Such a consciousness would be a policeman always with us even where nobody sees us and we see nobody for he would be the very faith we have in our hearts. This unseen but watchful and mighty policeman would prevent us from trespassing the rights of others even where we know for certain they cannot reach us and can by no means detect us in our actions.

True religion is beneficial for all sorts of societies in every part of the world. It rises high above the entire law of human creation being able to supply in perfection every need of human society and of the individual. In our present day, laws are innumerable in every part of the world and yet we see human maladies are increasingly prevalent. Religion truly practiced will annihilate the evils of human society through the two pillars of the human tent called reward and punishment or hope and fear.

True religion prevents rulers from oppressing the ruled, and the ruled from creating disorder. Religion prevents the learned from becoming a menace to humanity by using their scientific information for harmful inventions. Religion prevents judges from being unjust in courts of law. Religion prevents the rich from being so selfish that there are millions of poor so deprived that they must needs gather into mobs to obtain their daily needs. Religion does all this

and more but without using force or compulsion. It educates human beings to such an extent that they do what is right and refrain from what is wrong of their own accord.

This is religion; this is the law human society is in need of; this is the elixir called the Bahá'í Faith.

WHY OF ALL religions should the Bahá'í Faith be the one to be adopted by the world? Just as a wise doctor prescribes nothing for a patient suffering from a certain disease but what is actually good for the malady, so God the Almighty sends to His people, through His Messengers, the remedy for the ailments they suffer from at the time. The Messengers of the past each gave the world what the small and scanty human society needed then, or, in some cases, what the individual needed and upon which society could be founded by those coming long after Him.

Of the great Prophets of whom we have some records available Moses had to teach human beings how best they could feed on flesh, and other knowledge that wandering tribes needed. Jesus taught that man must have a heart which felt for others. Muhammad gave the people whom He taught a little lesson in organization. But at those times the human world and so society was small; its wants were few; its ailments limited; relations between its various parts almost none; its standard of understanding and ability low and so less capable of harming its members. Therefore simple laws and religions were required.

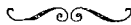
* Bahá'í News, February, 1933, page 3.

AND NOW? Now it is different for humanity has reached the age of maturity; its sphere of rule has vastly enlarged; its innumerable inventions have brought its divided and separated parts into one arena; like a mature man its ability to do both good and evil has increased; like a mature man its mental and physical maladies have become aggravated. These numerous inventions which under a strong law capable of controlling the human beings of this age, would have developed a fine civilization, have unfortunately, developed bad habits and serious diseases in the body of humanity.

In the past there were few social and economic problems to be solved; no aircraft to threaten millions of people with bombshells; no colleges to teach multitudes of students various sciences which could

wrongly be used for the deterioration of the human race. In short all these problems which present themselves today did not exist in the past. Therefore the former religions and their great founders did not need to solve them. Today they exist and therefore there is the Bahá'í Religion to solve them.

So I am a Bahá'í because I am a member of human society; human society needs a code of law to guide it; no law is better able to perform this duty than religion; and the religion gifted with the ability to guide human society of the present age and to become a talisman for all ailments and defects of the soul and body of human individuals and societies is the Bahá'í religion. If you do not agree with me get the teachings and make a thorough study of them.



“WHAT ARE the fruits of the human world? They are the spiritual attributes which appear in man. If man is bereft of those attributes he is like a fruitless tree. One whose aspiration is lofty and who has developed self-reliance will not be content with a mere animal existence. He will seek the divine kingdom; he will long to be in heaven although he still walks the earth in his material body, and though his outer visage be physical, his face of inner reflection will become spiritual and heavenly. Until this station is attained by man, his life will be utterly devoid of real outcomes. The span of his existence will pass away in eating, drinking and sleeping, without eternal fruits, heavenly traces or illumination; without spiritual potency, life everlasting or the lofty attainments intended for him during his pilgrimage through the human world.”

“A man may be a Bahá'í in name only. If he is a Bahá'í in reality, his deeds and actions will be decisive proofs of it. What are the requirements? Love for mankind, sincerity toward all, reflecting the oneness of the world of humanity, philanthropy, becoming enkindled with the fire of the love of God, attainment to the knowledge of God and that which is conducive to human welfare.”

—‘Abdu’l-Bahá.

THE TRUE SOVEREIGN

ALFRED E. LUNT

This article, of which the first installment is here published, deserves the most careful study of every reader. Herein is revealed the chief cause of the world's troubles today, and the only way of escape from them. Let us realize the truth, that man is basically an animal, yet has capacity to become a spiritual being. Only such transmutation can save him and the civilization he has established.

“Verily,—those who have denied God and adhered unto nature as nature is, are indeed void of both science and wisdom,—are they not of the erring?”—Bahá'u'lláh.

THE law of cause and effect, being divinely ordained as a basic law of creation, is inexorable and ever active. In these fateful years when the nations have fallen into evil times; when the wheel of suffering presses ever more heavily upon every soul; when a rude awakening has come upon a people (organized humanity) whose forgetfulness of God in years of seeming prosperity instilled selfish pride and isolation from their fellowmen to a degree unexampled in human history; there stand out again, in words as luminous and as final as those first written upon the wall of Belshazzar's ancient temple—“Thou hast been weighed in the balance and found wanting.”

Such a sweeping judgment could owe its origin only to deepseated and prolonged disobedience to the divine law itself. And with equal force it may be said that for these present evidences of wide-spread collapse there must have existed an anterior cause. No student of human destiny in the mass could fail to analyze in a true spirit of research what lies behind this stupendous change that has suddenly afflicted not one country or race

alone but the whole world. This depression, or crisis, or panic, by whatever name it may be termed, exhibits symptoms radically different from those that have characterized the recorded depressions of other periods.

It is, in the first place, a universal calamity. Other depressions have resembled a local or functional disease of one part or member of the body of the race. But we are witnessing, today, something far more basic and deepseated. The infection has penetrated to every vital organ and function. The body of humanity, itself, is sick and infirm, as if its life-forces were withdrawn, and the confirmation of health and well-being secluded. And just as a man, seriously ill, yields up both will and confidence, so in the confusion of thought, the baffling nature of the disease, and the absence of physicians sufficiently skilled to diagnose the cause of this illness,—men of business, the so-called captains of industry, await day by day new disasters, impotent and incapable any longer of summoning the daring, the cocksureness upon which they have always relied to preserve and stabilize their affairs and the affairs of the people generally who, in blind faith, have always entrusted their investments to the care of these giants of the industrial realm.

The real truth is—what is going

on is the collapse of the pillars of the temple of the old order. The powerful stimulus of the "new wine" that has been unsealed in this day of renovation, is rending the old structure with a force stronger than dynamite. This new wine cannot be safely put into the old bottles. Its effect upon the people has already stirred within them a distaste for the unsound and selfish system so long in control of their destinies, even though they, themselves, are still largely unaware of the source of this new impetus. A penetrating light has illumined the secret recesses and exposed the deeds done in darkness. Every plotter against the true welfare of humanity, suddenly, to his dismay and astonishment, sees this searchlight of the divine assayer uncovering his hidden schemes to the eyes of the world. Small wonder at his astonishment at what he may deem to be his betrayal at the hands of those business and political elements, now powerless, that have so long sheltered such practices. In this manner, the bulwarks of a rejected system are crumbling.

When the waters cease to flow the soil becomes arid, parched and dead. When a people perversely turn aside from the Fountain of Living Water, and are full unto repletion with the bitter water distilled by Nature in her laboratories of insensate forces, the health-giving life stream becomes diverted and ceases to invigorate and renew the mental and spiritual tissues. In such a process, humanity becomes a mere distorted image of the real man whose lineaments have been so vividly described by Bahá'u'lláh when He said,—“The true man ap-

peareth before the Merciful One like unto the heavens; his sight and hearing are the sun and moon; his bright and shining qualities are the stars; his station is the highest one; his traces are the educators of existence.”

THAT MYSTIC and pregnant saying—“And when they forgot God He caused them to forget themselves,” illumines the picture with a profound wisdom, and is the keynote of our subject. One of its clear implications is that the reality of man, his true self, is always in the state of remembrance of God. So, also, one who is conscious of Him, forgetting and forsaking Him not, is ever conscious of that Holy reality within him, and is rightly guided. But the state of a people who have forgotten God, and turned to the false sovereign, is identical with that of one who is not himself but is lost in the wilderness of aberration and imagination. He has forgotten himself. False perspectives, misleading and fanciful conceptions of life, an utter failure of guidance characterizes him who has forgotten that “Essence of Life,” his true identity, placed within him by the Hand of Power. What more terrible penalty than to lose remembrance and contact with that luminous reality within can be imagined? Surely, this can only be the result of a deliberate and radical departure from the sweeping command of the Supreme Executive Power of the universe. In short, the quoted words themselves are the best pronouncement and definition, for they clearly state that this departure, this sin, was no less than forgetfulness of God. It is an ar-

raignment of the idolators who by forgetting Him have denied His Sovereignty, and have thus disobeyed the first and greatest commandment.

The burning issue, beside which every ordinary problem becomes trifling, is the struggle in the breast of man between the sovereignties of the nether and the divine worlds. The Sacred Books of every people bear witness to the divine mandate on this question. "Thou shalt have no other gods before Me." "I, the Lord thy God am a jealous God". "O Son of Spirit! There is no rest for thee except if thou dost renounce thyself and turn unto Me." "O Son of Light! Forget all else but Me and commune with My Spirit". "Today is the Day wherein the Throne of the Lord calleth among the people unto all the dwellers of the earth and commandeth them to glorify and sanctify God". "And the Lord alone shall be exalted in that Day". "For the Day of God is He, Himself, who hath appeared with the truth". "Beware of hesitating to accept this Beauty after the Ruler of Might, Power and Glory hath appeared". "This Day is the Day of God and God alone is speaking in it, and none should be mentioned save Him". "This is the Day in which the inhabitants of all the world shall enter under the shelter of the Word of God".

THE coming of every major Prophet and Manifestation of God to the earth has been distinctly marked by this clarion call to the people to accept and be humble before the True Sovereign of the nations. With power and authority,

as well as with love and pleading, these Holy Ones have commanded the people to forsake the idols and return unto the true King. Invariably, the advent of a Prophet has been at a time of great spiritual darkness. Invariably, the people have been found cleaving to the glittering counterfeits of reality, whether to gold, to fame and exaltation, to worldly absorptions, or to the water and clay. All these counterfeits, reared up as idols though not acknowledged as such by the people, are and have been the mirages of Nature, cleverly fashioned to resemble the true allurements of the divine reality, itself. Regardless of outer and claimed beliefs, of sectarian adherence to the form of a religion, of pharasaical conformity to the external requirements of traditional observance,—at the heart of the people, speaking generally and not failing to note individual exceptions, has reposed the hidden love and quest of the soul for the things that Christ declared to be strong barriers to entrance into the Kingdom of God.

The things or objects we love best, for those we sacrifice the most. What sacrifices, what energies, what life-long pursuits have been laid at the feet of these idols that men have preferred to God, the Author of their being? In such a life, God is essentially forgotten however much He is mentioned with the tongue.

Read the powerful utterances of Bahá'u'lláh with insight, and a great underlying motive and purpose is revealed as the re-assertion of the Divine Sovereignty, that that Sovereignty has in this Age re-entered the world with mighty

power, and will and must be re-established in the consciousness of all men. Only the dynamic power of the Holy Spirit could accomplish this task which has baffled mankind for so many long ages. But the clear explanations of the Word of God regarding this supreme issue have been reserved for this day and hour and for the first time mankind as a whole is brought face to face with this eternal question. Victory in this matter could not have been achieved in former ages. Both capacity and destiny were lacking in the race only now entering into the dawn of its maturity. But the clear promise of the revealed Books of every prophetic cycle authoritatively pronounced this transcendent change to be certain and inevitable in the Day of Universal Manifestation, a day so startling to mankind as to be made synonymous with the "end of the world", a day whose transformation would be of a magnitude so stupendous as to cause even the memory of the old order to become a misty tradition and confused dream.

IN SUCH a day our generation came upon the earth. To the people of faith the events of this period, calamitous and inexorable as they outwardly seem, are the expected symptoms of a body racked by disease into whose vitals a powerful, alterative, healing elixir has been poured. Stimulated at first into restlessness and pain, the benumbed tissues which have become lethargic under the devastating toxins of the poisons ignorantly self-administered by the patient, are beginning to quicken. This elixir is none other than the Love

and Knowledge of the Creator, the true diagnostician and physician for the ills of humanity. His prescription for health and wellbeing have been His Commandments, the chief of which is His Right to universal acceptance of His Sovereignty. Upon this recognition depend the receptivity and worthiness of mankind with respect to the merciful bestowals that ever flow to loyal subjects. The Love and the Knowledge of God, the divine assurances, the heavenly stations ascribed to the people of sincerity, the knowledge of the mysteries of the Kingdom, the order and welfare of the social, political and economic life of the race, the immortal and eternal life, are the rewards of the firmness and loyalty of a people, not of their disobedience and rejection. The Covenant of God is bi-lateral and mutual; its benefits cannot flow except to those who, on their part, perform faithfully the promises taken from them in exchange. And of these promises the recognition of His Sovereignty precedes all else.

Therefore, what is necessary? Is that sovereignty universally recognized and obeyed today,—and, if not, what sovereignty rules the people? We have previously commented on the fact that the masses of the people irrespective of class or origin have turned their faces to the idols emblematic of a false sovereign. This false sovereign is none other than the usurping power of Nature, whose qualities and characteristics, imitations of the real, instill attraction into the material images of life. Bahá'u'lláh in no unmeasured terms declares such worshippers to be of the "erring".

'Abdul-Bahá tells us that these erring adorers of Nature are enmeshed in the talons or claws of Nature. A moment's reflection suffices to prove the unworthiness of this sovereign possessed only of blind instinct, lacking intelligence and reason, a congeries of elemental forces deposited by the Creator in the pit of the universe as the womb of life, a sign of wisdom and also a testing ground for the development of divine consciousness and the achievement of human destiny.

AND yet, because these elemental forces are involuntary and in a certain sense automatic in their operation, they are deprived of the merciful qualities. Ruthless and cruel are they, when unrestrained. Sad it is that a being like man, endowed with the divine inheritance, with potentialities from the Hand of God so exalted above Nature as to be utterly incomprehensible to her, should bow the knee to that which has neither sense nor feeling. Fire has no sentiment and will destroy not only a great city but human life, itself. The tidal waves of ocean as they roll over the homes and fertile fields of man are impelled by a cause that knows no mercy. That instinctive hunger that animates the animal world fails to implant in the consciousness of a great fish either knowledge or concern that in one mouthful he swallows perhaps a hundred thousand and smaller fry. The tiger, obeying his natural instinct, has absolutely no awareness of the anguish of the man or beast into whom his rending fangs are plunged. And, astonishing as it is, many a victorious general, on the embattled fields

of a war of aggression, misled by his imaginary patriotism and wholly dominated by the destructive, cruel principle of nature, is strangely unconscious that, by a single word of command, he has sealed the fate and consigned to death a hundred thousand men. While as a result the fatherland perchance obtains a few more square miles of territory, or, more likely, becomes involved in disputes as to indemnities ultimately resulting in misery for both victor and vanquished. For such inconsequential gains myriads are compelled to yield up life. Such are the mandates of sovereign Nature.

NATURE, in short, has no sense of values as we know them. A library of precious manuscripts is only fodder for her fire. The premature slaughter of those thousands of soldiers, ordained by leaders bereft of guidance, is heralded by the unthinking as a triumph befitting exaltation and commemoration. But let us not suppose that the men of war, possessed in common with all other men of the capacity to know God and to understand His law, are excused in comparison with the tiger who is deprived of that capacity. In such a comparison we see the vast gulf that lies between responsibility and the lack of it. The striking element in common, however, is the utter subjection of both to the dictates of the inferior sovereignty. As a consequence, these men although vested with reason and spiritual susceptibilities place themselves below the plane of the animal who, responsible only to his instincts has broken no law. For this human bloodthirstiness this

violation of a higher, binding law, is it to be supposed that no retribution will follow?

“O Rebellious One! My forbearance hath emboldened you and My long-suffering made you negligent, in such wise that ye have spurred on the fiery charger of passion into perilous ways that lead unto destruction. Have ye thought Me negligent or unaware?”¹

IN THIS indictment of the darker aspect of Nature's sovereignty emphasis is laid solely upon those natural elements that inter-penetrate and mislead the minds. As was explained in detail in the article entitled “The Supreme Affliction”,² the other side of the natural duality, associated with the beneficent law of composition, with the fruitful bountiful provisions of aesthetic beauty, food and comfort, the growing crops, the sweet spring breezes, the refreshing rains and glorious sunlight,—constitutes an outpouring of the constructive forces of the universe that guarantees existence, and is a sign of the unchangeable, universal bestowal of the Creator. With this aspect of Nature we can have no quarrel. Its service is, on the whole, to the otherwise helpless physical structure of the race, and has less to do with our mental reactions. Even if to the unthinking these unfailing bounties tend to endear man to nature to the extent of veiling him to the menace of the forces of her “left” or sinister side, no fault can be traced to this merciful provision, for it is, per se, the “sine qua non” of life upon the earth.

THE REAL menace, however, which

has imprisoned man in chains stronger than steel, and lulled him into a coma and a forgetfulness deeper than that set up by the most potent anaesthetic, is that serpentine phase of nature that pertains to the subtle, invisible emanations finding reception in the motivation of human conduct. For these have influence with the mind of man, and, hence, with the downward flight of the soul. Described by ‘Abdu’l-Bahá in “Some Answered Questions” as one of the meanings of the serpent in the creational story of Genesis, and explained by Him to be “attachment” to the world, this interior, compelling natural power is, in fact, that hypnotic, miasmatic and counterfeit reality which has usurped, in the mind of man, the true sovereignty of the Merciful One. Concealing its real face in a mask of allurements, we have been unaware of its lineaments of horror and cruelty, its poverty of honor, worth or intelligence, its fiery, death-dealing lust, its fatherhood of lies and deceit, its instinctive unreasoning tyranny, or its evil suggestiveness. It is this sphinxlike countenance, traces of which we are led to believe men have attempted to enshrine in the grotesque, horrible idols common to certain nations lost in superstition, that exerts a paramount power over human destiny. This is because of the things we have in common with her, derived from the ancient inheritances. It is this benumbing and tyrannical power that, in the fulness of time, Bahá'u'lláh in the divine arena has challenged as the seducer and betrayer of mankind's ordained destiny.

¹ Bahá'u'lláh, Hidden Words (Persian) verse 65. ² The Bahá'i Magazine, July, 1932.

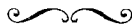
Have not the songs of the prophets illumined this historic page of humanity's advancement with the glad tidings that in the Day of God this dragon should be cast into the pit? Granted that without the divine dynamic, lacking the penetrating power of the Word of God revealed to this generation, the people would be unable to achieve this victory and emerge from the prison of the self.

Admitting that the seeds of allegiance to natural sovereignty are implanted in the deep roots of our beings, nevertheless the revelation of knowledge from the Apex of Truth is the dispeller of superstition and ignorance. If the Divine Will has ordained this deliverance, as is clearly stated, nothing can withstand it. The regeneration of the human race is in large measure held back by ignorance of its hidden and latent powers. Largely, also, by the failure of the individual to investigate the reality and see with his own eyes. An understanding of the real produces invariably repudiation of and disgust for the counterfeit. The secrets of unity

and its irresistible power unloose the supreme forces of the Realm of Might to destroy the armies of the nether world. And today the light of unity is breaking over the horizon. "Ye are all the leaves of one tree, the drops of one sea". Unity reinforced by the Divine Love, indeed synonymous with it, is laden with a mysterious power flowing from the Oneness of God and incorporated into the very core of creation. Informed and armed with this supreme weapon, humanity will find wings with which to rise above the water and clay and attain its true place in the boundless spaces of the Kingdom of God, the goal of its high destiny.

For Nature's selfish isolation and discord, the True Sovereign grants union and brotherhood. For her cruelty and unreason He establishes love and heavenly knowledge. For her dark and treacherous suggestions, her hypocrises, her sanguinary wars, and her economic injustice, He bestows guidance, truth, order and that happiness that the exile feels when at last he has entered his real home.

(To be continued)



"The exigencies of the world of nature are essential to it. One of the exigencies of the world of nature is war. Another of the exigencies of the world of nature is treachery. See how they are warring! Now the world of nature has no will power. Man acts according to the requirements of nature. In the world of nature there is treachery and deceit. Consider what the cat does with the mouse, and the fox does with its prey. In the world of nature there is separation, there is the struggle for existence. These are the natural tendencies. This is irresistible.

"That which saves man from the world of nature is the Power of God. It is faith. It is the fear of God and it will make man an angel—it transforms him. It acts opposite to that of nature. It breaks the sovereignty of nature and without this (power) it is not possible."

—'Abdu'l-Bahà.

RUSSIA'S CULTURAL CONTRIBUTION TO BAHÁ'ISM

MARTHA L. ROOT

This is the concluding part of the author's story of the Russian poet who gave to the world three celebrated writings about the Bahá'í Teachings. Herein we find reference to the poet's book on Bahá'u'lláh, her visit with 'Abdu'l-Bahá in Ramleh, Egypt, and further comment on the remarkable reception her books have received.

NOW I shall speak of the tragedy-poem "Bahá'u'lláh." Mrs. Grinevsky wrote me how she received the inspiration to write it. She said: "Among the many letters which I received from unknown people, all writing me about my play, 'Báb', was one from a gentleman who to my astonishment had a profound knowledge not only of the Báb but also of Bahá'u'lláh. Like the Báb, until 1903, Bahá'u'lláh was generally unknown even among the cultured classes, professors sometimes asking me who my hero was. Even one (Czarist) politician had once asked me, 'What is Bahá'u'lláh?' Not who, mind you, but what? So I was all the more impressed to hear from my Russian provincial correspondent the name of Bahá'u'lláh. He said in his note: 'I was fascinated by the poem *Báb* like a youth though I am not a youth in years. I have passed two faculties of the university and have in my library all the available works which appear in the literature of the world.'"

"He counselled me", Mrs. Grinevsky says, "to compose a tragedy about the life of Bahá'u'lláh. I myself had thought of it but had been so occupied I had never attempted it; now I determined to undertake this big work. I always remember with gratitude the memory of this Russian gentleman who was not a

Bahá'í but a man of great heart. He passed on before my work was published, and I never met him. His name was Nicolas Zazuline; he, as I knew, was president of the nobility in Kishinef and the author of several philosophical treatises."

She continues: "When my work was finished and notices about it appeared in the press, a number of people who had assisted at the representations of my poem 'Báb', and had heard my conferences about that poem which I gave many times, asked me to prepare a lecture about my new composition. The first address about it was given in our summer capital Siestoretzk and afterwards I also lectured in the capital itself at the Society of Oratorical Arts' Hall, in the year 1910."

Mrs. Grinevsky explained that when her Bahá'í correspondent of Báku, Mirza Ali Akber Mamedhanly, read in the newspapers that the work was finished, (he had known from her that it was being written) he asked to have a copy sent to him. She mailed to him several excerpts from the poem. A few weeks later she was amazed to receive a telegram from him saying: "'Abdu'l-Bahá permits us to visit Him in Egypt.'" 'Abdu'l-Bahá was at that time making a short stay in Egypt.

She writes in her letter to me: "That had been my secret, my innermost desire, to see with my own

eyes those people whom I had described, who, as my correspondent said, 'love all mankind'. I had thought it absolutely impossible, and yet, unexpectedly, wonderfully, it had come to pass that I could go to see even the greatest of those people! I started from Russia with my manuscript of the poem *Bahá'u'lláh* in December, 1910, my aim being to see the surroundings of my dreams, of my fancy, about which my former respectful correspondent and present fellow-traveler in that journey to Egypt had spoken—to see 'Abdu'l-Bahá!'

SEVEN years had passed between the appearance of the drama 'Báb' and the concluding of the tragedy 'Bahá'u'lláh' followed by this memorable journey. Mrs. Grinevsky spent two weeks in Ramleh, Egypt, as the guest of 'Abdu'l-Bahá. After she returned to Russia she had several letters or tablets from Him. In one of these He speaks of an article which He had just received about her poem 'Bahá'u'lláh'. From the Tablet (or letter) addressed to Madame Grinevsky and signed by 'Abdu'l-Bahá, I quote:

"The article which was published in the Saint Petersburg Journal about thy recent book (*Bahá'u'lláh*) was in the utmost eloquence and fluency. It was an indication of thy praiseworthy services. The publication of such articles is very useful. They are conducive to the promotion of the divine Call. Praise be to God that thou art assisted in the service of the world of humanity and art spreading the summons of the Kingdom of God. Day and night thou must praise God that thou art assisted to perform such a great service. Rest thou assured that that which is the utmost desire* of thy heart shall come to pass concerning this matter.

"This seed which thou has sowed shall grow. If the means are not available at present, unquestionably they will become

realized. I pray in thy behalf that thou mayest become confirmed in the uninterrupted service of the Kingdom of God."

The article which 'Abdu'l-Bahá mentions in His tablet had been published in the French newspaper "Journal de Saint-Petersbourg" January, 1912. The headline was "Bahá'u'lláh". I quote paragraphs from this review: "Bahá'u'lláh means the Glory of God—such is the title of the new tragedy with which Mrs. Isabel Grinevsky has enriched Russian dramatic literature. We must praise without restriction a work whose high, dramatic significance is combined with admirable form. The author of the drama 'Báb', that work of such strong thought, has never attained such a powerful conception as this poem.

"The mind of the reader, attracted by a rhythm of an unspeakably harmonious poetry, rises imperceptibly to summits where the most grave problems are discussed, problems over which thoughtful humanity bends with fear and despair, helpless to solve them. The characters are analyzed with great psychological insight.

"Bahá'u'lláh, the central figure, is depicted with the clearness and power of an antique high-relief. The complexity of that elect-nature is presented with the authority and truth of the great masters of the classical theater. What a lofty lesson, what eloquence sursum corda in that life of pure bounty, of selflessness in that wide desire to spread peace!

"How not to be moved, fascinated by the nobility of this Apostolic character?"

*In a footnote Mrs. Grinevsky adds that her utmost desire which she had expressed in Ramleh had been that her poems might be translated into European languages. The poem "Báb" has been translated into German and French, but the poem "Bahá'u'lláh" is still untranslated.

“As in the ‘Báb’, the events touch the great religious movement which roused the country of Persia in the middle of the last century. The historical part is exact. Mrs. Grinevsky did not limit herself to the studies of documents, the great quantity of which we can hardly imagine; she knows the country very well. Her knowledge gives to the characters an intensive life and a warm coloring.

“The origin of a faith analyzed with the help of true science is carried forward with great art beginning with the first thought which moves the heart of the Apostle, who loves mankind as He loves His family and His own country.

“The author gives a vision, a revelation of all that is hidden of moving, precious depths in that supreme struggle. The liberating pain, the majesty of effort, the active bounty—all these elements of that struggle remain ordinarily unattainable for the crowd which cannot fathom under their austere dogmas, one of the beautiful forms of human unity.

“The love, the deep necessity which lives in each human heart passes throughout the tragedy as an undercurrent, the fountain-head of which, never drying, remains hidden to the exterior world.

“That beautiful and bold work points a return to the school of majesty and aesthetic morality, the aspiration to the eternal truth, which are the indelible character of permanent works. We foretell for this book a most merited success. Humanity, be it to its credit, is tired of the histories of the impure which spoil the taste and soil the mind. It cannot but receive with enthusiasm a work of which the

most civilized countries of Europe will be proud.”

MRS. GRINEVSKY, returning from Ramleh in January, 1911, gave interviews to the press at Odessa, the Russian port of the Black Sea, and as soon as she reached home she began her book, “A Journey to the Countries of the Sun”, which is an account of her visit to ‘Abdu’l-Bahá. This was interrupted because in the summer of 1912 she was called to Paris by the French translator of “Báb”, Madame Halperin. When she came again to Leningrad she immediately began the publication of the drama “Bahá’u’lláh” so that it was not until 1914 that she completed the manuscript of “A Journey to the Countries of the Sun”. It is interesting to note that when she completed it, three Persians, Assad-Ullah Namdor of Moscow, Ali Akbar Kamalof of Táshkand and an old Persian Bahá’i friend whom she had met at Port Said came to call upon her and she read to them many parts from the “Journey”, the central figure of which is ‘Abdu’l-Bahá. This book of 550 pages has not yet been published because at this time the world war commenced; neither has it yet been translated into other languages.

May this great Russian poet, Mrs. Isabel Grinevsky, who has made such a cultural contribution to literature and to the Bahá’i Movement some day see all her works translated into European languages! The English reading world eagerly awaits them, I know, for many inquiries come from the United States asking where it is possible to get these books in Russian, in French, or in German!

1901--1933

THROUGH THE VISTA OF A GENERATION

DR. ALI KULI KHAN

Mirza Ali Kuli Khan, descendant of an ancient and noble family of Persia, and formerly for many years chief diplomatic representative of that country to the United States, is too well known to the Bahá'í world to need any introduction to our readers. We appreciate this interesting and valuable statement of his earlier work—combined with that of the renowned teacher, Mirza Abu'l-Fadl—in planting the seeds of the Bahá'í Cause in America.

IN 1901 I arrived in Washington, D. C., in company with the great Bahá'í teacher and philosopher, Mirza Abu'l-Fadl, the author of *The Bahá'í Proofs* and other works on the interpretation of prophetic lore. 'Abdu'l-Bahá, the great Master Whom I served in the Prison City of 'Akká, Palestine, for about fifteen months as amanuensis and interpreter, had sent me to this country to cooperate with, and act as interpreter and translator for, Mirza Abu'l-Fadl, besides carrying forward the translation of Bahá'í books, epistles and Tablets in the interest of the American seekers.

Previous to coming here, we had spent several months in Chicago in spreading the glad tidings of the new world religion revealed by Bahá'u'lláh.

In Washington a small group of men and women were drawn to our gatherings and meetings which were held for the public, besides the afternoon classes which Mirza Abu'l-Fadl conducted in our own living quarters.

I remember many a young mother and father with one or more infants, some in baby carriages and others holding the parent's hand. I cannot forget how those young mothers and fathers came to us as seekers, and when I would tran-

slate Mirza's words concerning the new Revelation, in some instances I would be surprised that my words met with, what I then thought, seeming indifference. But, as facts proved later on, those young people had, in their own words, been awe-struck by the overpowering announcement of the new Revelation for the awakening of mankind. That meant that in them the Message had struck fire. The rebirth which followed has since found language in life-long careers of service in the Bahá'í Faith in which those young seekers attracted their families and friends as coworkers in a field which now, after a generation, has numberless devoted workers not only in Washington and the United States but around the world.

These are but instances of the fire of conviction which was set ablaze by the eternal Truth—a Truth which creates a world-wide conflagration before which all else save true love and service is consumed. For the story of these individuals is but one of many which could be told with equal effectiveness in depicting the slow but steady progress of a Cause which knows no obstacles and penetrates all barriers.

How WELL DO I remember work-

ing with Mirza Abu'l-Fadl, that holy soul in his flowing Oriental raiment, walking with him on the streets of Washington while on the way to our weekly public meetings, or to our almost daily lessons.

In our walks Mirza Abu'l-Fadl related what he, in a prophetic vision, saw would come to pass, namely, that out of the seeds then sown amongst a few people of no apparent importance, in a worldly sense, would eventuate a harvest of noble and sincere men and women who would sacrifice all personal interests in their eager desire to contribute to the sum total of human happiness.

Today, thirty-two years after that time, I am again in Washington, and by invitation of the Bahá'í Committees of this city, I have the privilege of spreading the glorious message of Bahá'u'lláh in the nation's capital. I hardly dreamt, however, that while in Washington this time, I would be rewarded, too, with the vision of those devoted hearts in which my combined services with Mirza Abu'l-Fadl had sown the seeds so many years ago.

What I have seen since returning East has been truly miraculous. When arriving in Chicago last November, I was first shown the glorious dome of the Mashriqu'l-Adhkár—the Bahá'í Temple of Light—which, during my first visit to that city, had no existence but in the Words of the Manifestation.

The miraculous thing about the development of a bountiful harvest out of a few seeds scattered at random by seemingly aimless hands, is the total absence of any material and temporal means and instru-

mentalities employed in all worldly pursuits. No man of wealth has contributed to the world-wide spread of the Teachings of Bahá'u'lláh, and nothing but the Power of the Word of God which found language in the pure lives of thousands of martyrs and early believers in Persia has created a spiritual foundation which according to the greatest impartial thinkers of the Orient, Europe and America, has had no parallel since the Man of Nazareth challenged the hosts of darkness and iniquity.

The Glorious Bahá'í Temple in Wilmette—the House of Worship for every member of the human race—is the inspiration of every visitor, and has come into being through the sacrifices of Bahá'í workers and humble believers all over the world who have contributed their mite for the erection of this noble structure.

To ONE uninformed of the real purpose of Bahá'í institutions, such a Temple and such gatherings of scattered multitudes in various parts of the world, known as Bahá'í workers, is of no particular importance, but to a student of world conditions who considers the dire calamities with which humanity is in this day beset as due to the universal departure from the path of spiritual guidance,—the appearance during the last eighty-five years of a community clad in the armor of a new spiritual conviction which proclaims the efficacy of spiritual Truth before a doubting world and supports this proclamation not only through the pure and regenerated lives of its members

but by the blood of thousands of martyrs, is verily a unique world phenomenon which has far reaching results—for it embodies the principles of all the revealed religions besides possessing effectiveness and power which make those principles part and parcel of the life of every human being.

Thus to the man of vision this new phenomenon is—upon a more universal scale—the recurrence of the leavening process which, in the Words of Jesus, was destined to leaven the whole lump through a handful of disciples.

The world might consider such a claim as an exaggeration. But had the world seen what I saw, as a youth, in my long association with 'Abdu'l-Bahá and later during my many years of service,—witnessing the steady development of His noble spirit in the Bahá'í institutions everywhere—it would realize that marvelous as these achievements are, they are but the faint light of an early dawn as compared to the world-illuminating rays of the sun when reaching the meridian of its glory.

One word should suffice to support this forecast and that is that whereas all other world movements of every nature and type are centered upon the attainment of some personal aim and advantage, the Bahá'í community—under the guidance of its great Guardian—whether in the individual lives and pursuits of its adherents or in the collective efforts of its administration as expressed in its numerous local and national elective Assemblies—is the only world movement solely dedi-

cated to the common weal and happiness of mankind.

In other words, according to 'Abdu'l-Bahá, all men are God's precious trust and are equally important in His eye; love for God and service to Him must find expression in love and service to man irrespective of race, religion or class; and "we must see the Face of God in every face, the beauty of God in every countenance."*

During the last few months since my return to the Eastern Coast I have seen the application of these noble principles in many gatherings of the friends in the most important cities where successive contact both day and night has given me the privilege of seeing with my own eyes the steady increase, not only in numbers but in soul quality of many devoted men and women in the Bahá'í communities who are the spiritual descendants of the early seekers known to us a generation ago.

AMONG THEM the Bahá'í youth are manifesting great seriousness and a vision of the future, and with these a reverence for the old believers who have weathered many tests in the years of storm and stress experienced by every true Bahá'í in his progress towards spiritual maturity. For the Bahá'í youth, far from being carried away by the zeal and virile aggressiveness which makes them so gloriously successful in the field of service, constantly bear in mind that the older friends are verily the link between the day of the Master 'Abdu'l-Bahá, and that of the Guardian

* From the teachings of 'Abdu'l-Bahá.

Shoghi Effendi, and constitute the bridge which spans the Day of Mercy—the Day of ‘Abdu’l-Bahá—and the Day of Justice, namely, the day of the Guardian who is to prepare the way for the universal application of justice tempered by grace. The Master used to say that that which in reality constitutes youth is not tender years but the capacity to adopt new Truths and apply them to life; and that which suggests old age is not length of years but lack of capacity to countenance new facts.

Under the guidance of the new Revelation the Bahá’i religion imparts a new spirit of faith and effects rebirth in young and old, and

thus eliminates the chasm between youth and age.

It is a source of blessing to the world today that in Bahá’i communities old and young, humble and mighty have merged all distinctive and divisive features in the united aim to secure human redemption and effect the realization of the reign of universal consciousness.

“Praise be to God! in this century of illumination,” said ‘Abdu’l-Bahá, “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.”



“This Cause has become world-wide. In a short space of time it has permeated throughout all regions, for it has a magnetic power which attracts all intelligent men and women to this center. If a person become informed of the reality of this Cause he will believe in it for these teachings are the spirit of this age.

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

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

“This is the ultimate goal of human life. This is the fruit of existence. This is the brilliant pearl of cosmic consciousness. This is the shining star of spiritual destiny.”

—‘Abdu’l-Bahá.

LANGUAGE BARRIERS

IN THE BRIEF five years that have passed since the first commercial telephone circuit between Europe and North America was put in operation, great progress has been made toward the ideal of making it possible to talk from any telephone to any other telephone in the world.

The international telephone system is of importance to world understanding in the same sense that the postal system and the cable networks promote good will and commerce.

THERE ARE NOW thirty-seven intercontinental telephone circuits totaling 168,000 miles in length. All of them are radio circuits, all but one operating on short waves. But plans have already been made to supplement the important route between Europe and North America with a telephone cable. Wire instead of wireless links between the continents promise to be important in the future.

At present the following ocean-bound areas can communicate directly with each other; North America and Europe, North America and South America, Europe and South America, Europe and Eastern Asia, Europe and Australia and Java, North America and Hawaii, Eastern Asia and Java. The Americas communicate with Australia and Java by way of Europe. Proposed direct connections to be established in the near future include links between North America and Eastern Asia and between Europe and South Africa.

SOME OF the difficulties in intercontinental telephony are time differences and language barriers. Considering an eight-hour business day, for any city there is a third of the earth's surface on which the time is so different from that city that there is no overlap of the business day. Western United States has time differences of more than eight hours with a large part of Europe, Asia and Africa. Western Europe has few important centers in the world with which it cannot communicate within the business day because the Pacific Ocean conveniently swallows the third of the world which would be inarticulate during European business hours. However, during the waking day there is an overlap of any two world points.

OFTEN TELEPHONE operators at two distant world points cannot talk to each other directly, even if they are competent in several languages. The subscribers often have difficulty in conversing from distant localities because both may be using a language not their mother tongue. This causes the telephone engineers to strive to make standards of transmissions still higher in order that the difficulties of using unfamiliar languages may be minimized.

As world telephoning becomes more general, it may even be necessary to use some sort of neutral world language, like Esperanto, in the routine conversations between trans-continental operators. A relatively small vocabulary of several hundred words would probably suffice and this might be a powerful impetus to the adoption of an international auxiliary language.

—*Science News Letter.*

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THE BAHÁ'Í MAGAZINE

The official Bahá'í Magazine, published monthly in Washington, D. C.
By the National Spiritual Assembly of the Baha'is of the United States and Canada

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The Completion of the Temple

SHOGHI EFFENDI

From letters of the author, Guardian of the Bahá'í Cause, to the National Spiritual Assembly of the Bahá'ís of the United States and Canada.

« « » »

“Your Assembly faithful to its trust and conscious of its high calling, has sounded the call for a further and final effort on the part of the followers of Baha’u’llah in that land. It is for them, now if ever, to arise for the speedy consummation of a divinely appointed task . . . The American believers have made a splendid beginning. Let them bring to a speedy and successful termination a task which they have so nobly initiated and which they alone are destined to accomplish . . . I am acutely conscious of the unprecedented character of the depression under which you labor . . . But I realize also the uniqueness of the opportunity which it is our privilege to seize and utilize.”

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

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“Thousands of Mashriqu'l-Adhkárs, dawning-points of praise and mentionings of God for all religionists, will be built in the Orient and Occident, but this being the first one erected in the Occident has great importance. In the future there will be many here and elsewhere: in Asia, Europe, even Africa, New Zealand and Australia, but this edifice in Chicago is of especial significance.”
—'Abdu'l-Bahá.

INCREASING numbers daily are aware that there is being erected in the suburbs of Chicago a Shrine which is expressive of a great and grandiloquent emotion of the human heart, namely that of the brotherhood of man—an International Shrine dedicated to the oneness of mankind and the oneness of religion. This is the Bahá'í Temple or Mashriqu'l-Adhkár which is being erected on the shores of Lake Michigan in the beautiful suburb of Chicago—Wilmette, Ill.

There are many unique features of this monument to the Bahá'í Movement. The first is the marvelously beautiful and creative architecture in which it is phrased—an architecture described as “the first thing new in architecture since the thirteenth century.” The second, of still greater import, is the fact that this Bahá'í Temple expresses the longing dreams and spiritual aspirations of countless Bahá'ís among the different races and religions of this planet who look with eagerness to the completion of such a visible expression of their faith in this land of freedom, advanced civilization, high humanitarian ideals and tolerance.

Nor is the interest taken by the adherents of this Faith limited

only to good wishes. In deeds of sacrifice, rather, is their cooperation manifested. Since the inception of this Temple, many countries and many religionists have contributed generously of their funds, even to the point of extreme sacrifice. The following are a few expressions of consecration out of the many on record:

'ABDU'L-BAHA has told the story of the widow of a Bahá'í martyr who was left with two young children to support. She provided for them by knitting socks; the proceeds from one sock she used for their support, and what she received for the other sock was her glad offering toward the Mashriqu'l-Adhkár. 'Abdu'l-Bahá then said, “It is this spirit which will build the Temple.”

“Truly, I say, the friends of God displayed wonderful generosity in regard to the contributions for the Mashriqu'l-Adhkár. They displayed magnanimity at any cost to such an extent that some of them sold portions of their clothing on the street.

“Praise be to God! that at this moment, from every country in the world, according to their various means, contributions are continu-

ally being sent toward the fund of the Mashriqu'l-Adhkár in America. . . . From the day of Adam until now, such an event has never been witnessed by man, that from the farthest country of Asia, contributions were forwarded to the farthest country of America.

“Contributions for the Mashriqu'l-Adhkár are most important. Notwithstanding the miserable condition of Persia, money has poured in and is still coming for this purpose. Although many families are extremely poor, so that they have scarcely enough to keep them, nevertheless they give towards it. For many years the West has contributed towards the East, and now, through the Mercies and Bounties of God, a miracle has been performed, and *for the first time in the history of the world the East is contributing to the West.*”

THESE are only a few instances, but the stories of similar sacrifices could easily make many chapters if recorded. Suffice it to say that from Australia comes a regular flow of gifts for the Divine Edifice. From Persia, India, England, France, from Honolulu and Maui, Hawaii, and from groups and individual Bahá'is everywhere comes the evidence that *unity in God* is a living thing through the creative power of the Word of Bahá'u'lláh.

No less a personage than the Guardian of the Bahá'í Cause, Shoghi Effendi—who has said that “the specific Bahá'í institutions should be viewed in the light of Bahá'u'lláh's gifts bestowed upon the world”—has set an example in the divine art of real sacrifice when

he forwarded the most precious possession from the Shrine of Bahá'u'lláh to be sold for the Bahá'í Temple Fund in this country, and he has regularly contributed every month to the National Bahá'í Fund of America.

It is indeed the beginning of a new world cycle when the Orient actually contributes money to the Occident. Is this not the symbol of true love and brotherhood—knowing as all do the relatively impoverished condition of those people compared with that of America?

IN THIS TURNING of the thoughts and dreams of the Orient toward the New World and the awareness of the spiritual evolution going on in America, one finds the miraculous enlargement of the Asiatic consciousness which only true religion could have brought about. For to the illiterate peasant of Asia in general, the New World hardly has existence; or if any, but nebulous and unformed. Yet to the Bahá'is of Persia, Rangoon, and even of the jungles of India, America exists as an entity sufficiently to call forth their loving sacrifices. This is more than human education could have accomplished.

As witnessed in an article by A. H. Naimi on “Martha L. Root in Persia,” the Persian Bahá'is look with real vision toward America. The vision of what this dynamic rapidly evolving people of the New World will ultimately achieve for the Universal Bahá'í Faith, becomes the daily inspiration and stimulus to our brothers and sisters around the world.

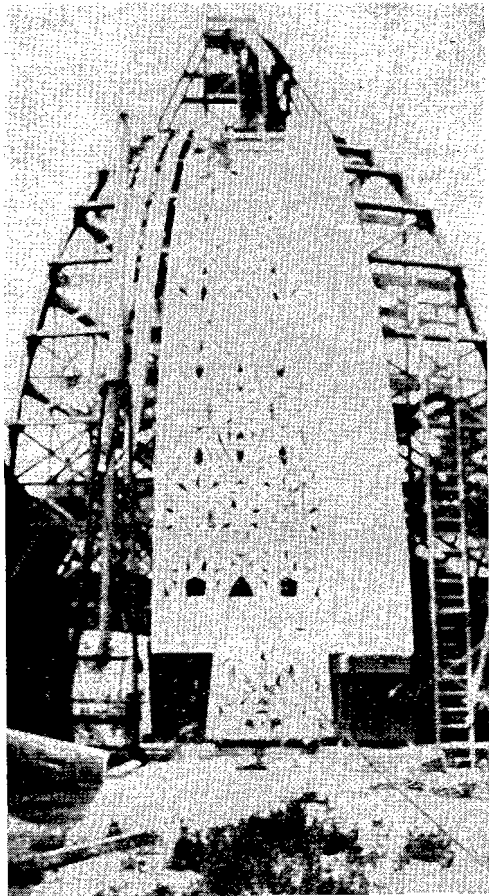
THE TEMPLE OF LIGHT

JOHN J. EARLEY

Mr. Earley was awarded the contract for the construction of the ornamentation of the Temple dome by the Temple Trustees, after a thorough study and investigation of his special architectural concrete by The Research Service and recommended by them.

TWELVE years ago last August two gentlemen came to my studio in Washington. They came unexpectedly and they brought with them only the *photograph* of a plaster model. They had been sent by a mutual friend, an engineer, deeply interested in the work being done with concrete by this studio, and who had suggested that we might offer a solution for their problem. One of these gentlemen was Mr. Louis Bourgeois, an architect, and the most unusual personality I had met in that profession; the other was Mr. Ashton, his friend; and the photograph which they brought was of a Temple, the most exotically beautiful building I had ever seen. It came up out of the earth like the sprout of some great plant bursting out to life and growth.

Mr. Bourgeois explained that he was the architect of the building and a member of the Bahá'í Faith. It soon became clear that this Bahá'í Temple was the dream of Mr. Bourgeois' life, that all his hopes and ambitions were centered in it, and that he believed himself to have been inspired to design a temple unlike any other in the world, so that it might be the symbol of a new religion in a new age. At that moment he was anxiously seeking a material with which to

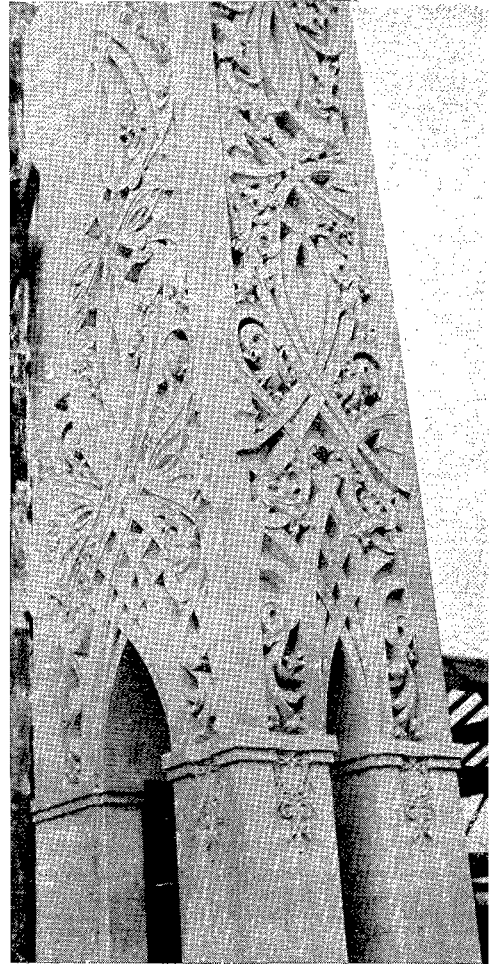


Model of Dome with Plaster Models of Panel and Rib.

build it, someone with the ability to understand his work and who had the skill to execute it. He left the photograph with me after autographing it. I have it still. It marks the beginning of the project for me.

IN THE time which intervened between this meeting and the death of Mr. Bourgeois about two years ago, there developed between us an interesting and instructive friendship. We studied this Temple with all its ramifications of form, of treatment and of meaning as a preparation for the time when work on it would be begun. It was strange, in a way, that we of the studio should have given so much thought to it. We had no authority to do so, and as a matter of fact we were not commissioned to do the work until the summer of 1932. But somehow it always seemed to be our work. We understood it, we had the material and were equipped to do it.

The architect was interesting to us and we to him. And then there was the job itself, a thing to fascinate the imagination. A Temple of Light with a great pierced dome through which by day the sunlight would stream to enlighten all within, and through which by night the Temple light would shine out into a darkened world. When at night we look into the sky we see only the stars but could we see the orbits of the stars how wonderful it would be! Great curved intertwining in wierd perspective. Ovals, circles, and vesicas of endless variety twisted and woven into some great cosmic fabric. This is the theme of the dome,—the courses of the stars woven into a fabric. But this is not all; interwoven with the courses of the stars in the pattern of the dome are the tendrils of living things, leaves, and flowers, because no symbol of creation would be complete without a symbol of life. Lifted above the dome are nine



Model of 19-Foot Clerestory Section of Great Ribs of Dome.

great ribs, nine aspirations that mount higher than the courses of the stars. I wonder after all if it was strange that we of the studio should have given so much thought to this project?

THE DRAWINGS left to us by the architect adequately illustrate his ideas about the decorations of the dome but they do not pretend to show a method for making the dome nor for attaching it to the steel skeleton. Among his drawings are

some of the most extraordinary full sized details of ornament. There is one of a panel in the field of the dome which is seventy feet long; another of the face of the great rib which is ninety feet long. Each of these drawings were made in one piece in a loft building on LaSalle Street in Chicago where he stretched out on the floor a great sheet of paper and with his pencil tied to the end of a long stick he drew in great sweeps—in a manner never to be forgotten—the interlacing ornament of the dome. One line through another, under and over, onward and upward until the motif was completed. Never have I seen a greater feat of draftsmanship nor a more interesting draftsman than was Mr. Bourgeois. Most surprising of all perhaps is the approximation to accuracy which he maintained in these great drawings in spite of the disadvantages under which he worked. He was obliged to stand on the drawing which he was making and his only view of the whole was from the top of a step ladder.

It became necessary, after the death of Mr. Bourgeois, for the Temple Trustees to carry these drawings further. This matter was

put in charge of The Research Service of Washington, D. C., who allotted to our studio the development of the ornamental dome.

I cannot begin to tell you how many factors enter into such a problem and I am sure that we automatically give consideration to many without being able to recall or to name them—just as an operating surgeon might know the position and function of every vein and sinew, the names of which have long since been forgotten. So in discussing such a problem consideration can be given only to principles such as these—the decoration of the Temple must always be subservient to the architecture; the theme of the ornament must not be lost; the craftsmanship must be adequate, practical and economical; the materials must be suitable and enduring. This project as stated in many articles written about it, is a pioneer one in every sense of the word, structurally new and arresting, and involves the use of new methods, new processes, and the highest standards of materials and craftsmanship. The structure will be not only beautiful in accordance with the design but permanent and enduring through the ages.



“The first Mashriqu’l-Adhkár [Bahá’i Temple] in America was instituted in [Wilmette, Ill., suburb] of Chicago, and this honor and distinction is infinite in value. Undoubtedly out of this Mashriqu’l-Adhkár thousands of other Mashriqu’l-Adhkárs will be born.”

—‘Abdu’l-Bahá.

THE TRUE SOVEREIGN

ALFRED E. LUNT

"Verily, those who have denied God and adhered unto nature as nature is, are indeed void of both science and wisdom, are they not of the erring?"

—Bahá'u'lláh.

In the first installment of this article, published in the May number, is pointed out the great truth that nature is in itself incapable of establishing values or achieving perfection. Therefore when mankind forsakes the path of revealed guidance for his upward climb and gives way to the forces of nature in him, he expresses, as a social group, confusion, chaos, degeneracy. This is what is happening in the world today. In this second and present installment, the author describes vividly the dual nature of man—the pivot of creation—a microcosm containing within himself the secrets of heaven and hell, a soul capable of upward and downward flights. Now is the destined time in the history of this planet for man to express his highest spiritual nature with the aid and stimulus of revealed truth and the power of the Holy Spirit by attaining the consciousness of the spirit of faith as contrasted with mere belief.

ARE these insidious enemies of our true welfare the inheritance of aeons of life when man was emerging from the slime of the waters, when Nature wholly dominated him, or are they the results of a gradual yielding to the natural allurements, the real fall of man enshrined in a mysterious tradition wherein he deliberately chose to dwell in the water and clay of the

lower self and to forsake the heavenly delights of the divine provision? Certain it is that in the countless milleniums of his life on earth he has been brought face to face with the prophetic admonishments, and, flouting them, suffered the pains and punishments of disobedience. Nothing is clearer in the Sacred Books than that in a day concealed in the mists of creation he took a covenant with his Creator by which the infinite bestowals of God were promised him in exchange for his guerdon of obedience and acknowledgment of the True Sovereign.

If, now, these bestowals appear to be withdrawn; if in their place we are confronted with depression and unhappiness more widespread and more poignant than men have hitherto experienced; if the utmost ingenuity of our leaders is powerless to find the key to the solution,—can it be doubted that, if these premises are true, the reason for this deprivation is mankind's own default? Not the vengeance of God, but the unchangeable law of cause and effect operating in the arena of human affairs, has brought upon us these scourges. Long continued disobedience to the Command, forgetfulness and doubt of the True Sovereign have created in the heart of humanity a potent magnet of attraction for the indrawing of the destructive, death-dealing force of Nature which is

ever ready to seize hold of those who madly stray from the impregnable stronghold and wander in the morasses of remoteness and ignorance.

AT WHAT point in its evolution the race became endowed with that capacity to know God that is commensurate with the assumption of responsibility, no record exists. Man has always stood at the forefront of the army of life, despite the unproved theories of certain anthropologists that he is merely a branch or descendant of inferior animals. Humanity is the main stem of the creational order. Concealed in the matrix of life as is the great oak in the acorn, his superior potentialities have slowly unfolded in the march of the centuries.* And in the long succession of aeons and ages, when civilization after civilization became buried and submerged by earthshaking cataclysms, who can say with accuracy that our present civilization surpasses or even equals the apex attained by former peoples, our remote ancestors? Man is very ancient. And the succession of divine teachers known as prophets stretches back to a period little imagined by the orthodox literalists. The building of these cycles of human existence, whose climax is to witness the entrance of all mankind into a universal era of brotherhood, peace and knowledge of reality, is the evident creational purpose indelibly recorded in the Word of God revealed to every nation. Herein lies food for thought. For it betokens the latent capacity of the

race to evolve the supreme achievement of attaining a world-wide unity. As well to say that the oak tree, having reached the leafy stage is incapable of putting forth its seed-fruitage, as to insist that man is forever bound by the limitations, superstitions and prejudices he now exhibits. The little acorn, a mere pulpy mass, is in nature bound, once buried in the rich soil, to increase in stature and grandeur until its full fruitage bursts forth.

And, yet, many so-called leaders of thought upon whose conclusions the people lean, the materialistic philosophers, the shallow thinkers whose vision is veiled to the intangible, controlling power that governs the world of reality,—have taught that if there is a Creator He has absented Himself from His creation and forgotten it; that mankind is left wholly to its own resources. This is forgetting God, with a vengeance. Were it not for the redoubtable Champions of Truth, who resolutely arise amidst mankind in the time of need, revealing the Will and Word of God, such a philosophy might well attain a proud and irrefutable eminence, since all admit the evident truth that the Essence of God is unknowable. But the very existence of these divine intermediaries, dotting the pages of history at times most inconvenient to the oppressors of humanity, is and always has been an irritating, insurmountable fact to the materialists. Either must they deny their actual historical existence, or otherwise explain their enormous and unique influence

*Abdu'l-Bahá, "Some Answered Questions."

upon the masses of humanity. Briefly, the materialist philosophers have endeavored to link man to the animal in such fashion as to deny to him and cause him to despair of the spiritual qualities and powers resident within him. But these qualities have ever been emphasized and certified by the Messengers who have ceaselessly called the people to awaken and put forth this glorious fruitage of the human tree of life.

LET US assume for a moment as true the definitions of the Manifestations of God concerning the true station of man. That in the sight of his Creator, he is, as it were, the pivot of creation, a microcosm containing within himself the secrets of heaven and hell, the divine and nether worlds. That he has been given dominion over every lesser plane of life including the elemental forces. That his soul is capable of both upward and downward flights. That he possesses powers unrivalled and unequalled by animal, vegetable and mineral realms, among them reason, spiritual susceptibility, the capacity of discovery and invention, and the ability to know his Creator, which implies a consciousness, amounting to certainty, of the realities of the divine world. That his heart is above all else the home of the Spirit of God, endowed with capacity to become the recipient of the Divine Love, than which no greater bounty is imaginable in the world of creation. That he is destined, through the establishment of unity in his own ranks, to uncover in this world the fragrant flowers of the Kingdom of God. That because of the

free will of his soul he may choose the high or the low flight. That the ancient myth of the "devil" and all his works may be traced to man, himself, in his excursions into the dark caverns of Nature and his submission to her behests.

Not only this but, as a result, he becomes an emissary of that cruel sovereign, supplementing its impulses with his all powerful will, and registering its cruelties upon his fellow-beings with all the accumulated force of his (God-given) mind. Thus he has used gifts of which Nature is totally lacking, to refine and augment her blind forces. For this reason the "devil" has been reputed to be intelligent, capable of plots against the divine Sovereign, challenging His authority and His right to command humanity, and asserting in place thereof his own egoistic supremacy.

Such are the actual and latent glories and abasement of man described in the Book of Life. Can we doubt that the Will of his Lord, Himself the Creator, through His wisdom, of the natural forces, will become enacted and established on this planet? Already, glorious signs of this fulfilment are witnessed in the earth. The hour, concealed in the Book of Fate, has arrived when a new order is in process of institution. And the first and greatest step is the enthronement of His Sovereignty, through wisdom and explanation and the awakening of the new consciousness. "For every hour there is a fate," asserts Bahá'u'lláh. The destined hour for this consummation is here and now, consonant with the declaration of the Divine Decree.

“Beside Him, every one changeth by the will on His part, and He is the Almighty, the precious, the Wise . . . Nothing can move between the heaven and earth without My permission, and no soul can ascend to the Kingdom without My Command; but My creatures veiled themselves from My power and authority, and were of those who were negligent.”¹

“O, My servants! The Ancient Beauty commands: Hasten to the shadow of immortality, nearness and mercy, from the shadow of desire, remoteness and heedlessness . . . Be ye ablaze like unto fire, so that ye may consume thick veils and quicken and immortalize cold and veiled bodies through the heat of the divine love. Be ye pure like unto air, that ye may enter the sacred abode of My Friendship.”²

ONE OF the greatest superstitions of our race is the one held by the pessimists who insist that what is commonly regarded as human nature is unchangeable, that its manifest weaknesses are fixed and static. This view is ignorantly misleading and but panders to the suggestions of the inferior sovereignty. In the first place, the real human nature is by no means the powerless entity portrayed by the pessimist. Human nature is definitely associated with a world infinitely removed from the realm of instinctive obedience that characterizes the lower beings. The animal spirit, the highest of these lower orders, has been defined by ‘Abdu’l-Bahá as “the virtue perceptible, resulting from the admixture and absorption of the vital elements generated in the heart, *which apprehend sense impressions*”. But the human spirit, He tells us, “consists of the rational faculty which apprehends general ideas and things intelligible and perceptible.” But the Spirit of Faith, the next stage above that of the human spirit, He explains,—“is the life of the spirit of man, when it is fortified thereby, as Christ (to

whom be Glory) saith ‘That which is born of the Spirit is Spirit—’”. The human spirit then, according to this exact definition, *possesses the power* to acquire and reinforce itself by appropriating the eternal gifts of the Spirit of Faith. Thus the faculty of reason may become illuminated, rather united with that Spirit that confers the immortal existence.

In the face of these evident truths, human nature is seen as a distinct creation fully endowed with power, through the exercise of its unique rational faculty and the power of selection and choice resident in the will, to inhibit and ultimately render powerless the inordinate impulses of the lower phase of its nature. To do this, however, it must have recourse to a superior power. This power, happily, has affinity and connection with the noble reality of man, and is the goal of the upward flight of the soul. This power which is no less than the Divine Reality, the Conferer of true existence, has established the station of the Spirit of Faith as a center of Its outpouring, and beyond this yet other stations of Divine Nearness, in the journey of the soul toward its Creator. But since the station of Faith is nearest to man, it is the appointed place of his transformation from the world of nature, just as the vegetable realm raises and transforms the stony particles of the mineral. By attaining the consciousness of the spirit of faith, a consciousness identical with certainty—as contrasted with mere belief, we enter the only Fortress against which Nature’s onslaught is powerless.

(To be continued)

¹ Bahá’u’llah. Bahá’i Scriptures p. p. 219, 220. ² Bahá’u’llah, Tablet of Ahmad.

ARE GOOD DEEDS ENOUGH?

BERTHA HYDE KIRKPATRICK

"Is it not astonishing that although man has been created for the knowledge and love of God, for the virtues of the human world, for spirituality, heavenly illumination and life eternal, nevertheless he continues ignorant and negligent of all this? Consider how he seeks knowledge of everything except knowledge of God."

'Abdu'l-Bahá.

BACK in the fifteenth century Morality Plays were used to give religious and moral instruction to the unlettered masses. One of these, "The Summoning of Everyman", represents Everyman, a thoughtless and worldly young fellow as summoned by Death to go to the next world. Quite unprepared for this journey whence no traveler returns he seeks advice and comfort from his friends. First he turns to Good Fellowship who though sympathetic declares it quite impossible to go with Everyman on this journey. Worldly Goods is surprised that Everyman should even expect that he would take such a journey with him. Everyman in desperation calls upon his rather neglected companions Good Deeds, Knowledge, Beauty, Discretion, Strength and others. Good Deeds alone is willing to go with Everyman upon his journey, but she, alas, is at the point of collapse and exhaustion through neglect and utterly unable to go. However, acting upon the advice of Knowledge Everyman is able to revive Good Deeds and in the last scene we see Everyman fearlessly going down into the Valley of Death accompanied by Good Deeds alone.

* * *

SOME ONE once asked 'Abdu'l-

Bahá about those people whose deeds are good and actions praiseworthy—what need such had of the divine teachings? 'Abdu'l-Bahá answered that although such actions and efforts are most praiseworthy and approved, alone they are not sufficient. "They are a body of greatest loveliness", He said, "but without spirit".*

Then 'Abdu'l-Bahá explained that the first thing necessary is the knowledge of God and after that the love of God. "It is known," He said, "that the knowledge of God is beyond all knowledge and it is the greatest glory of the human world". Continuing He said, "Secondly comes the love of God, the light of which shines in the hearts of those who know God, for this is the spirit of life and the eternal bounty."

But there is a third thing necessary to bring a good deed to perfection. In the words of 'Abdu'l-Bahá, "The third virtue of humanity is the good will which is the basis of good actions." By a simple illustration 'Abdu'l-Bahá made this point clear: "A butcher rears a sheep and protects it; but this righteous action of the butcher is dictated by desire to derive profit, and the result of this care is the slaughter of the poor sheep. How many righteous actions are dic-

*"Some Answered Questions," 1st Edition, chapter 83; 2nd edition, chapter 84.

tated by coveteousness! But the good will is sanctified from such impurities". Just as a man is not perfect physically if his hearing, for example, is impaired, so a righteous deed is not perfect unless it possesses these three attributes, the knowledge of God, the love of God and the good will or sincere intention.

Bahá'u'lláh teaches us to say, "Thou hast created me to know Thee and to adore Thee," and 'Abdu'l-Bahá, as already quoted, says, "The fruit of human existence is the love of God". Simply to perform righteous acts then is for man to fall short of the purpose for which he was created. For the sun to shine and give warmth is doubtless perfection for the sun, but for a man to furnish warmth and food for another with no good will to man or love of God in his heart is an *imperfect* though a *good* deed.

There is a further note in this explanation of 'Abdu'l-Bahá's which leads us to see the source of all our good deeds. "Moreover", He said, "if you reflect justly you will see that these good actions of other men who do not know God are also fundamentally caused by the teachings of God; that is to say that the former Prophets led men to perform these actions, explained their beauty to them, and declared their splendid effects; then these teachings were diffused among men, and reached them successively, one after another, and turned their hearts towards these perfections. When men saw that these actions were considered beautiful, and became the cause of

joy and happiness for mankind, they conformed to them. Wherefore these actions also come from the teachings of God". "But", added 'Abdu'l-Bahá, "justice is needed to see this and not controversy and discussion."

* * *

Do NOT these words of 'Abdu'l-Bahá help us to see why when we teach our children good morals without the firm basis of the knowledge and the love of God that not only is true religion lost but gradually morality itself becomes corrupted and chaos and confusion ensue? How can any of us be "strong to withstand all trials and temptations" except by the Strength that comes through the knowledge of God and how can we "bear all the swords of the earth" unless the love of God is firm in our hearts? Are we not too prone to be satisfied if we keep the second commandment reiterated by Christ? We forget that he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the *first* and *great* commandment".

The human race is now at the dawn of its maturity. No longer do we need to walk blindly by the half truths of morality plays. No longer is the truth hidden in parables. We have come to the age when He, the Spirit of Truth will guide us into all Truth. We have come to the dawn of the age when the earth shall be filled with the knowledge of the Lord. Happy is he who whole-heartedly seeks the Source of all Truth in this day for he will surely find.

LETTERS HOME

KEITH RANSOM-KEHLER

This is the fourth installment of "Letters Home" describing the author's visit among the Bahá'is of Persia and her pilgrimage to historic Bahá'i sites in that land which gave the Movement its birth. Herein is described her memorable visit to Shaykh Tabarsi.

IN MY last letter we had been heartily welcomed by the Friends of Kafsha Kula, when I had to stop writing.

It was the end of a strenuous day, for before leaving Sári we had packed; gone to be photographed in the beautiful garden given by Abdul Molaki for the new Haziratu'l-Quds, been driven three times into the ditch by an inexperienced driver taking me over the new road built for my coming; met and addressed the Ahbáb of Mafruzac; commemorated the martyrdom of Mulla Ali Jan; said poignant good-byes, which is always a stirring emotional experience; greeted, in passing, the Friends of Shahid, and then participated in the welcoming ceremonies of Kafsha Kula.

The challenge to science today is to unlock the energies resident in the atom and release them for human utility. If some inspired person could find a method of utilizing the flea power of Persia, the land would become, over-night, the greatest producer in the world. But even the fleas, which made riot with our unaccustomed flavor, were unable to detract from the joy of this memorable meeting.

To our intense relief the rains were holding off although it was November; but when we arose to find a grey morning we were urged

to make an early start for Shaykh Tabarsi, lest bad weather detain us.

IT IS THREE miles across a wide river ford and through barren rice-paddies (the crop had been long harvested) from Kafsha Kula to the site of the Fort so heroically defended against an entire imperial army by three hundred and thirteen men—not seasoned soldiers, not the grizzled veterans of many campaigns, like their opponents, but youthful students unaccustomed to arms and accountments, and long trained in the cloistered life of metaphysical argument and disquisition.

In the record of humanity we find no parallel to their accomplishment. Alexander's army of thirty thousand defeated the Persian forces of six hundred thousand fighting one to twenty; but they were a military organization, reared to "strategems and sports." Quddus, Mulla Husayn and their followers, without previous training, without adequate supplies, with nothing but a flaming faith and an unquenchable devotion to their Lord, the Báb, repulsed not once, but again and again, one to a thousand, the forces arrayed against them.

Effie Baker, that intrepid and devoted servant of Shoghi Effendi, (whose exploits and experiences in

photographing our historic Bahá'í sites in Persia to illustrate "The Dawn-Breakers" deserves the high appreciation and gratitude of the Bahá'í world), had come, in the course of her far-flung activities, to photograph this sacred place. My visit was of a very different nature.

I was the first Western Bahá'í who came, not to carry out an important commission such as hers, but to express, however feebly, that intense love and admiration that the followers of Bahá'u'lláh everywhere feel for these glorious saints and heroes.

IT WAS Friday the tenth of November that the "little town was emptied of its folk this pious morn'" to visit the Shrine, and a large cavalcade, including Bahá'ís from many places in Mazindaran, from several parts of Persia, together with the Spiritual Assembly of Sári, set out across the uncharted fields for this memorable journey to Shaykh Tabarsi.

In the darkest days of our oppression and persecution in Persia, when the word Bahá'í was barely whispered, Bahá'u'lláh promised that one day Bahá'ís from the West would freely and openly consort with their brethren in this sore-tried land. The miraculous fulfillment of this early promise was the thought uppermost in the mind of every Persian, today.

Some of the descendants of Mulla Ali Jan had arrived from Mafruzac, and since they had the gentlest horse in the community it was chosen for me. It is quite thirty years since my equestrian

exploits, and being still very feeble from my recent prolonged illness, they mounted me on a great pack-saddle astride, with the owner leading his docile mare and Alai, a large and very strong man, literally balancing me by the hand, over rough land and winding roads for six long miles. Let anyone who considers this a mere polite gesture try it soon.

"Such a sight has never been seen in Mazindaran before," exclaimed Dr. Nadari. Sári, turning with a kind of awe to watch this new army of peace advancing in the footsteps of those aforesaid destined by the forfeiture of their lives to challenge the world to the contemplation of peace, gazed in wonder.

Our horses gallantly swam the river, bare-legged Bahá'ís guiding them safely to the steep bank opposite. It was in this very spot that the Mulla Husayn implored those who were unprepared for the unprecedented difficulties that lay before them to turn back. Those who finally crossed with him remained to the end.

Sometimes we swarmed afoot and ahorse over a big bare paddy, sometimes we went single file over a narrow bridge, but the sound of prayer and chanting never abated and at every turn we called upon the Greatest Name.

"Allah 'u 'Abha!" Allah'u-'Abha," cried the granddaughter of Mulla Ali Jan again and again as we wound along the narrow irrigation paths. "That must be our only thought today, our only utterance," she said.

*God is the Most Glorious.



Mrs. Ransom-Kehler and her cavalcade leaving Shaykh Tabarsi.

In due time we reached the village of Arfa, headquarters of the Imperial army besieging the Fort, and at a short distance we dismounted before the Shrine, left, because it is a Muslim tomb, when everything else connected with the Fort was demolished.

At my request, after we had recalled the magnificent history of the spot, the entire party went into the inner room where the world's greatest hero, the Mulla Husayn lies buried by the side of the old Islamic teacher, Shaykh Tabarsi. There they chanted the Tablet of Visitation revealed for him by the Báb.

Their devotions finished I was permitted to enter the Shrine alone. Who can estimate the meaning of a moment or who recount the miracle of a thought? Into the untrained mind of Brother Lawrence flashed the idea that spring would soon adorn the barren boughs at which he glanced, with verdure, and

over him flooded the realization of the Presence of God in which he lived out his life with joy and assurance. No more elevating an incident than the light on a brass kettle reflected into the soul of Jacob Boehme his ecstatic reunion with his Lord. "Dante looked at Beatrice *once* and ten silent centuries sang."

My visit to that humble and neglected spot has pierced life with a purpose that it did not have before. To visit our sacred Shrines* in Palestine is indeed a shaking experience, for these Eternal Beings wring the soul with the appalling testimony of the cumulative horrors that man has ever heaped upon God's Messengers. But after all these occupy a rank and station apart from human kind. What They endured They endured with a superhuman equipment.

The Mulla Husayn was human like unto us and with every limitation

*Where Bahá'u'llah, the Báb and 'Abdu'l-Baha lie buried.

of humanity attained to the station of divinity; in his ecstatic devotion, his unswerving fidelity, his utter self-immolation it would be hard to find his peer or likeness.

My heart nearly broke as in an abandonment of misery and repentance for all my negligence, unworthiness and arrogance, I fell prostrate upon this hallowed earth and besought God to teach me, at whatever cost, that sublime lesson of humility that had elevated this great devotee to a position of incalculable glory; to kindle within my breast, with the fuel of my very being, if necessary, this light of abandonment in His service that causes every personal wish to cast the shadow of death; to quicken in my soul that life eternal which alone can revitalize this earth into the promised Kingdom of God.

I see no humility, no fire, no life in myself since the utterance of this impassioned prayer. I still go my ways in arrogance, opinionation, and subverted purposes of achievement. But in an unused portion of my being, like a treasure hidden in a field, lies something tremulous and unforgettable, something with a wistful fragrance and tenderness, something that lures and stills me, something strangely startling and tranquilizing—the recollection of how the Mulla Husayn stood with folded arms upon the threshold, like a servant to the man who had been twice preferred before him, and rose from the dead, as it were, that no attention or respect might ever be lacking to that one whom he might so easily have regarded as a usurper

of his position;¹ of how, though numbers wished to acclaim him, he remained indifferent to their adulation; of how, in every instance, before and after the Declaration of his Lord, his eye never deviated from that Figure of Divine Perfection upon which his life was stayed.

No one could kneel upon the Shrine of the Mulla Husayn and arise the same person. The world is still resounding with his challenge,² raised first, by his glorious namesake, the Imam Husayn: "Is there any who will assist me?"; the earth is still reverberating with the tread of his dauntless feet; leading now the armies of the Supreme Concourse he is still searching for recruits. And as I knelt there something buoyant and eager in me seemed to answer "Here" to his muster-call while ringing down a forgotten vista in my heart I heard the marching order "Mount your steeds, Oh heroes of God!"

Those who stayed behind were gathered in the square before the Haziratu'l-Quds when men and horses had once more safely crossed the river and we returned. The samovars were boiling; tea was passed.

"This day will never be forgotten." said Abdul Molaki of the Sári Assembly. "Babes carried in their mothers arms today will be tutored to recount this story to an unborn generation."

"This is what that celestial army died for." I said; "the unity of East and West, of men and women, of rich and poor, of young and old, of black, white, yellow and brown. Implore God that in that future

¹ "The Dawn-Breakers," pp. 85, 129, 261-265, 381-382.

² "The Dawn-Breakers," Foot-note 2 pp. 413-414.

when these children recount the story of our pilgrimage, if as you suggest it be brought to memory, my glaring faults, my childish frailties will have been effaced by time. We give no heed to Peter's violent temper, to the cold and narrow nature of James, to the complaints of Martha; for they are walking in a light that irradiates this gloom. And when my last toll is taken and my earthly pilgrimage complete may the infinite compassion of God—should I ever be recalled—decree that if my faults must live some remembrance of my great devotion to His Holy Cause, of my intense desire to serve the Guardian, may also live beside them."

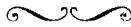
BEFORE luncheon was finished a great stir and commotion announced the arrival of my convoy from Babul (Barfarush); sixteen

automobiles conveying the Spiritual Assembly and a large group of Bahá'is. Together with the cars from Sári (for the Spiritual Assembly still continued beside me) we had a procession of nineteen automobiles—a nine day's wonder in Persia, where even the King is not so escorted. The streets were filled with gaping crowds as we passed; the square surged with an inquiring host when we arrived.

And thus ends one chapter and begins another,—my divine adventure in Babul and the adjoining villages.

I'd be ashamed to tell you how late it is—or how early, as the case may be. Reading this over I am still more ashamed of its egotistical tone; but the pilgrimage to Shaykh Tabarsi is a purely subjective experience.

(To be continued)



Mulla Husayn, referred to in the foregoing article was surnamed the Bábu'l-Báb. He was the first to recognize and embrace the new Revelation. The following is one of the stirring statements about him in "The Dawn-Breakers":

"The circumstances attending his martyrdom evoked the Báb's inexpressible sorrow, a sorrow that found vent in eulogies and prayers of such great number as would be equivalent to thrice the volume of the Qur'án. In one of His visiting Tablets, the Báb asserts that the very dust of the ground where the remains of the Mulla Husayn lie buried is endowed with such potency as to bring joy to the disconsolate and healing to the sick."

"Quddus, with his own hands, laid the body in the tomb . . . He afterwards instructed them to enter the bodies of the thirty-six martyrs who had fallen in the course of that engagement in one and the same grave on the northern side of the shrine of Shaykh Tabarsi. 'Let the loved ones of God,' he was heard to remark as he consigned them to their tomb, 'take heed of the example of these martyrs of our Faith. Let them in life be and remain as united as these are now in death.'"

THE MARTYRDOM OF QUDDUS

FIRST and foremost among those pioneers of the Bahá'í Faith in Persia who were martyred at the fort of Shaykh Tabarsi stands Quddus, a disciple of the Báb and His chosen companion on His pilgrimage to Mecca and Medina. Nabil, in his Narrative of the early days of the Bahá'í Cause,* records the story of the martyrdom of Quddus in these words:

“By the testimony of Bahá'u'lláh, that heroic youth, who was still on the threshold of his life, was subjected to such tortures and suffered such a death as even Jesus had not faced in the hour of His greatest agony. The absence of any restraint on the part of the government authorities, the ingenious barbarity which the torture-mongers of Bárfurush so ably displayed, the fierce fanaticism which glowed in the breasts of its shi'ah inhabitants, the moral support accorded to them by the dignitaries of Church and State in the capital—above all, the acts of heroism which their victim and his companions had accomplished and which had served to heighten their exasperation, all combined to nerve the hand of the assailants and to add to the diabolical ferocity which characterized his martyrdom. . . .

“What pangs of sorrow He [the Báb] must have felt when He learned of the shameful treatment which His beloved Quddus had undergone in his hour of martyrdom at the hands of the people of Bárfurush; how he was stripped of his clothes; how the turban which He had bestowed upon him had been befouled; how, barefooted, bareheaded, and loaded with chains, he was paraded through the streets, followed and scorned by the entire population of the town; how he was execrated and spat upon by the howling mob; how he was assailed with the knives and axes of the scum of its female inhabitants; how his body was pierced and mutilated, and how eventually it was delivered to the flames!

“Amidst his torments, Quddus was heard whispering forgiveness to his foes. ‘Forgive, O my God,’ he cried, ‘the trespasses of this people. Deal with them in Thy mercy, for they know not what we already have discovered and cherish. I have striven to show them the path that leads to their salvation; behold how they have risen to overwhelm and kill me! Show them, O God, the way of Truth, and turn their ignorance into faith.’ ”

*Published under the title of “The Dawn-Breakers,” pp. 410, 411.

'ABDU'L-BAHA'S VISIT TO BUDAPEST

MARTHA L. ROOT

The following article, which was translated into Hungarian by Mrs. Irma Szirmai, appears as an introduction in the first Hungarian edition of Dr. Esslemont's book, "Bahá'u'lláh and the New Era," recently published in Budapest. The translation of Dr. Esslemont's book into Hungarian was made by Mr. Georgy Steimer of Győr, Hungary.

THE readers of the Bahá'í Magazine will be interested to know of 'Abdu'l-Bahá's historic visit to Budapest, Hungary, from April ninth to eighteenth, 1913. Several distinguished statesmen, scholars and business men of Budapest hearing that 'Abdu'l-Bahá, Son of Bahá'u'lláh the great World Educator, was passing through Europe from the United States en route to His home in Haifa, Palestine, sent a most cordial invitation urging Him to come to the Magyar Capital and speak of His Father's Teachings for the oneness of mankind and universal peace.

When 'Abdu'l-Bahá, this great teacher belonging to one of the noblest families of Persia, the illumined expounder of the Bahá'í Teachings, arrived at the railway station with His party, He was met by Dr. Ignatius Goldziher, the renowned Orientalist; by Professor Julius Germanus, professor of Persian, Arabic and Turkish languages in the Oriental Institute of Budapest University; by Director Leopold Stark, a very well known engineer, and others. They escorted Him to the Ritz Hotel* where He took rooms facing the beautiful Danube River. With Him were His Persian secretaries, Persian interpreter and two or three other companions.

A few minutes after their arrival,

a delegation of citizens came to welcome this Eastern Visitor officially and He met them in a most friendly way in the lounge. The group included Prelate Alexander Giesswein, one of the most honored and learned thinkers and pacifists of Hungary, then President of the Peace Society and of the Hungarian Esperanto Society, Professor Robert A. Nadler, the renowned painter, the family of Director Stark and several others, among them an American and an Indian notable living in Budapest. They addressed 'Abdu'l-Bahá saying: "In the name of all present we welcome the blessed Presence of Abdu'l-Bahá. We admire your great life and we offer You our thanks and deep gratitude, that at Your age, You take upon Yourself these long journeys for the sake of helping and comforting humanity. Such labours, such sacrifices as Abdu'l-Bahá endures are our great examples, that we may know how to live and to serve humanity."

This beloved Visitor responded that thanks be to God, He hoped all of them would be confirmed in the service to humanity! He said that we can render no greater service to man than to spread unity in the world of mankind, and to work for universal peace. He showed how, when the East was in black dark-

*Now known as the Dunapalota Hotel.

ness and was surrounded on all sides by the gloom of fanaticism, Bahá'u'lláh arose like a sun from the sky of the East and proclaimed the unity of mankind.

Reporters were present and asked many questions about the Bahá'í Teachings for world understanding. Members of the Theosophical Society invited 'Abdu'l-Bahá to speak at their meeting the next evening, April tenth. Also, a joint invitation was extended to Him to give a public lecture April eleventh, the event to be under the auspices of the Theosophical Society, the Women's organizations and the Esperantists. 'Abdu'l-Bahá smilingly accepted.

EARLY the following morning 'Abdu'l-Bahá prepared tea Himself and praised the marvelous view from His window overlooking the broad, blue-glistening Danube with its immense and wonderfully ornamented suspension bridges, its gayly decorated steamers and the beautifully laid-out promenades. Then 'Abdu'l-Bahá took a walk across one of these large bridges to Buda. His personality and dignity attracted the attention of all who saw Him; many stopped to greet Him with reverence and to ask questions.

All day people visited Him in the hotel and He spoke with them about the spiritual unity of the East and the West. He voiced to them this remarkable thought that *it was his hope that Budapest might become a centre for the reunion of the East and West, and that from this city the light might emanate to other places.* He also said that thanks be to God the conception of spiritual

life was alive in Budapest, that men search for truth, that they care for the Word of God and long to be guided to the Kingdom Everlasting.

When callers spoke to 'Abdu'l-Bahá about the buildings and the sights of the Hungarian Capital, He kindly replied to them that He came to Budapest to see the objects of interest and buildings of human hearts, and not the buildings of stone and of the city. He said to them speaking symbolically, that He knew of a Country in which there are glorious cities; that in that Country there is but one universal language spoken, and therefore, they would all understand one another without an interpreter. He said they would see There His Holiness Christ and the Prophets and would find good people There just as were around Him here. He told of the delicious fruits There and said they were for them. His visitors were astonished, but when asked if they would like to go with Him to that beautiful Land, they replied: "Yes, we will go with you willingly!"

PROFESSOR Germanus, a young but already celebrated Orientalist, brought a group of young Turkish students to call upon 'Abdu'l-Bahá and these youth presented Him with a letter of solemn welcome signed by all students of the Turkish language in Budapest. 'Abdu'l-Bahá spoke to them in perfect Turkish. They marvelled at His eloquence and His command of this tongue. He told them that it was His highest hope that the East and West might be united completely. He made it very clear to them that in

reality, East and West do not exist—that each point on this terrestrial globe is equal, with the same rights; that any point in relation to another point is either East or West; that all are points of one sphere, one country, one humanity. Therefore, He said, He was very happy to visit this country of Hungary which is the standard-bearer of progress to the East, and which unites with the Western culture the Eastern feelings of cordial hospitality to people of other countries. He blessed them and hoped they would, day by day, become more confirmed in service and progress.

Others called and in the afternoon 'Abdu'l-Bahá visited the homes of several families. He went, in the evening, to the Theosophical meeting where fifty people were awaiting Him. The Chairman greeted Him in these words: "We welcome 'Abdu'l-Bahá in the name of all our brothers and sisters, we are extremely happy that this blessed One has visited us. . . ."

"'Abdu'l-Bahá replied that He was greatly pleased to address such a noble spiritual assembly. He called them a noble, spiritual gathering because they were most diligent in their endeavors for peace and fellowship, and He spoke to them about the oneness of mankind. His words were so appealing that the Chairman again thanked Him and in the name of all present invited Him to come to them again on Saturday evening, April twelfth. (He did go to this second meeting and all present again felt His mighty spirit, especially when He prayed for the people of Hungary; in closing He prayed that God

would give them heavenly strength, surround them with heavenly happiness!)

ONLY glimpses of events can be given in this brief introduction, but on the evening of April eleventh, 'Abdu'l-Bahá spoke in the old Parliament Building to more than one thousand people. This great hall was formerly the Hall of the Parliament; it has two platforms, a higher and a lower, 'Abdu'l-Bahá stood on the higher one directly underneath the coat-of-arms of Hungary—those ancient, historical arms held by two white-winged angels. This great holy teacher was introduced to the audience by Prelate Giesswein as Dr. Goldziher stood at 'Abdu'l-Bahá's right. Suddenly the people, as if sensing the deep significance of the moment, burst into tremendous applause. They felt, if they did not understand, that 'Abdu'l-Bahá standing between the Catholic Prelate and the Jewish Orientalist represented the reconciliation of these two great religions.

Dr. Germanus who interpreted 'Abdu'l-Bahá's words into Hungarian said that he never saw a more interesting audience. He said that all seats were occupied while many stood in the gallery; aisles and corridors were crowded and a line extended even to the street! Members of Parliament, members of philosophical and philological societies, university professors, artists, Catholic priests, Protestant clergymen, representatives of modern religious movements, women's organizations, Esperantists, members of social and humanitarian so-

cieties, many nationalities, many races were present—in a word the gathering reflected the Teachings of Bahá'u'lláh: one must unite everything that is good and precious in mankind, one must give equality to women, must help the ignorant and oppressed and must lead all humanity to mutual understanding!

After the lecture many approached 'Abdu'l-Bahá to express to Him their reverence and their delight in what He had said to them. His reply had in it one of the great truths of the Bahá'í Faith. He told these eager listeners that the influence of the words spoken and the confirmation from the Kingdom of God are two perfectly different things: the influence of spoken words on the soul, and the elevation of the soul which can be attained only by the blessing of the Heavenly Kingdom. Words alone cannot bring the great spiritual transformations, only Bahá'u'lláh's favor and help and the victory of the Holy Spirit can give that great spiritual experience.

After the lecture a dinner was given for 'Abdu'l-Bahá in Hotel Pannonia.

'ABDU'L-BAHÁ saw many friends at His hotel the following day, April twelfth. Mr. Alajos Paikert, founder and Acting Vice-President of the Turánian Society called and invited this great Visitor to give an address before the members of their society and friends, on Monday evening, April fourteenth, Mr. Paikert who is also one of the founders of the Society for Foreign Affairs and organizer of the celebrated Agricultural Museum in Budapest (also of the Agricultural Museum in Cairo,

Egypt) praised 'Abdu'l-Bahá's high aims for peace. 'Abdu'l-Bahá told him He hoped that he would attain great spiritual power and do much to promote peace and universal brotherhood. He showed how many ways there are to unite souls but none has such a power as the Word of God.

This lecture arranged by the Hungarian Turánian Society took place in the majestic hall of the former House of Magnates in the National Museum Building. As Mr. Paikert told me: "'Abdu'l-Bahá was introduced by me, and as He ascended the tribune and began to speak, the entire audience of two hundred prominent gentlemen and their ladies, listened breathlessly to Him. He spoke in Persian and His thoughts were interpreted into English, and then Mr. Leopold Stark gave them in Hungarian language. 'Abdu'l-Bahá spoke of the high culture of Turán about which He knew so well, and showed how it was destroyed by religious inharmony and conflicts. He outlined a constructive plan for enduring peace. When asked which place would be chosen for the centre of peace, 'Abdu'l-Bahá replied that it would be the country in which the standard of peace will be established first, that will be the centre! After the lecture 'Abdu'l-Bahá took supper in the home of Ali Abbas Agha Tabrizi, and the Turkish Consul was one of the guests.

" 'Abdu'l-Bahá, next day, accepted the invitation to honor my home in Budapest with a visit," said Mr. Paikert. "He came with His friends and we gathered in our

reception hall in my villa on the slope of God's Mountain, overlooking the Hungarian Capital. He spoke with my family and friends in His mild, dear voice, about the high virtues of family life in the different countries, of lofty moral and spiritual ideals and of understanding among the nations. We listened, deeply impressed by the extraordinary spiritual personality of 'Abdu'l-Bahá."

Several visits were made by 'Abdu'l-Bahá. He went to the homes of Professor Nadler and of Mr. Stark, and He visited the late Count Albert Apponyi in Buda. These two discussed the highest problems of mankind. The writer of this introduction interviewed Count Apponyi and heard him speak twice. He said that his aim too, is an assured peace, based upon justice, peace of soul not at the mercy of unforeseen political changes. He said: "Hungary has been, as it were, on the high road of the conflicts that have shaken the world for centuries past. If there is any nation to whose interest it is that a new order should be set up, based upon law and not upon force, upon concord and cooperation and not upon rivalry, if there is any nation to whose special interest it is that peace should be established and consolidated, that nation is Hungary. Peace is not an isolated problem. It is a central star around which all other social problems revolve, as the planets revolve around the sun."

PROFESSOR Arminius Vambéry, the outstanding Orientalist and

erudite scientist, whom both Queen Victoria and King Edward of Great Britain distinguished for many years with their friendship, invited 'Abdu'l-Bahá to his home several times. In a subsequent letter of Professor Vambéry to 'Abdu'l-Bahá, one feels the heat of a flame breaking forth from the heart of a man who has always sought for the great Truth.*

Professor Robert A. Nadler who in 1913, was Professor of Painting at the Royal Academy of Art (and later became Professor in the University of Technical Sciences) has painted a wonderful portrait of 'Abdu'l-Bahá. He said to the writer of this introduction: "When I saw 'Abdu'l-Bahá, He was in His seventieth year. I was so impressed and charmed with His Personality that I had the great longing to paint His portrait. He consented to come to my studio, but said He could not give me much time because He was so busy. I marvelled at His expression of peace and pure love and absolute good-will. He saw everything with such a nice eye; everything was beautiful to 'Abdu'l-Bahá, both the outer life of Budapest and the souls of all. He praised the situation of our city, our fine Danube in the midst of the town, good water, good people. Oh, He had so many beautiful thoughts! I was inspired, and I knew I did not have much time, so I concentrated very much. He gave me three sittings."

It will interest readers to know that 'Abdu'l-Bahá Himself and His Persian companions said that the portrait was a success. Professor

*This visit will be described in a subsequent article on 'Abdu'l-Bahá's visit to Budapest.

Nadler is one of only two painters who ever had the opportunity to have 'Abdu'l-Bahá Himself sit for a portrait. This painting is not only a strong likeness of 'Abdu'l-Bahá showing His spiritual power and majesty, but every detail is pleasing. His hand which has blessed and helped so many thousands is shown full of tenderness, the whole portrait vibrates in harmonious colors. In the centuries to come, Hungary will be distinguished as the home of this historical portrait. It now hangs in the Studio of Professor Nadler in the University of Technical Sciences in Budapest, and he says that he is so happy to have the Presence of 'Abdu'l-Bahá always with Him in his studio!

'ABDU'L-BAHA was ill for two days as the cold weather and a sudden snow storm so unusual at that time of year, brought on a severe gripe. However, He insisted on dressing and meeting all the friends who knocked at His door. All the friends, including several families, came. Among the many words that 'Abdu'l-Bahá said to them were these, that they must never forget the history of Bahá'u'lláh which He had related to them. He showed them how much Bahá'u'lláh's Teachings had spread in the past sixty years, how the Bahá'i Movement is known in

the East and in the West. 'Abdu'l-Bahá said that since He had been in Budapest He had set a flame aglow, and the day would break when its light would shine visibly to everybody. He explained that the origin of a tree is only a small seed, but if it develops and begins to grow, it will bear a beautiful fruit. 'Abdu'l-Bahá told them that souls would come who would rejoice their hearts and the Cause of God would make great progress in Hungary. He assured them that if they arose in the service of the holy Teachings as they should, that the Hosts of the Omnipotent would come to their assistance and they would be victorious. When asked about meetings, He told them very clearly just how to arrange Bahá'i meetings.

On the morning of April eighteenth, 'Abdu'l-Bahá and His party went to the railway station to leave Hungary. A great number of devoted friends were there to bid them farewell,—many Hungarians and also some Turks, Americans, and Indians. They were very sad that He must go, but He consoled them and asked them to follow the Holy Teachings, spread the Glad Tidings and lead people to unity. Each one in his own language begged for a blessing in his endeavor to serve. Then as the train moved out, they continued to gaze at His holy countenance with their arms outstretched in longing!

GLIMPSSES OF THE NEW WORLD ORDER

Notes on a Visit to Haifa and 'Akká

MABEL AND SYLVIA PAINE

"In spite of all difficulties Bahá'u'lláh was ever in an exalted state; His face shone continually. He had the presence of a king. One cannot imagine any one with more majesty. One never thought of Him as a prisoner—on the contrary one would have said that He was enjoying the greatest triumph for He drew His strength from Divine Powers which always triumph."—'Abdu'l-Bahá.

The first installment of these "Diary Notes" was published in the March number. Therein the authors told of their arrival in Haifa, their meeting with Shoghi Effendi, Guardian of the Bahá'í Cause, and with members of the family of 'Abdu'l-Bahá. The second installment published in the April number gave a description of their visit to 'Akká and the old prison quarters where Bahá'u'lláh and 'Abdu'l-Bahá were incarcerated for so many years. Herein is a further description of the barracks at 'Akká and a brief description of Bahji the house in the country outside of 'Akká occupied by Bahá'u'lláh during the later years of His life.

FROM 'Akká we drove to the Garden of the Ridván, the garden which Bahá'u'lláh had made and which He frequented during all the latter years of His life after He had been freed from the strict imprisonment of 'Akká and when He occupied the house in the country known as Bahji.

He Himself describes this garden in one of His works:

"One day we repaired unto our Green Island. When We entered therein, We found its streams flowing, its trees in full foliage and the sun playing through its interstices." The vision which He

there beheld was such that "the pen fails to describe." Later He beheld in holy vision in this garden, "one of the countenances of the Exalted Paradise, standing on a pillar of Light and calling out in the loudest voice saying: 'O ye concourse of heaven and earth, gaze upon my beauty, my light, my appearance and my effulgence. By God, the True One, I am trustworthiness, its manifestation and its beauty; I am the most great ornament to the people of Bahá; I am the greatest cause for the affluence of the world; and the horizon of tranquility to the people of existence.'"

With such associations is the Ridván Garden hallowed. The island which Bahá'u'lláh refers to is made by the separation and confluence of the river Belus. The flowing streams are little runlets of water from a fountain which plays at intervals. These runlets flow through the center of the garden under a large mulberry tree. It was here Bahá'u'lláh used to sit. Surrounding this central, most sacred portion are green lawns, borders of scarlet geraniums, lofty palms and other sub-tropical trees. In the gardener's house is the room which Bahá'u'lláh sometimes occupied containing His chair kept in a cedar box.

FROM THE Ridván we drove back to 'Akká.

The barracks where the Bahá'is were thrown on their arrival in 1868 are thus described by the sister of 'Abdu'l-Bahá:

"The season was summer (1868) and the temperature very high. All our people were huddled together on the damp earth floor of the barracks; with little water to drink, and that very bad, with no water with which to bathe, and scarcely enough for washing their faces. Typhoid fever and dysentery broke out among them. Everyone in our company fell sick excepting my brother, an aunt, and two others of the believers. We were not allowed a physician; we could not procure medicine. My brother had in His baggage some quinine and bismuth. With these two drugs and His nursing, He brought us all through with the exception of four who died. These were two months of such awful horror as words cannot picture. Imagine it if you can. Some seventy men, women and children packed together, hot summer weather, no proper food, bad water, and a general attack of the terrible diseases of typhoid and dysentery.

"There was no one with strength to be of any general service but my brother. He washed the patients, fed them, nursed them, watched with them. He took no rest. When at length He had brought the rest of us—the four who died excepted—through the crisis and we were out of danger, He was utterly exhausted and fell sick Himself, as did also my mother and the three others who had heretofore been well. The others soon recovered,

but Abbas Effendi' was taken with dysentery and long remained in a dangerous condition. By His heroic exertions He had won the regard of one of the officers, and when this man saw my brother in this state he went to the Governor and pleaded that Abbas Effendi might have a physician. This was permitted and under the care of the physician my brother recovered."

Bahá'u'lláh was confined in a separate room in these barracks and this room is now much altered and used as part of a prison hospital. Over the door is a brass plate with a statement of Bahá'u'lláh's confinement there from 1868-1870. One might think of the change in this scene of suffering as symbolic of the kindly action of the hand of time, which so often covers and beautifies a place otherwise too horrible for weak human hearts and minds to contemplate. But surely the sincere soul cannot gaze upon the scenes of such dire sufferings and recall that they were endured patiently and even joyfully, without becoming very thoughtful concerning a faith thus cradled.

After two years spent in the barracks the Bahá'is were removed to a fairly comfortable house with three rooms and a court. The Governor of 'Akká had been so impressed with their lack of resentment, their kindness and uprightness, and their sorrow at being unable to meet the Bahá'í pilgrims who were constantly coming from Persia in order to meet Bahá'u'lláh that He allowed them this change and freedom to go and come in the city. To this first real dwelling

¹ Known universally by His Spiritual Name, 'Abdu'l-Bahá, which means "The Servant of God." ² "Abbas Effendi" by Myron Phelps, pp. 62, 63.

place of Bahá'u'lláh in 'Akká we now directed our footsteps. Here we saw the room where Bahá'u'lláh wrote the Aqdas or Book of Laws.

Although the others had the freedom of the city Bahá'u'lláh was confined to the house. Here He remained for seven years. One day He remarked "I have not gazed on verdure for nine years. The country is the world of the Soul, the city is the world of the bodies." When 'Abdu'l-Bahá heard this remark He felt moved, in spite of the strict imprisonment, to prepare a place for Bahá'u'lláh in the country. This He accordingly did, renting a large house on the plains of 'Akká from an absentee landlord at a very low price, sending laborers to put the garden in order and repair the house and finally, in spite of the strict injunction to the contrary, walking out through the city gate.

Father and Son both seemed possessed of the same kind of *power* that shone out from Christ, the power that the people felt when no one dared to lay hands on Him for His hour was not yet come. At first Bahá'u'lláh was reluctant to use this power, but finally yielded to the entreaties of a certain Muhammadan Shaykh, who loved Him very much and pleaded persistently that He go out from His long imprisonment. There the rest of His days were spent in that "world of the soul" He so loved.¹

IT WAS to Bahji the second house He occupied on the plain of 'Akká that we next drove. This house has within a few years come into the possession of the Bahá'is and

has been restored by Shoghi Effendi to the condition in which it was during the time of Bahá'u'lláh. Here we spent the evening and night. Near Bahji is the shrine in which lie the remains of Bahá'u'lláh. Its court contains an indoor garden of fresh greenness, trees pushing up to the open skylight which lets in the gentle motion of outdoor air, vines embroidering all with luxuriant leaf and blossom. Between the shrine and the house are broad stretches of lawn, lofty trees, flowered borders. Everything shows signs of perfect care and cultivation, such care and cultivation as come from deep devotion. About all is an atmosphere of deep, creative peace. One is reminded involuntarily of the scriptural lines with their beautiful symbolism: "the Valley of Achor² (shall be) a place for the herds to lie down in, for my people that have sought me."³

In these beautiful gardens and lawns around the shrine one sees a new and unique kind of place of worship, one which extends the atmosphere of the sanctuary to the surrounding out-of-doors. The spiritual charm of this arrangement at Bahji is that the brilliant and stately beauty of the surrounding gardens gently woos the soul away from earthly thought and prepares it for the yet more intense spirituality of the shrine itself. Just in front of the shrine are many interlacing paths where one may prolong the time of preparation before stepping from the kindly beauty of nature to the more lofty and searching worship which the shrine itself inspires.

¹ See "Bahá'u'lláh and the New Era" by J. E. Esslemont, for a full account in the words of 'Abdu'l-Bahá of this beautiful incident. ² Spelled also Acca and 'Akká. ³ Isaiah 63:10.

It was in the house at Bahji that Bahá'u'lláh received Prof. Edward G. Browne the distinguished orientalist from the University of Cambridge who was the first person to come from the Western world to investigate the Bahá'í faith. Before entering the room in which this significant event took place, the visitor may pause and read from the framed copy hanging beside the door Prof. Browne's account of this meeting. The large apartment with its low divan and few chairs is just as it was on that memorable occasion. Fresh jasmine blossoms strewn on a white square of cloth mark the place where sat the wondrous and venerable figure of Bahá'u'lláh. Of this meeting Prof. Browne wrote: "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 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."

As we entered the room we seemed to realize somewhat the tremendous power which sustained those early followers of Bahá'u'lláh, the *power* which centered in Him placing Him among those few who, as Carlyle puts it, "through having a higher wisdom, a hitherto unknown spiritual truth are stronger than all that have it not."

The words which Bahá'u'lláh uttered on this memorable occasion reveal this higher Wisdom which He possessed. They have been often quoted but are so great and timely that they should ring in the ears of every one in these disastrous days, spurring us on to attain a new world order!

"We desire but the good of the world and the happiness of nations—that all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled—what harm is there in this? Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come. Do not you in Europe need this also? Is not this that which Christ foretold?"

(*To be continued*)



"Oneness of the world of humanity insures the glorification of man. International peace is the assurance of the welfare of all humankind. There are no greater motives and purposes in the human soul."

—'Abdu'l-Bahá.

PETER OR PAUL?

DALE S. COLE

THE question, are we our brother's keepers, is assuming insistent dimensions. It is a modern query in that it is at least four dimensional. It is deep. It is widespread. It has scope, and time is of the essence of the problem.

Whenever a question presents itself in such magnitudes, it commands attention for it manifests itself in absence of equilibrium, in agitation and want. You and I may not be willing to admit that we are our brother's keepers but we can hardly escape being his banker, his baker, his doctor, or his candlestick maker. We either buy from or sell to him. We either serve him or he serves us. We are his colleagues or his competitors. These inter-relationships are inherent in our present social and business pattern. They bespeak a basic community of interests which is not apparent in the administration of our affairs.

We have learned, quite recently, that no individual, corporation or state can be "splendidly isolated" and altogether self-sufficient. There are always "entangling alliances." Society, as we have it, is predicated upon a certain degree of cooperation. Just where to cease cooperating and begin competing has been one of the disturbing dilemmas of the past. Now we are wondering just where to stop competing and begin cooperating.

There is a great difference in these two attitudes. The philosophy which sacrifices cooperation to competition is one of acquisition at

all costs. It has been the philosophy of the period of business inflation. It is the philosophy of the jungle, survival of only the strongest, "Devil take the Hindmost", and "Might is Right." Its actions are based upon the premise that what is best for the few is, perforce, best for the many. It has functioned, so far, to concentrate wealth, as represented by money and credit, in the hands of the few. These few joyfully accepted the custodianship of this wealth, not as trustees, but as outright owners. Assuming administration of wealth carries with it an obligation, one that has not yet been assumed—that of social responsibility.

Can anyone contemplate social responsibility without being confronted with the question, am I my Brother's keeper—and to what degree?

It seems that we are answering this question in the affirmative as evidenced by the tremendous relief programs in effect the country over. But we have been forced to these measures by the exigencies of the times. We cannot let our brothers actually starve, for aside from humane considerations, we need them as consumers.

THE OBJECT of life seems somehow to have skewed itself around to the aim of having everyone consume as much of everything as possible. What cross-eyed conception of life can this be? Consume things mightily or let the malevolent forces of a badly adjusted and poor-

ly managed way of life consume our substance, our equities, our hopes and our faith in that vaunted theory "that all men are created free and equal."

To live to consume! Carried to its ultimate this procedure breeds wars which consume human lives. Such action contains the seeds of its own destruction. To consume more than one actually needs becomes a task and carries a penalty. If we eat too much, we are uncomfortable. If we use wastefully too much coal, future generations will pay for our profligacy.

This, by the way, brings in our brother's children as well as our own. Is it right to force them to pay in the future for what we use now? Many there be who answer an emphatic "No" to this question. Furthermore, knowledge may advance so rapidly in the immediate future as to make long range planning seem not only foolish but futile, unless such planning deals with the fundamentals of life leaving methods and institutions flexible enough to meet changing conditions.

All of these anomalies and many more arise in an atmosphere of exaggerated competition. In an industrial society, when our brother consumes recklessly, he is an asset. When he does not, he is a liability. We are willing to be our brother's keepers at least in that we want to keep him consuming. Whether we like it or not, we are keepers, for we either keep ourselves and our brothers at work or in want. In our civilization, just now, there seems to be no "Golden Mean." Life's relationships are too closely knit for us to escape responsibility. In

our own bodies, the liver cannot be diseased without affecting the whole, even our thought processes. One sick industry handicaps others. One infected state may endanger the world.

The scientists have found that in dealing with individual electrons and protons, a certain set of laws apply. A single electron seems to have a large degree of "free will." It may do almost anything. But in dealing with matter as we know it, that is, with large aggregates of electrons and protons, another code of laws applies, and that code is more or less deterministic, so that electrons and protons associated in large numbers, lose free-will, as it were, and are subject to deterministic regulation.

Similarly, an individual as an individual may exercise a large measure of free will in many respects, though bound by some laws of course, but as a member of a society of his kind he lives under a code of laws and one of the obligations he cannot escape is his responsibility to his fellows to contribute his utmost to the general welfare.

Refer to the preamble of our constitution. What were the explicitly expressed purposes of the framers?

"... in order to form a more perfect union, establish justice, insure tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, . . ."

Is justice established? Is tranquility insured? Has the general welfare been promoted? Have we secured the blessings of liberty to ourselves and our posterity? Rather we seem bound to the wheel

of a faltering economic and social system. Was it not the intention of the constitution framers that citizens should cooperate with each other in order to advance the common weal? And in so doing would not each one be his brother's keeper to a degree not apparent in our relationships this day?

Is it not more difficult and expensive in every way to compete than to cooperate? If not then why the mergers and trade associations, and why any division of labor at all? Why do we choose the thorniest path?

Competition may have been and may be, at times, the "Life of trade", but when poison-tipped with greed and selfishness it is also a lethal weapon. We have had an overdose of it individually, commercially, nationally and internationally, and it may take some time to get the poison out of our systems—but it can be done.

But the cooperative attitude cannot be legislated. It can be achieved by mutual agreement among the parties concerned—by "covenants openly arrived at", individually and collectively. Often the urge springs full-blown from some contingency. A quarrelsome crew will man the pumps when the ship is in distress without benefit of executive coercion. The instinct of self-preservation is a potent energizer. Perhaps we are approaching the situation where it will function in economic, political and social problems to clear the way for better understanding.

But the objection is voiced that these idealistic theories, if such they be, cannot be applied in an industrial civilization. 'Tis true that they have never been practiced, but

is it equally true that they cannot be? Are we not fast approaching the crisis where we will be willing to try? As other expedients prove inadequate, perhaps we will learn to attack our problems at the roots. Where are these roots found? Surely in the hearts of men.

Let us be honest. Either practically or idealistically is there any justification in our scheme of life for want in the midst of abundance? For greed, envy and hatreds throttling our business, social and economic progress? When and where in the history of mankind has injustice ever paid? After all there is great wisdom in the question. "What doth it profit a man if he gain the whole world and lose his own soul?"

By WHATEVER name you call it the society of the future will be more cooperative and less competitive. We will stop "robbing Peter to pay Paul." By all the signs and portents we are our brother's keepers, and in keeping our brothers we are keeping ourselves, either in poverty or well-being. Which shall it be? Is it not always wise to be wise? Words of wisdom have often been spoken. For instance—a new note of wisdom in Bahá'u'lláh's teachings:

"Let not a man glory in this that he loves his country, let him rather glory in this, that he loves his kind."

"O My Servant! The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of the Worlds."

Both Peter and Paul are our kind. They are our kindred.

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Some of the delegates and friends assembled for the Twenty-fifth Annual Bahá'í Convention, held June 1-4, 1933, in the Foundation Hall of the Bahá'í Temple now in course of construction near Chicago, Ill. (See page 111.)

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“No matter how much man may acquire material virtues, he will not be able to realize and express the highest possibilities of life without spiritual graces . . . it is evident that man is in need of divine education and inspiration; that the spirit and bounties of God are essential to his development.”

—‘*Abdu'l-Bahá.*

ONE OF THE most fundamental facts concerning human nature is the variation in personalities and talents as between individuals. A wide range exists between the child born with such a low grade of intelligence that it can hardly be expected to provide successfully for its own life and welfare, and the child born with such an intellectual and creative dowry that it is plainly destined to become a leader.

What about this latter group of individuals, who from birth seem destined not only to successful management of their own lives but to the expression of such powers as will lead to the management, the direction, or the influence of many other lives? How are such great gifts to be used?

Too much in the past have such individual talents been considered as so much capital for the use of which humanity must pay good interest. If the field of operation is that of politics, of military power, of commerce,—the individual possessed of great capacity for leadership has considered it his privilege to wrest from the world all that he could in the way of reward, of power, of luxury of living.

The artist has, it is true, a more generous impulse toward the ex-

pression of his talents—an impulse to bestow upon the world something of everlasting beauty and of joy. Yet here, too, the native power of intelligence or spiritual influence has often been debauched.

There are certain lines of human endeavor where altruism is the expected thing. In the fields of religion, of medicine, of education, and of science we expect the individual possessed of great powers and gifts to have some conscious motive of altruism, some willingness to use his energies and abilities for the benefaction of the human race. Leaders in these fields of endeavor have not failed, in many cases, perhaps in the majority of cases, to live up to this expectation. Whatever of personal, of human ambitions there has been, has been sublimated by ideals of service.

BUT WHY should a few professions only be the restricted field of altruism, of benefaction? What a wonderful world it will be when in all fields of human effort the high principals and ideals will prevail which hitherto have served to guide only the more unselfish professions above described.

And in such a thought we are not voicing a mere utopian wish, but a

matter of grave necessity to the human race. *The time has plainly come when powers of leadership in every field of action must be dedicated to human welfare, must be, or else the race will perish from fratricidal discord.* With the spread of education and the awakening of the intellect, the masses will no longer endure exploitation from those whose powers make them natural leaders in the fields of politics and of commerce. Not only will they not endure it, but it will not be economically possible for them to endure it; because, as the present economic collapse has demonstrated, powers of industrial and commercial leadership, when misapplied through greed and lust for power, produce such cataclysmic chaos as to threaten the very existence of civilization. The world cannot go on supinely as the helpless prey of war lords whether of guns or of dollars. The adjustments of economic machinery are too delicate to be any longer the object of personal ambitions and exploitations.

For those who cannot bring themselves to limit their own designs upon humanity and express motives more beneficial, there must be definite limits placed by society; else the world will perish as the prey of chaos and disintegration.

THE PLACE to begin this change as regards the application of gifts and powers to human endeavor is not with the adult world however, but with the child. From the very beginning the child must be taught that his genius is a gift from God and not a thing which he has himself

created or which he is entitled to selfishly use. Every individual whose gifts are above the ordinary has for that very reason a grave responsibility to society. These gifts are created for useful service, and not for exploitation.

Education should develop these gifts in children without concurrently developing pride, self-esteem, and selfish ambition. In the modern type of "progressive schools" where rivalry is never awakened as between individuals, where prizes are not given, nor attention called to marks or to gradations of scholastic ranks, the egotistic factors of human nature are thereby sublimated if not eliminated. Much can be accomplished by the mere process of secular education—much is indeed being accomplished in schools of the higher type where the whole emphasis is upon social rather than individual development; where service to group achievement for the sake of the group is the ideal rather than personal prowess and prestige.

BUT THIS is not enough. We can never perfect human nature in the child merely by leaving out those factors which tend to produce egotism, or by encouraging with high social motives a spirit of helpfulness and of group-consciousness.

All this is good, but it is not enough. Nothing short of the spiritual training and enlightenment of the child can perfect his nature to the point of real social altruism. The ego is too deeply seated in us all, too dominant a personality factor to be overcome by mere negations or even by redirection. This fundamental egoism

can only effectively be overcome by spiritual direction; by the awakening in the child of an intense desire and aspiration toward the development of the angelic potentiality which all the prophets have insisted is innate in man, yet waiting for development. "Man has two aspects—the physical which is subject to nature, and the merciful or divine which is connected with God . . . if the divine and spiritual should triumph over the human and natural he is verily an angel."

When children are definitely trained in these spiritual principles; when they are made to realize that they have a dual nature; that they have that in them which will tend to the exploitation and selfish domination of their fellows while at the same time they have that within them which will enable them to rise to spiritual and social perfection,—then they ought to know what is before them. All but a few will aspire and endeavor to attain that spiritual perfection of their nature which is needed both for their own development and for the sake of a perfected society.

WHEN I came into the Presence of 'Abdu'l-Bahá in Paris in 1913 and He inquired about my educational work with children, He said, looking searchingly at me, "Do you teach them the spiritual things?" Alas! the answer had to be, "No, there is no place for it in the curriculum." The meaning of His question has grown larger with every succeeding year, until now it stands apparent and open as the day.

What help is there for the world

unless children are taught spiritual things? Shall we train and develop minds to exploit and destroy the human race? Of what avail is education if it is to produce recurrent catastrophes and chaos such as exists today throughout the world? Shall we sharpen the sword of egoistic ambition so that it will penetrate the vitals of our planet? Is that what education is to do? Or must it redirect human energy into paths of spiritual effort and attainment, sending out into the world a body of youth dedicated to service as well as to personal advancement?

Do not misunderstand me. I do not mean to imply that even by such spiritual training all personal ambition will be effaced and nothing but motives of service prevail. When such a condition exists, this world will be inhabited by angels. With such a culmination there would be no need of any further evolution upon this planet.

No, even spiritual education will not make angels of human beings in one or two generations. All that we can ask is a proper balance between self-seeking motives and altruistic motives. Even the Prophets of God do not ask of us the utter negation of the self-seeking motives, except in those planetary crises where apostles and martyrs are necessary for the spread of a great Cause. In the ordinary phases of human progress man may seek,—is indeed justified in seeking personal advancement, professional success, and financial security for himself and for his family: "O My Servant! The best of men are they that earn their livelihood by a profession and expend on them-

selves and on their kindred, for the love of God, the Lord of all worlds.”¹

It is no chimerical dream that we are proposing, but something within the range of possibility and practicability—the harmonizing of the egoistic motive with the altruistic, the awakening in the individual of the sense of his responsibility to society for two definite and weighty reasons: first, because he owes to society an immense debt which he can never individually repay, the bequest to him of the rich gifts of modern civilization, gifts which came from the unselfish labor of those who have previously existed upon this planet; secondly, because God has given him whatever gifts are his for the purpose of service, not for the purpose of exploitation. When therefore the individual is using his gifts for the purpose of exploitation he is denying his real nature; he is sinning against God and man; he is incurring a spiritual debt which if he could see in terms of reality he would realize that ages of suffering might be needed to expiate.

The creative powers in us are, we are told, the gift of the Holy Spirit, the functioning of that great Creative Force which built the universe and which constantly vitalizes it into progress. When these gifts are used blasphemously, so to speak, for egoistic purposes only, contact is gradually cut off from the great Source of Power, and we find these gifts either failing or misdirected with consequent tragedy to the individual. When on the other hand these gifts are used for the benefit of the world, the contact with this Central Power, remains unobstructed the gifts increase in force and magnitude, guidance remains perfect, and the individual prospers and is able to aid humanity in an ever increasing degree.

In the light of this reasoning it is apparent that *the greatest success even of the individual is through the path of service*. This is a truth which humanity needs to deeply study and acquire, and every child should be taught it as the most fundamental axiom of living. We shall have a different world when this spiritual principle is applied to all fields of human endeavor.

¹ Bahá'u'lláh, "Hidden Words," (Persian) verse 82.



“There is no greater result than bonds of service in the divine kingdom and attainment to the good-pleasure of the Lord. Therefore I desire that your hearts may be directed to the kingdom of God, that your intentions may be pure and sincere, your purposes turned toward altruistic accomplishment unmindful of your own welfare; nay, rather, may all your intentions center in the welfare of humanity and may you seek to sacrifice yourselves in the pathway of devotion to mankind.”

—‘Abdu’l-Bahá.

AN INTERVIEW WITH 'ABDU'L-BAHÁ

MARY HANFORD FORD

The author, a pioneer American Bahá'í, has made the teaching of the Bahá'í Cause her life work.

IN these difficult days when the entire economic system of the world is in confusion, and when ordinary life has become so hectic as to be almost unbearable, I am reminded again of the memorable visit I made to 'Abdu'l-Bahá in the prison of 'Akká, Palestine in 1907. He had been held there as a prisoner ever since He was incarcerated with the family of Bahá'u'lláh after their exile from Persia.

The great story of the Bahá'í Cause was just beginning to be recognized at that time, and very little of its spiritual and economic teaching was translated and known in the Western World. People who heard the strange tale of the distinguished prisoner of 'Akká often hastened to visit Him. He was held there by the Sultan of Turkey because He taught ideas out of harmony with the prevailing creed of Muhammadanism though in perfect accord with the system of Muhammad Himself.

These people returned to the Western World with such strangely varying accounts of their interviews, so evidently colored by their own previous conceptions and theories, that one felt confused and realized that any sacrifice was desirable through which one might visit the prison of 'Akká and speak face to face with its illumined inmate.

So like many others I journeyed across the seas and presented my-

self at the door of 'Akká on the date upon which 'Abdu'l-Bahá had given me permission to come. I did not know then, what I only learned some time later, that at this very moment, 'Abdu'l-Bahá was enduring especially rigorous persecution. He had been living for some years as a political prisoner in His own house within the walls of the town and was even permitted at times to visit Haifa and the Bahjí, where was the tomb of Bahá'u'lláh. But the powerful Muhammadan priesthood of Persia and Turkey had long been determined to accomplish His martyrdom and, enraged at His continued escape from this, they finally sent the police to His home, just one month before my arrival, commanded every guest to leave the place instantly, and forbade 'Abdu'l-Bahá to receive any western friends henceforth. Meanwhile a questionnaire was drawn up to be sent to 'Akká by a special committee. According to its plan if 'Abdu'l-Bahá filled out the questionnaire His answers would be so incriminating, that there could be no difficulty in obtaining the Sultan's signature for His sentence of death. All these danger threats were in the background of my rendezvous with 'Abdu'l-Bahá, but I knew nothing of them.

AT THAT time I had heard various histories of the emotional experiences of those who came into the presence of 'Abdu'l-Bahá at 'Akká.

Some had fainted, some had fallen at His feet in uncontrollable weeping, all of which behavior I was sure disturbed Him greatly. So I considered carefully how I might avoid such calamitous exhibitions. I was familiar with the story of Victor Hugo and his antagonists of the classic drama in 1830. I remembered that the young Romanticists selected the word Iron as indicative of their invincibility and self-control in contact with their classic opponents. Cold, impenetrable as iron, they met their enemies, successfully. So I decided when I came into the presence of 'Abdu'l-Bahá, if my lips began to tremble and my knees to shake, I would mentally repeat the little word *Iron*, *Iron* and become unimpressionable as its black substance. Of course had I prayed at such a moment the emotional disturbance would have been intensified instead of eliminated.

Sure enough as the wonderful figure of 'Abdu'l-Bahá appeared in the doorway the expected result arrived with Him, but I gazed upon Him, squaring my shoulders, while my mind fastened itself purely upon the black little word *Iron*, *Iron*! Can I ever forget how He looked at me with laughing eyes, and began to relate all the tortuous journey that had brought me to 'Akká, meeting plague and quarantine at every port, and pouring out the contents of my thin pocket book, until it seemed as if nothing would be left in it if I ever reached the bleak walls of the ancient town.

He laughed at me saying: "Many people come here in a gala journey. They stop at the best hotels. They come here when they have nothing

to fear, they travel in a company of friends and are a gay crowd! They do not realize they are on a pilgrimage to a holy place—and that they must pray much before they can understand it. If they do not pray before arriving, they must pray after they come here, but you have been forced to pray for guidance during the entire route, and so you are filled with the sense of prayer. You have lived and attained only through prayer."

Then he went on telling one amusing story after another, perceiving all the perturbation of my poor nerves, until my knees no longer shook and I was at peace.

But one thing was registered disconsolately in my mind: This radiant and powerful person, this centre of wisdom and love! I knew that I could never ask Him a question, and how should I ever discover all the facts I wanted to know about His great teachings, those teachings which were not yet in printed words for the world to study, but the realities of which were constantly pouring into my consciousness.

Then began the marvelous days which followed, days which transformed and rebuilt, creating certainties from doubts, and eternal realities from ephemeral possibilities.

Can I ever forget the setting of this phenomenal drama? A little gallery ran all around the second story upon which the family of 'Abdu'l-Bahá lived, and each chamber opened upon the gallery. Also the door of each room was a different and gay color. There were pink, yellow, green and white doors, but no black ones. I asked once why the

doors were all different colors, and was told it was because the family never had money enough for more than one door at a time in those dark and dubious days of imprisonment!

The little room in which I stayed and in which the significant conversations with 'Abdu'l-Bahá took place, was of the simplest description. The floor was covered with matting, the narrow iron bed and the iron wash stand with larger and smaller holes for bowl and pitcher were of that vermin proof description with which I had become familiar. Everything was scrupulously clean, and there was an abundant supply of sparkling water for bathing and drinking. A wide window looked over the huge town wall upon the blue Mediterranean and before this stretched a divan upon which 'Abdu'l-Bahá sat when He came to see me.

UPON MY arrival in 'Akká my mind was filled with pain caused by the vivid description I had heard in Paris of another terrible martyrdom of Bahá'is that had occurred in Persia. These martyrdoms continued from the period of the Báb's Declaration until the advent of the present Shah of Persia, who put an end to all religious persecutions. The description of these particular atrocities was so detailed that finally I could bear no more and cried out my protest, exclaiming "but don't you realize that the martyrs are in a state of bliss from the moment the torture begins, and feel none of the pain inflicted upon them?"

Where upon the assembled company turned upon me in deep dis-

gust, and reproached me severely saying: "How dare you say such things! You are taking away all the glory of martyrdom!"

I remained abashed but not convinced, and felt that I must ask 'Abdu'l-Bahá for the settlement of this disturbing question, but I never asked it. The first morning that He came into my little room He did not sit down, but walked back and forth in the narrow space and presently remarked, while I listened with awe, "There are many kinds of martyrdom. How many times have I prayed for it, but instead of that I have lived on in prison as if with the sword of Damocles suspended by a hair over my head! Each morning as I waken I feel that before the day ends I may be dragged to the public square and shot to death. But nevertheless I have been very happy in this long martyrdom, for no victim suffers from the cruelties inflicted upon him. The instant the torture begins he is in a state of bliss, and feels nothing but the joy of Heaven which surrounds him."

He paused, looking out through the wide windows at the blue Mediterranean, the view of which beyond the huge walls seemed to eliminate their imprisoning power. Then he added, "So Christ never suffered upon the cross. From the time the crucifixion began His soul was in Heaven and He felt nothing but the Divine Presence. He did not say, speaking in Aramaic: 'O God; O God why hast Thou forsaken me?' But this word Sabacthani is similar in sound to another which means *glorify*, and he actually murmured, 'O God! O God! How thou dost glorify me.'"

Then He repeated to me such a story of martyrdom as I have never heard elsewhere and which I have not time to relate here. But I can never forget its dramatic expression of joyous deathlessness.

OF ALL these hours spent with 'Abdu'l-Bahá however, the most memorable and eloquent were those in which He described the economic future of mankind. At that period, in 1907 the labor saving machines had not yet affected the labor market to a serious extent, nor produced what must be generally recognized as a high degree of permanent unemployment but the change was working and 'Abdu'l-Bahá well understood its righteous conclusion.

Sometimes He sat still as He discoursed, speaking in that marvelous, colorful voice, such as none has used I am sure since Christ talked upon the mountainside or in the homes of His friends. Then He would rise in the excitement of what He portrayed, and walk back and forth conscious of nothing but the ideals which possessed Him.

He said: "Today the dynamic energy of the Holy Spirit has poured in such volume through the Messenger of God that even the masses of men have received it, and that was not possible before. Always in the past specially sensitized souls received the influence and acted upon it. But today for the first time the minds of all people have been touched by the spirit, and the result is that the designs of labor saving machines have been clearly revealed to them. It may seem strange to you that the Holy Spirit should give designs for labor saving machines," he added, "but in

reality every creative impulse of the brain can arise only through contact with the spirit. Without that the brain is merely capable of conventional and traditional action.

"The civilizations of the past have all been founded upon the enslavement of mankind and the poor working class has suffered every oppression for the sake of the enrichment of the few. This limited wealthy class has alone had the privilege of developing individuality. The down trodden worker after laboring long hours each day, has not had sufficient mental capacity at the conclusion of his task to do anything but eat and sleep.

"That all mankind might have opportunity, it was necessary to shorten the hours of labor so that the work of the world could be completed without such demand of strain and effort, and all human beings would have leisure to think and develop individual capacity.

"The labor saving machines were given to create leisure for all mankind." 'Abdu'l-Bahá repeated this several times. He was so deeply impressed with this fact that as He spoke He arose and walked back and forth in the little room, His face and eyes shining with joy over the happy future into which He gazed.

"The first decided shortening of the hours will appear," He declared, "when a legal working day of eight hours is established," and this of course took place in 1917 when Woodrow Wilson enacted the legal day of eight hours for all federal workers, and really for the workers of the United States.

"But this working day of eight hours is only the beginning," went

on 'Abdu'l-Bahá. "Soon there will be a six hour day, a five hour, a three hour day, even less than that, and the worker must be paid more for this management of machines, than he ever received for the exercise of his two hands alone."

Speaking in 1907, 'Abdu'l-Bahá said, "You cannot understand now, how the labor saving machines can produce leisure for mankind because at present they are all in the hands of the financiers and are used only to increase profits, but that will not continue. The workers will come into their due benefit from the machine that is the divine intention, and one cannot continue to violate the law of God. So with the assurance of a comfortable income from his work, and ample leisure for each one, poverty will be banished and each community will create comfort and opportunity for its citizens. Education will then be universal at the cost of the state, and no person will be deprived of its opportunity." All these eloquent words and many others which I have not time to note here, were spoken to me by 'Abdu'l-Bahá without the asking of a single question. His utterance, as always, was directed toward the inner urge of the mind He addressed, and He was perfectly aware that the mentality seeking Him at the moment was deeply interested in the problem of banishing poverty.

THERE IS not space to mention many incidents connected with this visit to 'Abdu'l-Bahá. One was very curious. Invariably as I sat with Him I was conscious of a growing lightness of body, so that I said to myself, if He stays much

longer, I shall not be able to keep my feet on the floor, I shall float up to the ceiling! Invariably then He rose and swiftly left the room with that rapid gliding movement which made one feel He was flying rather than walking. On the last day of my visit He left me in this fashion, and I stood by the little table in the centre of the room. As I gazed after Him the words flashed through my mind, "I have been here, I have seen Him, and everything is just as I knew it would be." 'Abdu'l-Bahá paused on the threshold, looked back at me with His eyes full of laughter and repeated the words that had in the same instant passed through my mind: "You have been here, you have seen me and everything is just as you knew it would be!"

The wonderful words He said to me in farewell I can never forget. In expressing my profound appreciation for all His gracious kindness to me and the wealth of knowledge and illumination he had given me, I finally cried out, "O 'Abdu'l-Bahá! Why cannot all the world come here to see You as I have done and receive this understanding of life and its meaning, this light of the Spirit!"

He looked at me for a moment with a sort of sadness, and then replied, "Dearly beloved, many people cross the ocean and cross the desert and come here to see me. They stay sometimes a week—a month—a year and then they go away. They have not seen me at all." He paused a moment with a far away look in His eyes and added, smiling as He took my hands—"It is better to meet me in the worlds of *love*!"

CHURCH AND STATE IN THE BAHÁ'Í SOCIAL ORDER

HUSSEIN RABBANI

This gifted author, a graduate of one of the large universities in the Near East, has been contributing a series of articles in The Bahá'í Magazine on certain social phases of the Bahá'í religion, all of which have been read and studied with great profit. Herein he presents a vivid picture of the Bahá'í State of the future and how its religious character becomes clear and practical.

THE problem of the relations between Church and State is one of the oldest and the most delicate problems in the whole field of political history. It has aroused many important issues and given birth to innumerable complications from the beginnings of medieval history down to the present time. The solutions offered by various writers throughout the centuries are diverse and often incompatible with a realistic view of social phenomena. Some have thought to settle the whole issue by admitting that Church and State—both being essential and divine in character—should stand on an equal basis, while others have minimized the role of the State and attributed to the Church an unlimited authority over its members. We need not enter into a detailed study of these different theories, for such an attempt would be beyond the scope of this essay. Suffice it to say that the problem of Church and State attained its highest pitch during the Middle Ages when the Pope and the Emperor came into conflict over the question of their respective jurisdiction and authority. For many long centuries this struggle continued until it culminated in the final victory of the papal over the imperial power during the thir-

teenth and the two following centuries. With the Reformation the international supremacy of the Church was not only reduced but utterly abolished.

The State now made its appearance and was destined to assume the leadership. The call for universalism was at last stifled and it gave place to the new ideal of national independence. Europe, instead of forming a united Christendom under the spiritual and temporal jurisdiction of a single Church, was divided into a series of national and territorial sovereign states. Gone were the days of Gregory VII and Innocent III before whom emperors had to bow and ask for mercy. The state had, indeed, through the working of innumerable forces succeeded in vindicating its rights and prerogatives, and established itself on firm foundations. It had won the challenge and thrown off the yoke of an absolute and intolerant ecclesiastical power. It was now the turn of the Church to suffer persecutions at the hands of her age-long enemy which she had so ruthlessly combated. And ever since that time the State, unforgetful of the past, has always looked with suspicion towards the Church. In many countries it has refused to

give it legal recognition, while in some others it has severely shaken its organization and persecuted its followers. And still in some others it has allied itself with it, only to persecute other churches and religious bodies.

IN THE Bahá'í political system all these sources of trouble which have for so long sapped the energies of men and prevented every peaceful cooperative undertaking are once for all banished and people are trained to forget their religious prejudices and fanaticism and to strive for the realization of their common welfare.

For under a Bahá'í social and political regime the two institutions of Church and State, which are today so widely separated, are united into a single whole and are blended together in such a wise as to make every possible friction in the future highly improbable. Not only so, but the very problem of Church and State will cease to exist. The State being religious, and religious in the Bahá'í sense of the word, will organize itself along lines which are at once practical and broad. For the Bahá'í Faith is fundamentally a social force. It conceives of religion not as a mere individual phenomenon but essentially as a means whereby the entire community can find its way towards a better social order. Thus considered religion can no more be dissociated from man's every day life. And how could it be separated from the State since it is its very purpose to carry out what every political organization attempts to do, namely to maintain peace and order and to enable the individual

to realize the best that is in him? This is why the Bahá'ís condemn asceticism and favor a life which is at once fruitful and progressive. Theirs is a religion practical in its aims and all-embracing in its scope. It is even more inclusive than the State itself, having in view not only man's external and public life, but directing and moulding the private life of the individual as well.

BUT HOW will such a fusion between Church and State take place? And to what results will such a sort of combination lead? The Bahá'í state we have said will be religious and religious in the deepest sense of the word. For the Bahá'ís believe that religious and political phenomena have some common ground; and that any attempt at creating a gulf between them is not only superficial but disastrous in its results.

But religion under this new dispensation will have features that are alien to practically every existing religious sect today. For the Bahá'í principles are of two kinds. There are those which are specifically Bahá'í in character and concern. To such a category belong all the various ordinances such as prayer, fasting, etc. No one has the right to impose them on any person. For such an act would be tantamount to an interference in his personal beliefs. To the second class belong all the social and humanitarian teachings such as universal peace, universal language and other various sociological principles which are of general concern.

These humanitarian teachings constitute the nucleus of the Bahá'í

social and political program which the Bahá'í state of the future will attempt to carry out. These principles, being broad and universal, can in no wise contradict at least in a general way the doctrines and creeds of any group living within the confines of the Bahá'í state. They stand at the basis of every social, political, and religious system of thought in this age and are advocated to a large extent at least by all peoples irrespective of their creed, race or language.

With such a point of view, what we have already remarked concerning the Bahá'í state of the future and its religious character becomes clear and practical. Since the Bahá'í Faith has no elaborate creeds and dogmas and no complicated system of theology and possesses no sacerdotal hierarchy, it becomes easy to conceive of its evolving one day into a political² and social organization adequate to cope with the needs of a highly complex society. It is also obvious that under such a system the problem of separation between Church and State can find no place. As a certain writer puts it: "The separation of Church and State can only be temporary—a momentary stage in the march of societies. If, at a time when the sovereign did not affiliate the spiritual and temporal power under his sway, history shows us that with the old sectarian religions the State has seen the formidable power of the Church (with which it has had to reckon and sometimes to struggle) take shape in face of it, and often against it, it could not be thus then in the future city founded on

Bahá'í principles. The absence of all religious ceremonies, and consequently of the clergy and priestly hierarchy, does not admit of there ever being a question of separation of Church and State. . . .

"In the presence of religious unity, the State will be religious; not that it must give to all its acts a mystical appearance, which could not be in keeping with their material object But, religion being put into practice in all acts of life, from the minister of state down to the humblest official, each one will be penetrated by the sacred character of his responsibility and of his mission which he is bound to fulfill in conformity with divine law."¹

In every country, the majority of whose inhabitants are fully recognized Bahá'ís, the establishment of a Bahá'í government is an easy matter. They will be called upon to take hold of the reins of government and to carry out their program and to enforce it in so far as it will be deemed feasible. The minority of the people are under the strict obligation to obey the injunctions and wishes of the majority, provided that such an obedience on their part will not entail a violation of their essential rights and duties.

For let there be no misgiving as to the true nature of the Bahá'í state. The minorities, whether religious or otherwise, living within its boundaries can in no wise be afraid of being persecuted or suffer their freedom of action to be curtailed. For the corner-stone of the Bahá'í state is the principle of toleration, without which no real

¹ H. Dreyfus, "The Universal Religion: Bahá'ism," pp. 111-113.

life is possible. While it is true that a government representing the wishes of the majority is entitled to obedience by the minority, yet the latter should not be suppressed or its rights violated by the majority. Men should develop a sufficient breadth of view which would enable them to tolerate views and

ideas that are different from theirs. They should try to widen their horizon and to realize that truth is not the monopoly of any single party or group. The more deeply one goes into a given problem the greater becomes his conviction in the relativity of human knowledge and experience.

(Concluded in next issue)



LETTERS HOME

KEITH RANSOM-KEHLER

This is the fifth installment of "Letters Home" describing the author's pilgrimage to historic Bahá'í sites in Persia and her visits among the Bahá'ís of that land. In her own words, "There is nothing so lovely as the face of a Persian Bahá'í." Herein is a beautiful description of her visit to Babul, Bahnamir and Arabkhayl.

IN Babul (Bárfarush) I stopped in the home of dear Dr. and Mrs. Faruk Bassar. In order to insure my perfect comfort and quietude, the Bassar family had moved out bodily; the doctor had even changed his office and dispensary into another house. Every provision had been made for my happiness and repose.

It requires "a pen far abler than mine" to begin a recitation of the epic glory of the Bahá'ís of Babul. Theirs is a poor community; there is no really rich person amongst them, but their charities and tender care of those from nonBahá'í communities is a perfect exemplification of the command of Bahá'u'lláh to make the poor amongst us our trust, and of 'Abdu'l-Bahá to make the enemy the true brother.

The idol of Babul a few years ago was a dervish who preached a crusade of extermination against the Bahá'ís. Falling at last the victim of a most loathesome disease he

was abandoned by his followers and left in filth and agony to die alone. It was then that the Bahá'ís came to his assistance, (being careful always to have with them Muslim witnesses to attest the innocence of their ministrations) and proved the only friends to ease his dying days.

DUE TO having my talks interpreted, the meetings are twice as long as if I could speak directly. Naturally people get tired and restless elsewhere after sitting for two hours; but in Babul they were as eager at the end of the meeting as at the beginning and always gave the impression of wanting me to talk two hours longer.

"Ah happy boughs that canst not lose thy leaves. Nor bid the Spring adieu."

Again and again they have accumulated money to build their Hazirat-ul-Quds¹ only to have it swept away in the face of some crying human need.

¹ Bahá'í meeting place.

There is a freshness, a spontaneity, a simplicity, a beauty about the true Bahá'í life that searches the core of the heart, wringing the essential drops of its distillation, in a perfume that haunts the memory and purifies the soul. So it will ever be as I look back upon my days in Babul.

The rains were still bravely holding off as if nature herself, so purblind to human needs and wishes, could not deny me the joy of my visit to two Bahá'í villages.

The villagers came at once, on my arrival, to invite me to Arabkhayl and Bahnamir about ten and twelve miles distant, but the Babul Assembly said that they feared to have me undertake the journey lest I be imprisoned by the rains.

The next day to my utter amazement—and humiliation, that such a thing should happen to one so unworthy—I was summoned to the *salon* to meet eight women from these dear villages who, fearing that my visit would not be accomplished, had come four farsangs¹ *on foot* to see me. They were not young and vigorous, but middle-aged like myself. It touched me profoundly and I determined that come what would, I must certainly go to those places.

The Babuli are very witty. I mentioned, with tears, to a group of women who called later, how deeply this evidence of Bahá'í devotion had moved me. "Think of their walking ten miles or more to see me," I exclaimed. "If they had come fifty miles on their heads it might be worthy of comment," was the reply, "but to walk ten miles to greet a western friend sent by the Guardian

is of no consequence whatever."

When we announced to the invitation committee that I would spend two days in the villages they posted topspeed back to build a road for me. By the time a few more western Bahá'ís visit Persia there will be a great network of new highways.

Through the bounty of God the day was radiantly sunny. You can't imagine what sod and shrubbery and trees and verdure really mean until you have lived in the desert. It was like paradise.

Two deep streams divide the villages from Babul. The first ferry took our car with no difficulty, but the second was leaking badly. We were obliged to abandon mechanical locomotion and to leave the new road yawning for use.

Since they had expected us to ride up in state in our automobiles there were no horses to accommodate our party, so we sat on our luggage by the river bank until the villagers came galloping a herd of horses to convey us.

And once more our cavalcade started, and once more the unparalleled cordiality of a Bahá'í reception awaited me. Scattered from the river's brink to the outskirts of the first village were increasingly large groups waving me welcome. Again the ringing cry "Alláh-u-Abhá" proclaimed its unifying power.

The countryside filled me with an ache of longing. I had been so continuously in deserts, jungles, spice islands, barren regions and exotic climes, that the quiet beauty of the ferns and grass and shrubs and trees of my childhood brought a happy nostalgia and gratitude.

Mounted, literally, on a high-horse (which was no great change

¹A farsang is about three miles.

for me) my long-suffering Rahmatullah once more balanced me across these fertile fields, filled now with hosts of joyous faces.

As usual the Muslims ran to their hedge-rows or crowded to the roadside, eager to witness for themselves whether there was any truth in the fantastic suggestion that this despised Bahá'í religion had actually conquered the sea, planting its Standard in distant alien lands.

It certainly was the Bahá'ís' day of triumph; for though what they had to display wasn't much to see—only a tired old woman astride a tall horse—nevertheless it was a proof of their contention that, out of the fire and blood of their persecutions and torments, a flame of belief and devotion had encircled the earth.

In all my life I have never been more stirred and touched than when, approaching the Bahá'í school-house, the lilt of children's voices reached me and then into full view came these adorable tots singing me a rousing welcome. It was as if some angelic Joshua had bade me heart and mind to stand still, leaving my spirit to soar with their voices. We stopped until the ringing song was finished and then rode on to the hospitable home where luncheon was served.

THE VILLAGE life of Persia is uneventful and archaic. Between farm work and preparation for the weekly fair every one keeps busy with a changeless routine.

The women weave a very charming material out of the pith of a kind of pampas grass or reed. Intertwining silver threads or bright woollens, they produce an actual work of art. Later when I write you of our enforced stay in a Muslim village to escape the floods, I shall speak in greater detail about the glimpse of rustic Persia that I've caught there.

Today the villages made holiday. Before leaving for Bahnamir several hundred of

the Friends gathered in the garden of the Hazirat-ul-Quds, the Muslim women coming with their children to share the excitement. Rugs were spread in abundance and as at the miracle of the loaves and the fishes the men, women and children "sat down in companies."

How much more miraculous to feed hungry souls with the bread of life than to feed hungry mouths with bread of grain. Once again Báha'u'lláh has reiterated the sanctity of peace and love and joy and self-sacrifice, and once again "the common people hear Him gladly."

When I had finished speaking, the same school-boy chorus delighted me, and then round me pressed the same shining host of happy Bahá'ís that I had seen throughout my joyous and eventful journey.

I had arisen very early to breakfast with the Governor-General before leaving and now it was nearing sunset and I must spend the night in the adjoining village. So I said farewell until the morning, for I would pass this way again on my return.

THROUGH vista after vista, as we wound among lovely lanes and hedge-rows, I would catch first a glimpse and then a picture of a crowd of gaily clad men and women with their little ones raising the holy greeting "Allah-u-Abha" as soon as they beheld me.

We were nearing Bahnamir, and, entering a little copse, I heard for the first time in many years the swooning song of the nightingale for it is always Spring in Mazindaran the province of Bahá'u'lláh. Even Keats could not adequately describe that melody though what lovelier lines could be suggested than

"The self-same song that found a path
Through the sad heart of Ruth when, sick
for home,
She stood in tears amid the alien corn."



A party of incense-bearers and villagers of Arabkhayl and Bahnamir greeting Mrs. Keith Ransom-Kehler and her escort who rode on horseback to visit them.

The first trill rends the heart asunder and then the essence of the soul starts flowing from a thousand wounds where each fresh note has pierced it. I felt again the agonizing joy of watching a sunrise in the Bruner pass; I knew the same rapt ecstasy as when first I heard the Message of Bahá'u'lláh. Now to reread the Tablet, "Lo! The Nightingale of Paradise singeth upon the Tree of Eternity," starts a sweet and overwhelming tumult in my breast. One note from a tiny, feathered creature sets the heart aglow: how much more does the heavenly song of that eternal Nightingale quicken the lifeless soul.

We did not pause, for the whole village was eagerly drawn up awaiting our arrival. As we neared it the glorious refreshing sound of men's voices—a well trained chorus—singing a vigorous song of praise, was sweeter to me than the nightingale.

I passed through a veritable hail of flowers and blossoms flung from every side.

At the next turn of the road the school boys were singing, and then to my profound delight the school girls. Women in Persia are generally so repressed and timid that any evidence of their activity always gives me great pleasure.

Proceeding through this shower of flowers and petals I witnessed a ceremony peculiar to Persia. Women bearing bright brass trays with offerings of fruit, perfume, flowers and incense, continuously sprinkled me with rose-water and tossed their fragrant smoking spices in my path. It is hard to reproduce the gay festivity of the scene. The beautiful voices; the intoxicating odors, the bright flowers, the gala attire, but above all the kind and eager faces lent a great spirit to the fete. In this whole earth I think that there is nothing so lovely as the face of a Persian Bahá'í.

GATHERED for the evening meal Dr. Bessar told of how he and a

Bahá'i companion barely escaped death in this village at the hands of assassins hired to murder them. Whereupon I recounted the exceedingly interesting story, written for *The Bahá'i Magazine* by Siyyid Mustafa Rumi, of a similar experience in Macassar.

I had intended to go to bed at once but, as usual in Bahá'i gatherings, we sat late talking of the Cause and of the Teachings.

The next morning we were early astir to speak to a group before the Bahá'i school-house similar to the gathering in Arabkhayl. At parting there were prayers and flowers and gifts; and then far out on the road from Arabkhayl a concourse of incense-bearers drew near to greet me. They anointed us with rose-water, strewed flowers and incense in our path and drew up as a kind of bodyguard at the place where our leave-taking had been arranged.

The mere recollection of that fragrant sojourn animates my spirit and inspires my heart. The simple goodness, the extreme gen-

erosity, the radiant kindness of these dear villagers will ever remain a happy benediction.

At least twelve reliable witnesses can be summoned to attest the truth that from the time we left Bábul no drop of rain fell until we had crossed the first dangerous ferry on our way back and were safe in the car; then it poured; stopped abruptly when we had to leave the car to cross the second ferry; began again when we were safe inside. Stopped once more when we reached Bábul until we were properly disposed, and then rained on and on; this later put us in danger of life and limb. But that story is for another midnight.

Dear, quiet little towns! Kind, gentle folk! You "tease me out of thought as doth eternity." Your blossoms will strew my way, your song will gladden my breast, your perfume will stir my heart, your incense will lift my prayers, your welcome will refresh my dreams as through bleak and barren days to come, again and again reliving that gracious interlude, I wander along the fern-fringed paths of Mazindaran.

"Through the moon-dappled groves
of memory
Fling out your soul-drenched song,
oh nightingale."

(Continued in next issue)



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

—'Abdu'l-Bahá.

RELEASING FORCES

Reflections from the Twenty-fifth Bahá'í Convention.

BERTHA HYDE KIRKPATRICK

FORTY years ago the Columbian Exposition was held in Chicago. At that time it was considered a matter of marvelous progress that by pressing a button in Washington President Cleveland could release forces in Chicago which would start a fountain playing on the exposition grounds and set the wheels in motion which opened the exposition.

On May 27, 1933, the great Century of Progress Exposition was opened in that same city. As a symbol of progress in science and invention that has been made in these forty years the idea was conceived of using the energy from the brilliant star Arcturus to release the forces for inaugurating this exposition. This star (or sun) is so distant that the light which left there forty years ago is just now arriving at the earth. By means of the marvelous photo-electric cell, unknown forty years ago, by means of amplifiers and relays the small amount of light that reaches the earth from this far-off body is caught at the Yerkes Observatory (or some other if it is cloudy there) and transformed into forces which illumine the 424 acres devoted to the exposition with the brilliance and beauty of many colored lights. The imagination is caught by this conception and plays around the symbolism involved. This spectacular display of the release of hidden physical forces is marvelous indeed.

One cannot cease to wonder at the ingenuity and profundity of man's mind which thus brings forth nature's secrets or to go even further and ask—what power behind man's mind enables him to discover and invent such magic wonders? And yet in spite of his achievements in the physical world, or perhaps because of them, man is still undeveloped in the spiritual realm. For most are unaware that in close connection with both these world occasions, events occurred of far greater import to the future of mankind, when spiritual forces were released which are destined to bring about greater changes than have ever been known in recorded history.

Forty years ago at the Parliament of Religions held in Chicago in connection with the Columbian Exposition already referred to, the name of Bahá'u'lláh was first mentioned on the American continent and these prophetic words from His lips were quoted:

"These fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come. . . . Let not a man glory in this that he loves his country; let him rather glory in this that he loves his kind."

Hardly a handful gave heed. No one understood then and the world at large is still unaware of the forces liberated on that occasion, or of the connection which the coming of Bahá'u'lláh to earth has with the inventions of progress that have caused such great changes and such

great catastrophes during these forty years.

On June first, five days later than the opening of the exposition and less than twenty miles away on the shores of the same lake, in the foundation hall of a temple dedicated to the oneness of humanity, the oneness of all religions, the harmony of science and religion and to universal peace, a temple which when completed will be, perhaps, the most delicately and exquisitely beautiful architectural thing ever yet conceived by the mind of man, two or three hundred people gathered, drawn together by unseen forces to meditate and consult in regard to the Divine Plan for the New World Order of Bahá'u'lláh and things pertaining thereto. This gathering was, as far as the world at large is concerned, unheralded and unproclaimed.

DURING THE first morning of the convention a letter was read from Shoghi Effendi, the Guardian of the Bahá'i Cause. In this letter were reviewed the outstanding events of the history of this Cause in America for the forty years just past. It pointed out the achievements which the small number of American Bahá'is have accomplished, in spite of great reverses, in establishing the Cause in this country, in helping to spread it through the world and in relieving difficult situations in other countries. In its entirety it gave evidence of the creative forces brought to man's consciousness by the advent of Bahá'u'lláh and released again and again through the bounty of 'Abdu'l-Bahá. At the end were pointed out some tremendous tasks yet to be accomplished.

The mingled feelings caused by the Guardian's letter, feelings of gratitude for things accomplished, of humility for failures and of great responsibility for future developments of the Bahá'i Cause were intensified by the reading of the Guardian's cablegram in the first afternoon of the convention. The long letter in a measure prepared its hearers for the dynamic concentration of its message in the cablegram. It was the message for which all waited, the latest word which would put the delegates in tune with the Guardian and with the forces of the unseen world. It called upon the American Bahá'is to "seize the opportunity to release forces which will usher in (an) era whose splendor must outshine (the) heroic age of our beloved Cause."

What were these forces? Could these delegates rise to the now present opportunity? The forces are spiritual forces, unseen yet all-powerful. It is these forces which change the current of human thought, which indeed change human nature.

How are spiritual forces released? Is there any other way than by getting into harmony with the will of God? And then through love which engenders severance and self-sacrifice by rendering "instant, exact, and complete obedience?" The spirit finds expression through material means. The commands given by Bahá'u'lláh must be understood, unity must be completely established in order that unified action may result. The art of taking counsel together is one of the means that Bahá'u'lláh has established for bringing forth the shining spark of truth.

Quietly then, though stirred to the depths by the Guardian's message the delegates proceeded to take counsel together concerning the numerous problems that face Bahá'is and concerning activities that constantly increase as the Cause grows.

THE ALL-IMPORTANT subject, the first to be discussed, was the Temple. Indeed the convention cannot be considered apart from the Temple. One mighty challenge was to release forces which will beautifully clothe its dome. The feelings of peace, love and harmony and the lofty aspirations that filled the hearts of those assembled for worship under the dome each morning, give but a hint of the mystery of this Temple which, 'Abdu'l-Bahá has said, "is great and cannot be revealed", and of the forces that will be released upon its completion.

The signs of activity about the Temple, the workmen erecting scaffolding and raising the great steel arms that were to lift the units of ornamentation to the dome; the actual molding of the ornamental covering of the base of one of the great ribs of the dome; the simple ceremony of unveiling the first exquisitely designed and executed, and dazzlingly white units for covering the sections of the dome; the illustrated talk by Mr. John Earley, in whose laboratories these marvelous ornaments are being produced, revealing the combination of artistry, skill, and mathematical accuracy required to produce these works of art; the talk by Mr. Allen McDaniel, the chairman of the Temple committee, which made known among other things the fact that the skilled

workmen who helped to produce these works of art voluntarily reduced their own wages as well as worked overtime; other instances related showing the hand of divine guidance in the erection of the Temple; the many words quoted from 'Abdu'l-Bahá and the Guardian setting out the primal importance of building the Temple; the stories of most touching sacrifices of Persian and other Eastern friends and of many in America; the gifts from every continent and from the most distant corners of the earth; the inspiration received from the Unity Feast Friday evening when by song, chanting and reading of the inspired words the thoughts were directed to the spiritual realm;—all these quickened the determination to arise with new vigor for the early completion of the all-important work of ornamenting the dome. By common consent the subject came up again and again, all things giving way when any one was moved to speak on this subject or to present an offering, or to account some sacrificial deed of one not present.

The gifts flowed in steadily, many of them, even as last year, representing great power in their sacrificial value. The feeling that there was need of a deepened devotion that should cause a steady flow of funds equal or greater than the high crest was voiced. Another delegate reminded the hearers that the words of the Báb to His first disciples, "I am preparing you for a mighty Day", applies equally to the humble followers of Bahá'u'lláh of the present day. That the Bahá'is in America must release the spiritual forces of twenty thousand mar-

tyrs in Persia if we would arise to seize our great opportunity, was pointed out by another. Many practical suggestions for saving and economizing were made. A resolution embodying all these inspiring and suggestive remarks was formulated requesting the National Spiritual Assembly to organize and distribute them among all the believers.

Among many other subjects discussed, the most important were: the nonpolitical character of the Bahá'í Faith; local Assembly problems; the teaching program; and the Bahá'í Summer Schools.

A larger number of young people was in attendance than ever before and more than once a few clear

words from one of them served to clarify a situation and revealed deep spiritual insight. At their dinner conference Sunday ninety-nine were in attendance.

Is it too much to hope that at this convention forces were quietly released through the uniting of the true and loyal followers of the Faith which will enable America to come into that place of spiritual leadership indicated by 'Abdu'l-Bahá? In his last letter Shoghi Effendi quotes these words from 'Abdu'l-Bahá: "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. It will lead all nations spiritually."

YOUTH'S DOOR OF HOPE

MARION HOLLEY

THese are testing days for the young of America. These are times to try what measure of patience is theirs, what resilience of hope is at call. For the latest generation to come of age has been launched by its sponsors upon a sea of chaos unexampled in the memory of our race. What employment can the college man find? Where will a boy with an eager talent exercise and mature it? What couple dares choose the adventure of children without economic stability?

Yet these are not the matters of greatest import. The pocketbook

touches the spring of many actions, but a thorough chaos presses still further. Young persons of today are at war not only against a disintegrating economic life; they must surmount as well the disappearance of all of those basic relationships and customs which make today enough like yesterday that a man may feel comfortable and at ease. For here is the problem: the order into which this generation was born does not appeal to it. Indeed, the principles of that culture seem positively to be lacking in sincerity and integrity. Therefore those principles cannot take hold; they can-

not guide behavior. They cannot cement a defunct family tie, outline a normal ethics, or steer bizarre night life into the channels of sane recreation. The world looks on at the flaunting of everything it knows, quite impotent to interest or direct these alien offspring. For young people today do not belong. They are strangers to their native land, and, like strangers, unimpelled to accept its duties or assume its obligations. And when they would ask for a responsibility, the world has none to give them. Is it any wonder that "the song of life has lost its virility,"* and that only the soundest mind preserves its energy and ambition?

THE FOREGOING is indeed a dark picture, but of late years Bahá'ís have discerned upon it a streak of light. For among their own young people a contrast is mounting. There has been no clearer epitome of that contrast than the dinner meeting held during the recent National Convention of the Bahá'ís of the United States and Canada.

Imagine, if you will, a large hall, where are seated ninety-nine persons. The appearance is of youth; an enthusiasm and brightness, an undercurrent of joy pervades the room. The program begins. Seven speakers, in quick succession, rise to emphasize some aspect of the Bahá'í Faith. They talk with an unconscious eloquence which grows from the heart of deep conviction. The group listens intently. Opportunity, courage, intelligence, responsible administration, prayer—these are the brilliant facets of the Cause which they hold up before

their fellows. Often they speak of Shoghi Effendi. A sense of the gravest affection and respect animates them as they direct attention to the Guardian of the Faith. Here is a leader whose judgment they accept, whose example they intend to emulate, whose oneness with them as citizens in the new world order they appreciate. The last speaker is finished. Someone in the group rises to respond. And there succeeds for a half hour an interchange of belief and urgent ambition for service, so vibrant in sincerity that the whole group seems stirred to thrilling motion. Here is a meeting which must energize not only those who form it, but every young Bahá'í who hears of and understands it.

Is it possible that these are members of the unlucky younger generation? Where is the cynicism, the weariness of spirit, the prevalent despair? There can be but one answer. Here is a group of youth which has found its creative opportunity. These are persons charged with a peculiar task; these are the builders of the new society.

THERE ARE times in the history of man when undoubted impulses appear, when the idea of an order more equitable in design takes hold of minds, when a new will enters the social body. These are the times of great religions, of the efflorescence of moral vigor, of purpose and power to change the very bases of life and the characters of men. Such epochs draw their strange strength from men of extraordinary stature,—from Moses, from Jesus, from Muhammad, from

* 'Abdu'l-Bahá in "Divine Philosophy."

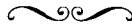
Bahá'u'lláh. For we live in such a period, and it is our destiny to witness the shaping of a new culture unique and inevitable. Bahá'u'lláh has, in His own words, "seized the lives and has begun a new creation."

Now the joy of Bahá'i young people derives itself from this very sense of captivity. Their lives have become vehicles of responsibility. Their endeavors are promised to the construction of a magnificent ideal. Their abilities are awakened in the arena of necessary effort. Their powers find release through the discipline of obedience to a recognized leader. And in Bahá'u'lláh they touch that Center which organizes, unites and fires their every motion. They have become the "celestial warriors" of a new world order!

Bahá'i young people, quite like

their contemporaries, do not belong to today. The cramped scope of nations, the prejudices of mind, the outmoded techniques for the conduct of affairs, have no appeal for any of them. Rather do they envision the idea of an ordered society which shall include the resources of the whole world. Thus their object is not disdain for a weak today, but intelligence and loyalty placed at the service of a sturdy tomorrow. Bahá'i youth is animated youth. Young Bahá'is are already citizens of the future.

From this attitude proceeds the possibility of adjustment to our present chaos. Here is balance in the tumultuous stream of events. Here, in a renewed Faith, young persons may attain vitality and health. For Bahá'u'lláh has brightened old inadequacies with a new way of living, and opened to this shopworn world a "door of hope."



The Friend of Understanding Love

None but Thee can understand our hearts,
O Friend of Love Divine!
Tho we seek thru all the world for friends,
Whose love will be like Thine!
None but Thee can understand our failures,
And know our deepest need;
Only Thou canst lift us from ourselves,
Our burdened souls relieve.

None but Thee can satisfy our longing,
Our Father and our God!
None but Thee can understand our problems,
The road that we have trod.
Only Thou canst lead us out of darkness
And light in us increase;
Only Thou canst raise us from our death
In self, and give us peace!

—Elizabeth Hackley.

THE TRUE SOVEREIGN

ALFRED E. LUNT

Verily, those who have denied God and adhered unto nature as nature is, are indeed void of both science and wisdom, are they not of the erring?"

—*Baha'u'lláh.*

The first and second installments of this article were published in the May and June numbers respectively and pointed out the great truth that nature is in itself incapable of establishing values or achieving perfections, also the author brings out vividly the dual nature of man. In this third installment he affirms the necessity of the recognition and acceptance of the True Sovereign to save man from the world of nature.

MANY of the natural impulses, rightly used and under the control of man's reality, are by no means destructive. The perpetuation of the race, the satisfaction of the requirements of food, shelter and warmth, the physical zest of exercise and manly sports, the struggle against injustice, the ambition of achievement in the fulfilment of the individual destiny, the urge of work, and many other phases of life upon the earth are more or less primitive impulses quite outside the destructive, prohibited category.

The Command in this New Age is, on the other hand, directed against the plain sources of unhappiness and disorder now rampant in human society. Among these are disunity and discord in the religious, political and economic life; selfishness and treachery; living unto oneself; race prejudice; hypocrisy, lies and deceit; cruelty; slander, gossip and backbiting, (this last trinity of sin being sternly forbidden by the Divine Law-giver of this new cycle); oppression in every form; becoming a cause of sorrow to others; war; supinely

following the beliefs and practices of ancestors by failing to investigate for oneself the reality of every matter; mendicancy; parasitism; the separation of humanity by virtue of class, religious and racial barriers; making religion a cause of hatred and animosity between divergent sects; discrimination against womankind; the captivity of the world of Nature; political and industrial corruption; belief in those dogmas and imitations of truth that are not acceptable to both religion and science; departure from the Divine Foundations established by the Prophets of God and cleaving to man-made systems; denial or rejection of the True Sovereign.

Without exception, these seeds of unhappiness are emanations from the natural, contingent world. Without exception they are prohibited and condemned by God at this time. Human society has become so infiltrated with these poisons that our old friend, the pessimist confidently says—"The burden of proof lies with those who dispute my conclusions."

As against this, we would, with the right degree of modesty, refer to the fundamental structure upon which this exposition is based. And to the differentiations and demonstrations thus far made we would add, very briefly, this: Life is a process of emancipation from the grosser limitations into the refine-

ments of true existence. All these proofs are sufficiently contained in the structure of creation, itself. The mineral substance shakes off its inertia by becoming absorbed into the expanding life of the plant. The cells of the plant, in turn, its roots firmly imprisoned in the earth, take on locomotion through assimilation into the swiftly moving animal, as well as into the perfected atoms of the human body. There, these lowly cells meet and contact with a being animated with the mysterious power of thought. This process is the emancipation and progress of the uncouth mineral atom to an infinitely high station.

This law of physical advancement is not reversed in the realm of mind and soul. The unity of arrangement uncovered by science in the atom is affirmed by the scientist to be the same as that disclosed in the great stellar systems. And since the law of unity is basic, and evidently an essential part of the celestial plan, we discover it, likewise, in the world of mind and spirit. Consequently the advancement of humanity, inspired by the mental and spiritual susceptibilities, must ever be in the direction of new conquests over the hampering shackles of its outgrown consciousness. This, in order that the new freedom may be availed of. Note, too, that the very nature and quality of the mineral cell is lost and transformed in its upward ascent.

EMERGENCE from the fog-ridden swamps of Nature presupposes and is conditioned upon the acceptance

of the True Sovereign. For this task requires fortitude, faith and understanding without which the capacity necessary to attract, as a magnet, the divine confirmation cannot appear. So great a salvation requires recognition of its Source; such a sweeping emancipation can be viewed only in the light of the mercy and forgiveness of God, like unto the heavenly table set before the returned, repentant prodigal.

“In this Day, a great banquet is celebrated in the Supreme Concourse; for all that was promised in the divine Books has appeared. This is the Day of the most great rejoicing. All must direct themselves to the Court of Nearness with the utmost joy, happiness, exultation and gladness, and deliver themselves from the fire of separation.”¹

“O Son of Man! My majesty is My bestowal to thee, and My grandeur the token of My Mercy unto thee. That which beseemeth Me none shall understand, nor can any one recount. Verily! I have treasured it in My hidden storehouses and in the tabernacles of My command, as a token of My loving-kindness unto My servants and mercy unto My people.”²

Finally, let it not be supposed that we fail to recognize the real battle-ground as resident in the very soul of man, for these elemental forces are very flesh of his flesh, fabric of his texture, interwoven into the fibres of his being and implanted in his consciousness as with barbed hooks of steel.

Yet, it is man who embodies these forces. It is he who sup-

¹ Bahá'u'lláh, Bahá'í Scriptures, p. 152. ² Bahá'u'lláh, Hidden Words (Arabic) verse 64.

plies the intelligence to convert them into deeds. These intangible proclivities embedded within him find expression only through his entity and his instrumentality. So tenaciously do these tendencies cling to our every-day thoughts that were we to analyze our lives wholly from the point of view of the lower self, the problem would appear hopeless. In this dilemma, the pessimist is entangled. The attachment of the soul, through its downward flight, to the nether elements is encouraged by inheritance, tradition and example, as well as by its own mistaken hunger. But in every man whose departure from the divine command has not become habitual to the point of callousness, the consciousness of sin sets up the ever recurring fire of remorse. What secret and hidden agonies, what real suffering goes on in the hearts day after day throughout the length and breadth of humanity's domain, as the voice of conscience, the stinging reproach of our inner reality and identity calls us to account. What despair and sense of bafflement oppresses us as we again and yet again submit to forces seemingly impossible to control. What sacrifice could be too great for deliverance from that taskmaster, that false guide, obedience to whose suggestions has brought upon us both the past and the present calamities. Sin, in this sense, is used as the equivalent of remoteness from God.

Our sense of shame is because the nobler element within us, the divinely bestowed reality, is fully aware of the surrender of the conscious ego to inferior and wholly mortal snares. The transfer of con-

sciousness to the plane of reality, however, unfurls the wings of the human spirit and through this union with the conscious self, the fortification is perfected. Then are the words of the saying made manifest:

“Love does not accept a soul alive to its own desires; a falcon preys not on a dead mouse.”

HEREIN is foreshadowed the Divine Purpose and the reason of existence of the human race. The field of nature is the battleground; the contending forces are the dual human elements each striving to control the flight of the soul; both opposing ensigns bear the insignia “Reality” but one is true and the other is false; the battle slogans are, respectively, “Know thy Lord”; and “Exalt thyself”; the rewards of victory are the immortal and eternal life, on the one hand; and, on the other, mortality; the sovereigns, the True One, and the usurper. Through the infinite wisdom of the Creator, this dramatic setting for the enactment of humanity's salvation has been established. That the century and cycle in which we are fortunate enough to live marks the advent of the decisive struggle as well as the victory of the True Sovereign through the enlightenment of the race, none who are even slightly informed of the meanings of the Holy Books, or of the almost miraculous changes now taking place in human psychology, can doubt.

The Divine Love which is the heart and center of the Holy Spirit is warming the frozen hearts, stirring them into that restlessness and pain previously mentioned as the clear sign of entrance into the

New World Order. The Messianic outpourings are flowing once again. The Commands of God and the Divine explanations of this problem are a living water to the wanderers in the arid desert. The mirages of the desert, its vanishing oases, its clear but bitter water are revealed as gross counterfeits of that pure, refreshing stream one drop of which dissolves the phantasmagoria of Nature's age-old drama.

IN AN ADDRESS to the Theosophical Society in New York, December 4th, 1912, 'Abdu'l-Bahá touched upon this problem in these words:

"—The human reality stands between two grades, 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 him to become controlling, he would become the most superior being in the world of existence. Consider, in man there is rancor; in man there is struggle for existence; in the nature of man there is propensity for warfare; innate in man there is love of self; in him there is jealousy, and so on with all the other imperfections found in the animal. For instance, in the animal there is ferocity; there is also ferocity in man. In the animal there is what is called hypocrisy or slyness, like unto that in the fox; and in the animal there is greed—and there is ignorance. So, we find all these defects in man. In the animal are injustice and tyranny; so, likewise, in man. The reality of man, therefore, is clad, one may say, in its outer form, in the garment of the animal, the garment of the world of

nature, of the world of darkness; that is, the world of imperfection, the world of infinite baseness."

"On the other hand, we find that there is justice in man; there is sincerity, faithfulness, wisdom, light; that there is mercy and pity in him; that there is in him intellect, comprehension, the power to grasp the reality of things, the ability to discover the reality of existence. Consequently we say that man is a reality that stands between light and darkness, possessing three aspects, three phases; one is the human aspect; one is the divine, heavenly aspect; and one is the natural or animal aspect. The animal aspect is darkness, the heavenly aspect is light in light."

"To return to the point: The holy Manifestations of God come into the world in order to effect *the disappearance* of the physical, the animal, dark aspect of man, so that the darkness within him may be dispelled, his imperfections eradicated, that his spiritual, heavenly phase may become manifest, his Godlike quality become paramount, and his perfections become visible; that his innate, great power may become known, and all the virtues of the world of humanity potential within him may come to life. Thus, the holy Manifestations of God are the educators and trainers of the world of existence, the teachers of mankind. They *liberate men from the world of darkness and of nature*. They deliver him from gloom, from error, from hideousness, from ignorance, from imperfection, and, likewise, from all the evil qualities. Then they cause him to be clad in the garment of perfection and high virtues."

(Continued in next issue)

GLIMPSSES OF THE NEW WORLD ORDER

Notes on a Visit to Haifa and 'Akká

MABEL AND SYLVIA PAINE

"O ye people of the world! The virtue of this most great Manifestation is that We have effaced from the Book whatever was the cause of differences, corruption and discord, and recorded therein that which leads to unity, harmony and concord. Joy unto those who act in accordance therewith!"

—Bahá'u'lláh.

In this fourth installment, the conversation of Shoghi Effendi to the pilgrims is on the subjects of international government and education, especially with reference to an important letter written by Shoghi Effendi to the American Bahá'is, later published under the title "The Goal of a New World Order." The first and second installments of these "Notes" were published respectively in the March and April numbers, and told of their arrival in Haifa and the meeting with Shoghi Effendi and the members of 'Abdu'l-Bahá's family; also of their visit to 'Akká and the old prison quarters where Bahá'u'lláh and 'Abdu'l-Bahá and Their followers were incarcerated so many years with unspeakable hardships and sufferings. The third installment which appeared in the June number gave a further description of the barracks at 'Akka and a brief description of Bahjí.

TUESDAY, NOVEMBER 17th. Shoghi Effendi told us a little of the last and happiest part of Bahá'u'lláh's life spent at Bahjí, visited by us the previous day. It was there that He wrote the *Epistle to the Son of the Wolf* in which He summarized His former writings. He died in that same room in which He met Prof. Browne. His death was the peaceful ending of a life Whose constantly extending influence our generation but faintly comprehends when it comprehends at all.

The conversation dwelt a little on prayer and Shoghi Effendi emphasized the importance of an unconstrained approach to God. Pour out your heart freely and fully. Then do something. God cannot work through you unless you act. Of prayer for health he said that pray-

er helps, but we must not lose sight of the fact that ill health may be good. Suffering, he thought very helpful both to individuals and nations. What is important is to pray always with a willingness for God's will to be done.

Apropos of the recent death of Dr. Forel, the distinguished Swiss scientist, and the publication of his will, in which he declared himself a Bahá'i, we discussed Dr. Forel's idea of God and the Bahá'i idea of God. Bahá'is believe in a personal God. This of course does not imply an anthropomorphic God, but a conscious God.

WEDNESDAY, NOVEMBER 18th. At tea with the ladies the talk was about our plans to go to Nazareth, Jerusalem, and other places of interest in Palestine. The ladies told how 'Abdu'l-Bahá always longed to go to Jerusalem but never was able. One time He asked some one who was going to Jerusalem to touch its walls for Him, to touch the walls of that city made sacred by Christ's sufferings. I have heard a Bahá'i returned from a visit to Haifa in 'Abdu'l-Bahá's life time tell how 'Abdu'l-Bahá told him when he was in Jerusalem to walk the Via Dolorosa. This Bahá'i said he never could describe to any one the depth and the poignancy of the experience as he trod that way.

But today all who had been to Jerusalem agreed there was another side to it. One said she always felt oppressed with another sorrow when she came near Jerusalem, a sorrow caused by the strife of the sects. Not so different a sorrow after all from what pierced the heart of Christ as He walked His Via Dolorosa, for did He not pray that same night before He parted from His followers, "Not for these alone, but for them also which shall believe on me through their word; that they all may be one?" The strife of the sects, not the oneness for which the world is sick unto death, we found in Jerusalem.

But the open country with its simple villages, its vineyards, the survival of ancient modes of travel and labor, its rugged hills, still are the ideal setting for Hebrew and Christian story and many a cherished phrase from the Psalms and many an incident from the life of Christ came vividly to mind as we drove from Nazareth to Jerusalem, Bethlehem, the Jordan River, and the Sea of Galilee.

MONDAY, NOVEMBER 23RD.—Shoghi Effendi is writing a general letter* to the Bahá'í friends of the Occident. We have the privilege of getting glimpses of its growth. Evidently it will emphasize political conditions of the world at large, show their inevitable progress toward another world war, after which will emerge the new world state. He spoke of Bahá'u'lláh's prophecy revealed in 1878, in which He refers to the turmoil and agitation of the world, its waywardness

and irreligion, as it hastens to a plight too grievous to be disclosed. The prophecy ends with a beautiful promise of the unfurling of the Divine Standard.

At last appears on the horizon the "parliament of nations" the "federation of the world." Americans particularly should be much interested in two passages in this great document which has just come from the pen of Shoghi Effendi: one giving the interview between 'Abdu'l-Bahá and an American congressman, in which 'Abdu'l-Bahá answers the congressman's question, "How can I best serve my country?" with the reply, "By striving in your capacity as a citizen of the world to assist in the eventual application of the principle of federalism underlying the government of your own country to the relationship now existing between the peoples and nations of the world," and the passage in which Shoghi Effendi compares the formation of the future world state to the unification of the states of the North American continent. "It would be no exaggeration," he writes, "to say that the absence of those facilities which modern scientific progress has placed at the service of humanity in our time, made of the problem of welding the American states into a single federation, similar though they were in certain traditions, a task infinitely more complex than that which confronts a divided humanity in its efforts to achieve the unity of all mankind."

In this latter passage one sees the

*Later published by the Bahá'í Publishing Committee under the title "The Goal of a New World Order."

dominant spirit of faith which animates the Guardian of the Bahá'í Cause as it did 'Abdu'l-Bahá, Who replied to those "few who, unaware of the power latent in human endeavor, consider this matter (true civilization, universal peace through a federation of the governments of the world) as highly impracticable nay even beyond the scope of man's utmost efforts." "Such is not the case, however. On the contrary, thanks to the unfailing grace of God, the loving kindness of His favored ones, the unrivaled endeavors of wise and capable souls and the thoughts and ideas of the peerless leaders of this age nothing whatsoever can be regarded as unattainable. Endeavor, ceaseless endeavor is required—an indomitable determination. Many a cause past ages have regarded as purely visionary, yet in this day has become most easy and practicable. Why should this most great and lofty cause—the day star of the firmament of true civilization and the cause of the glory, the advancement, the well being and success of all humanity—be regarded as impossible of achievement? Surely the day will come when its beaute-

ous light shall shed illumination upon the assemblage of man."

MONDAY, NOVEMBER 23RD. The conversation at tea this afternoon was about schools. The Bahá'í teachings emphasize universal education and the equality of men and women. As these principles are new to Oriental Bahá'ís and difficult for them to apply, the women of 'Abdu'l-Bahá's family feel an especial obligation to observe them conscientiously by giving their children a very complete education. This often means sending them to Europe, as educational opportunities there are greater than in the Near East. Often these young people have to transfer from one school to another. These transfers are difficult, as there is not even so uniform a curriculum as in Europe and America. One of the interesting points in the Bahá'í educational program is that it calls for "a standard, universal system of instruction." This will certainly make for greater convenience as well as furthering the attainment of the more important ideals of mutual understanding, sympathy and unity among different nations, races and between the sexes.

(To be continued)

"He is a true Bahá'í who strives by day and by night to progress and advance along the path of human endeavor, whose most cherished desire is so to live and act as to enrich and illuminate the world, whose source of inspiration is the essence of divine virtue, whose aim in life is so to conduct himself as to be the cause of infinite progress. Only when he attains unto such perfect gifts can it be said of him that he is a true Bahá'í. For in this holy dispensation—the crowning glory of bygone ages and cycles—true Faith is no mere acknowledgment of the Unity of God, but rather the living of a life that will manifest all the perfections and virtues implied in such belief."

—'Abdu'l-Bahá.

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THE BAHÁ'Í MAGAZINE

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EDUCATION

Three Cardinal Principles

(Excerpts from a statement made by 'Abdu'l-Baha to President Bliss of the American University of Beirut, Syria, at Haifa, Palestine.)

THE 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.”

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"The first teachers of children are the mothers. Therefore they must be capably trained in order to educate both sons and daughters . . . the mothers must not think of themselves but of the progress of their children because upon the children of today—whether boys or girls—depends the moulding of the civilization of tomorrow."

—'Abdu'l-Bahá.

THE VENERABLE philanthropist August Heckscher on his 84th birthday says; "Nothing counts except what you do for others. . . . Marconi's discovery of how to send short wave lengths may be the outstanding recent scientific achievement, but the best investment on the face of the earth is the Child! It is to make the earth a more habitable place for others to stay, rather than to provide a palace in some state of life beyond in a celestial residence, that age best employs itself. The Kingdom Come is, after all, the child."

The future belongs to the child, that is evident. But the world will not be a better place to live in if the child merely grows up absorbing the current psychology of the age—irreligious, egoistic, aggressive, full of antagonisms and prejudices. No, if we are to have a more perfect world we must plant the idea of perfection in the minds of the young. Here is a fertile field for idealism. At this tender age when the individual is most susceptible to stimuli of all kinds, it is of the utmost importance that he receives inspiration of a moral and spiritual nature. The soul in the child responds with all seriousness and earnestness to humanitarian sug-

gestions of kindness, of charity, of justice, of brotherhood.

And what is as potent a force for the moulding of character as that exercised by religion? Morality divorced from religion is lacking in motivation. Maxims may be inculcated and repeated by the children, but the zeal necessary for carrying them out can be derived only from the ideals and inspirations of religion.

UP TO THIS present generation all children had in the course of their training, a thorough grounding in the spiritual truths composing the religious idealism of their day. They were made thoroughly acquainted with the great books of the Bible: with the practical maxims of Solomon, the glorious uplifting psalms of David, the cryptic stirring paradoxes of Christ, the illuminating practical religious and ethical psychology of Paul, the mystic splendor of Revelations. All this study and memorization of Bible verses left a deep effect on the subconscious mind; left a beauty and a moral force which subsequently motivated life and guided it, on the plane of the subconscious even if not on the plane of the conscious. Today what takes the in-

fluent place of such religious training? What in the present psychological environment of youth most conditions it?

The ribald ballads of radio crooners; the savage sensualism of singers of the "blues"; the suggestive salaciousness of movies; the sexually disturbing stories in magazines and books,—these are what is forming the subconscious background of the average child of today. Have we here any possible foundations for a better world?

When we say the hope of the world lies in the child, can it be that it lies in a child formed according to this pattern? No! The hope of the world lies in the child, only when the new child is an improvement on the child of the generation which has gone before.

WHAT CAN modern parents do in the way of religious education for their children? Having outgrown the traditional limitations of dogmatic theology, they hesitate to inflict this upon their children. They do not like to send them to Sunday School to have them filled with dogmas which they later must reject. They are in fact deeply puzzled and anxious concerning their impotency to adequately care for the religious needs of their children.

What the world needs today is a reasonable religion thoroughly in accord with modern science, containing the minimum of creed and dogma and the maximum of practical idealism. Such a religion we providentially have in the Bahá'í Movement—the logical fulfillment and completion of all the religions of the past, the harmonizer of

science and religion, the solver of the world's economic and political problems.

To the youth of all races and religions the New World Order of Bahá'u'lláh offers a modern up-to-date religion, free of traditions and senseless dogmas, attuned to the present tempo and needs, satisfying the intellect as well as the spirit. And everywhere youth is turning to it as a solution to their own religious needs.

One young man, an actor, recently said to me, "We modern youth need some religion, some philosophy of life. We cannot be satisfied with a life of denial and scepticism. The Bahá'í Movement seems to satisfy our need better than anything else today." And this is what the youth of today are discovering not only in America but in Europe, in Asia, in Africa, in South America, all over the world wherever earnest thought and searching is going on.

WHAT IS the effect upon youth of this divinely illuminating teaching of the Bahá'í Cause? To study the effect in its most outstanding form one must see it in action where it has covered a period of two or three generations. The children brought up with these ideals from birth represent indeed a new race, and give vivid promise of a new civilization.

Recently I met a Persian youth representing the third generation of Bahá'í belief and practice. His grandfather had been one of the pioneer Bahá'ís of Hamadan, Persia. This youth, Halil, has been studying engineering in this country for the purpose of helping re-

construct his own backward country. Here we find not only a vivid personality, such as might exist also in other religions and cultures, but an outstanding quality of world sympathy and world understanding. Here is a citizen of the world devoted to international idealism in its highest form, sympathetic toward all, strongly grounded in his moral nature, living daily according to high spiritual principles, dedicated to lofty aims both as to career and as to altruistic service. When such a quality of youth becomes predominant the world's problems will solve themselves, because the motivation of action will be entirely different from that which prevails today.

Such spiritual training must be begun very young. Each year the child forms habits of action and thought; each year it acquires ideas, judgments, motives of one kind or another from the world around it. At adolescence there begins to appear a more or less definite personality.

The ideal time, therefore, to begin to elevate the child to an ideal height of motivation and character is at the very first age possible for the child to understand speech and to formulate thought. Then is when the child should be saved from the evils inherent in its own nature and from the evils openly expressed in the world around it. If this training is properly carried out, the personality which begins to form at adolescence and becomes fairly fixed by the age of majority will be a glorious personality scintillating with spiritual light, well grounded

and established in moral principles.

Indeed, we must give the youth of today every possible aid in order to equip it to meet successfully the materialistic and sensual environment which prevails throughout the world. It is foolish to talk optimistically about mere youth saving the world. There is no quality of salvation inherent in youth "per se". The only salvation which youth can offer is that of progress and improvement and that must be inspired in youth by implanting ideals.

The passage of time, the biological development of the child into maturity does not guarantee greater achievement in the world or a higher civilization. It is perfectly possible for civilization to go backward as well as to go forward. The youth of imperialistic Rome did not help Roman civilization to advance. On the contrary, caused retrogression.

O GENERATION of adults, let us face facts! The youth of today are what we cause them to be by our training and inculcation. With them the ideals of tomorrow with which they are to serve the world will be what they have learned through the illumination of childhood and youth. They will express in speech and action the truths which we teach them.

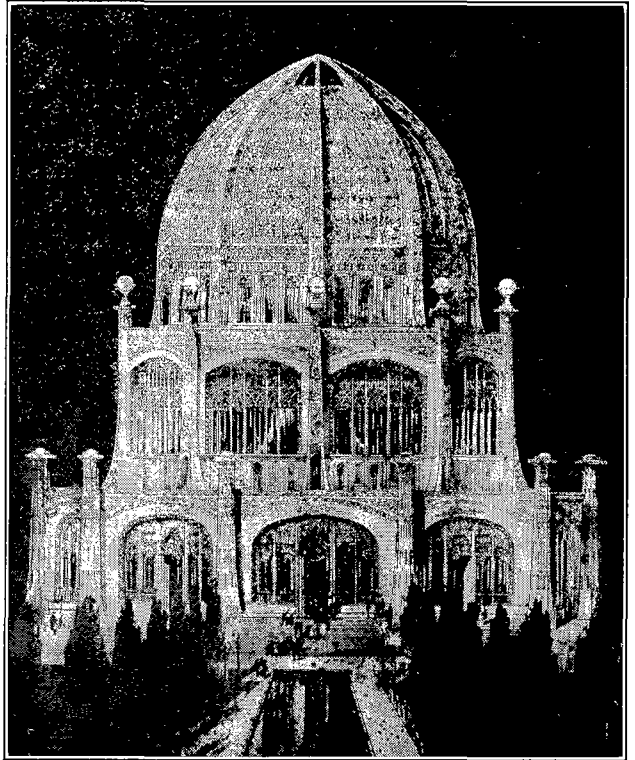
We cannot dodge this responsibility, or shift it onto the shoulders of the children merely because they are children. *We ourselves must begin to re-make the world, and we must begin with the child in the cradle.*

FORTY YEARS OF PROGRESS

IN a long letter* addressed to the followers of Bahá'u'lláh in the United States and Canada, by Shoghi Effendi, Guardian of the Bahá'í Cause, we read in the first paragraph these words:

“Forty years will have elapsed ere the close of this coming summer since the name of Bahá'u'lláh was first mentioned on the American continent. Strange indeed must appear to every observer, pondering in his heart the significance of so great a landmark in the spiritual history of the great American Republic, the circumstances which have attended this first public reference to the Author of our beloved Faith. Stranger still must seem the associations which the brief words uttered on that historic occasion must have evoked in the minds of those who heard them.”

IT WILL BE OF interest to both Bahá'ís and non-Bahá'ís to learn that “this first public reference” to the Bahá'í Cause in America was made by Dr. Henry H. Jessup, President of the American University at Beirut, in his address at the Parliament of Religions convened at the Columbian Exposition in Chicago in 1893. Dr. Jessup quoted

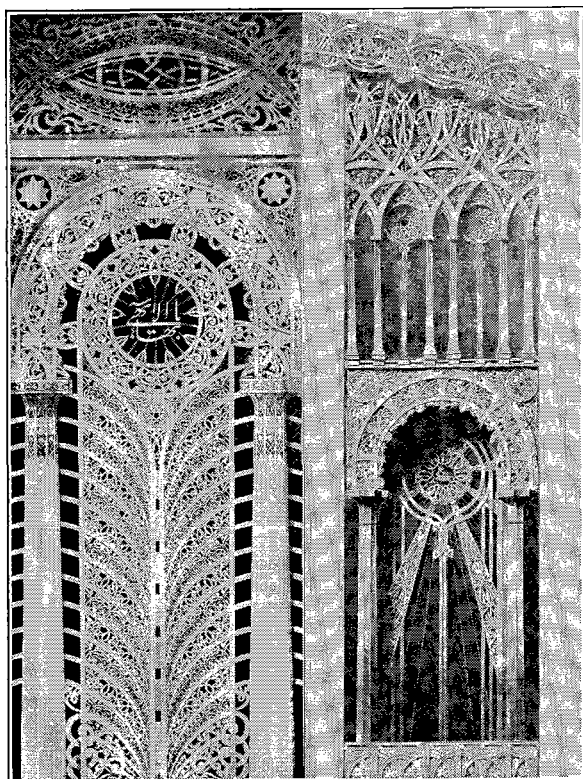


The Bahá'í Temple as it will look when completed

the following words taken from the statement of Bahá'u'lláh to the distinguished Orientalist, the late Professor Edward G. Browne of the University of Cambridge, who visited Bahá'u'lláh in 1890:

“We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer-up of strife and sedition worthy of bondage and banishment. . . That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease and differences of race

*Dated at Haifa, Palestine, April 21, 1933.



An Interior Panel

A Window Panel to Right
of Doorway

his country; let him rather glory in this that he loves his kind. . . .'

These significant words have been widely quoted all over the world and will continue to be quoted down through the succeeding ages.

IN 1933, FORTY YEARS from that historic year of 1893, the Century of Progress Exposition is being held in Chicago; and in Wilmette, a suburb of Chicago not very far distant, the followers of Bahá'u'lláh are finishing the dome of the great Bahá'í Temple (known as the Mashriqu'l-Adhkár)—which has attracted widespread interest, not only because

be annulled—what harm is there in this? . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away and the Most Great Peace shall come. . . . Do not you in Europe need this also? Is not this that which Christ foretold? . . . Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. . . . These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. . . . Let not a man glory in this that he loves

it is considered the first thing new in architecture since the thirteenth century, but primarily because it is the outer expression of the Divine Reality in this New Age, and, as stated many times, from its very foundation consecrated to the *Ideal of Unity*, "It is the first nucleus of the divine civilization."

"Its doors will be open to all the nations and all religions. There will be drawn absolutely no line of demarcation. Its charities will be dispensed irrespective of color and race. Its gates will be flung wide to mankind; prejudice toward none, love for all."*

*A more detailed account of the Temple in its spiritual and material appeal, will appear in the September number.

A WORLD AT PEACE

Bahá'í Administration as Presented to a Group of Free-Thinkers

Part I. *Religion as the Foundation of Civilization*

KEITH RANSOM-KEHLER

"The greatest bestowal of God in the world of humanity is religion; for assuredly the divine teachings of religion are above all other sources of instruction and development to man. Religion confers upon man eternal life and guides his footsteps in the world of morality. It opens the doors of unending happiness and bestows everlasting honor upon the human kingdom. It has been the basis of all civilization and progress in the history of mankind."—'Abdu'l-Bahá.



IN this day when

“A creeping murmur and a
pouring dark,
Doth fill the wide vessel of
the universe;”

when “men cry ‘peace, peace’ and there is no peace,” when the world is desperately grasping at wisps and invoking old sanctions and securities in vain, the Message of Bahá'u'lláh sane, cogent, reconciling, practical and uncomplicated is challenging and arresting the attention and the interest of those who seek a solution of our overwhelming problems.

An attitude unprecedented in history has appeared only recently as a result of the present crisis; a deliberate attempt to shape life to our needs and desires, not by self-effacement and conformity before its demands; not by reverting to the practices of the past; but by scrutinizing our tendencies, and foreseeing their outcome.

Bahá'u'lláh in 1863-3, while the world was separated and alien, formulated a complete and invulnerable plan based upon the present-day status: a plan for a world mechanically, materially and informa-

tionally united as today but still sundered in its psychology, its objectives, its purposes and its spiritual outlook. Before the modern world existed He advanced the methods for healing its ills and contriving its liberation.

Previous efforts to efface life's menace and solve its problems have been based, like some of the economic panaceas, upon erroneous estimates of human nature, wherein the efficacy of the plan depends upon fundamental traits of character that are conspicuously absent in man: or upon the alternative, that has never been lacking in history of attempting to surmount the problems of the present by returning to the past.

To solve the problems of sectarianism, antagonism and misunderstanding within the religions of the world we are urged to return to the pure teachings of our Founder; thereby forming still another sect whose aim is to return to the pure teachings of the Founder. To reduce political entanglements a large group of Dictators in Europe suggest returning to the days of Metternich. To relieve the economic strain we were urged, until very recently, to return to Victorian

practices; while no less an Olympian than Oswald Spengler has written one of the most provocative, penetrating and erudite treatises on the thesis: let us return to Junkerism.

Today, with our tardy Economic, Disarmament and Religious Reconciliation Conferences, we seem finally to be awakening to the fact that the logic of history is not only inexorable—it is irreversible, and that the practices of the past, no matter how heroic and efficacious in their day, cannot be shaped to evolving purposes and to changing ideals.

BAHA'U'LLAH SAYS, "All things are made new by the desire of God, but only a new eye can perceive and a new mind can comprehend this station."

His program is based upon principles never before revealed and involving an ardent departure from outworn practices. He has put into our hands the weapons whereby we can master life, needing neither to conform to its ruthless biologic, historical and ethnic tendencies on the one hand, nor to engross ourselves with futile efforts to escape its demands on the other.

The basic social relation is man's relation to his government, for it involves the relation of man to man. Race, class, economic, religious and personal attitudes obviously spring from the regulations, requirements, standards, laws and ordinances of the state wherein he dwells whether it be the savage tribe, or the enlightened republic.

For that reason Bahá'u'lláh has laid down, as primary to the unification of the world and to the aboli-

tion of its prevailing evils of sectarianism, partisanship, conflicting interests and warfare, a plan for political confederation, that leaving each country free in the management of its internal affairs, superimposes a powerful centralized state to regulate the relation of land to land.

LET US CONSIDER only this one phase of the all-encompassing program of Bahá'u'lláh—His relief for the world's political unheaval and His Plan for universal peace. In order to envisage His proposals it is necessary to review briefly the existing condition of world government.

Up to and including this present, all government has been based upon conflict and contest. In an absolute monarchy or despotism where the ruler can impose his will on his subjects, to whatever degree it may differ from theirs, intrigue, the cabal, favoritism takes the place of party strife and opposing allegiances. The civilized world is built on a partisan consciousness and automatically erects categories, thinking in terms of exclusive loyalties and of biparty antagonisms.

Governing is often conducted *in spite* of its agitating minorities; the accredited attitude being that if majorities are not watched, cramped and hounded they will inevitably wreck the ship of state: while questions of a nonpolitical nature are submitted to untrained and irrational hordes for decision.

Many of the advanced nations of the world are governing on the basis of the old, simple, easy, uncomplicated methods of a century or two ago. Most of the matters to

day that are still retained in the sphere of politics are economic, legal and psychological. At a recent election, a western city was plastered with signs, "Vote yes on the \$1,000,000 bond issue." Certainly no intelligent and informed person would consider himself capable of determining the status of such a question without an exhaustive and painstaking survey of the facts. And still on election day I saw crowds of the most ordinary and uninformed people casting their vote on a subject that only well-trained minds and impartial observers were capable of discussing.

In spite of all the pros and cons of the Intelligence Test discussions, pros and cons are agreed that the average level of intelligence even in enlightened countries is not beyond the adolescent period. Professor Huff puts the interesting query, if school boys and girls were asked to vote on whether there should be no school and free candy, what would the ballot indicate?

And so in the question of the bond issue: Some voted for it with the hope of getting a job, others because it was proposed by their party, still others because they were not tax-payers and wanted to see property-owners properly chastised for getting on in the world; while numbers voted against it for equally childish and invalid reasons.

In our present government by factions and contest, things that require clear thinking are precipitated into the realm of the emotions; issues demanding detachment are submitted to the passions of the crowd; and such basic moral questions as peace, the protection of childhood and physical welfare are

part of a general system of controversy, exploitation and party machinations.

BEFORE DISCUSSING Bahá'í Administration or the Political Program of Bahá'u'lláh certain historical data must also be brought to mind as the foundation of His Teachings.

One outstanding fact of history cannot be explained away: the fact that from epoch to epoch in human affairs there appears a Being peerless and unique who changes the course of destiny and through endless centuries commands the loyalty and adoration of those who follow Him. It may be argued that statesmen, generals, orators, saints have changed the course of history; but no one surely would argue that the laws and ordinances laid down by any of them had been followed from age to age and that men would readily die rather than apostatize their commands.

Every existing civilization in the world today traces back to a religious foundation—to the teaching of some one of the Founders of the great living Faiths of the world. Whenever and wherever He has appeared He has weaned His followers from outworn traditions and customs, has produced a sharp break with the past, has instituted drastic reforms and unused practices, has "troubled the souls and changed the hearts of men." Not for a life-time; not for a century; but from the moment of His Utterance to this present the Names of all of these Messengers of God are revered and worshipped. Bahá'u'lláh in teaching the unity and validity of each of these Manifestations of God has laid the firm foun-

dation of religious reconciliation.

It would be entirely outside the scope of the present argument to adduce those proofs and evidences of Bahá'u'lláh* as next in succession to these Divine Predecessors, but this underlying fact must be taken into consideration in a retrospect of His Teaching: that His followers assign to Him a station similar to that occupied by the Founders of the world's great religions; that His commands exercise over them the same profound and transforming influence; that the contagion of His Message conforms in every way to the spread of the great religious revivals of the past; and that His Program, formulated seventy years ago, is today exerting upon the world, even though it has never heard His Name, an authority so vital that every important objective toward which humanity is converging can be readily shown as a mere reflex of His Plan, proposed when nations were a law unto themselves and human exploitation, whether for military, economic, or social reasons, went unrebuked among men.

Therefore the basis of Bahá'u'lláh's Political Program is religious, and whatever our attitude may

be toward religion, be we rational, skeptical, atheistic or what not, we are constrained to admit that religious authority is the most readily exercised, the most widespread and the most binding authority recognized by human beings.

Since the unique promise of Bahá'u'lláh is the unity of mankind in His Dispensation we ask ourselves how this great strife and welter of nationalistic aspirations, pretensions and contests can possibly be unified; how these conflicting interests can be reconciled; how these hereditary enemies can be marshalled for the great adventure of peace?

As the student of elementary political science knows there have never been but three forms of government: monarchy, aristocracy (meaning government by the select few), and democracy. Nothing new has been added since Aristotle gave these divisions and called attention to their forms of corruption: tyranny, oligarchy and demagoguery or mob-rule.

Bahá'u'lláh has united in His Plan all three of these forms of government—an entirely new departure.

(Continued in next issue)

*Given by the writer from the Christian viewpoint, in a series of articles entitled, "The Basis of Bahá'í Belief," published in The Bahá'í Magazine, beginning in November, 1923.



“Religion is the outer expression of the Divine Reality. Therefore it must be living, vitalized, moving and progressive. If it be without motion and non-progressive it is without the divine life, it is dead. The divine institutes are continuously active and evolutionary; therefore the revelation of them must be progressive and continuous. All things are subject to re-formation. This is a century of life and renewal. . . .”

—‘Abdu’l-Bahá.

'Abdu'l-Baha's Hope for America

THE BODY of the human world is sick. Its remedy and healing will be the oneness of the kingdom of humanity. Its life is the *Most Great Peace*. Its illumination and quickening is love. Its happiness is the attainment of spiritual perfections. It is my wish and hope that in the bounties and favors of the Blessed Perfection (Bahá'u'lláh) we may find a new life, acquire a new power and attain to a wonderful and supreme source of energy so that the *Most Great Peace* of divine intention shall be established upon the foundations of the unity of the world of men with God."

* * * *

"The United States has in reality made extraordinary progress; day by day they are advancing toward the ultimate goal. The material virtues of the people are many; now they must think of the ideal virtues, so that the highest of the perfections of humanity may illumine the regions of America.

Among the highest virtues are universal peace and the oneness of humanity. The chief ailment of humanity today is international strife; this militates against the advancement of the material and ideal virtues. . . .

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 blessing. . . . My fervent hope and fond desire concerning the American people is that through their instrumentality the scope of this project will be enlarged and that earnest concerted action between the nations of the world will result therefrom."

* * * *

"Like unto a spirit, this ideal (Universal Peace) must run and circulate through the veins and arteries of the body of the world. . . . There is no doubt that this wonderful democracy will be able to realize it and the banner of international agreement will be unfurled here to spread onward and outward among all the nations of the world."

CHURCH AND STATE IN THE BAHÁ'Í SOCIAL ORDER

HUSSEIN RABBANI

The first part of this treatise on the Bahá'í State of the future and how its religious character becomes clear and practical, was published in the July number. Herein the author concludes his treatment of the subject and clearly explains the Bahá'í attitude of cooperation, toleration and absolute concord, and the peaceful methods used in the organization of society.

UNDER a Bahá'í regime the rights of the minorities will be wholly safeguarded and they will be given the widest possible freedom compatible with the safety of the state. In such a wise the defects of over-centralization will be avoided and the state will cease to be looked upon as the sole association having a role to play in the organization of society. The state instead of imposing a crushing weight over individuals and groups will rather seek their cooperation and aid for the fulfillment of its aims. The idea of force will thus gradually give place to a nobler ideal, namely that of social solidarity and social interdependence. Men will learn that despite all their differences they are in the last analysis not rivals but fellow-workers, not competitors but laborers in a vast cooperative enterprise. Racial, linguistic and national differences will cease to bring war and conflict but will be used to further the common weal.

Bahá'u'lláh and 'Abdu'l-Bahá have both emphasized the necessity of toleration, of concord and amity. They have recommended their followers to consort with all the peoples, kindreds and religions of the world, to refrain from every action which may in the slightest degree violate the rights of any group or

individual and not to use force and compulsion for the spread of their teachings. "Injure no one," says Bahá'u'lláh, "verily we have come to reconcile and to unite men, for most of them misunderstand each other."¹ And again: "Beware lest you shed blood. Unsheathe the sword of your tongue from the scabbard of utterance, for therewith shall you conquer the citadels of men's hearts. Thus we have taken from you the command of murder (religious war)."² "This order needs no arms, for all its efforts incline towards peace. Its armies are noble actions, its weapons good habits, its generals the love of God."³ "O people of the earth. The first glad tidings which is conferred in this Most Great Manifestation on all the people of the world . . . is the abolishing of the decree of religious warfare from the Book."⁴ "We have decided that the holy war in the path of God shall be waged by the armies of wisdom and of explanation, and by good habits and kind actions. So has it been decreed by the Powerful, the Almighty. There is no glory for him who spreads disorder over the earth after it has been organized; fear God, oh ye peoples, and be not among the oppressors."⁵

And 'Abdu'l-Bahá confirming

¹ "Epistle to the Son of the Wolf", p. 19. ² Ibid., p. 20. ³ Ibid., p. 58. ⁴ Bahá'í Scrip., p. 141. ⁵ Bahá'u'lláh "Epistle to the Son of the Wolf", p. 19.

Bahá'u'lláh's sayings makes the following appeal in His last Will and Testament: "O ye beloved of the Lord. In this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of God's grace. It is incumbent upon everyone to show the utmost love, rectitude of conduct, straightforwardness and sincere kindness unto all the peoples and kindreds of the world, be they friends or strangers. So intense must be the spirit of love and loving-kindness, that the stranger may find himself a friend, the enemy a true brother, no difference whatsoever existing between them. For universality is of God and all limitations earthly. Thus man must strive that his reality may manifest virtues and perfections, the light whereof may shine upon everyone. The light of the sun shineth upon all the world and the merciful showers of Divine Providence fall upon all peoples. The vivifying breeze reviveth every living creature and all beings endued with life obtain their share and portion at His heavenly board. . . .

"Wherefore, O my loving friends! Consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindness, good-will and friendliness; that all the world of being may be filled with the holy ecstasy of the grace of Bahá, that ignorance, enmity, hate and rancor may vanish from the world and the darkness of estrangement amidst the peoples and kindreds of the world may give way to the Light of Unity. Should other peoples and nations be un-

faithful to you show your fidelity unto them, should they be unjust toward you show justice towards them, should they keep aloof from you attract them to yourself, should they show their enmity be friendly towards them, should they poison your lives sweeten their souls, should they inflict a wound upon you be a salve to their souls. Such are the attributes of the sincere. Such are the attributes of the truthful."

All these words eloquently confirm the view that the Bahá'í Faith believes in toleration and condemns fanaticism and religious warfare. It believes in toleration as a principle rather than as a mere expediency. It cherishes no hatred towards peoples who profess a different religion or preach a different gospel. It will not force them to abandon their social and religious traditions, although it will attempt, through peaceful methods, to convince them of the sublimity and the uniqueness of the Bahá'í teachings. "The Revelation, of which Bahá'u'lláh is the source and centre, abrogates none of the religions that have preceded it, nor does it attempt, in the slightest degree, to distort their features or to belittle their value. It disclaims any intention of dwarfing any of the Prophets of the past or of whittling down the eternal verity of their teachings. It can, in no wise, conflict with the spirit that animates their claims, nor does it seek to undermine the basis of any man's allegiance to their cause. . . . Its teachings revolve around the fundamental principle that religious truth is not absolute but rela-

¹ Shoghi Effendi, "Bahá'í Administration", pp. 9-10.

tive, that Divine Revelation is progressive, not final."¹

ALTHOUGH under a Bahá'í system politics and religion will combine, yet, such a fusion is not easy to carry out in these days for many reasons, the most important of which being the relative numerical weakness of the Bahá'ís themselves. The Bahá'í Faith is still in its infancy and its adherents are yet of slight social significance. For, however zealous and enthusiastic they may appear, yet, they are powerless to undertake any system of reform on a really large scale. They are hampered by the lack of an organization vast enough to cope with the highly complex problems of the day. Their chance has not yet come.

Meanwhile, they are instructed to keep apart from the political movements and agitations which are springing so profusely in most parts of the world. They are taught to refrain from participating either directly or indirectly in matters which affect the policy of the government under which they live and to show forth under all circumstances their whole-hearted loyalty to the governmental authorities of their country.

Such a separation between the religious and the political domain cannot but be of a temporary measure devised to meet a particular situation. As soon as the circumstances will prove to be suitable for a new change such a separation will come to an end and the new world order as anticipated and formulated by Bahá'u'lláh will be carried out in the most effective way.

IN HIS well-known treatise written some thirty years ago entitled, "Politics", 'Abdu'l-Bahá, explaining the history of Turkey and Persia, demonstrates how the calamities and misfortunes which have weighed upon these two countries during the last century are most of them attributable to the interference of the divines in the political affairs of the country. He goes on to show that unless religion and politics are separated under present-day conditions no peaceful and progressive life is possible. For the ecclesiastical authorities are ready to take hold of the reins of government and to perpetrate in its name such acts of fanaticism and intolerance as are wholly subversive of the very foundations of society.

In one of his recent communications to the Bahá'ís of the West, Shoghi Effendi has again emphasized the point that the Bahá'ís should in no wise associate themselves with the political activities of their country, and that, however temporary such a principle may be, yet it is of incalculable advantage to the nascent institutions of the Faith. "Let them refrain," he proclaims, "from associating themselves, whether by word or by deed, with the political pursuits of their respective nations, with the policies of their governments and the schemes and programs of parties and factions. In such controversies they should assign no blame, take no side, further no design, and identify themselves with no system prejudicial to the best interests of that world-wide Fellowship which it is their aim to guard and foster.

¹ Shoghi Effendi, "The Golden Age of the Cause of Bahá'u'lláh", pp. 9-10.

Let them beware lest they allow themselves to become the tools of unscrupulous politicians, or to be entrapped by the treacherous devices of the plotters and the perfidious among their countrymen. . . . Let them affirm their unyielding determination to stand, firmly and unreservedly, for the way of Bahá'u'lláh, to avoid the entanglements and bickerings inseparable from the pursuits of the politician, and to become worthy agencies of that Divine Polity which incarnates God's immutable Purpose for all men. . . .

"Such an attitude, however, is not dictated by considerations of selfish expediency, but is actuated, first and foremost, by the broad principle that the followers of Bahá'u'lláh will, under no circum-

stances, suffer themselves to be involved, whether as individuals or in their collective capacities, in matters that would entail the slightest departure from the fundamental verities and ideals of their Faith. Neither the charges which the uninformed and the malicious may be led to bring against them, nor the allurements of honors and rewards, will ever induce them to surrender their trust or to deviate from their path. Let their words proclaim, and their conduct testify, that they who follow Bahá'u'lláh, in what ever land they reside, are actuated by no selfish ambition, that they neither thirst for power, nor mind any wave of unpopularity, of distrust or criticism, which a strict adherence to their standards might provoke."

¹ Shoghi Effendi, "The Golden Age of the Cause of Bahá'u'lláh", p. 18.



GLIMPSSES OF THE NEW WORLD ORDER

Notes on a Visit to Haifa and 'Akká

MABEL AND SYLVIA PAINE

This installment will conclude these "Diary Notes" which have appeared from month to month consecutively beginning in the March number. We regret that we were not able, for lack of space, to publish these informing "Notes" in full.

TUESDAY, NOVEMBER 24TH. A young pilgrim asked advice about studying the Bahá'í literature. Shoghi Effendi recommended an intensive study of the *Iqán* by Bahá'u'lláh and *Some Answered Questions* by 'Abdu'l-Bahá. These books will repay thorough study, mastery, even to the point of memorizing certain passages. It is well, too, to read contemporary books, selecting the best, dealing with the

same subjects, in order to become thoroughly acquainted with the subject and be able to clarify the Bahá'í teachings. *The Dawn-Breakers*, a narrative of early events in the Bahá'í movement recently translated by Shoghi Effendi will also repay careful study. This book was written between 1890 and 1892 with the encouragement of Bahá'u'lláh, Who made some suggestions to the author, Nabil.

'Abdu'l-Bahá revised certain passages in the book. It shows that the Bahá'í faith has already its noble army of martyrs and the parts which introduce Bahá'u'lláh and the Báb are priceless material translated with extreme beauty and power.

Someone asked whether Bahá'is should support the League of Nations and Shoghi Effendi replied that the League is not on the foundation that it should be to be the ultimate league, but that it will develop into that. As far as possible, without becoming involved in politics Bahá'is should support it.

WEDNESDAY, NOVEMBER 25TH.—Today we talked a little about food and health. In *Some Answered Questions* 'Abdu'l-Bahá shows that health is a matter of proper balance of the numerous elements in the human body. When this balance is disturbed disease enters. The readjustment can be effected by foods or by medicines. When the science of medicine becomes perfected, doctors can supply the missing element through foods. But in the meantime, Shoghi Effendi pointed out, we are in a confused and transitional state. Consequently it is better not to be dogmatic on the subject. The Bahá'í teachings, in this as in other matters, stress loyalty to science. Thus 'Abdu'l-Bahá always advised people in ill health to consult an expert doctor.

FRIDAY, NOVEMBER 27TH.—This is the tenth anniversary of the passing of 'Abdu'l-Bahá. About six p. m. we went across the street to 'Abdu'l-Bahá's house. We were to enter His room, the room whence

His spirit passed to the heavenly realm. A group of women were gathered outside the door, waiting to go in. They went in one by one and knelt with beautiful reverence at the bedside where the tired body of the great Servant of God and of mankind last lay. Little incidents of His last days came to my mind. How full of generous kindness and servitude, though the body was well nigh exhausted! His insisting on gathering the garden fruit with His own hand, though He ate it, seemingly, largely to please the gardener. How having eaten of the fruit He turned to the gardener and asked, "Do you desire anything more?" Then with a pathetic gesture of His hands touchingly, emphatically and deliberately said:—"Now, it is finished, it is finished!" His receiving visitors and showing them extraordinary courtesy on the last evening of His life, giving them presents, going with them to the door.

As 'Abdu'l-Bahá passed away at one-fifteen in the morning, the memorial service held each year occupies the evening and night up to about two. About eight-thirty we walked up the side of Mt. Carmel to the shrine. It was a night of full moonlight with many soft white clouds. Across the bay 'Akká looked like a diadem in the heavens. We found gathered around the shrine and on the broad south terrace a considerable group of Bahá'is. This terrace, we were told, was a favorite walk of the Master's. Soon all went within the shrine and listened while different Bahá'is, one at a time chanted prayers. One of the most beautiful prayers chanted was the one re-

vealed by 'Abdu'l-Bahá to be chanted at His shrine beginning: "He is the All-Glorious! O God, my God! Lowly and tearful, I raise my suppliant hands to Thee and cover my face in the dust of that Threshold of Thine, exalted above the knowledge of the learned, and the praise of all that Glorify Thee. . . ."

After coming out from the shrine all sat on benches and chairs on the terrace and listened to the chanted recital of 'Abdu'l-Bahá's last days and His funeral, as related in the touching account written by Shoghi Effendi and Lady Blomfield. The funeral, we recalled, had drawn together an immense concourse of mourners from all over Palestine from the High Commissioner and other officials and heads of various religious communities to the vast multitude of all sorts and conditions who revered and loved Him. For 'Abdu'l-Bahá had been a kind father to all in that region.

After this long and beautiful chant on the terrace, beautifully lighted both with electric lights and with the soft moonlight, all went again into the shrines and, during exquisite chanting of prayers, felt again the mighty power of 'Abdu'l-Bahá, the Servant of God, Who through His supreme and lifelong exemplification of the spirit of ser-

vitute made plain to the world the very heart of the Bahá'í teachings.

TUESDAY, DECEMBER 1ST.—At luncheon today Shoghi Effendi spoke of the great future which lies ahead of Germany and Russia. . . . A reaction will come eventually in favor of religion and against democracy.

Touching upon the main idea of his letter to the Bahá'ís of the West, called the "Goal of the New World Order" that "the principle of the oneness of mankind, the pivot around which all the teachings of Bahá'u'lláh revolve," is more than "the enunciation of an ideal" and "stands inseparably associated with an institution adequate to embody its truth, demonstrate its validity, and perpetuate its influence", he spoke of the necessity for a new world order. This new world order cannot rise while national sovereignty is still so strong.

The immediate future for humanity, he said, is indeed dark, but in the not very distant future shines an infinitely better social and political order. Thus our last days at Haifa gave us bright glimpses of "the New World Order visualized by Bahá'u'lláh, a World Order that shall reflect, however dimly, upon this earthly plane, the ineffable splendors of the Abha Kingdom."



"Honesty is the foundation of all human affairs."

—'Abdu'l-Bahá.

THE RESPONSIBILITY OF KNOWLEDGE

DALE S. COLE

EVEN though our interest be focused hopefully on the future, let us "turn the clock backward" for a short while and enter the audience, listening to Sir Josiah Stamp, the eminent English economist, as he addresses the graduating class at Northwestern University. The time is June, 1933.

Speaking on the subject "University Education in the Present Crises" he confronts us with the challenging statement that "the compelling problem of the moment is the immediate emergency and the future of civilization."

As trained minds of rising generations leave their years of academic preparation and class room problems, they step into a world, as he points out, "committed for the most part to government by democracy."

This, on first thought, does not seem to be a disturbing situation, for democracies have existed for many, many years, without serious threat to civilization. But, he explains, there are contributing influences, at this time, which command attention. Although a democracy may be fitted "for dealing with problems of religion, political liberty, public expenditure and important problems of the *past*" there are new considerations in that the "great issues of the day are in the main economic and international."

This statement is of peculiar interest to those familiar with the Bahá'í Revelation, for, as 'Abdu'l-

Bahá said, the economic problem is basically a spiritual one, and international peace, good-will and understanding essential to the continued progress of civilization.

The speaker further suggests that in the economic and international aspects of the situation, democracy is meeting a "crucial test", and that the problems confronting us today "are dependent upon mass psychology." There is no satisfactory international economic control, nor even "easy means of international inquiry" or decision. This, in the face of the facts that "national boundaries are obsolete; that "the distribution of economic goods has no relation to existing political areas; that "the world has become internationalized by a network of established export industries . . . by overseas investments, . . . by financial obligations."

He believes that the academic responsibility in relation to these problems "is enormous"; that "the problem of recovery and regained balance is mainly an intellectual one" as is also "the proper ordering of economic forces and tendencies."

"The place of education in this scheme leaps to the eye."

CERTAINLY the situation he portrays calls for a new technique, a technique that is at once practical and potent, a technique with a spiritually dynamic power, for by what other means can mankind hope to cope with forces, which

someone has said, are not understood and hence seem to evade control?

Under democratic forms of government, future generations will be at once the governors and the governed and they "must therefore know how to judge facts and the technique of many kinds of proof."

"Let every student make some trial excavation to the footings of some structure of human knowledge, and he will have a glimpse into the responsibility of knowledge and the formation of well attested opinions which are the best bulwark against the superficialities of democratic conviction." What an inspirational appeal there is in these words of Sir Josiah Stamp! Investigate! Appreciate the "responsibility of knowledge"—that is one of the obligations imposed upon the rising generation of trained minds, and it is a great privilege as well as a responsibility, for upon them will fall most of the burdens and rewards attendant to the establishment of the Most Great Peace.

Where can any technique unearth such "well attested opinions" as in the messages of those great Manifestations of God, which He, in His pure bounty has sent to illumine the intellects and purify the souls of mankind?

SIR JOSIAH STAMP'S appeal to these graduates, to investigate "the responsibility of knowledge" synchronizes with that tremendous clarion which the Bahá'í revelation has sounded and is sounding for every individual to investigate truth, to assume social responsibility, to apply the divine remedies

given by Bahá'u'lláh to those difficult and profound problems now threatening the foundations of human institutions.

"For judgment is more and more dependent upon common sense synthesis, and the convergence of different attitudes toward life and its qualities." In "the convergence of different attitudes toward life" is he not suggesting the need for a greater unity of thought and action than mankind has ever yet experienced? Is this not another way of emphasizing the "fundamental oneness of humanity"?

He continues, "We have to break down the triple reliance upon, first, the aimless or formless knowledge of democracy, the experts' 'unearthly ballet of bloodless categories' as Kant calls it, and the journalist's feeble flutterings between the two. We can do this if every graduate has a trained and original mind. . . . Originality consists, as Fitzjames Stephens reminded us, rather in thinking for ourselves than in thinking differently from others, and a trained mind is one which does not get either paralyzed with inferiority or hot and bothered when it strolls into the next room of knowledge and experience."

"Every university student should, therefore," Sir Josiah Stamp admonishes, "be an expert in the subject he has chosen. But there are three qualities that are beyond and around this attainment, —a knowledge of the real nature of fact, familiarity with the processes of proof, and lastly and most important, some glimpse of the over-riding nature of wisdom. That grasp of life's problems by the whole mind as distinct from the ap-

paratus of any particular field of knowledge, where any addition to the apparatus of facts and logic, and all the sensitiveness of every instinct for beauty and goodness go to make the mind much greater than the sum of its parts."

AS WE PASS slowly out of the building, does it not seem as if we are all, at this moment, in a graduating class? Are we not being forced, by new and hitherto unexperienced forces to abandon many old and familiar attitudes towards life? Trained in the schools of our past lives, of tradition, prejudices and superstitions, are we not now being ejected from these class rooms, from these campuses of complacency into unfamiliar circumstances and situations?

Many of the admonitions of Sir Josiah Stamp, so ably voiced at Northwestern, apply to us individually and collectively and many of them are capable of expansion into an amazing comprehensiveness.

Consider the three qualities which he mentioned: first, "a knowledge of the real nature of fact." Is it not increasingly important that everyone know and feel the tremendous rightness of the oneness of mankind, of the fundamental oneness of religion, of the necessity of unity among the sons of men?

Secondly, "familiarity with the processes of proof" for if we do not know how to sift the false from the true how can we acquire any real knowledge whatsoever? Is this not echoing the great instruction of Bahá'u'lláh that everyone investigate truth for himself? For, in the last analysis, proof of spiritual facts and events is felt in the heart,

it is a conviction not so often acquired by intellectual assaying as by spiritual susceptibility to that which is true and lasting, right and eternal—by the bounty of God.

Third, "Some glimpse of the over-riding nature of wisdom." What greater wisdom could one hope to find than the universal words of Bahá'u'lláh, the profound and loving instruction of 'Abdu'l-Bahá and the Guardianship of Shoghi Effendi?

Life is a school. Often it seems to be a very hard one. We pass from one phase of life, from one set of conditions to another, graduating as it were, into higher and higher courses of training and experience, —always yearning to attain "tranquility and peace", that haven which is reached only through spiritual education.

IN CONCLUDING his address Sir Josiah Stamp said:

"No man seems to me to be educated who has not a definite attitude ranging from wistfulness to spiritual certitude towards the universe of the unseen and the infinite, in which all our greatest mental achievement is insignificant."

What a great bounty it is that God has ordained that long and toilsome schooling is not always necessary for the attainment of "spiritual certitude." It is within the reach of all who seek sincerely.

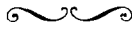
As we pass through the stages of spiritual education, the only kind of education which is adequate, can we not try to hasten that "spiritual renaissance" cheered by the prophetic words of 'Abdu'l-Bahá regarding the West—"Then

will the hearts of its people be vivified through the potency of the teachings of God and their souls be set aglow by the undying fire of His love."

Forty years have passed since the Bahá'í Revelation was first mentioned in America, forty years of education. We graduate from this period into the next, confident in

Faith, piloted surely and wisely by the Administration of the Guardian.

Knowledge of Bahá'u'lláh's Divine Plan confers a great responsibility—which is at once an obligation and a privilege. In acknowledging the responsibility of this knowledge we have the assurance that "God will assist all those who arise to serve Him."



A GOOD GATHERING

THE SOUVENIR OF 'ABDU'L-BAHA*

"You must manifest complete love and affection toward all mankind. Do not exalt yourselves above others but consider all as your equals, recognizing them as the servants of one God. Know that God is compassionate toward all; therefore love all from the depths of your hearts, prefer all religionists before yourselves, be filled with love for every race and be kind toward the people of all nationalities. Never speak disparagingly of others but praise without distinction. . . . Turn all your thoughts toward bringing joy to hearts."—'Abdu'l-Bahá.

EACH year, on the last Saturday in June, a group of a few hundred gathers in the beautiful pine grove surrounding Evergreen Cabin, at West Englewood, New Jersey. The occasion is the annual commemoration of the Souvenir of 'Abdu'l-Bahá. The habitual readers of this magazine know that twenty-one years ago 'Abdu'l-Bahá Himself gave a feast in this same place to some three hundred of His friends and followers; and that every year since it has been celebrated at the same place and date. More and more it grows to be a happy and festive occasion not only for Bahá'í friends from the cities round about but for the dwellers in and about West Englewood.

This year a new bond has been created between the Bahá'í Assembly and the citizens of West Englewood, for during the winter

the Bahá'í friends had given public entertainments and concerts and made over the entire proceeds to the welfare committee of West Englewood for unemployment relief. This is one of the reasons why an unusually large number of people from the immediate vicinity were present.

A special feature of the day this year was the placing of a marker at the spot in the grove where 'Abdu'l-Bahá stood on that memorable day in June, 1912, when He addressed the friends assembled at the feast which His bounty had prepared. Beneath the marker,—a small granite stone,—was placed a sealed copper box containing a paper signed by all those present on this occasion who were also present in 1912. The West Englewood Assembly offered this marker as a means to indicate and pre-

*This article has been compiled from reports by Hooper Harris and Marie Moore.



Group assembled for one of the lectures at the Annual Souvenir Feast of 'Abdu'l-Bahá, West Englewood, New Jersey

serve this hallowed spot pending the erection in the future of a more permanent and adequate expression of loving memory to the one who in 1912 instituted this "good gathering", this most happy annual occasion. Brief talks recalling the original event were a part of the simple but beautiful ceremony of placing the stone.

This annual gathering not only commemorates the feast given by 'Abdu'l-Bahá but it exemplifies the principles which He taught and the spirit which radiated from Him. For 'Abdu'l-Bahá taught the *Oneness of Humanity* and the *Oneness of all Religions*, and on this occasion come together peoples of different races, religions and nations in unity, love and harmony.

The program, too, bore witness of unity and the release from racial, national and religious pre-

judice—such release as gladdens every heart illumined by Bahá'u'lláh's teachings for those taking part in it were from different races and nations. Gifted members of the Negro race rendered music and gave talks conducive to understanding and amity between the races. A native of far off Persia, distinguished in diplomatic service, gave the principle address of the evening. Thus the unity of the East and the West was evidenced. The addresses, also, helped people to understand how important and far-reaching is this principle of the *Oneness of Mankind*. In the afternoon the speaker called attention to the Scriptural background of the Bahá'i Message, showing that the coming of Bahá'u'lláh fulfills prophecy; that the Bahá'i administration which is being established in Bahá'i commu-

nities fulfill prophecy; that this administration is the basis for a new world order under which there will be peace and justice for all mankind. He also explained how the Bahá'í administration is symbolized by the heavenly bodies, thus showing in detail how the "heavens declare the Glory of God".

The address of the evening when the topic discussed was the "Solution of World Problems" sounded the note of the need for spiritual unity. The speaker stated that the Word of God as revealed anew in this day through Bahá'u'lláh, ushering in an era of spiritual unity, love, fellowship, knowledge and justice, is the only solution for the personal, national and international problems which have been caused by mankind in its spiritual infancy. Man is now ready to come into his maturity when he can for the first time in history accomplish this spiritual unity.

At one time 'Abdu'l-Bahá said,

"The basis of the teaching of Bahá'u'lláh is the *Unity of Mankind* and His greatest desire was that love and goodwill should live in the hearts of men". It was to illustrate and exemplify this unity that 'Abdu'l-Bahá gave the first feast and declared concerning it, "This is a good gathering. . . . The purpose of all is unity and agreement. The desire of all is attraction to the Kingdom of God. Since the intention of all is toward unity and agreement, it is certain that this gathering will be productive of great results."

Each year this "good gathering" has demonstrated by word and by deed to increasing numbers that men of different races and nations can come together happily and harmoniously. More and more clearly from this and similar gatherings goes forth the call that this is the dawn of the New Day wherein the *Oneness of Humanity* will "establish its temple in the world of mankind".



TO ONE WHO HAS ATTAINED

In my great love, I long to serve thee
 But what have I to give to thee?
 Thou who art rich in spiritual gifts, thou
 Who art strong, radiant, and free!

No, instead I will take my love for thee,
 And with it, serve some other soul,
 Some soul that is not strong and free,
like thee,
 One who has need—even of me!

—Elizabeth Hackley.

THE TRUE SOVEREIGN

ALFRED E. LUNT

"The Prophets of God have come to show man the way of righteousness in order that he may not follow his own natural impulse, but govern his actions by the light of Their precept and example. . . . The imperfect members of society, the weak souls in humanity follow their natural trend. Their lives and actions are in accord with their natural propensities; they are captives of physical susceptibilities; they are not in touch or in tune with the spiritual bounties."

—'Abdu'l-Bahá.

This series of articles began in the May number and has been continued monthly. In the three installments already published the author explained the dual nature of man; that nature in itself is incapable of establishing values or achieving perfections; and emphasized the importance of the recognition and acceptance of the True Sovereign to save man from the world of nature. In this number the author describes the misconceptions of true religion, the real reason for the appearance of the Prophets, and the happiness and peace in store for a mature humanity when they make a practical application of the realities to the daily living.

IN this clear exposition of the dual or rather triune characteristics of our race, and the basic purpose of the appearance among us of the Divine Messengers, the reader will not fail to note a new, and, to some, possibly startling departure from the accepted understanding. For many centuries, the followers of His Holiness, Christ, have rested their faith mainly upon acceptance of His appearance as Savior and Lord. This, in its pristine simplicity and beauty, was a recognition of the sovereignty of God altogether praiseworthy. The *divine purpose*, however, in His Manifestation gradually came to be obscured or, perhaps, never widely understood. The greatest proofs of His Divinity were declared to be His miraculous deeds. And from these as well as from the other astonishing and tragic incidents of His wonderful life, dogmas and in-

terpretations emerged which, in turn, tended to become the principal emphasis of His glorious existence, as taught to the people.

It may well be that the true emphasis could not be expressed or understood, pending the arrival of the first traces of humanity's maturity, just now dawning. Perhaps this understanding was one of the hidden matters of which He spoke when He told His disciples that they could not then bear the things He could have revealed. But, whatever the reason for the war-strewn pages of human history of these past centuries, for the deeds of cruelty and tyranny that have up to now marked the pathway of mankind with hideous monuments of needless suffering,—the *divine purpose* stands out in clear illumination, today, revealed in a clear and irrefutable text: that the aim of the Holy Ones, the purpose of the loving Father of all mankind, has ever been the *emancipation of humankind from the qualities, the ignorance and the slavery of the world of nature.*

Not merely to be worshipped and adored, not merely to be believed in, but, primarily, that the people shall know that Their (the Prophets) words are the Words of God, and that Their mandates are alive with power and with healing for the deliverance of men from the an-

cient yoke, have They come. And, through this outpouring of a new knowledge the Word of God calls mankind to bestir itself, to utilize for itself this power and this knowledge that has flowed from the Center of Reality, and, thus, become its own liberator.

It is no longer enough to rest content with belief, leaving all else, including personal redemption, to God. No longer does it suffice for us to evade our individual responsibility to that light that dwells within our inmost hearts. For "he whose words exceed his deeds" is unacceptable. We are now informed that "deeds show the station of the man." It is through deeds, deeds of service, deeds of overcoming, deeds illumined and fortified by the new knowledge, that the enemy is to be routed. But the basis of this is the new consciousness awakened by this revelation of the Divine Purpose that has overspread the world in this new cycle of human redemption.

IN THE confusion occasioned by past misconceptions of what the *purpose* really is, what constitutes man's real salvation, the identity of the enemy has become obscured in the thick mists of sectarian dogma. These dogmas have, in the main, tended to concentrate the attention of the believers of all the religious systems upon the outer rather than the inner phase of religious faith. But the religion of God, the original divine foundations revealed by His Manifestations in the great spiritual springtimes of humanity, has always brought with it two outpourings, a greater and a lesser.

The first is the surging ocean of the divine love, alive with the Holy Spirit, the greatest need of humanity in its periods of gloomy skepticism, coldness and materialism. The second, equally authentic but relatively less essential, embodies the ordinances adapted to the existing requirements (in any age) of mankind's social order.

One is the Holy of Holies; the other the outer court of the temple. One is the spirit and the life; the other the body for that spirit. And since the body without the spirit is purposeless and dead, so, long continued over-emphasis upon the outer ordinances, to the exclusion of the moving power of love, gradually dims the vision of the soul to the precious jewels of Divine Revelation.

When the people of faith enter the sectarian realm, they are dwelling in the winter-time of their spiritual cycle. Fixing their eyes mostly upon the outer symbols, the warmth of the Holy of Holies flees from them, for love cannot abide in the chill coldness of a spiritless body. With this withering of the spiritual tissue of civilization come, hand in hand, the inevitable effects. Lacking the guidance of the spiritual realm, dispossessed of the enkindling heat of divine love humanity exhibits the hardness and coldness of the world of nature like the iron withdrawn from the fire.

Then follow the days of suffering, wherein the weak and unfortunate are oppressed by the strong, the flames of war madness devastate the earth, and the idols are set up. Religion is arrayed against religion, denomination against denomination, race against race, rich against

poor, while separation and prejudice clog the arteries of the body of humanity. Is not this what we have witnessed?

Then the spiritual springtime gently unlocks the frozen channels. The Holy of Holies is renewed. The warmth of the Love of God becomes focused upon humanity's heart. The outer courts are reconciled; plurality and division yield to the majestic toll of the Divine Bell that peals forth the eternal truth of the Oneness of God, the Oneness of His Prophets, and of all men.

Without the true King and the enthronement of His Sovereignty, the Kingdom is unthinkable. Can there be a Kingdom without an acknowledged King? For this, Christ taught men to pray. Consequently, we may expect that coincident with the breaking of the veils and the restoration of vision, the gulf that divides the divine from the nether world will be seen outlined in clear perspective. Dissipating the fogs and mists that had seemed to confer upon the false countenance the beauty of the true, it is certain that the radiant face of the True One will shine forth in unmistakable splendor.

The laws and ordinances having to do with the outer courts of the temple will gradually tend to assume their proper relationship to the new inrush of spiritual life. Content and honored to become once again the vehicle or body through which the Holy Spirit expresses, the false glory they have assumed in the past is stripped from them.

IT IS, NO DOUBT, not generally realized that the multiplicity of sects and denominations in the world

owes its origin almost solely to the conflict and differentiation between the ordinances of the different religious systems. The outer courts have been in dissension with each other. Each succeeding Prophet has established those best suited to the needs of His people. But since the followers of a particular Messenger have failed to accept His Successor and the new ordinances decreed by Him, they have carried on their original religious laws into the succeeding dispensation, and, finding the new laws in conflict with that which they adore, denounced the new as heresy.

Thus, the field of divine ordinances, designed to provide guidance for a people throughout but not beyond a prophetic cycle, became a battle-ground of diversity, and, hence, plurality. In the sea of plurality swim the fishes of discord. This condition ultimately resulted in religious warfare, when fanatical armies, led astray by hatred, sought to wreak vengeance upon each other in the belief that, since the ordinances differed, so likewise must the inner foundations of the Prophets in whom they respectively believed. This is only another way of saying that since the ordinances differed, the Prophet who had introduced the change must necessarily be an impostor and false. To such an extreme degree as this were the people wedded to the laws of the outer court. Such an attitude barred the congregations from any impartial examination of the foundation upon which the new Prophet, Himself, stood. Even as the people in the days of Christ cried out: "our sacred books inform us that when the Messiah

comes it will be from an unknown place, whereas this claimant to the Messianic station has come from Nazareth; he was to be seated upon the throne of David, but this one is in the utmost state of poverty and deprivation; He was to promulgate the law of the Bible but this man has changed that holy law" (ordinances).

The sectarian vision is, unfailingly, a literal one. This literal interpretation of the divine symbols resident in the law and in the prophetic assurances in which a people believe, is an infirmity arising from attachment to the outer ceremonies and the ancestral traditions. From this point of view, the Holy of Holies, the universal law of love and brotherhood is wholly excluded. The thick veils thus interposed over the luminous pearls of Divine Revelation have two results. First, they dim the vision of the people to the Reality of their own Prophet; and, secondly, this blindness automatically deprives them of the ability to weigh the truth of the new foundation revealed by His Successor.

The final result, then, is division and discord. The oneness of Truth is shattered by the plurality of the changing ordinances. Only in this way does plurality enter the religious field. And since plurality in a series of divine outpourings is impossible and unthinkable, because God, the Truth, is One and not multiple, every religious war, every division in human society arising from the seeming conflict of ordinances or the faulty interpretation of the symbols of truth, must be relegated to the field of irreligion. In that field, the passions and hatreds of opposing groups have been ex-

pressed in full measure. And since these destructive qualities are plainly derived from the world of nature, it is at once perfectly clear that neither they, nor the motives underlying them, have any essential connection with the Law of God whose Alpha and Omega is Unity through Love.

Rather are they evidences of the common bond that connects the degrees of fanaticism with the very elements in man that correspond to the natural destructive urge. Such a dire penalty as this comes upon the nations who, by forgetting the law of love have consequently forgotten God; who by ignoring the primal Word of His Revelation deposited in the inner court of the temple of His command, have exalted the mere body or vehicle of the Holy Spirit, i. e., the ordinances and dogmas to a forbidden height. It is the worship of an unlighted lamp; the pursuit of an enchanting figure bereft of soul.

OUT OF THESE mirages, these fateful human errors, our race is, nevertheless, even now, emerging into the clear light of the dawn of reality. The discouragements of the present, bitter as they are, are mitigated by the new vision they have awakened. The mad thrill of the recent period of inflation, with its exaltation of gold and the money power as an idol, was at least one of the symptoms of the unreality that has so long dominated the race. Bahá'u'lláh has assessed for us the true value of suffering in this penetrating saying, based upon the all-embracing laws of the unseen kingdom:

"O Son of Man! My calamity is

My providence; outwardly it is but fire and vengeance, yet inwardly it is naught but light and mercy. Hasten thereunto, that thou mayst become an eternal light and an immortal spirit. This is My command unto thee, do thou observe it."

Through the fire of suffering, the pure gold of men's hearts is refined, and the dross removed. Primarily, it is the development of a capacity to distinguish the true from the false. The proud ego, wallowing in its superstitions and fancies, loses its firm hold upon the individual destiny. In vain, it applies the old formulas and the shibboleths it has learned at the feet of *mother nature*, only to find them strangely impotent. As in the case of the unfortunate Dr. Jekyll, the once powerful chemical reagent cannot be reassembled, since it was, even in the beginning, impure, a hideous anomaly.

AND IF, because of the stored up seed of disobedience mankind has sown so plentifully, yet other and greater calamities are to befall; if, in other words, the present shaking of the pillars of existence in the economic and social fields proves to be insufficient to inhibit us from succumbing yet again to world-wide conflict, the unspeakable crime of human fratricide, let us hope that such a renewed violation of Divine Law will not cause the very earth, itself, to turn and rend us with its cosmic shudderings.

Little do we, as a whole, realize the vast forces that are unloosed when man, the pivot of the creation, disclaims his responsibility to the Establisher of the law of love and brotherhood, and plunges into the

weltering abyss of war. Through this, he unlocks the sealed gate behind which lurks the hidden force of decomposition. Through this, he causes an acceleration in its destructive mission, uncovering his nakedness to its weapons of death. This is peculiarly true today when a new order has been instituted; when the law of human unity has been promulgated, and the *command to peace* registered and confirmed.


THAT MANKIND is standing at the cross-roads is the firm opinion of many profound students of the historical trends of the race. Out of the mists of past prophetic admonishments, ominous events are foretold that were to occur at the dawn of the New Age, contemporaneous with the "end of the world" (expired cycle). Are we, as a race, to be overtaken by these universal woes? If so, it could only be because of the inexorable working of the law of cause and effect, and perhaps also to our failure here and now to rightly assess the significance of the storms that are impending.

And, yet, should these events descend upon us, we may still be assured that even in so great a calamity, the Light and Mercy that dwells at the heart of every suffering will become revealed. That from the red fires of woe will shine forth a new and permanent happiness for the race; that the Divine Unity will become established on the earth, the new order attain a universal acceptance, the oneness of race and of religion become a living reality in human consciousness, and the True Sovereign enthroned.

THE BAHÁ'Í SUMMER SCHOOL AT LOUHELEN RANCH

ORCELLA REXFORD, D. Sc.

"Religion is the greatest instrument for the order of the world and the tranquility of all existent beings."—Bahá'u'lláh.

 BDU'L-BAHA, known as Master by those of the Bahá'í faith, continually urged His followers to be happy and ever sounded the admonition: Be ye happy! If you be not happy in this day, for what day are you waiting to be happy? I declare a moment in this glorious century is greater than all past centuries.

An onlooker standing on the shady lawn of Louhelen Ranch in Eastern Michigan and watching the arrival of the "Friends of God" could not help but be impressed with the fact that the followers of 'Abdu'l-Bahá are the embodiment of these words. Many of them had given up an opportunity to visit the Century of Progress Exposition in order to attend summer school here. Those who had arrived ahead of the others greeted the newcomers with beaming faces and expressions of joy and affection. Sometimes there would be a moment of deep realization as two friends who were very close met after a year's separation. From far distances they gathered—from Maine and Seattle, from Montreal and Florida. Verily, they "came from the east and from the west, from the north, and from the south to sit down in the kingdom of the Lord."

The greetings of the Bahá'ís and their love for one another is very impressive even to those accustomed to that love. A new comer when asked for her impression of the summer school remarked with enthusiasm, "I never have received such a welcome from my own family. I don't believe any of my relatives would express as much delight at seeing me as these friends of God do when they get together. It is wonderful to belong to such a spiritual family. I feel for the first time that I have really come home." This celestial vibration set up was one of the outstanding impressions that we took away from the third Bahá'í summer school at Louhelen Ranch, where we spent nine glorious days. Many voiced the sentiment, "It is like living in Heaven for a little while. How we dislike to go back to the world, but since we must, how splendid that we can carry this inspiration to others and share this heavenly bounty with them." It gives one just a glimpse of what life will come to mean when all the peoples of the world adopt the Bahá'í program of the Oneness of Humanity and live according to the Bahá'í ideals of the Most Great Peace.

Many improvements for our comfort had been made since last year,



Some of the friends attending the Bahá'í Summer School, Louhelen Ranch in Michigan

that were a delight to us. A large barn had been converted into a roomy and airy assembly hall, and the space above into two stories of bedrooms for the comfort of the increased number of guests.

THE GUARDIAN of the Bahá'í Cause, Shoghi Effendi, has laid a great deal of stress on the importance of these summer schools for they embody that new and vital feature of Bahá'í administration, consultation,—the gathering of the friends to talk together of ways and means for promoting the Bahá'í Cause. They offer, too, a means of making new friends and cementing the bonds of unity and love for each other. Ideas are exchanged that furnish new inspiration and experience in the teaching field. These shared are of great assistance to those who teach. It was a delight to observe that many of the same people who were present last

year had returned this summer. A practical business man observed, "I would not miss this summer school. I arrange my vacation so as to bring my family here each year, for the inspiration I receive stays with me throughout the year."

How shall we convey the spirit and the power of this brief session to one not present? It is difficult—impossible. The mornings were taken up with classes, each giving information and inspiration in its own way. The period combining meditation and Iqán¹ studies opened the daily program, turned the thoughts upward, and showed what new fields may be explored and higher thoughts released by meditative study.

The daily lessons in Bahá'í Administration reached a new depth of meaning in what had seemed to some mere routine and showed that the Revelation of Bahá'u'lláh makes clear God's plan from the beginning

¹ The Book of Certitude by Bahá'u'lláh.

—a plan culminating in the New World Order which is evolving from Bahá'í Administration. The talks on the Influence of Religion on Society linked into those on Bahá'í Administration and developed convincingly the idea that there is no adequate explanation of Society apart from Religion. The stories and incidents from the "Dawn-Breakers"¹ interwoven with and illustrating the great and eternal truths which give life to the soul lifted us into the world of the spirit as they flowed from the lips of the speaker in a truly inspired manner. The afternoons were thrown open to the public and an hour was devoted to a lecture on some aspect of the Bahá'í Cause.

OF GREAT import is the fact that almost a third of the summer school were the youth of the Bahá'ís, radiant young people, many from schools, colleges and universities, and some who had gone out from schools into the working world, eager to study the precepts of the new age of which they will be a vital part. Most of them had attended the summer school last year and had so thoroughly enjoyed themselves that they eagerly looked forward to assembling together again this year. The intense earnestness in spiritual matters shown in their morning study and discussion group did not prevent, indeed enhanced, their enjoyment of the swimming, hiking and other amusements in the afternoons. A balanced life is the ideal Bahá'í life.

The evenings were turned over to the young people, and they planned

interesting programs for the rest of the group. One evening was devoted to music, for 'Abdu'l-Bahá often remarked, "Music is the language of the heart." Another evening was devoted to the personal experiences of those who had made pilgrimages to Haifa. One evening was just for fun when each was asked to write a poem about the person whose name was drawn by lot. These poems were read aloud, while the audience tried to guess who was being described. Another evening was given over to the methods by which the young people may teach the Bahá'í Cause and they told of their experiences in that field of activity. One could not help feeling that with such unprejudiced and scientific minds attacking the problems of a sick and ailing world that the remedies will be applied in a wise, efficient, and intelligent manner.

Such glorious days spent in the pursuit of spiritual wisdom! How we wish that all the world might have shared them with us for every one was striving to translate these words of 'Abdu'l-Bahá into deeds:

"Religion is an attitude toward God reflected in life."

"The greatest gift of man is universal love, for this love is the magnet which renders existence eternal, attracts reality, and diffuses life with infinite joy. If this love penetrates the heart of man, all the forces of the universe will be realized in him, for it is a divine power which transports him to a divine station and man will make no real progress until illumined by this power of love. Strive to increase the love-force of reality, to make your hearts greater centers of attraction, to create new ideals and relationships.

"Alas! Alas! The world has not discovered the reality of religion hidden beneath the symbolic forms."

¹ Nabil's Narrative of the early history of the Bahá'í Cause.

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THE BAHÁ'Í MAGAZINE

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The Divine Physician

WHEN Christ appeared with those marvelous breaths of the Holy Spirit, the children of Israel said, "we are quite independent of Him; we can do without Him and follow Moses; we have a Book and in it are found the teachings of God, what need, therefore, have we of this man?"

* *

It is possible for a man to hold to a book of medicine and say, "I have no need of a doctor; I will act according to the book; in it every disease is named, all symptoms are explained, the diagnosis of each ailment is completely written out and a prescription for each malady is furnished; therefore why do I need a doctor?" This is sheer ignorance. A physician is needed to prescribe. Through his skill the principles of the book are correctly and effectively applied until the patient is restored to health.

* *

Christ was a Heavenly Physician. He brought spiritual health and healing into the world.

* *

Baha'u'llah is likewise a Divine Physician. He has revealed prescriptions for removing disease from the body politic and has remedied human conditions by spiritual power.

—'Abdu'l-Baha.

The Bahá'í Magazine

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“What a wonderful century this is! It is an age of universal reformation. . . . The foundations of human society are changing and strengthening. Today sciences of the past are useless. . . . Ethical precedents and principles cannot be applied to the needs of the modern world. . . . All conditions and requisites of the past unfitted and inadequate for the present time, are undergoing radical reform. It is evident therefore that counterfeit and spurious religious teaching, antiquated forms of belief and ancestral imitations which are at variance with the foundations of Divine Reality must also pass away and be reformed.”

—‘Abdu’l-Bahá.

THERE HAS been a great change in religious thought, as in all other departments of human thought, during the last one hundred years. Not all of this change is in the form of progress for religion, though it may be all regarded as part of the universal evolutionary progress of humanity.

THE MOST marked change which has come upon Christianity is due to the comparative study of religion. This analysis of religion from the scientific point of view, taking into account origins, developments, adaptations and results, and including in its sweep all the great religions of the world, has started a transformation in the traditional Christian theology which is revolutionizing the attitude of educated, intelligent Christians toward other religions.

This comparative study of religions has occurred almost wholly within the last one hundred years. In fact, the comparative, scientific attitude toward all forms of human expression and progress is relatively new. It was not until the middle of the Eighteenth Century that leaders of thought began to seek to evaluate civilization and to think

of it in terms of progress. It seems strange, that humanity should have existed during all this previous period in the unconscious, uncritical stage of preadolescence, so to speak.

The Greek philosophers, it is true did a considerable amount of such comparative thinking, but it did not then become a habit of the race. It was not until the French savants of the Encyclopedist group challenged contemporaneous human society to measure itself that Occidental nations began to form the habit of thinking in terms of progress, looking back to appreciate past achievements, looking critically at the present stage of civilization, and looking forward to envision possible improvements in the human race.

When the doctrine of evolution began to dominate human thought about the middle of the Nineteenth Century, it introduced or accelerated the comparative study of every expression of human thought or energy. In the present epoch it is so customary to think of progress in every line in terms of evolution, that without such an approach to existing things adequate understanding of life and of civilization seems inconceivable.

THE EFFECT of the doctrine of comparative study and of the doctrine of evolution upon religion, especially upon theology, has been enormous.

The previous Christian theology had been very naive, to say the least:—that the world was made by fiat instantaneously and perfect; that the Christian religion was similarly made and was similarly perfect, not only in essence but in expression; that the Christian religion was the only Truth given by God to man; and that, in consequence of this last assumption, all religions outside the Judaic dispensations *were either pure chicanery and deceit or else the invention of the devil.*

What was the effect upon this Christian theology of the comparative study of religion? Its first effect was to stimulate a sincere admiration for the best in other religions. Voltaire, Lessing, Goethe, and many other great leaders of thought, began to admire, and to openly express admiration for, what seemed fundamentally good in other religions. Carlyle, Olympian hurler of thunderous words, in his "Heroes and Hero Worship" came forth with a dissertation on Muhammad that presented Him as a great leader of Truth. This attitude of tolerance—of more than tolerance even, of appreciation—has been growing until it is now the typical attitude of all highly educated thoughtful people who take interest in things religious.

As a corollary to appreciation of other religions, of belief in their sincerity, authenticity and effectiveness, there has come about a momentous change in advanced Christian theology. No longer do pro-

gressive leaders of Christian thought claim that Christ and the Hebrew prophets brought the only Spiritual Truth which has come to earth. Other teachers in other climes were also channels for God's grace and power.

Is it true, then, that Christ was the Only-Begotten Son of God? Belief in the Trinity itself is tottering. In fact, the whole scheme of traditional Christian theology is being shattered to bits by the inroads of modern scientific thought.

THE FIRST steps toward a progressive Christian theology were made over a hundred years ago by the Unitarians and Universalists. In their beginnings these movements were deemed so heretical as to be dangerous to society. My grandfather, leader in the Universalist movement, was discharged from his first teaching position by the school board because his religion would cause him to be "a harmful influence to youth." Another relative told me that when she was a little girl her parents compelled her to avert her face when passing the Universalist church of her town because it was "the abode of the devil."

It was a Unitarian who wrote the first important book treating on the world's religions from the point of view of sincere appreciation. Since James Freeman Clarke's "Ten Great Religions of the World," many books have been published on the world's different religious systems, some appreciative, some critical in tone, but all tolerant. We no longer call Buddhism the invention of the devil because many of its teachings, ceremonies and pictographs so closely resemble those

of the medieval Christian church. We no longer accuse Muhammed of being a charlatan, realizing as Carlyle did that no charlatan can create and retain the allegiance of hundreds of millions of people; and because, too, we find much to admire sincerely in the individual and organized expression of Islam.

BUT now let us look upon the result of this progress of religious liberalism in so far as it concerns the depth and warmth of spiritual life. Here the results have been the opposite of progress — a corresponding falling away in faith, in earnestness, in sincerity of expression of the religious life, in exact proportion to the gains in religious tolerance and liberalism.

This concomitant weakening of the religious life was inevitable. It has always occurred when great religious systems have met in rival claims before a tolerant audience. Such a situation is bound to produce the attitude of latitudinarianism and eclecticism. "Man is the measure of all things," said the Greek sophists. "I shall choose from the rival claims of existing religions that which suits me best," said the cultured Roman citizen of the period of the Empire. "I will believe what I like best to believe," declares the cultured citizen of the Twentieth Century.

This liberalism is good in so far as it involves a sincere search for Truth, but harmful if it eventuates in the denial of all authority in religion. For if we remove the factor of Authority and Revelation from religion, we really have no religion left, we have only philosophy.

And so we perceive today,—that liberal people tend to be philosophic

in their breadth of thought, but not religious in the essential meaning of the word. They lack reverence, the habit of obedience to God, the effective use of prayer. While they have gained in breadth, they have lost in depth. While they have grown in tolerance they have waned in zeal. And exactly the same transition is occurring in Islam, in Buddhism, in Judaism, in Confucianism, wherever contacted by Western scientific thought.

NOW HERE is the resultant problem—the greatest religious problem of the day. How are modern religionists to retain the broad universal attitude which is characteristic of the age, and yet at the same time preserve that deep inner Fire without which no religion is worthy of the name?

May we suggest that the evolutionary development of religious tolerance and eclecticism during the past hundred years has been but a preparation for a new and universal World Religion? It has been the clearing away of the debris of the past—the fabric of human thought built over and concealing the great foundations of undying Truth brought by the Prophets. It has been a preparation for a new Construction — an Edifice under whose roof all mankind may join in unison, in praise and prayer to God.

Such an Edifice exists in the New World Order of Bahá'u'lláh. And its outward symbol is already taking form on the shore of Lake Michigan—the new Bahá'í Temple the architecture of which is inspiring to all lovers of the beautiful, as its spiritual exercises are inspiring to all lovers of the Spiritual.

THE SECOND CENTURY OF PROGRESS

BERTHA HYDE KIRKPATRICK

"There is one God; mankind is one; the foundations of religion are one. . . . Men have always been taught and led by the Prophets of God. The Prophets of God are the Mediators of God. 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.

MY friend and I spent many days studying the exhibits of the Century of Progress Exposition going from building to building, from exhibit to exhibit,—truly marvelous exhibits arranged with the modern mastery of art and skill to appeal to the eye,—the last word in visual education.

Finally we came to the Hall of Religion. Here too we studied thoughtfully the plan and exhibits, listened to a talk, then sat down to meditate. Questions arose. What connection has this building and what it stands for with all the rest? I recalled a certain talk by 'Abdu'l-Bahá, found the place and reread it. "From every standpoint," He says, "the world of humanity is undergoing a re-formation. The laws of former governments and civilizations are in process of revision, scientific ideas and theories are developing and advancing to meet a new range of phenomena, inventions and discovery are penetrating hitherto unknown fields revealing new wonders and hidden secrets of the material universe; industries have vastly wider scope and production; everywhere the world of mankind is in the throes of evolutionary activity indicating the passing of the old conditions and the advent of the new age of re-formation."*

What greater illustration of a part of these words could there be than this Century of Progress Ex-

position? Here they are—the inventions and discoveries "revealing new wonders and hidden secrets of the material universe," all gathered together in these vast buildings so that he who runs may read. And then we asked ourselves if there was some meaning to all these wonders that was not so easy to read, an inner significance which those who planned this enterprise and the great masses of observers had not penetrated. We thought too of conditions in European and Asiatic countries, of China, India, Russia, Germany and how truly they bear witness to the words "The laws of former governments and civilizations are in the process of revision." Surely there is a connection between the seeming decay and disintegration of governments, the stagnation of business and industry in our own country as well as countries all over the world and the great progress in science and invention shown here in Chicago's great World Fair. What is the meaning of the words "everywhere the world of mankind is in the throes of evolutionary activity indicating the passing of the old conditions and the advent of the new age of re-formation?"

FARTHER ON in this talk already referred to, 'Abdu'l-Bahá says, "This is the cycle of maturity and reformation in religion as well."

*Promulgation of Universal Peace, p. 434.

Perhaps if we understood better the true significance of religion we would understand better the seeming contradiction between great scientific advancement and the chaos and confusion in the world, perhaps we would better understand the "advent of the new age of re-formation." We recall the words of Bahá'u'lláh, "Religion is the greatest instrument for the order of the world and the tranquility of all existent beings."* Can it be the fading of religion that is the cause of so much disorganization and at the same time a re-formation and renewing of religion that is giving birth to new scientific discoveries and inventions? This is the explanation that the Bahá'í teachings give and the only one that adequately explains such seeming contradictions in scientific advance and governmental, industrial, and economic retrogradation. The old age is dying at the same time that a new one is being born. We find evidences of both. And the Bahá'í teachings assure us that the basis of the new age is religion, a powerful influx of new spiritual life.

WHAT DO we find in the Hall of Religion suggesting re-formation in religion? What that we would not have found in such an exhibit a century ago? Adorning the walls of the octagonal rotunda are murals representing some of the great religions of the world. These lead us to reflect upon the universality of religious desire and aspiration and suggest that God has sent many Holy Messengers to the world. The exhibits of the many sects and denominations seem to emphasize the divisive elements in Christian-

ity, but here is a large exhibit made by the cooperation of some six or eight Christian denominations who have forgotten their differences in creed in working for a common end. Religious welfare organizations both Jewish and Gentile tell "the services which religion has recorded in the past century, and the continuing service which the next century may be expected to open to religious bodies." Exhibits of hospital and mission work in various fields show the great growth in the socialized efforts to obey Christ's injunction, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me." An exhibit showing the development of church architecture attracts and interests us. This is international and in spirit seems to reach out in an aspiration for unity. A "Chapel of Meditation" invites people of all and every faith to take time for quiet communion or meditation. Yet what thrilling and overwhelming events have taken place in the world of religion in the past century of which this exposition takes little account.

What could be added to these interesting exhibits in the Hall of Religion to give people an opportunity to get a glimpse of and grasp this great Truth, that the dying of an old religious era explains the chaos and degeneration, and the coming of a new Messenger of God, giving birth to a new or renewed religion explains the awakening in science, art, inventions and other fruits of the human mind. Institutions, creeds, forms of government die slowly. Individual minds react more quickly to spiritual forces, often unaware though they be of the

*Tablets of Bahá'u'lláh, p. 49.

Source. When enough souls are awakened to cooperate, new governments and new social orders are formed.

So THESE two Bahá'ís, after meditating in the chapel of the Hall of Religion, planned together several exhibits which they would like to add to those already in place. By pageant or picture would be represented the life and teachings of the radiant youth, the Messenger of God, the Báb, Who declared His mission in 1844, a little less than a century ago; Who stated that that mission was to usher in a *new age* and to prepare the way for One greater than He. Could justice be done to that brief, eventful life, so full of dramatic as well as spiritual interest, in a series of pictures? No, but the facts must be made known to the world. Already a powerful drama¹ has been written setting out this brief life, tragic yet victorious.

Similarly would be depicted the life and teachings of Bahá'u'lláh Who came as foretold by the Báb, Who radiated the spirit of life, Who changed men's lives so that they were filled with spiritual life; Whose life, like that of the Báb, followed the path of sacrifice, and Who taught people by His precepts and His life how to bring in the new age, the age of peace and justice. Even the outward events of the long life of this Messenger of God, the exiles, the imprisonments, the years of privation, the endurance, the boundless love and signs of infinite power cause men to give heed.

His claims were stupendous. He claimed that the words which He uttered were the words of God,

powerful, creative. By His life and teachings He has shown us how to use all these material bounties, these marvelous inventions so as to bring necessities and comforts to all. "Bahá'u'lláh has announced that no matter how far the world of humanity may advance in material civilization, it is nevertheless in need of spiritual virtues and the bounties of God. The spirit of man is not illumined and quickened through material sources. It is not resuscitated by investigating phenomena of the world of matter. The spirit of man is in need of the protection of the Holy Spirit. Just as he advances by progressive stages from the mere physical world of being into the intellectual realm, so must he develop upward in moral attributes and spiritual graces. In the process of this attainment he is ever in need of the bestowals of the Holy Spirit. Material development may be likened to the glass whereas divine virtues and spiritual susceptibilities are the light within the glass."²

THAT MEN may understand the teachings of Bahá'u'lláh and so learn how rightly to use God's bounteous material bestowals, the basic principles which He taught must be visualized. The as yet little understood principles of the Oneness of Mankind and the Oneness of all Religions must be pictured and the principles which grow out of these and are the crying needs of the world today: Universal peace; the establishment of a Universal League of Nations, of international arbitration and an International Parliament; the adoption of an international auxiliary lan-

¹ See Bahá'í Magazine, Vol. 24, p. 14. ² 'Abdu'l-Bahá, Promulgation of Universal Peace, p. 282.

guage taught in all the schools of the world; compulsory education all over the world—especially for girls who will be the mothers and first educators of the next generation; equal opportunities of development and equal rights and privileges for both sexes; work for all, no idle rich and no idle poor; work in the spirit of service is worship; abolition of the extremes of wealth and poverty; care of the needy. All these should be depicted with such skill and art as to bring home to each thoughtful observer that they are the outgrowth of an awakened consciousness of the oneness of mankind and the oneness of religion, and that they form the firm foundation on which the new age must be built.

Then let a great chart show a shining Sun of Truth sending forth rays of truth and power which flood the earth with light and knowledge and are received in the mirrors of men's hearts and minds and are reflected to others of mankind. Some minds catch the rays which are reflected as scientific discoveries, others those which produce art, and many others those which produce all forms of learning, knowledge, wisdom, justice and divine virtues. On this chart would be printed these words of Bahá'u'lláh:

“Its light (i. e. the light of the Sun of Truth) when cast on the mir-

rors of the wise gives expression of wisdom, when reflected from the minds of artists, produces manifestations of new and beautiful arts; when it shines through the minds of students, it reveals and unfolds mysteries.”

WOULD SUCH a series of exhibits help people to unify this Century of Progress Exposition, help people to understand that all truth comes from the great Sun of Truth and is at source one; that there is a great unity and not a conflict between true science and true religion since all is truth and truth is one; that the world needs a divine inspiration in order rightly to use the bounteous gifts of material progress developed in the last century and so marvelously set out in this Exposition; that “no matter how far the world of humanity may advance in material civilization, it is nevertheless in need of spiritual virtues and the bounties of God.”

We look around again. These dreamed-of exhibits are not here. But is not mankind nearly ready to measure up to the standards Bahá'u'lláh has established? Surely at the end of the next century those principles will be accepted, the “new age of re-formation” will be well established, and this Century of Progress Exposition will be looked back upon as just a beginning of progress.



“To accomplish this great and needful unity in the reality, His Holiness Bahá'u'lláh appeared in the Orient and renewed the foundations of the divine teachings. His Revelation of the Word embodies completely the teachings of all the prophets expressed in principles and precepts applicable to the needs and conditions of the modern world; amplified and adapted to present day questions and critical human problems.”—‘Abdu'l-Bahá.

A WORLD AT PEACE

Bahá'í Administration as Presented to a Group of Free-Thinkers

Part 2.—*Election of Administrative Bodies**

KEITH RANSOM-KEHLER

"In the election of the members of the Spiritual Assembly no political tactics shall enter. They [the Bahá'ís] must be free from self, nor anxious to further their own personal ambitions. . . . As soon as political plans are introduced in the Cause, the spirit is killed. . . . This Cause is pure spirituality."—'Abdu'l-Bahá.

EVERY Bahá'í of the age of twenty-one and over has the voting privilege, men and women alike: they vote for those who are to administer the affairs of the Cause locally and they vote for delegates who elect their national administrative body.

The manner of voting is unique. There are no parties, no candidates, no nominations. Canvassing and electioneering are strictly forbidden. On the first day of the Festival of Ridván each year the Bahá'ís gather for their elections. Presumably in towns where there are large numbers there will be several polling places.

To be eligible for the administrative body, called in Bahá'í terminology an "Assembly", the first requirement is honesty of purpose; this is a matter of character—integrity, frankness, truthfulness, reliability. Then, in whatever order, comes loyalty to Bahá'u'lláh, His provisions and teachings; this means faith, spirituality, humility, self-effacement. Equally indispensable are knowledge and enlightenment, while experience in affairs completes the first essentials.

At a designated hour the groups gather. 'Abdu'l-Bahá, the oldest son of Bahá'u'lláh, appointed by Him to interpret His Words and ad-

minister His Cause, promises that when the Bahá'ís so gather, united in heart and purpose, and turn in prayer toward the glorious Kingdom of God, the Holy Spirit will guide and direct them in their choice of an Assembly.

Those who do not believe that there is such a thing as a Holy Spirit or a Kingdom of God must clearly recognize, from historical and sociological evidence, the astonishing influence which these ideas have always exerted over those who do accept them. It is not my purpose here to discuss metaphysical questions, but to exhibit a scheme wherein men may administer without conflict, strife or alienation.

At present the Assembly consists of nine members but as the Cause grows its numbers must necessarily increase for it conducts local legislation—(the National Assembly, national; and the International House of Justice, international law-making, except as provided in the teaching of Bahá'u'lláh**)—as well as exercising the executive and judicial functions. It will probably require in future very large numbers to carry through all of these requirements in the great centers of population.

The elections have now been ac-

*Part of this article, published in the August number stressed the importance of religion as the foundation of civilization. **Bahá'í Administration, p. 10.

complished without contest, majorities or minorities. The nine names with the largest number of votes are declared elected—a plurality process. For if the Holy Spirit be governing and directing the elections, as every Bahá'í heartily believes, to ballot several times for a majority of votes would clearly disturb the first guidance; not that the Holy Spirit could not continue to guide through any number of ballots, but it would entail unnecessary delay and complication, and would lose the spontaneity of the first choice.

In advance of the election not only have no names been mentioned, no preferences asserted, for this would not represent the spiritual guidance promised at a definite moment under definite circumstances; but since no one is nominated previously there can be no platform, no campaign promises, no control by this or that interest.

Delegates meeting in an annual convention elect in a similar manner the nine members of the national administrative body, while the members of these secondary groups elect in turn the International House of Justice.

IN SCIENCE and in philosophy we have “emergents,” elements which suddenly appearing change the whole trend of past conditions. Man, homo sapiens, is an example on the one hand; inductive reasoning, on the other. Bahá'u'lláh has released an emergent comparable to these in His *government by consultation*. For the first time in human history man is equipped with a method whereby he can rise above the strife and antagonism of party con-

flicts. According to the requirements of consultation no personal prestige is sought, there can be no effort to uphold this opinion at the expense of that, no desire to suppress that man or measure, because these Assemblies are seeking neither individual aggrandizement nor the approval of constituencies but—odd, simple and startling as it may sound—are disinterestedly seeking to find the Truth.

‘Abdu’l-Bahá outlines the mechanism of Bahá'í Administration, through these consultative bodies, in the following words:

“In this day, assemblies of consultation are of the greatest importance and a vital necessity. Obedience unto them is essential and obligatory. The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresseth with absolute freedom his own opinion and setteth forth his argument. Should any one oppose, he must on no account feel hurt for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If after discussion, a decision be carried unanimately, well and good; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail.”

“The first condition is absolute love and harmony amongst the members of the assembly. They must be wholly free from estrangement and must manifest in themselves the Unity of God, for they are the waves of one sea, the drops of one river, the stars of one

heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that assembly be brought to naught.

“The second condition:—They must when coming together turn their faces to the Kingdom on High and ask aid from the Realm of Glory. They must then proceed with the utmost devotion, courtesy, dignity, care and moderation to express their views. They must in every matter search out the truth and not insist upon their own opinion, for stubbornness and persistence in one’s views will lead ultimately to discord and wrangling and the truth will remain hidden.

“The honored members must with all freedom express their own thoughts, and it is in no wise permissible for one to belittle the thought of another, nay, he must with moderation set forth the truth, and should differences of opinion arise a majority of voices must prevail, and all must obey and submit to the majority. It is again not permitted that any one of the honored members object to or censure, whether in or out of the meeting, any decision arrived at previously, though that decision be not right, for such criticism would prevent any decision from being enforced. In short, whatsoever thing is arranged in harmony and with love and purity of motive, its result is light, and should the least trace of estrangement prevail the result shall be darkness upon darkness. . . . If this be so regarded, that assembly shall be of God, but otherwise it shall lead to coolness and

alienation that proceed from the Evil One. Discussions must all be confined to spiritual matters that pertain to the training of souls, the instruction of children, the relief of the poor, the help of the feeble throughout all classes in the world, kindness to all peoples, the diffusion of the fragrances of God and the exaltation of His Holy Word. Should they endeavor to fulfill these conditions the Grace of the Holy Spirit shall be vouchsafed unto them, and that assembly shall become the center of the Divine blessings, the hosts of Divine confirmation shall come to their aid, and they shall day by day receive a new effusion of Spirit.”

Thus we see why there can be no platform, no prearranged program, no pledges, no campaigns, no nominations, no constituencies. Any or all of these imply the curtailing of absolute freedom in the expression of opinion, and the guidance, not of God, but of human whims, desires and passions.

BUT THE PRACTICAL man at once inquires, “Where are these beings to be found, who have freed themselves from opinionation, bias and a desire for domination? We read ‘Abdu’l-Bahá’s requirements but is it possible that *one* such person can be found in the Bahá’í or any other community at the present time, far less nine?”

Of course there is not a superabundance of such people in the world. If there were we would have no need for Bahá’u’lláh and His Message. But ‘Abdu’l-Bahá says that the nucleus of a new humanity is forming (which is evident in innumerable social attitudes) where-

in are these two elements: the fundamental verity of cooperation, unity, harmony and accord seeking, as it has sought from the beginning of the human experiment, to assert itself; and the earnest desire of men to extend to these attributes asylum and hospitality. These conditions can create an untried and unknown synthesis of progress, assurance and protection in the world.

SIGHT and light have climbed the ladder of biological and physical experience side by side. That first tiny faintly sensitive pigment spot upon which the hosts of radiance were beating for ages in their search for reception and recognition, finally became the exquisitely developed function of sight in the human eye. So at last Bahá'u'lláh has presented to Unity and Truth, the twin builders of whatever success or security has been attained historically, that minute organ whereby, through the development of Bahá'í consultation, they may pervade and quicken our consciousness as through the eye light pervades the whole personality.

By *truth* I mean the pragmatic function of achieving the greatest

good for the greatest number in the full significance of the word "great;" by *unity*, the harmonious action of innumerable different groups, classes, nations, individuals in voluntary allegiance to a common method of seeking an exalted goal. It is now a mere platitude to say that unity does not involve uniformity and that Truth is not a rigid, static *datum*, but a process whose rich content yields more abundantly to those who serve its exacting requirements.

Even admitting that Truth is a Platonic Idea; that it has an aloof and independent existence; so far as we human beings are concerned Truth is only so much of a new conception or ideal as may be incorporated into the bulk of existing experience or annexed to the *criteria* of judgment or offered as a practical test and standard of action. The growth of science has been solely commensurate with the growth of Inductive Reasoning, for example. The degree to which science has brought release and enlightenment to mankind is the degree by which we test the truth of inductive reasoning.

(Continued in next issue)



“Not until we live ourselves the life of a true Bahá'í can we hope to demonstrate the creative and transforming potency of the Faith we profess. Nothing but the abundance of our actions, nothing but the purity of our lives and the integrity of our characters, can in the last resort establish our claim that the Bahá'í spirit is in this day the sole agency that can translate a long-cherished ideal into an enduring achievement.”

—Shoghi Effendi.

The Mashriqu'l-Adhkár

HOWEVER inspiring the conception of Bahá'í worship, as witnessed in the central Edifice of this exalted Temple, it cannot be regarded as the sole, nor even the essential, factor in the part which the Mashriqu'l-Adhkár, as designed by Bahá'u'lláh, is destined to play in the organic life of the Bahá'í community. Divorced from the social, humanitarian, educational and scientific pursuits centering around the Dependencies of the Mashriqu'l-Adhkár, Bahá'í worship, however exalted in its conception, however passionate in fervor, can never hope to achieve beyond the meagre and often transitory results produced by the contemplations of the ascetic or the communion of the passive worshipper. It cannot afford lasting satisfaction and benefit to the worshipper himself, much less to humanity in general, unless and until translated and transfused into that dynamic and disinterested service to the cause of humanity which it is the supreme privilege of the Dependencies of the Mashriqu'l-Adhkár to facilitate and promote. Nor will the exertions, no matter how disinterested and strenuous, of those who within the precincts of the Mashriqu'l-Adhkár will be engaged in administering the affairs of the future Bahá'í Commonwealth, fructify and prosper unless they are brought into close and daily communion with those spiritual agencies centering in and radiating from the central Shrine of the Mashriqu'l-Adhkár.


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

Shoghi Effendi.

THE SPELL OF THE TEMPLE

ALLEN B. MCDANIEL

"And finally who can be so bold as to deny that the completion of the superstructure of the Mashriqu'l-Adhkár—the crowning glory of America's past and present achievements—has forged that mystic chain which is to link, more firmly than ever, the hearts of its champion-builders with Him Who is the Source and Center of their Faith and the Object of their truest adoration?"—Shoghi Effendi.*

 NE hot afternoon in August, 1921, two men entered the office of the Earley Studio in Washington. They arrived unannounced and presented to John J. Earley, the head of the studio, the photograph of a model of a beautiful building. One of these gentlemen, a man of rather distinguished appearance, introduced himself as Louis Bourgeois, the architect of the building shown in the photograph. He stated that he had been sent to the studio by an engineer, a mutual friend.

Mr. Bourgeois explained that the model was the accepted design for a universal Temple, which the followers of Bahá'u'lláh all over the world were going to erect on a slightly location on the shore of Lake Michigan about fifteen miles north of Chicago. Soon it became evident that the design was the dream of this architect's life, a vision that had come to him. At that moment he was seeking a material with which to build this unique and beautiful structure and someone with the sympathetic understanding, ability and experience to put this design into material form. The architect left the photograph of the Temple with the studio and thus began an eleven-year study by Mr. Earley and his assistants of one of the most remarkable building projects in all history.

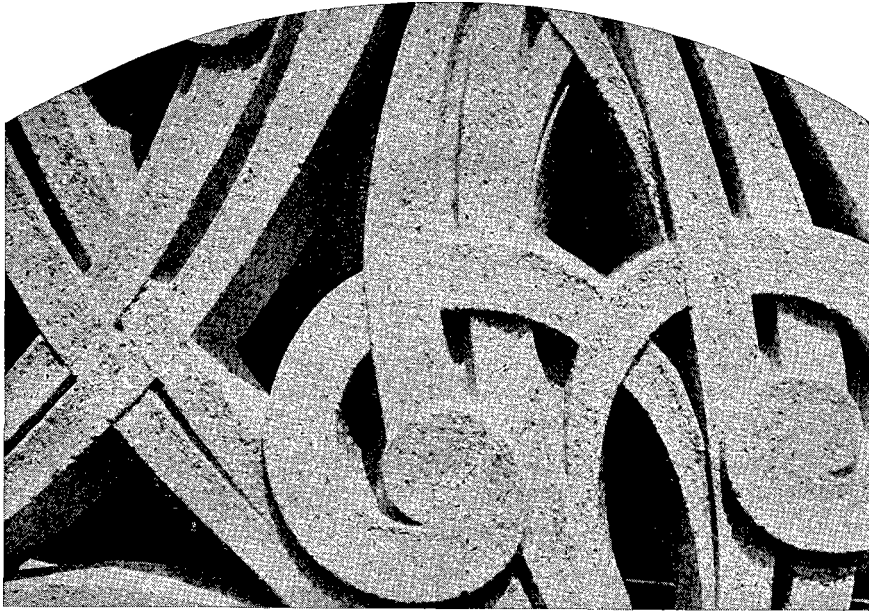
Meanwhile, the Temple Trustees,

the national organization in charge of the building of the Temple, started construction work with the sinking of nine great concrete caissons to a depth of 136 feet to bed rock, and the erection of a circular foundation containing a domed hall which has been used for meetings since its completion.

Nine years passed and funds became available for the building of the superstructure of the Temple. During this period an almost continuous investigation was carried on to solve the problem of what materials to use in building a structure, the design of which seemed to be a "lacey envelope enshrining an idea, the idea of light, a shelter of cobweb interposed between earth and sky, struck through and through with Light—light which shall partly consume the forms and make of it a thing faery."

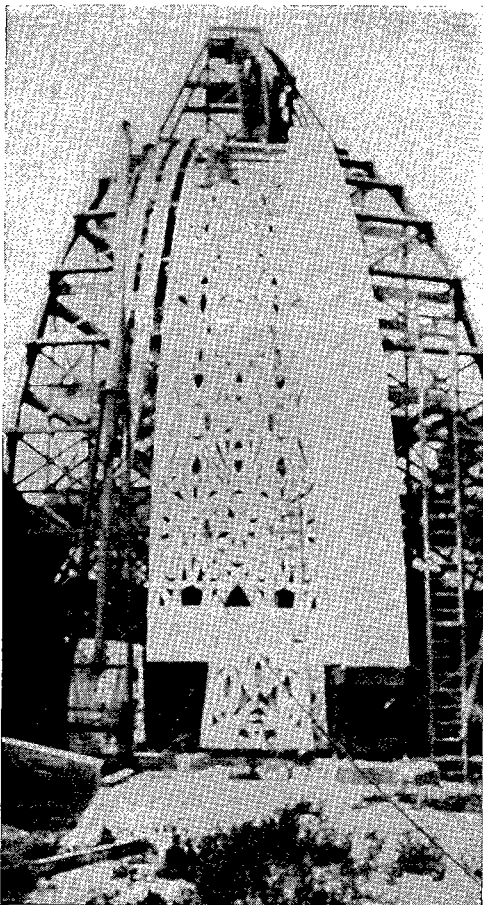
MR. BOURGEOIS and the Temple Trustees had originally planned on erecting the Temple in sections, story by story, as funds became available. And so in 1930, when \$400,000 was on hand for the resumption of the building work, it was decided to build the first story complete and cover it with a temporary roof, until further funds made it possible to build the first gallery story, and so on until the dome was finished. But a careful analysis indicated the desirability

*The Dawning Place of God's Praise.

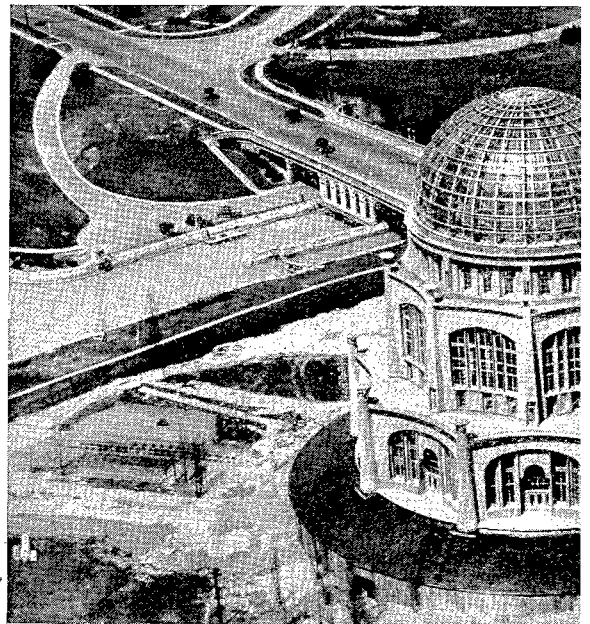


DETAIL OF OUTER SURFACE OF CONCRETE CAST

*"The Mashriqu'l-
crowning instituti
Baha'i community. .
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MODEL OF DOME WITH PLASTER MODELS
OF PANEL AND RIB

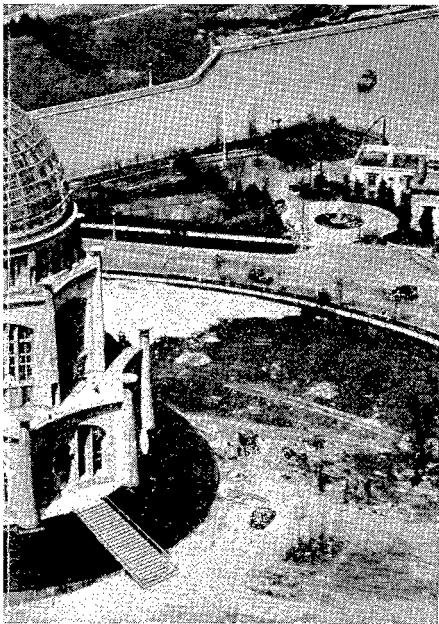


AN AEROPLANE VIEW OF THE TEMPLE AND
ON THE SHORE OF LAKE

*Abkar, the
on in every
. An edifice
ecome God's
Worship."
bi Effendi.*

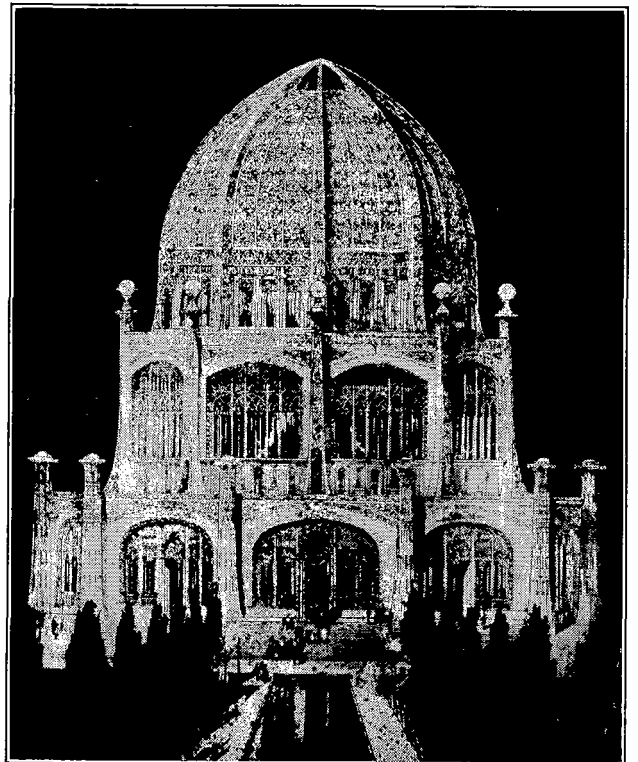


CARVING MODEL OF A SECTION OF THE DOME ORNAMENTATION



Chicago Aerial Survey Co.

BEAUTIFUL SITE AT WILMETTE
MICHIGAN



THE TEMPLE AS IT WILL LOOK WHEN COMPLETED

of constructing the entire superstructure framework for an amount well within the available resources. This plan was adopted and carried out within a year's time. So efficiently and economically was this done that it was possible to install the entire plumbing system and part of the heating and lighting systems thus affording a completely enclosed and usable building.

Just before the building of the superstructure of the Temple began in September, 1930, the architect, Mr. Bourgeois, died in his studio home on the Temple property. But he had completed his design including full sized drawings of all of the exterior ornamentation, great drawings of remarkable beauty and accuracy, and details for the dome reaching a length of 109 feet. With these detailed data and with the results of years of consultation with the architect, we believe that we know the problem and have a clear conception of his vision,—a Temple of Light with a great pierced dome having ribs extending toward the heavens like great arms lifted in supplication,—a gleaming white building through which the sunlight would stream to illumine all within, and through which by night the temple light would shine out to enlighten a darkened world. The vision of the architect penetrated the sky, where he saw not only the stars and constellations, but their orbits, circles, ovals and vesicas of endless variety weaving in and out like a great celestial fabric. This is the theme of the dome ornamentation, the courses of the firmament. But to give life to this fabric, tendrils, leaves and flower forms were added. Interwoven in this fabric are the symbols of the great religious

movements of the past and present, the swastika used in many ancient faiths, the six-pointed star of Moses, the cross of Christianity, the star and crescent of Muhammadanism, and the nine-pointed star of the universal religious faith of the followers of Bahá'ulláh (Glory of God).

WITH THE architect gone, and with the fruits of his years of devoted service in hand, the Temple Trustees turned to The Research Service of Washington, D. C., an organization of specialists in the fields of engineering and construction, men who had been associated with some of the great works in America and abroad, and requested this concern to determine on the material or materials and the methods to be used in clothing the Temple superstructure with "the lacey envelope" that would complete the building and materialize the dream of Bourgeois.

And so nearly eleven years after the Earley Studio received its first call from the architect, two engineers called on Mr. John J. Earley and informed him that his studio had been selected, after two years of intensive investigation, to prepare the exterior ornamentation of the dome of the Temple of Light.

Fortunately the Earley Studio had available a plant at Rosslyn, Va., that was especially adapted to the construction of the dome ornamentation. This plant was assigned to the project and early in July, 1932, the preliminary work was started. This involved the layout and construction of a full-sized wooden model of one panel of the structural outer framework of the existing dome structure that would

finally support the concrete ornamentation. An analysis quickly indicated that it would be more efficient and economical in the end to make the dome ornamentation at this plant rather than on the Temple property, as originally contemplated by the architect.

The principal purpose of this model of the dome panel was to serve as a standard of measurement from which the dimensions of the various sections of the field and the ribs of the dome could be taken off later and used. Also this model was used for the purpose of studying the plaster of Paris casts of the dome ornamentation.

It was necessary to study the dome ornamentation, which is unique in having about one-third of its area perforated. If these perforations were too large they would destroy the architectural continuity. Were they too small they would not be apparent. All of the exterior surfaces of the ornamentation were carefully modelled and this modelling studied so as to secure the proper lights and shades and thus give character to the surface, especially when seen from a distance. It was necessary to study every ornamentation detail over a period of several months, so that it would fit into the design, as the brush strokes of the painter fit into and form a part of his masterpiece.

THE FIRST step in the preparation of the ornamentation was the modelling and carving of the original clay model for each and every section. The sculptor made a tracing of the architect's original full-sized drawing for each surface and then transferred this design on to the clay surface. From this outline

he modelled and carved out the full-sized clay model. Plaster of Paris impressions were taken of the clay surfaces and from these the plaster of Paris model was prepared. These models were well reinforced with hemp and jute and rods. The rough plaster of Paris model was carefully carved to give the final surface texture and modelling. From each plaster cast or model a plaster of Paris mould was made and this represented the negative of the final cast section.

The unique feature in the casting of the concrete sections is the use of a mat or framework of high carbon steel rods which forms the reinforcement, serves to give high early strength to the casting for handling and subsequently makes of each section a structure which is designed to resist the highest possible pressures produced from wind, snow, ice, etc.

After the concrete casts are taken out of the moulds a group of skilled laborers scrape the mortar from the outer surfaces and thoroughly clean these surfaces down to the exposed aggregate. This leaves the entire outer surface of a white radiant quality. The vision of the architect involved a structure that would be indeed a Temple of Light. His design called for an outer surface that was radiantly white at the dome and graded to a light buff tone at the base of the building. The contractor and the engineer spent several months in a search through the eastern section of the United States to find just the right material for the aggregate of the concrete. After visiting many outcroppings of native stone and quarries it was decided to use two qualities of quartz—a pure

white opaque quartz from Kings Creek, S. C., and a crystalline quartz from Moneta, Va. This material is quarried and shipped in large pieces to the plant where it is passed through a jaw crusher and a series of rolls until it is of the required size for the coarser aggregate. The waste is then taken and again passed through the rolls and crushed finer for the sand. These aggregates are mixed with white cement and water to form the plastic concrete which is carefully poured and tamped in the moulds. The casting is allowed to set for from eighteen to twenty hours depending upon temperature and moisture conditions before it is removed from the mould.

The scraping and finishing of the outer surfaces of each cast requires a little less time than an average working day. After the cast has been scraped and cleaned, it is then removed to a large room where the air is kept moist. The concrete casts are allowed to remain in this moist chamber for a period of at least two weeks. They are then removed to the storage yard and subsequently loaded in freight cars and shipped to the Temple for erection on the dome.

Inserts are imbedded in the four corners of each concrete casting. These provide a means of bolting the ornamentation to the structural steel skeleton of the dome.

An interesting feature of the ornamentation is its division into the two hundred and seventy sections of the field of the dome and the one hundred and seventeen sections of the great ribs. These sections are separated by a space of a half inch to allow for deflection and tempera-

ture changes in both the steel structure and concrete material of the ornamentation.

THIS ENTIRE project is unique in the history of building construction. It does not mean simply the building of another church or temple. Continuous study and investigation extending over the past decade has evolved the new idea of constructing a framework and then building and placing on this framework the design which in itself is a superimposed structure. Even to the layman it is apparent that this method of construction is simple, direct and economical. It is believed that it is the only practicable method for a building of this unique and ornamental nature. The estimates of the engineers for the construction of this Temple, in accordance with the ordinary methods of stone masonry and with the use of white marble, would have involved an expenditure of about ten times what this building will cost. Even a building laboriously carved out of white marble and requiring a long period of years for execution would not have met the architect's requirements of a radiantly white building of a permanent and enduring material.

The development of the work of the ornamentation has developed a spirit among the workers which is known as "The Spell of the Temple." Many delightful little stories of personal interest could be told of the workers who are largely craftsmen of long experience. The man who had the final carving of the plaster of Paris casts insisted on doing all of this work. Several of the workers, when learning that the Temple was being built by voluntary contributions made largely by poor people all over the world and on the basis of sacrifice, voluntarily suggested a reduction in their pay. Mr. Taylor, Mr. Earley's associate, personally laid out and superintended every part of the work involved in the construc-

tion of the wooden model of the dome panel, the casting shed and other parts of the job. The design and supervision of this work involved an endless amount of time and effort.

And thus the work goes on and on. The spirit of the project seems to involve devotion and selfless ser-

vice. The "Spell of the Temple" has inspired everyone connected with the work to heights of craftsmanship, to degrees of ingenuity and a sustained enthusiasm that recall the days of the cathedral builders of the Middle Ages.



ONE HUNDRED YEARS OF SCIENTIFIC THINKING

GLENN A. SHOOK

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"God has conferred upon and added to man a distinctive power, the faculty of intellectual investigation into the secrets of creation, the acquisition of higher knowledge, the greatest virtue of which is scientific enlightenment." 'Abdu'l-Bahá.

ALTHOUGH we are too close to fully comprehend it, the last hundred years has wrought greater change in scientific thought than any thousand years in history. Contrary to popular opinion, this movement has not been confined to the West, the birthplace of modern science, but has touched every race, every nation, of the world. In the world of science "no man liveth unto himself"—his findings are the property of mankind. The academies of science of any one country gladly welcome the researches or the research workers, of any other country. Despite the drastic changes in man's mode of living, due largely to the rapid advance of the sciences, we are told that this is only the beginning. Let us pass over the more obvious contributions such as the radio, the automobile, etc., that have expanded our material culture, and see what has actually taken place in the realm of scientific thought.

We have witnessed an unparallel-

ed activity in applied science, a correlation of irrelevant phenomena within the various sciences and a correlation of the sciences themselves, the rise and fall of a perfect system (in the physical sciences) upon which all future work was to have rested, and finally an heroic struggle of scientific men, to arrive at the truth—not to reconcile the old system to new facts.

This period, which includes the theory of evolution, the theory of relativity and the mechanistic theory of behavior, to mention only a few of the outstanding contributions, has produced a profound effect upon philosophy and religion. No scientific discovery ever affected the fundamental concepts of life like the evolution theory. To be sure, Galileo shook the foundations of the universe but he left Man, the highest form of creation, intact. No theory was ever more disturbing or disconcerting to science itself than the theory of relativity. No result of scientific investigation

ever robbed man of hope and aspiration, simultaneously driving him to an investigation of his own reality like the mechanistic theory of behavior. Unlike a political or religious upheaval here was a bloodless revolution—a revolution without hate. It is natural therefore that the Century of Progress should stress the results of physical science for it is the physical sciences that have done the most to unite the world.

A HUNDRED years ago the atomic theory was generally accepted but the atom of that day was simply an exceedingly small bit of matter having the properties of an aggregation large enough to be studied. As investigations developed it was necessary to attribute *electrical* properties to the atom and at the end of the period, as the result of the research of Thompson, Rutherford and Bohr, it was discovered that *all* matter could be reduced to electric charges. The only difference between iron and hydrogen is the number and arrangement of the, so-called, electrons and protons. Not only is all matter thus simplified but no distinction need be drawn between electricity and matter.

Prior to this period electricity and magnetism were considered separate and distinct and then it was shown that a charge in motion, i. e., an electric current, always produced a magnetic field and finally it was discovered that a moving magnetic field would produce a current. Magnetism and electricity were thus correlated, and this correlation is responsible for most of the principles utilized in our great electrical industries today.

During the middle of the Nine-

teenth Century Maxwell demonstrated that light was an electromagnetic phenomenon and therefore it ceased to exist as an independent entity.

Rumford and Joule proved that heat was a form of energy and another scientific merger was completed, incidentally putting the old caloric theory out of business. As a result of this correlation the most important generalization of physics, namely the law of conservation of energy (which states that energy can neither be created nor destroyed) was firmly established. Some time earlier the law of conservation of mass had been "proven" experimentally so that up to the present century no one doubted the validity of these two important laws. Near the end of this period, however, theoretical investigations seemed to indicate that when the sun radiates energy, i. e., heat, into space it loses mass and within the last few years a few scientists have been seriously considering the reverse process, namely—the change of radiation back into mass. Taken together these two laws will probably stand, but separately they may fall. And here we have the most remarkable of all correlations; ponderable matter the essence of all material things becomes energy the physical quantity of which has no material attributes.

THE RADICAL change that has taken place in scientific thinking during the last one hundred years may be made clear by considering a few theories in detail.

At the beginning of the last century, Young proved beyond doubt (i. e. in view of the experimental facts then at hand) that light was a

wave motion. But if light is a wave phenomenon and not a stream of material particles, as Newton supposed, there must be some kind of medium in which the waves travel. This seems reasonable and for nearly a century no one could escape the logic of a medium. The first medium that was created, ether, was an elastic solid but it turned out to be more of a liability than an asset for it constantly raised more questions than it solved. It had to be more elastic than steel in order to transmit the short waves of light and at the same time objects were known to move through it without being retarded. When Maxwell proposed his famous electromagnetic theory of light it was adopted at once as all these difficulties were eliminated. Indeed the theory was so complete and flawless that Hertz declared, near the end of the century, that it would hold for all time and then he proceeded to make a discovery that threw doubt upon the wave idea in any form. Planck and Einstein made similar observations and ever since physicists have been laboring to develop a satisfactory wave theory, that would include all the facts. This does not mean that Maxwell's theory is obsolete but rather that it is inadequate. But to return to the ether—probably fifty per cent of the physicists today believe in an ether and fifty per cent do not and yet they both mean the same thing. As far as we know to date, light exhibits both the wave aspect and the particle aspect. We may imagine some kind of an ether for the waves but we are not much concerned about the *reality* of its existence.

A British physicist recently remarked—"We are getting quite

used to theories which are 'right' in the sense that they predict all sorts of unexpected things correctly, but which remain themselves unintelligible, or even self-contradictory, when one tries to 'understand' them". People who have difficulty in accepting some of the tenets of religion because they seem unscientific might do well to get the modern view which takes into account our limitations.

The evolution theory furnishes another illustration of the fact that while a materialistic viewpoint seemed necessary and sufficient in the Nineteenth Century it is inadequate today. The theory was developed by Darwin at a time when the scientific world was materialistic, when explanations were reduced, as far as possible, to mechanical models. A thing was 'explained' when a model could be imagined that would duplicate the phenomenon. The pressure of a gas can be explained by assuming that a gas is composed of elastic spheres in rapid motion, for if a gas *were* an assemblage of rapidly moving elastic spheres, it would exert a pressure. This kind of explanation was so *real* to the scientists of the last century that they did not find it necessary to penetrate beyond the models. Of course the theory does not claim to explain the origin of life. At most it merely attempts to picture the successive changes in life from a simple to a complex organism. Its weakness lies in the assumption that Natural Selection is a kind of mechanism that works automatically. The paradox, as we now realize, is staggering. *Life evolves unconsciously without a*

guiding intelligence, like a machine in operation. But where will we find a machine that will operate by itself, producing other machines like itself, with variations in order that the new machine can function with the result that the final product will be more highly organized than the original machine? This must be true if the evolution theory is followed to its logical conclusion.

To the mass of people, even educated people, the theory explains life, it is an entity, a first cause. If society has evolved, evolution is a sufficient explanation. On the other hand evolution is one of the greatest aids to the understanding of life that science has discovered. If man did not evolve he must have been created spontaneously and all the evidence we have points to evolution. It is not necessary to leave out the guiding intelligence—on the contrary it is far more scientific to include it. The nature of this guiding principle we may leave to prophetic religions but it would be unscientific to exclude it.

MANY ILLUSTRATIONS of this nature indicate that the scientific mind has undergone a radical change; perhaps it is developing like science. The great triumphs of science in the last century led many to believe that its position was invulnerable. Provision was made for additions, to be sure, but the *system*, the *way of thinking* and even the fundamental concepts of force, energy, mass, time, space, etc., were supposed to be fixed, once and for all. Its first great blunder and we hope the last, was the dogmatization of the Newtonian physics. Fortunately the way of thinking has changed,

and while we have more confusion about fundamental concepts we have no less real progress. Perhaps the child has come of age and is regarding the physical world with less assurance and more penetration. Today we realize that a thing can be real without being concrete, that sometimes we must have faith in things scientific that cannot be explained by mechanical models nor even by logic, and that science is as prone to anthropomorphism as religion when it defines force as something that pushes or pulls. We are concerned here primarily with scientific development during the last one hundred years, but the real significance of this sudden outburst of creative energy must lie beyond its intrinsic value.

After Newton explained the laws of the solar system men realized that the God of prophetic religion, the active living God of history could function in a universe controlled by dynamical laws. When evolution was established we had to admit that the same God could develop an organic world through natural laws. Finally when psychology threw some light on the operation of the mind it became evident, after some struggle, that God could manifest Himself to us through psychological laws. In each instance however no attempt is made to describe the nature of God—that is left to revealed religion.

The cause of this unparalleled activity in science, like the reality behind the physical laws, eludes scientific search but we cannot overlook the historical fact that this same period has also witnessed a universal spiritual awakening.*

*We refer the reader to other articles in this magazine for the spiritual aspect of the Century of Progress.

A CENTURY of PROGRESS in EDUCATION

GENEVIEVE L. COY, Ph.D.

"Education holds an important place in the new order of things. . . . Baha'u'lláh has announced that inasmuch as ignorance and lack of education are barriers of separation among mankind, all must receive training and instruction. Through this provision the lack of mutual understanding will be remedied and the unity of mankind furthered and advanced. Universal education is a universal law."—'Abdul-Bahá.

EDUCATION in America in the early 19th Century was based, to a large extent, on the idea that the school was an institution which should supplement the home, the shop, the church. What these institutions could not give the child, the school must provide. The home was expected to supply training in manners and morals, and simple vocational preparation. Work in stores, small factories, on boats, in stables, gave other types of experience in earning a livelihood. The church cared for the spiritual education of children and young people. Education of the body was a by-product of playing ball, climbing trees, and other free play activities in the out of doors. The duty of the school was to fill in certain gaps in the vocational, social and religious training of the child.

To read and write the English language, to solve simple problems with numbers, to know enough geography for purposes of commerce and travel—these were considered necessities which could be best acquired in the school. The more intelligent and well-to-do parents also wished their children to have other subjects of instruction which were felt to have cultural value, and the study of literature, history and foreign languages was included in the curricula of higher schools. As the ideal of educating a child as a future citizen in a democracy was gradually developed, the study of

history, especially the history of the United States came to be considered an essential part of each child's education in the elementary school. Later the study of physiology and hygiene was introduced, in order that the country might have citizens of sound body, as well as those who were informed concerning national ideals.

Such a conception of the purpose of formal education resulted, in practice, in the widely accepted conviction that the school should concern itself with the training of the *minds* of children and young people. "To learn" was to acquire skills and knowledges of the intellect. The child's *brain* was given into the keeping of the school. His body, his emotions, his soul were sufficiently cared for elsewhere,—and the school was intruding on the sacred rights of home and church if it attempted to do more than educate the mind.

Progress in education in the 19th Century therefore consisted chiefly in more and better development of the mental capacities of pupils and students. *More* courses in history, literature and languages were added to the curriculum. As modern scientific knowledge developed, more and more sciences were studied in higher schools. Physics, chemistry, botany, zoology came to be considered appropriate subjects for study. Along with the addition of fields of knowledge, emphasis

was placed on the development of better and better techniques of teaching. The problem of how the pupil would learn *more* in a *shorter* time became the object of careful study. Standardized tests were developed in order to determine just how much each pupil did learn under a given method of teaching. As a result of these emphases in education, the curriculum for the average child has been widened far beyond that of the early 19th Century. Better methods of teaching have helped make it possible for the pupil to assimilate this increased subject matter. The lengthening of the school year and the increase in the number of years of formal education have also assisted the school in its task of giving young people a more complete mental training.

The curriculum of schools in the latter half of the 19th Century was further complicated by certain concepts of the psychology taught in the colleges. "The mind" was considered to possess certain faculties, "the reason", "the memory", "the imagination", etc. Certain subjects "trained the reason", and the student thus acquired an ability to think logically which could be transferred to the problems of everyday vocational and social life. Courses were therefore included in the curriculum which had no apparent value in supplementing the life of home, community or business. Latin, Greek, algebra, geometry were taught primarily because of the belief that they gave mental training which would later be transmuted into the ability to think more clearly about the problems of everyday life.

One of the effects of this conception of training the faculties of the

mind was to fix more deeply in public opinion the idea of the school as an institution which concerned itself only with *mental* training. In the elementary schools and high schools, the text-book was the most important tool in education. The child was in school to learn the contents of the book. Critical comparison of the contents of various texts was not encouraged—in fact, such a procedure simply did not present itself as a possibility to most teachers. The result of this in the minds of children was the development of an attitude of non-critical following of the leadership of any book or teacher speaking with the tone of authority. To be obedient, punctual, industrious, to follow the established authority, was the whole duty of pupils.

THE RESULT of an education such as we have described has, of necessity, forced the attitudes of our adult citizenry into certain clear-cut channels. Two of these are of especial importance. (1) The average citizen tends to be non-critical of those in authority, whether in business, politics or religion. He prefers "to leave well enough alone", except in those cases where the status quo deprives him of food, shelter and clothing. Even then he often lacks the initiative to attempt to remedy the causes of the undesirable situation. (2) The idea of the school as a narrowly specialized institution for training the *mind* has strengthened a tendency found in other aspects of society,—that of conceiving of the home as something separate from the state, of the church as unrelated to business life. This psychology of division and separateness has increased in

society until our national life has become so chaotic that almost the only level on which we can achieve unified action is that of providing for the need of food. Within the individual this division of outlook tends either toward a disintegration of personality, in which the life is torn to pieces by the conflict of competing loyalties, or toward a completely one-sided existence in which all loyalties but one are suppressed in favor of the strongest urge. It is obvious that both of these tendencies impair the efficiency and happiness of the individual, and thus are a factor in retarding the development of a progressive society.

IN SPIKE of the crystalization of the purpose of the school, as an institution for the training of the mind, other types of learning gradually crept into the curriculum during the later years of the 19th Century. As the population became more concentrated in cities, and children had fewer opportunities for free play in fields and woods, courses in physical training and athletics were provided to take the place of the out-of-door play of rural communities. When the home ceased to manufacture its own cloth, and much of its own food, the school study of the skills of cooking and sewing began to take the place of the domestic training of kitchen, garden and weaving room. Courses in music, drawing and painting, which could not be justified on the grounds of mental training, were introduced for a variety of reasons, and were considered educational luxuries. The fact that courses in home economics, music and art are still described as "fads and frills"

in newspaper reports, and that these subjects are among the first to be eliminated in an economy program indicates that they have never really been integrated into the public idea of the purpose of education.

It was not until the beginning of the 20th Century that thinking educators began to express an ideal of education that was in marked contrast to the prevailing practice. This change in outlook has had two sources. On the one hand sociologists and philosophers presented an ideal of a consciously evolving society, in which the varying aspects of human experience might find a unified and integrated expression. On the other hand, students of psychology and psychiatry began to extend their studies beyond the purely mental activities of the individual, and to emphasize the need of studying the physical constitution and emotional patterns and habits. An outgrowth of these studies is the mental hygiene movement, which stresses the fact that only through the balanced and integrated functioning of body, emotions and mind can a normal individual be developed.

THE PROGRESSIVE EDUCATION movement has drawn its ideals and purposes from both of the above sources. The school as an institution for mental training has failed to develop truly happy and effective individuals. It has too often produced a person who is divided against himself. The school must therefore widen its function and do its best to "educate the whole child". No one aspect of a human being *can* be adequately developed if other aspects are ignored. Thinking parents and educators have

therefore banded together in many communities to provide for children an environment in which boys and girls can develop their potentialities of body, heart and spirit, as well as those of the mind. Books are not ignored, but they are not worshipped as the source of all value. In such schools, teachers are more concerned with the *quality* of the evolving human being than they are with the *number* of facts the pupil can quote. They desire to help a child to develop better interests and desires, and to guide him in planning and acting so that he can more effectively attain his goals.

From the social standpoint, progressive educators are not content with acceptance of the status quo. They believe that a society can be evolved which will not only give greater physical security but which will also foster emotional stability, higher standards of artistic appreciation, and the spiritual values, such as loving-kindness and true brotherhood. One major purpose of the progressive school thus becomes that of helping the child to become critical of the society in which he lives, and to plan ways of improving the present situation. A second major purpose concerns itself with the development of attitudes which are needed in a progressing society—cooperation, initiative, freedom from prejudice, etc. These attitudes are not thought of as “moral ideas” to be taught through courses in ethics, but as *ways of responses* which grow thru use in the situations which arise daily in the varied community life of the school.

In the actual carrying out of its ideal, progressive education has found that one of its greatest needs

is that of study courses for adults. Many parents regret the limited fields of their own schooling, and wish to supplement their own experience. It is common to hear visitors in a progressive school remark, “How I wish I could have had such and such work when I was in school!” Other adults who are dissatisfied with the present state of society need encouragement and guidance along lines of constructive criticism and planning. It is therefore becoming common for progressive schools to organize courses and round table discussions for parents.

The ideals of progressive education are spreading rapidly in some communities; in other districts they are anathema, especially to those who sincerely believe the “old times were better than the new”, and to those who have something to gain from the continuance of an uncritical, routinized majority. There are therefore groups who are convinced that the last thirty years have shown more real progress in education than the preceding seventy years of the century,—while others are equally certain that the changes introduced since 1900 have been definitely harmful.

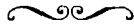
The present writer is convinced that progress in education must follow the trail blazed by the progressive educational movement. Society must be reconstructed, and in order to do this children must have an education which will help them develop into well-balanced, effective, unprejudiced and cooperative individuals.

Changes in conditions of living have made a return to the individualistic and *laissez faire* ideals of the late 19th Century impossible. The home has ceased to be a center

of industry and a miniature community. The development of labor-saving machinery has entirely changed the pattern of industry and commerce. The church no longer serves as a dynamic agency for unifying the social and spiritual lives of the majority of our citizens. Nations are so closely linked in economic interdependence that isolated national existence has become impossible. The world must move forward with assurance and faith into a civilization which shall unify into one powerfully moving stream the conflicting tendencies of

our present life.

There exists today, fortunately, in the World Order of Bahá'u'lláh a guide to a reconstruction of society which is in full accord with the needs of civilization today. In the Bahá'í Faith are discovered ways of developing characteristics of heart, mind and spirit which produce happy and effective living. Bahá'is conceive of progress in education in terms of the development of individuals who will work together for a new social order which will actually produce on this earth "the oneness of mankind."



AWAKENING TO REALITY

LOUIS G. GREGORY

"In a short time the relationship between the colored and white people will still further improve, and by and by no difference will be felt between them. . . . The most urgent requisite of mankind is the declaration of the oneness of the world of humanity—this is the great principle of Bahá'u'lláh. That which will leaven the human world is a love that will insure the abandonment of pride, oppression and hatred. . . . In the sight of God color makes no difference at all. He looks at the hearts of men."—Abdu'l-Bahá.

THE measure of progress from the beginning to the end of the century of progress would possibly be the contrast between midnight and sunrise. Those dismayed by the trials of today have but to consider past and present and so by comparison perceive the vast changes that have come.

A century ago, in human minds, a clear division and impassable boundary separated the races of mankind. This border was fixed by inherent, distinct, easily discernible traits, related to each race and absent in the others. Such a belief although but superstition and fancy was the foundation for many prejudices upon which the minds of youth and age were fed. The dominance of one race by another was accepted as the *sine qua non* of in-

telligence. The scientist of that day proved it to his own satisfaction. The politician proclaimed it from the stump. The pious believed it as a tenet of faith and salvation. Institutions of culture were founded upon it. It was further buttressed by the organic law of the land, hundreds of state and federal statutes, thousands of social customs and usages and ten thousand times ten thousands of human chattels whom it held *in durance vile* the world over. Human slavery in some form prevailed among all the nations. Here and there some poet or seer would raise a voice of protest, but this was soon lost in the general clamor prompted by gain. Heretics, if taken seriously, were regarded as the foes of God and man. The creeds of that day were

on a par with its social outlook and program. Today sees slavery overthrown, women emancipated, science diffused, quackery exposed, laws humanized, civil liberty advanced, creeds broadened, and a growing number of people turning to religion for the removal of human ills. Assuredly there is some strange power at work!

The dogma of racial inequality is now discredited by scientists east and west. But a short time ago it was regarded as the holy of holies of all racial adjustment. Such sweeping changes have meant discovery and evolution in education, revolution in government and growth and expansion in the more subtle realm of human hearts. A century ago and long afterward people commonly vaunted their prejudices. Today practically all intelligent people are ashamed of their prejudices. Those who would justify aversion to another group or race seek to put it upon other grounds. This fact alone is one of the signs of a mighty transformation in the psychology of the times.

CONDITIONS today are still remote from the ideal. That any considerable number of people should be evaluated socially by color rather than capacity and that such a limitation should extend at times even to civil rights is a grotesque shadow from the old order. Idealists, like the valiant Saint George, combat this dragon today as they did those of former days. The modern and more effective weapon is teaching. It is both stimulating and encouraging to find how many people are now ready for the message of the equality of the races.

The late Theodore Roosevelt who in his high station held with inflexible courage to his way of extending social amenities to all races, was one day entertaining and being entertained by the Fisk University Jubilee singers in his home at Oyster Bay.

"Quite a number of whites", he assured them, "are now ready to receive the colored people socially. But my advice to you is, do not run toward it. Walk!"

So great and good a friend, with his insight into human nature, probably meant by this advice to convey his belief that ap-

parent anxiety on the part of a minority group to claim rights justly theirs, would retard rather than speed the attainment. Perhaps the former president recalled his own futile effort to impress his belief in racial equality upon the people through his dinner with Booker Washington. Yet he did not fail entirely. It cannot be denied that his action influenced some people to greater breadth in social life.

Today the number of those who take a similar stand is greatly increased. Some frankly seek in their association with other races not only service but cultural growth. The mingling of all races upon a social plane is far from complete happiness if dictated on the part of some only by patronage and charity. The true plane of social intercourse is what each can give to the common weal. The talents of a people long arrested by limited opportunity, now gloriously blossoming forth, their literature, art, music, invention, social graces and spirituality, all of which increasingly shine with the new freedom, can enrich with many treasures the combined culture of the human race. Far greater radiance and charm are found in interracial gatherings than in those composed of but one race or class. Does not God smile upon them?

GLORIOUS and effective are those instruments of service known as interracial committees which function north and south. They are like dynamos in the machinery of social progress. No wholesome endeavor is unaffected by the spirit of the New Age which makes all races one.

Although much good has already been done, greater by far is the task ahead. Many are the ills which environ mankind. On one hand is the greatest menace; on the other

the greatest blessing. The great upheaval of world war threatens; yet the Heavens are telling us their secrets. The sole relief of a stricken world is the unity of all its peoples. This is the program acceptable to God in whom there abides security and peace. The majestic Revelation of Bahá'u'lláh with its simplicity, wisdom, love, effectiveness and power is the greatest marvel in this day of wonders. It is light to the eye, music to the ear, solace to the heart, life to the spirit

of man. Chief amongst the Bahá'í teachings is the oneness of mankind. In this all races merge, assisted by the heavenly power. It is a new spiritual teaching and a new scientific law, ideally adapted to the needs of the hour. Its activities are motivated solely by the spiritual might. This is the crowning wisdom of the century of light, lifting men above the plane of division and strife into the heaven of divine consciousness which alone is real. Men seek peace. Victory rests with God.



THE CENTURY OF PROGRESS EXPOSITION

A FEW IMPRESSIONS

SYLVIA PAINE

The author is a graduate student at the University of Illinois, and a well known member of the Bahá'í Youth Group.

AS the Chicago Fair really succeeding?" is the question most frequently asked of those who have visited Chicago in recent months. For people hardly can believe that any vast new undertaking could succeed in a year which so manifestly spells failure and economic ruin. Yet every visitor agrees, I think, that in attracting an average daily attendance of well over one hundred thousand people the Chicago Exposition is a most noteworthy success. Strange as it may seem, it is true that the Century of Progress Exposition held in a year of unprecedented economic stress has attracted larger crowds and from a far wider area than did the Sesquicentennial Exposition in Philadelphia in the prosperous year of 1926. This success is due partly to the excellent advertising the Chicago Fair has had for several

years before 1933 and through extended use of radio during the months of the Fair.

But there is another more fundamental reason for the outstanding success of this Exposition. It is distinctly a product of the Twentieth Century, a Fair which is centered on facts of our life today, and hints of what civilization may bring us in the next fifty years, whereas previous Fairs have centered largely on facts of past centuries. The World's Fair of 1893, the St. Louis Exposition of 1901, and even the Philadelphia Sesquicentennial were distinctly Nineteenth Century products which could not use to so large an extent the features of Twentieth Century civilization which recently have been perfected as a result of the great scientific and intellectual awakening of the past seventy-five years.

THE MUCH criticised Fair architecture is perhaps the best expression of this central note of the whole Exposition. Colorful, yes, to some eyes even garish, these rather pleasingly angular buildings are burdened with no heavy or superfluous ornamentations and give one the impression of size and completeness without the burden of minute details. The size of the Fair is typical of the present day spirit of expansion and of desire to excel all previous records.

A typically Twentieth Century Fair must almost necessarily stress the physical sciences rather than the arts. People are fascinated to learn how a car is assembled; what are the modern factory processes in making a shirt; and just how the organs of the human body function. Moving tableaux and dioramas supplement the diagram and lecturer in making facts and processes more graphic and interesting. There is a building also where the importance of the social sciences today is brought to the visitor's attention. Here with the aid of maps, simple charts and graphic pictures social changes in the past hundred years are recorded and the lines of future progress indicated. The work of the League of Nations and other organizations for furthering international cooperation and world peace is shown. To the thoughtful person this is a hint of the more essential and fundamental aspect of the progress in human civilization during the past century. For instance it is noteworthy that social service has grown during the past centur-

ies from the indiscriminate distribution of alms to the establishment of carefully organized institutions which not only give financial aid to the needy but try to help them to avoid such difficulties in the future.

ALTHOUGH there is a Hall of Religion in which world activities of Protestant organizations and of Judaism are shown, the field of religion is receiving rather less attention than in the Chicago Fair of 1893 when the famous World Parliament of Religions was held. This, too, although a disappointment to the more thoughtful and spiritually inclined visitors is perhaps more befitting a typically early Twentieth Century Exposition held at the culmination of a machine age. The Century of Progress which this Exposition represents is one of progress in material ways. From the Bahá'í writings, however, one catches a fuller glimpse of the spiritual Source of these unprecedented scientific developments. Bahá'u'lláh has said:

"The East, dazzled with the brilliancy of Western civilization, became so engrossed and occupied with its visible achievements as to fail to recognize its true Source and Origin. Remarkable and fascinating as the intellectual and industrial accomplishments of the leaders of thought have been in modern times, yet to every discerning observer it is clear and manifest that they have derived the greatest part of their knowledge from the sages of the past. . . . These sages of old in their turn acquired their knowledge from the Prophets of God, for these verily were the Manifestations of divine wisdom and the Revealers of heavenly mysteries."^{*}

May we not see, in the next fifty years an even greater development in a spiritual way to parallel our present material achievements?

*Tablet of Wisdom.

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THE BAHÁ'Í MAGAZINE

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

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Professor Bogdan Popovitch, Professor of Comparative Literature in the University of Belgrade, Yugoslavia, who has written the introduction to the Serbian translation of "Bahá'u'lláh and the New Era" by Dr. J. E. Esslemont (See page 208)

The Bahá'í Magazine

Vol. 24

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“Among the results of the manifestation of spiritual forces will be that the human world will take on a new social form; the justice of God will become manifest * * * New Remedy and solution for human problems must be adopted * * * The government of a country must make laws which conform to the divine law.”—‘*Abdu'l-Bahá*.

THE AMAZING paradox implied in the present world economic crisis, is that *the chief cause of the present economic depression—the power of machinery to do the work of man—can be made the foundation of universal prosperity.*

It is not possible that humanity properly organized can suffer economically from the magic productive capacity of machinery, whether applied in the manufacture of goods or in the raising of agricultural products. Human ingenuity and human labor applied to the production of the necessities and comforts and luxuries of life, multiplied a thousandfold by the advantages of machine power, can only be a blessing to the human race *provided results of such industrial and agricultural enterprise be properly distributed.* There is no need of hunger, of lack of shelter or clothing on the part of any individual, now that agriculture and industry can so easily produce beyond all possibility of consumption. Man's scientific power, directing human and machine labor, can meet all the needs of man abundantly.

The above statements, in the light of present day history, are axiomatic. Also it is axiomatic that the clue to world prosperity lies in the problem of distribution. This truth is so

evident as to need no argument. But how to create and firmly establish the proper and necessary modes of distribution is another problem, calling for a different type of thinking than that which made multiple production possible. It calls for a new social conscience, a new type of cooperative organized endeavor. This is the crux of the whole problem. Unless these requirements can be attained by humanity the machine will be a curse instead of a blessing, for it will simply increase the power of the few to exploit the many.

THE DIFFICULTY in organizing humanity along new social and economic lines is due to the fact that humanity is made up of different types of individuals, some of whom are cooperative and unselfish by nature while others are extremely individualistic, self-seeking and exploitive.

In the animal world these two opposite types do not exist in the same species. Some varieties of animals and many varieties of insects live on a cooperative basis, the interests of the individual being merged in the interests of the group and the group serving as a means of protection and resource to the individual; while other predatory types

of animals like the wolf and tiger are individualistic. But in humanity we find these two types mingled, "the predatory and the pacific, the individualist and socialist, the self-sufficient and the associative."*

Here is the chief problem which confronts any attempt to organize humanity along truly cooperative lines. Side by side we may find individuals who are predatory by nature and individuals who are cooperative by nature. The existence of these two variant and opposite types in the same mass presents grave obstacles to the proper organization of humanity. But worse still is the fact that the predatory type is fiercer, more aggressive, more subtle, more unhampered by conscience or by a strict sense of justice than is the cooperative type. When to these qualities are added the advantages of a keen intellect, a powerful physique and a strong nervous organism, we have a situation which is as difficult to manage for the interests of the many as were the battles of the Middle Ages where physical giants of knighthood fully armored and riding armored steeds could easily prevail against masses of unarmored and poorly armed peasant infantry.

HOW ARE the intellectual leaders of humanity, who are aware of the imperative need of a new cooperative form of society,—how are they going to succeed in sequestering the predatory type or in subordinating it to the general welfare while at the same time permitting necessary individual enterprise, invention and progress?

The power of government is not sufficient to accomplish this. The

constant evasions of law on the part of the shrewd and powerful, the constant corruption of government through largess and bribery, *make democracy ineffectual to control the will of the exploitive type.* And a dictatorship, while it may prevail for the moment, is only as effective as the life of the dictator; at his death all may be undone since in a dictatorship everything hangs upon the will of one individual and not upon the development of the plebiscite.

We must search with desperate zeal for a power capable of solving this critical situation. Exploitation magnified a thousandfold by the potency of machinery will with its titanic force destroy humanity itself unless an immediate solution is found. We have seen that the solution cannot be found within the field of economics itself, and that only partial solution can be found within the field of politics. Where shall we turn then but to the field of religion, which is in its most potent periods capable of exerting a force greater than all other forces that move upon the human heart and will.

RELIGION is strong enough to harness even the predatory to common ends. It operates in two ways: first, in raising human nature to higher levels so that a large proportion of the exploitive type are sublimated into types of voluntary service; secondly, in establishing an ethics so clear-cut and definite and final that the percentage of those who remain predatory are not able with all their subtlety and force of persuasion or aggressiveness to corrupt the standards and require-

*J. Arthur Thompson, "Ways of Living".

ments of the age. Thus it is that religion, in its periods of greatest power, has always succeeded in organizing human groups into cooperative, gracious and successful forms of economic and social living. This successful organization has persisted so long as the dynamic power of religion was great enough to hold ethical standards strongly to the front and create as heroes in the eyes of communities the men of greatest service instead of the men of greatest exploitation.

THIS IS just what is needed today—a *renaissance of religion, a clean breath sweeping from infinite heights to purify the world conscience*; to show right as right and wrong as wrong; to remove indefiniteness and confusion from the consciousness of man; to give an imperial divine authenticity to righteous modes of conduct, whether in the life of the individual or in the life of economic and political communities. There need to be heroes who stand for the right with all the power of their being, and with the added power that comes to them from the Unseen.

There needs to be a growing moral conviction on the part of the populace; a clear understanding of what is socially, economically and politically right and wrong; a burning fire of zeal; a steadfast allegiance to principles of divine truth and guidance; a faith in and obedience to those hero leaders who on the plane of unselfish service seek to guide humanity into successful ways of corporate living.

The populace must be deaf to the siren calls of self-advancement and of greedy gain; rather must their ears be open to the voice

of justice, of charity, of mutual consideration.

JUST AT the time when humanity needs it most, there has arisen such a religion of power—a religion which is fast spreading over the whole world, pervading every civilized country with its lofty ideals of social, economic and political justice. The World Order of Bahá'u'lláh presents the perfect pattern for humanity—the pattern which will solve every social, economic and political difficulty—a pattern towards which the most advanced secular thought of the world is miraculously tending.

But the mere pattern is not enough. There must be the acceptance and conviction, the obedience of humanity to these divinely appointed laws. It is here that the idealists, the leading thinkers of the world who are superbly progressing in vision and power toward a new world order, need the support of a great spiritual movement which has the potentiality of harnessing the vast majority of humanity to noble ends and of subordinating to the larger needs of the common good the rebellious and exploitive few who still remain self-seeking.

This cannot be accomplished in a moment, in a decade. But the beginnings of the new World State are destined to occur within the century. Its consummation, its perfect working out must be the aim and effort of humanity for many centuries to come. Here is a vision, a task, large enough to command the admiration and zeal of every human being; large enough to absorb all human energy and lead it into the glorious achievement of a perfect civilization.

WHEN PROGRESS FAILS

A Critique of the Century of Progress Exposition

LEROY IOAS

"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. . . . Therefore this civilization and material development must be led by the Great Guidance."—'Abdu'l-Bahá.

PROGRESS is cyclic and not continuous forward movement. Periodic release of energizing forces carry humanity to a wider application of cultural ideals. During the time it takes for our social practices to catch up with the new ideals of a people, there is apparently a relapse. This relapse itself perfects the instruments for the further progression.

If this were not so, the ray of light which left the star Arcturus just forty years ago, at the time of the opening of the Columbian Exposition would have found America leading the world in the consolidation of the forces for unity and peace, when it reached here to open the Century of Progress Fair.

World Fairs, and there have been three major ones in the past one hundred years, come in forty year cycles; are conceived in times of prosperity, and are born in times of serious adversity. They thus mark the dawn of a new period of progress toward world solidarity.

From Prince Albert's proposal of an international exposition in 1849, there developed the first World's Fair, which opened in London in 1851, attracting some six million people to see an international collection of fourteen thousand exhibits. It is more than a coincidence that at the very time God had opened the Door to Uni-

versalism and its spiritual heritage was being vouchsafed to the world through the glorious deeds and sacrifices of the Báb and His Letters of the Living,* that this first effort toward a wider appreciation of world civilization was being made in the most liberal and developed country of the world; and consummated coincident with the Báb's martyrdom.

Forty years later, notwithstanding strong competition among American cities, the Congress of the United States selected Chicago as the site for an international exposition in 1893, to commemorate the discovery of America, four hundred years previous.

On May 1st, 1893, the Columbian Exposition opened, attracting some twenty-eight million people to view the greatest collection of international exhibits ever gathered together. Its Philippine village, its Borneo tribesmen, its lagoons, its replicas of world famous structures, exhibits of far and near, etc., brought within the vision of the average American, the world without his boundaries. It introduced the world to America—and America to the World.

Sorely in need of architectural ideas, the Exposition, following the classic architectures of the world, became an architectural renaissance to America. The eyes of a little

*The first disciples of the Báb.

traveled populace were turned to the beauties of Europe and antiquity, and classic architecture became our standard of design.

America was weaned from provincialism. The prejudice of isolation gave way to friendly and appreciative intercourse. Travel, study, and the increasing spirit of justice, caused America to enter directly as an harmonizing influence into the councils of the world.

The most significant event of the Exposition, and the source of the release of the most powerful forces, was the spiritual birth of America, through the announcement for the first time in this far western clime, of the appearance of the universal Manifestation of God for this dispensation. Rev. Henry H. Jessup, Missionary from Beirut, Syria, at the Parliament of Religions, held as a part of the Columbian Exposition, presented the message of Bahá'u'lláh's appearance, in the following touching words:

"This then is our mission; that we who are made in the image of God, should remember that all men are made in God's image. To this divine knowledge we owe all we are, all we hope for. We are rising gradually towards that image, and we owe to our fellow men to aid them in returning to it in the glory of God and the beauty of holiness. It is a celestial privilege and with it comes a high responsibility, from which there is no escape.

"In the place of Bahji, or Delight, just outside the fortress of Acre, on the Syrian coast, there died a few months since a famous Persian sage, the Bahá'i saint, named Bahá'u'lláh—the 'Glory of God'—the head of that vast reform party of Persian Moslems, who accept the New Testament as the Word of God, and Christ as the deliverer of men; who regard all nations as one, and all men as brothers. Three years ago he was visited by a Cambridge scholar, and gave utterance to sentiments so noble, so Christ-like, that we repeat them as our closing words:

"That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the

sons of men should be strengthened; that diversity of religion should cease and differences of race be annulled; what harm is there in this? Yet so it shall be. These fruitless strifes, these ruinous wars shall pass away, and the Most Great Peace shall come. Do not you in Europe need this also? Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind."

IN THE FORTY years since the Columbian Exposition, the great forces liberated at that time have enabled America rightfully to stand as the great hope of the nations in this most deplorable relapse from the unifying spirit that was sweeping the world. It appeared through the leadership of America, after the World War, that the basis for a world federation had been laid, and an era of cooperation, unity and peace had dawned. But alas, the forces of human relationships released through the message of Bahá'u'lláh "let him rather glory in this, that he loves his kind" had been lost in the complete reliance on the scientific achievements. In the world economic crisis, the spiritual consciousness of the people became apparent, in the widespread practice of the "survival of the fittest"; rather than the realization that none can prosper or succeed, if all do not prosper and succeed.

At such a time, the Century of Progress Fair opened in Chicago. Ideally located, the Exposition grounds about half a mile wide, run for about three miles along the shore of Lake Michigan. The natural beauty is enhanced by lagoons, colored fountains, and at night by the thousand and one electrical displays reflecting themselves in the placid waters. For the first time electric lighting has been used as a part of building ornamentation. Re-

plicas of famous buildings from many parts of the world, surrounded by native settings in the foreign villages bring the attractions and customs of almost every country. The greatest variety of international exhibits has been collected. Processes of life are depicted; whole industries conducted before one's very eyes; while all the mystic wonders of the mechanical and electrical age are presented for the education of, and to the amazement of the visitors. Such are briefly, the attractions that were intended to bring enthusiastic bewilderment to the multitudes visiting the Fair. They must have an attendance of fifty-six million if it is to succeed financially.

And yet! Why is there so little enthusiasm on the part of the thousands returning from the visit to this, the largest and most spectacular of all World's Fairs?

WHEN 'ABDU'L-BAHA was traveling in America in 1912, He continuously warned that we were lost in a sea of materialism; that we were blinded by the unvalued prosperity brought through the almost unbelievable scientific discoveries; and that unless our spiritual civilization were brought quickly to the same level of achievement, the structure we had so laboriously built on sand, would tumble.

Through the mists of the great depression, there had gradually dawned the light, that the solution of the world's problems lay in social adjustment and control, not further mechanical invention, engineering, nor even increase in funds. This was the dawn of divine civilization. Now, just as people

are recovering somewhat from the shattering blows of the material collapse, comes the Century of Progress Exposition, bringing severe spiritual shock by its embodiment of this material progress in its architectural presentation.

The Architectural Commission of the Century of Progress Fair, consisting of eight of America's foremost architects, after long study and planning, proceeded to develop a style of architecture, crystalizing the great progress of the past one hundred years. That which man had achieved in the realm of science was to be symbolized in structures conceived to increase man's physical comfort and convenience. Utility was the underlying motive. The mass formations thus necessitated were broken up by colors and lights. This *modern* style of architecture was presented as the reformation of American architecture, and the mode to be adopted by the world.

Mr. Harvey Wiley Corbett, Chairman of the Board of Architects, of the Century of Progress Fair, writes:

"Instead of turning the eyes of America on Europe, we felt that the eyes of Europe should be turned upon America, that our contribution, if we had any to make, should be one looking into the future and pointing out thereby the direction in which we as a nation are moving. This was not an easy thing to attempt. Because of modern science and invention we were forced to work without precedent. We realized that beauty if so largely a matter of association of ideas, that setting up new standards of form, detail and color would be a highly risky undertaking. . . .

"A Century of Progress will present ideas in architecture and plan arrangement which will not only be new in America, but new in the world as a whole".

Architecture is born in the attempt to crystalize in physical form the strong spiritual forces surging

in the hearts. This is why each new religion releasing anew the power of the Holy Spirit, develops the new architecture for the new age. From this new structural design, representing the renewed relationship of God and man, develops the other expressions of spiritual endeavor; and thus architecture becomes the "mother" of the arts.

When a person views a structure, which is the embodiment of the highest ideals of a people, great spiritual emotions are awakened, as the mind is lifted up to the inspiration behind the form. Similarly when viewing a structure, perverting the true spirit of architecture, and representing materialistic ambition; the result can only be one of emotional depression and spiritual shock. This is why people do not and cannot become enthused over the Century of Progress Fair. While the spiritual shock is perhaps not yet recognized, it has opened the heart to the reception of the spirit of the age.

How supremely important then is the Bahá'í Temple, conceived under the inspiration of the most dynamic diffusion of the Holy Spirit the world has experienced, and symbolizing the noblest conception of human development ever bestowed on man. The resplendent dome, carried to completion during the Century of Progress Fair, through the united and sustained sacrifices of the body of devoted followers of Bahá'u'lláh in all lands, will call to life the spiritual seeds now lying dormant in the hearts of the thousands disappointed and discouraged by the materialistic motivation of the Fair. The inner un-

rest of the people will be calmed by the graceful lines and alluring beauty of the Temple, while the spirit disseminated through it will bestow eternal life. This glorious dome, indicative of the final and complete triumph of the Cause of Bahá'u'lláh, "shall stand as a flaming beacon and a symbol of hope amidst the gloom of a despairing world".¹

WELL MAY we consider the trend society will take under the forces released at this Century of Progress Fair. Revolted by the materialism which it represents, all will readily agree that a continuation of the old practices of individualism will lead only to complete destruction. The institutions of man, created for his protection and development through the necessary periods of nationalistic development, are now the very instruments intensifying his suffering. Statesmen, no matter how sincere and altruistic can do little to alleviate the alarming difficulties. The scientific age, while increasing the physical comfort and facility of living, has lead humanity away from the way of living; and because of its throwing out of adjustment the practices which it at first encouraged, leaves society guideless. Only in the appearance of a dynamic spiritual power, giving value to the actions of men, can a leaderless people find guidance into an order of living that will permit the attainment of unending peace and world unity. Thus we may be assured that the underlying trend of the next period of development, in American life at least, will be the most thorough search for the true spiritual values

¹Shoghi Effendi, "The Golden Age of the Cause of Bahá'u'lláh", p. 20.

of life. Humanity will struggle for a world order based on the relationships contemplated by the Oneness of the World of Humanity and the Fatherhood of God.

There is only one such order in the world, and that is the World

Order of Bahá'u'lláh! "It is towards this goal—the goal of a new World Order, Divine in origin, all-embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive."

¹Shoghi Effendi.



WHAT HATH GOD WROUGHT!

DALE S. COLE

"There is an emanation of the universal consciousness today which clearly indicates the dawn of a great unity."—'Abdu'l-Bahá.*

WHEN on May 24th, 1844 there flashed from the United States Supreme Court Room to Baltimore the first inter-city telegraphic message, it was the successful culmination of years of labor and discouragement on the part of Mr. S. F. B. Morse, the inventor. Little did those witnessing this epoch-making achievement appreciate the import of that first message. It has been ringing down the years until the present time—the year of the Century of Progress Exposition—and will continue to sound the ever increasing wonder of the sons of men at the progress made and being made since that memorable date.

That first message was "*What Hath God Wrought!*"

One wonders in how many hearts and minds this question rises, as millions view the exhibits at the exposition, standing in consternation before some miracle of science. Certainly there is much conjecture as to what the future will bring forth. How fortunate if in these many hearts the question of "what can yet be accomplished" lead to a

realization that mankind is beholden to the Power of the Holy Spirit in all that has been done and for all that can be undertaken.

Undoubtedly the accent of the exposition is upon what has been achieved in the physical world, and the results are an inspiration for future endeavors. The greater the obstacles overcome, the more mysterious the instruments, the more wonderful the results obtained, the greater should be our gratitude and our determination to understand the bounties of God. If out of this great exposition, which is giving pleasure and providing education for so many, there arises in many hearts a realization that spiritual forces have been released and are being released and that it is man's paramount obligation to align his activities in conformity with these forces, the exposition will have far-reaching and lasting results.

FOLLOWING the progress of science since 1844, knowledge and experience acquired point more and more surely to an underlying unity. Following the experimental method

*Promulgation of Universal Peace, p. 228.

which has been so productive of results, certain facts or phenomena are discovered. These are reduced to a mathematical expression consisting of symbols, but often the ultimate meaning of the very symbols employed is obscure. There remains the eternal question—*Why?*

Many thinkers realize now that we seem to be able to go so far and no farther in our intellectual analyses and that behind or beyond or above there is some *force* or *power* which lies outside the ken of men, outside the realm of the physical sciences, and that this *power* is the same regardless of many diversified manifestations in the physical world. There is an underlying unity.

SEEING the results of the operation of this unity in the physical world, are we not lead to inquire as to what has been accomplished towards the unity of the sons of men in the world of the mind and the spirit, and how this phase of progress is represented at Chicago? Should we endeavor to base a great exposition on the progress made towards accomplishing unity of thought, action and feeling among races, nations, groups and individuals, would it not be a difficult task? Despite the fact that means of transportation and communication have been vastly improved, despite the fact that there are common political, economic and social questions involved, is it not true that advancement towards universal peace has lagged lamentably behind achievements in the physical and engineering fields?

In the years ahead is it not true that the emphasis must be directed towards all those things which have to do with better understanding, with amity, with concord, with harmony, with the abolition of prejudices and superstitions, with love? Must we not recognize the unity of mankind, the unity of religion, the unity of God, before we can expect to know much about that mysterious unity, which is the foundation of natural law?

'Abdu'l-Bahá has said that "Love is the highest law in this great universe of God. Love is the law of order between simple essences, whereby they are apportioned and united into compound substances in this world of matter. Love is the essential and magnetic power that organizes the planets and the stars which shine in infinite space. Love supplies the impulse to that intense and unceasing meditation which reveals the hidden mysteries of the universe. Love is the highest honor for all the nations of men."

Since love is the "highest law" and the "highest honor", does this not suggest the line of action which will lead to the greatest benefit to mankind?

'Abdu'l-Bahá has also said, "Love is the cause of the manifestation of truth in the material world. Love is the essential bond of union which exists between God and all things in their ultimate reality. Love is the source of the greatest happiness of the material and the spiritual worlds. Love is the light by which man is guided in the midst of darkness. Love is the communi-

cation between truth and man in the realm of consciousness. Love is the means of growth for all who are enlightened.”²¹

CERTAINLY it is the common wish of mankind to grow, to progress, to advance. Perhaps our course has been charted, as far as we are concerned. Yet man has not yet evolved any world plan for the advancement of all. But in our present state of progress, the recent economic stress has been evidence sufficient that there are great common interests which cannot be ignored and which affect all nations and peoples, great and small. With our facile means of communication and transportation, boundary lines have lost at least some of their significance. World trade demands mutual covenants. For the first time in the history of the world, it is possible to think and to endeavor to apply universal measures.

Since “love is the means of growth for all”, since it is “the light by which man is guided in the midst of darkness”, the course of action for the future is clearly and unmistakably indicated, it is directed towards universal peace. The application of the law of love to human needs is not a thing too difficult to achieve, for the “connection of commerce, art, agriculture is now evident, and has absolute sway. Therefore union and harmony are possible to be produced among all. These means of connection are the wonders of this glorious century

and great epoch. Former centuries were deprived of this possibility, for this enlightened century has another power, another splendor, another condition. That is why you see it daily bringing forth some new wonder. Finally it will ignite shining lights in the gatherings of the world. Like the aurora of the morning, the signs of these great lights are already apparent on the horizon.”²²

“For this enlightened century” is a phrase which explains why the Century of Progress Exposition is possible, why the mysteries of nature have, one by one, been available to mankind. It also explains why we may look to the future with hope and courage, hope that the years to come will achieve even greater progress in the realm of the spirit than has been accomplished in the material world.

Thus we may look forward to another exposition, a glorious one, in which great progress will be evident in the application of the law of love among mankind. At this exposition there will be wonder and thankfulness for what has been accomplished. Again the thought will flash through the minds of many, “God works in a mysterious way His wonders to perform.” The ever-recurrent question will touch the hearts of men with awe and gratitude for His Bounties.

The question stirring humanity to the very core of its being may well be—“*What hath God Wrought!*”

¹Bahá’i Scriptures, p. 790. ²Abdu’l-Bahá, Bahá’i Scriptures, p. 810.

“TA TUNG” OR “UNIVERSALISM”

As Expounded by Wang Tse-ping, A Chinese Scholar

TRANSLATED BY Y. S. TSAO

The following exposition of an extraordinary humanitarian and universal movement that has sprung up in China is here described specially for The Bahá'í Magazine by one of its adherents, written at the request of Dr. Y. S. Tsao, the translator. Dr. Tsao, well known to the readers of The Bahá'í Magazine, is one of the leading Bahá'ís of China. The Bahá'í readers will find some similarity between the Bahá'í teachings and these grand principles of the ancient Chinese philosophy as practiced during the reigns of Yao and Hsun over two thousand years before Christ and here revived as a modern philosophy. May we not see here a marvelous instance of how the divine power is stimulating world thought into channels harmonious to the coming World Order of Bahá'u'lláh.

IN an article entitled “The Bahá'í Cause in China” which appeared in the March number of the Bahá'í Magazine of 1932, the writer made a statement to the effect that any religion which claims that the central truth of all religions is the same and that belief in one does not preclude belief in another, will be acceptable to the Chinese people. While discussing the teachings of the Bahá'í Cause, the writer came into contact with some old Chinese scholars who have been expounding the “Ta Tung”* principles as based upon the teachings of Confucius. There is some similarity between the ethical principles of the “Ta Tung” Cause and those of the Bahá'í Cause. One “Ta Tung” scholar said that he was in full agreement with the twelve principles of the Bahá'í Cause, and he would undertake to write an article to prove how the Bahá'í principles could be substantiated in terms of Confucianism.

The principle of “Ta Tung” or “Universalism” is based upon the humanitarian concept. It preserves the people by teaching that all energy is not for one's self, all pro-

duce is not to be kept to one's self. There must be living together and preservation for all; there must be mutual sympathy and mutual love. This is distinct from the ways of the animals which devour the weak and mutually exterminate one another.

Its grand teachings of ruling the family, governing the state and pacifying the world is based upon the foundation of regulating the person first. That is what is meant by self-help to help others. It is in agreement with the benign concepts of loyalty and forgiveness. All these teachings are in direct contrast with the imperialistic desire of enriching one's own country by impoverishing other countries or strengthening one's own race by destroying other races.

It lays an even emphasis upon the individual, the society, the state and the world. There is no partiality. There are states in the world, but the state must not injure the world; there are societies in the state, but the society must not injure the state; there are individuals in society, but the individual must not injure the society. That is what is

*The term “Ta Tung”, means “Great Similarity” or “Universalism”.

meant by "growing together without mutual injury; working together without mutual conflict".

The final object of "Ta Tung" is to benefit mankind, so it has been said: "The old dies in ease, the strong has his work, the young is nurtured; and the widower, the widow, the orphan and the aged are all cared for".

The "Ta Tung" procedure is peaceful and conclusive. It elevates the virtuous and able. It emphasizes sincerity and friendliness. It avoids unrighteousness and pardons the innocent. The "Ta Tung" rule is public-spirited and unselfish. It follows the golden mean and absolute justice. There is no distinction between races, religions, parties and classes. It embraces the whole human family.

During the last few decades of human history, the nationalistic spirit has been transcendent. After the World War, there was a rude awakening. Nevertheless, the nationalistic concept still controls politics. The conflict between capital and labor persists and international oppression is on the increase. A second World War looms on the horizon and class warfare spreads far and wide. The bankruptcy of nationalism is apparent.

What will be the remedy? It must be the message of good-will and propriety. It must be the principle of harmonious cooperation. The new principles in vogue are individualism, communism, socialism and Facism. They all emphasize the materialistic side to the neglect of the spiritual side. They follow the old track of competition and brute force. Although they are not so intense in spirit as imperialism,

yet they are far from the "Ta Tung" goal of "growing together without mutual injury". The "Ta Tung" principles of loyalty and forgiveness emphasize both the material and spiritual aspects of the case.

It is suggested that in teaching the "Ta Tung" principles, it will come into conflict with many other religions. There will be no opposition if the principles are properly understood, (as has been proved by the acceptance of the Bahá'í Cause by all peoples). "Ta Tung" is the extreme wisdom of humanity. From it is derived law, politics, education, virtue and customs, and it forms the standard for the regulation of person, ruling of family, organization of society, governance of state and pacification of the world. Confucius concentrated upon the human element, and all religions have humanitarian principles.

Again, it has been asked, that if all nations persist in pursuing their nationalistic policies in fighting and oppressing one another, it would be disadvantageous for any nation to adopt the "Ta Tung" principles of peace and good-will all alone. Such a supposition is a misapprehension of the real "Ta Tung" or Universal spirit. "Ta Tung" believes in saving one's self before saving others, it is not self-abandonment. Society is the aggregation of individuals, therefore anything that injures the society also affects the individual, so society is to be saved through the salvation and not abandonment of the individual. In a similar manner, the state is to be saved by saving the society first; and the world is to be saved by saving the component states first.

If the people of the world understand the real meaning of “Ta Tung”, they will be in a position to work for the peace of the world. All nationals in each state could require their governments to pursue a peaceful policy towards other nations. In case one nation should obstinately pursue a wrong policy, then all nations could combine to correct it. Should several nations combine to carry out a policy injurious to others, then earlier or later there will be a great conflict again. Racial and class warfare would destroy many human institutions, but in the task of reconstruction, the world will again seek a solution in universal principles. Of the three alternatives as stated above, namely, conscious adoption of Ta Tung, combined coercion for Ta Tung, or reconstruction according to Ta Tung after destruction, Ta Tung, that is, a peaceful solution of problems, will necessarily be the future order of the day.

The days for nationalism are apparently numbered and the tendency of the world is toward universal principles, so it behooves us to develop a universal consciousness and catch the tendency of the times by

the forelock. After the period of Ta Tung of Yao and Hsun,* more than two thousand years ago, the Chinese rulers have abandoned that principle, nevertheless, China still adhered to the spirit of Ta Tung to a certain extent, so that even during the most prosperous periods of Han and Tang dynasties, when Chinese culture spread its influence to Korea to the east, to Persia to the west, to Siberia to the north, and to the South Sea Islands to the south, the people in the outlying districts of that vast territory were neither oppressed or exploited, but were allowed to live in peace, which was in direct contrast with the condition which obtained in other parts of the world.

The light and truth of Ta Tung have been beshrouded for many centuries, and it is high time that a movement is set in motion to declare it to the world. It aimed to save mankind from the horrors of modern cut-throat conditions. Since the whole world is envisaged as the sphere of activity, it is not to be limited by states, races, religions, parties and classes. The central truth is one, although the approaches might differ.

*The Golden Age of China.



“There have been many holy Manifestations of God. One thousand years ago, two hundred thousand years ago, one million years ago the bounty of God was flowing, the radiance of God was shining, the dominion of God was existing. . . . The foundation of the divine religions had become obscured . . . consequently it was necessary that the fundamental basis of all religious teaching should be restored, therefore His Holiness Bahá'u'lláh appeared from the horizon of the Orient and reestablished the essential foundation of the religious teachings of the world. . . . We can consider Bahá'u'lláh to be all the Prophets, no matter by what Name He chooses to call Himself, for all their meanings, perfection and qualities are manifest in Him. Bahá'u'lláh is the Center of all their perfections.”

—‘Abdu'l-Bahá.

APPRECIATIONS FROM YUGOSLAVIA

MARTHA L. ROOT

His [Dr. Esslemont's] book an abiding monument to his pure intention, will, alone, inspire generations yet unborn to tread the path of truth and service as steadfastly and as unostentatiously as was trodden by its beloved author.—Shoghi Effendi.*

THE Bahá'í Cause is making progress in Yugoslavia where the book "Bahá'u'lláh and the New Era" by Dr. J. E. Esslemont has just appeared in Serbian. The frontispiece is a quotation from President Thomas Garrigue Masaryk of the Republic of Czechoslovakia who is very loved in this neighbor-country, Yugoslavia. The introduction is by Professor Bogdan Popovitch, the well known Serbian scholar who is Professor of Comparative Literature in the University of Belgrade. Professor Popovitch, Bahá'í in spirit, is a co-worker for a better world. His translation of the little Bahá'í booklet giving the universal principles for this new age has charmed and interested all who read it; it is in purest classic Serbian. The Serbian translation of "Bahá'u'lláh and the New Era" too, is most poetic, gives the spirit of the Teachings and delights the readers. This latter translation is by Mrs. Draga Ilitch, a poet and journalist of Belgrade who has spent a number of years in Paris and London first studying, then doing journalistic work and lecturing.

The introduction is herewith presented to you translated from Professor Popovitch's words in the Serbian language. Following this I shall give you an appreciation which Mrs. Ilitch wrote. Thus you may glimpse the soul of the Serbs

and read what they think of the Teachings of Bahá'u'lláh.

THE INTRODUCTION

"Five years ago, Miss Martha Root, the very deserving and active American magazine writer and journalist, an adherent of the Bahá'í Movement, brought to Belgrade a tiny blue booklet "Twelve Basic Principles of the Bahá'í Teachings"; this book was translated, anonymously, into our language by the undersigned. Full of wise thoughts and noble feelings were its pages! It was printed here in a limited number of copies and sold for the benefit of one of our humanitarian institutions.

"This year, 1933, Miss Root brought with her a larger work written by Dr. J. E. Esslemont, in which the Bahá'í Teachings are set forth much more extensively. This is the book which is now presented to the reader in an excellent translation by Mrs. Draga Ilitch.

"The book speaks for itself and is its own interpreter; each reader must form his own opinion about it; he may accept everything that is said in this volume, or may dissent from it in some particulars. However, in the opinion of the undersigned, even in the case of such a partial disagreement, the book will lose very little of its beneficial in-

*Bahá'u'lláh and the New Era.

fluence. It will not fail to be profitable even to him whose personal views would in some particulars differ from the general Bahá'í Teachings.

“OUR PRESENT considerable external civilisation has not helped us, and cannot help us, to secure that glorious age. We have built gigantic cities with immeasurable streets and magnificent palaces, we have filled them with all possible contrivances of our perfect modern technics, we have raised buildings that reach the clouds, we fly over oceans, dive under the seas, we send messages and drawings and sounds from one end of the earth to the other with the quickness of lightning . . . and meanwhile men are hating and murdering one another like wild beasts; whole legions of healthy men eager to work are obliged to starve, sleep on the benches, live by begging as never before. Political injustices increase; insolent and stupid luxury vaunts itself; thefts, embezzlements, robberies, murders, brigandage, kidnapping, are the fashion of the day; even children steal and attack; the very churches are plundered; wicked passions of every kind blaze up on all sides; and mammon lures and rules in an unbounded way with high and low, sowing envy, hate, fury, and madness.

“What is needed, is to change the inner man. A philosopher said once: ‘by no political alchemy is it possible to get golden conduct out of leaden instincts;’ and Dr. J. E. Esslemont, who quotes him, adds: ‘it is equally true that by no political alchemy is it possible to make a golden society out of leaden indivi-



Miss Martha Root (left) and Mrs. Ilitch, photographed in Belgrade last July, Mrs. Ilitch translated “Bahá'u'lláh and the New Era” into Serbian.

duals.’ It is necessary first to change men, of whom society is composed and who create conditions; it is necessary making one’s influence felt in every way: from the pulpit, in meetings, through books, through the school, through the press, through societies, by example and by punishment—to make men understand that their egoism, their irrational egoism, is the cause of all evil; to make them understand, as the writer of this book says: ‘that selfish views and selfish actions inevitably bring social disaster, and that if humanity is not to perish ingloriously, each must look on the things of his neighbor as of equal importance with his own.’

“Humanity has perhaps never been further away from these ideas

than it is today, but this is a good sign! It means that we have arrived at the culminating point of the crisis; after which, whenever there is a question of mankind and not of individuals, there must inevitably follow the recovery. The education of mankind is very seldom if ever, achieved by theoretical arguments alone, much more often and more successfully through an appeal to the feelings, but always by events. Even if everything else should fail to help us, the sad events we witness around us on all sides, the distressing crisis which oppresses mankind, will bring, in a more or less near future, the change which this humane book foresees and expects, and which it desires to hasten. In its scope and contents this is a good, wise and noble book which comes at the right time!—Bogdan Popovitch.”

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MRS. ILITCH'S WORDS

“When I received the book ‘Abdu’l-Bahá’s Talks in Paris’ in the spring of 1932, while I was still in London, it was as if subconsciously I had known Bahá’u’lláh and ‘Abdu’l-Bahá and Their teachings from my childhood. Since then the book has been precious to me, I never parted from it, but read it often. Reading it again and again in September last, I had the wish to translate it into Serbian, not knowing the richness of Bahá’í literature and that there are many Bahá’í books that can be translated.

“Then in February, 1933, out of the blue, destiny sent me a true Bahá’í apostle, Martha Root, who asked me to translate ‘Bahá’u’lláh and the New Era’ into our lan-

guage. This book helped me to have a clear understanding of the Bahá’í Movement which I consider to be the best renewal of religion and the one just needed for this universal age. It is not only a faith, but it is a social religion in which is found the solution of present day problems, and especially it contains the new conception of the oneness of mankind. Despairing Yugoslavs who have come through the Great War and attained their cherished ideal of Yugoslav unity, now have a deep longing for unity spiritually at home and then with all mankind. So I think these Bahá’í Teachings will be accepted, because for a long time they have been yearned for in our country.

“Personally I can say that this Bahá’í teaching came to me in just the time of my life when I needed it most. Although all my life I have been wishing to help others, sometimes there was bitterness in my heart because those for whom I sacrificed so much were not conscious of the price I gave in order to bring them happiness and success. Also, I felt that those whom I loved and who loved me, in the most important moments did not understand the purity of my feeling and the unselfishness of my actions. This realization always brought me great torment and loneliness. Now that I am a Bahá’í, the feeling of bitterness has wholly passed from my life, and I am happy that I have done what I did for others. Now that I turn to God, I never feel alone; I have the company of Bahá’u’lláh and ‘Abdu’l-Bahá! My life is filled with happiness and I have serenity in my heart.—Draga Ilitch.”

TWO WORLDS BECKON

Comments from the Geyserville Summer School

MARION HOLLEY

LET no man weak in constitution or mind expose himself to the Bahá'í Faith. The attraction of God weaves so mighty a spell, a fascination so certain in its effect, that none but the unwise will risk its charms and contemplate escape. Bahá'u'lláh has said, "We have seized the lives and have begun a new creation." We who have lived under His dominion will answer for His truth and praise Him. But others had best understand the meaning, before seeking to come in, for to be a Bahá'í is to live in two worlds, and, like a bridge, to have one's feet upon opposing shores. There are stresses involved in the position!

The village of Geyserville, seat of the Bahá'í Summer School, lies not more than two hours distant from San Francisco. A few stores, postoffice, the wineries which bespeak older times, and a rich valley of farms comprise a community which, in its rural life, epitomizes the basic genius of America. Here is a world familiar to our fathers, simple, honest, industrious, local, reaching to the horizon. But not farther.

Strangely enough, into the midst of this quiet locale—where the activities of men have long crystallized into unquestioned patterns, and the spirit of desire and revolt has never penetrated, nor cosmopolitan chaos sounded even a faint response—a humorous destiny has chosen to precipitate its most potent yeast.

For seven years now the Bahá'ís of the western United States and Canada have gathered here in an annual Summer School, with their purpose to prepare minds and hearts as carriers of a new energy. They bring a spirit restless, eager, determined in its pursuit of a brilliant vision. It is a curious fact, this cradling of vibrant motion within a changeless scene.

NEVER BEFORE, in its brief history, has the Summer School so fully attained the objectives set down by the Committee. From the first Feast, when long-separated friends allayed their hunger in the precious communication of love, and one after another arose to speak of his gratitude and joy in the meeting, there were manifest the characteristics which possess and animate a true Bahá'í group. Some alchemy of inter-action operated to set up those conditions of affection, understanding and radiance which strangers discerned as peculiar to the occasion. 'Abdu'l-Bahá has said, "Should one soul from amongst the believers meet another, it must be as though a thirsty one with parched lips has reached to the fountain of the water of life, or a lover has met his true beloved."¹ How thoroughly did these friends, unthoughtful of their actions, spontaneously fulfil the divine injunction! In this manner, with a Feast under the great tree which has come to symbolize Geyserville, the

¹Bahá'í Scriptures, p. 542.

Bahá'is have always chosen to inaugurate their program.

In the scope of study and intensity of application the Summer School surpassed all previous effort. Indeed, the work of other years finds its proper level as the preparatory course for the maturity of this real Bahá'í university. The course on the Influence of Religion on Society approximated a survey and interpretation of the forces behind the history of the world, while the other courses on Bahá'í History and Administration opened up depths of thought never suspected by most of us. The results, while salutary in their revelation of unguessed ignorance, left cause for wonder in some minds. In what books may these things be studied? Where is religion's influence upon culture told? The questions, although justified, were left unanswered; for the history which Bahá'is study has not yet been written. A whole development of scholarship must come before we can speak with intellectual assurance of things we truly know. In these preliminary days of the new cycle, we cannot estimate too highly the impetus Bahá'í theories will bring to learning, theories which, like the explanation of prophetic cycles, are pregnant with unsuspected content.

It was in the pursuit of this prophetic interpretation of history that the School gained perhaps its most vivid concept of the Cause. The approach was objective and clear, with results too obvious for question. Before our eyes a mighty vista of culture took shape and wheeled into motion. Vast aggregates of in-

dividuals, caught in the grasp of religion, were unified and moulded into vital societies. Masses, through a new will, changed into acting groups. And from the bodies of dead men, out of a tangle of fruitless humanity, the spirit of faith was able to produce that most admirable of all bodies, a powerful and expressive unit of men. Label the unit Israel, medieval Europe or Islám: the impulsive principle remained the same.

From past to future is a leap as easily imagined as it is quickly done. Coming events are but the unrolled portions of history's scroll. And whether the Prophet came yesterday or today, His effects will live after Him, His spirit like a current flow through and illumine His followers. Bahá'is must learn to appreciate these facts; otherwise they underestimate their Cause.

For the Bahá'í Faith is not a new belief. Nor is it a cult for which we must apologize to practical men. The love it enjoins can never be described in abstract terms. Its ideals chafe in the dim vaults of Utopian minds. Yet to equate it to worthy social plans, however timely in their applications, is to misjudge its character. All plans, all hopes, all remedies are old-world and rooted in despair, except this remedy which, since it springs from eternal energy, brings vigor to fashion a future and create in careless men an urge to act. 'Abdu'l-Bahá has said: "Now in the world of being, the Hand of Divine Power hath firmly laid the foundations of the all highest bounty and this wondrous gift. Whatsoever is latent in the innermost of this Holy Cycle shall gradually appear and be made



A group of Bahá'ís attending the Bahá'í Summer School at Geyserville, Calif.

manifest, for now is but the beginning of its growth and the day-spring of the revelation of its signs. Ere the close of this century and of this age it shall be made clear and evident how wondrous was that springtide and how heavenly was that gift!"¹

GEYSERVILLE saw a world within a world. In the Summer School a laboratory was set up, where principles of a new mechanics of society were proposed and tested in group life, while curious minds traced down the theoretical support from past experience. Whether in theory or in fact, those principles proved sound.

Thus a "new model of the universe", the World Order of Bahá'u'lláh, has sprung to being, posed securely on the groundwork of de-

voted lives. It matters little if, for some time to come, its proponents find themselves straddling the void which separates their true world from the one which gave them birth. Bahá'ís will accept with gladness this precarious, none too graceful task, being assured and made courageous by the knowledge that their faces are set in the line of necessary growth, and that their forward feet rest on a firm and cheerful homeland. No one who has learned to love that homeland under the wise tutelage of Geyserville, where aspirations have been shaped to deeper study and more joyful play, and where affections flowered under the bounty of incomparable hosts, will doubt its possibility or weary in the effort to make real, for every man, this most real of all discovered worlds.

¹The Bahá'í Magazine, Vol. 13, p. 17.

MEMORIALS OF THE FAITHFUL

1.—Mirza Muhammad-Ali, the Afnán

‘ABDU’L-BAHA

Translated from the Persian by Marzieh Nabil Carpenter

This series of brief biographies of the leading followers of the Báb and Bahá'u'lláh was composed by ‘Abdu’l-Bahá in 1915 and published in Haifa in 1924 in Persian. These translations into English have been made by the request of Shoghi Effendi. The aim has been to render them into colloquial English rather than to follow a literary translation. This work was done specially for The Bahá’i Magazine. The translator states that she does not consider these translations final.

ONE day I was up on the roof of the caravansary; some of the friends were there and I was walking up and down; it was sunset. All at once I looked along the shore and far away there was a carriage coming. I said “Gentlemen, it seems as if some very spiritual person were in that carriage.” It was very far away. I said, “Come along and let us go to the city gate; although they won’t let us go out, we can wait there till the carriage arrives.” I took two or three people with me and went. . . . The gatekeeper brought a chair for me and I sat and waited. By that time the sun had gone down and they had shut the big gate but the little gate was open. The gatekeeper stayed outside and the carriage arrived with the traveler.

What a radiant face the Afnán had! He was nothing but light from head to foot. Even to look at him made one happy, because he was staunch and sure and smiling. He was a very blessed person; he went forward every day; every day his faith and fire, his spiritual passion grew, so that in those few days that he spent in the Great Prison¹ he made extraordinary progress. It is clear what sort of man he was if one could sense the power

of his spirit when his carriage was still far away on the road between ‘Akká and Haifa. At all events, bounties without end were accorded him, and then he left the presence of Bahá’u’lláh and went to China, where he spent some time in serving the Cause of God; afterward he returned to India and there he died.

THE AFNANS and other friends in India planned to send his holy remains to ‘Iráq, ostensibly to Najaf to lie near the City of God, because the authorities would not give him burial in the Muhammadan cemetery. His sacred body had been held in trust, and Aqá Siyyid Asadu’lláh, who was in Bombay, took charge of it and brought it with all reverence to ‘Iráq. Some Persians, enemies of the Cause, who were on the ship, spread the news through Bushir that the body of Mirza Muhammad the Bábi was being brought for burial in Najaf so that a Bábi should lie near the holy places, and they aroused the town; they tried to cast the body out of the ship, but they were forestalled; see what the Invisible Will accomplishes!

The remains reached Basra, and since caution was essential, Siyyid Asadu’lláh was obliged to act as if

¹In ‘Akká, Palestine.

he were taking them to Najaf in the hope that he could somehow get permission to bury them there. Now although Najaf is a blessed place and always shall be, the friends had longed to have the grave elsewhere, and it was providential that enemies forbade the Najaf burial. They besieged the quarantine office to lay hold of the body and bury it in Basra, or throw it into the sea or expose it in the desert. The affair became so notorious that in the end it was impossible to carry the body to Najaf and Siyyid Asadu'lláh was forced to bring it to Baghdád. In Baghdád he could find no grave where the remains would be safe from enemies and he finally decided to take the body to the shrine of Salmán-i-Pák, the Persian, at about five farsangs (miles) from Baghdád, and bury it in Madá'in near Salmán's tomb, beside the palace of Persia's ancient kings. He took this holy trust there and with great reverence laid it to rest in a sure place near the palace of Nawshiraván; and this was destiny—that thirteen hundred years after the throne-city of Persia's kings was battered down, when nothing was left of it but ruins and sand hills, and the walls of the palace were cracked and half fallen away, pomp and splendor should be given it once more. It is really an amazing structure, and measures fifty-two feet across the entrance.

IN THIS way heavenly powers seconded the old Persians, that their ruined capital might be rebuilt; with divine aid this sacred body was buried there, and undoubtedly the place will become a famous city. I wrote a great many letters about this, until it was arranged that the body should come to rest there.

Siyyid Asadu'lláh would correspond with me from Basra; there was an official in Basra who was much attached to us and I wrote him to further this. Siyyid Asadu'lláh wrote me from Baghdád that he was at his wit's end and could not tell where to find a grave, because wherever he should bury the body enemies would unbury it. At last by the grace of God it was laid to rest in this place where the Blessed Beauty [Bahá'u'lláh] had walked, where He had revealed tablets and the believers of Baghdád had gathered in His presence—in this very spot where the Most Great Name had paced. Surely this was due to the devotion of the Afnán; otherwise it could never have happened: "For God is the Mover of heaven and earth." I loved him very much; I was very happy because of him. I wrote a long visitation tablet for him and sent it with other papers to Persia. . . .

How amazing the story of Nawshiraván's palace, that was so richly decorated once; it is hung with cobwebs now instead of cloth of gold, and owls hoot where the king's music played; it has become "The house of the echoes, where nothing is heard but the shadows of voices." When we came to 'Akká the barracks were like that; a few trees grew there and all night long the owls would perch on them and call!

In short, from early youth till old age the blessed, radiant Afnán shone like a candle amongst men, until finally he rose to the realm of everlasting glory and was drowned in a sea of light. May the breaths of his merciful Lord be upon him, the compassion and good pleasure of God; may he be plunged in the ocean of grace and forgiveness.

A WORLD AT PEACE

Bahá'í Administration as Presented to a Group of Free-Thinkers

Part 3.—Bahá'í Spiritual Assemblies

KEITH RANSOM-KEHLER

In this concluding article on Bahá'í Administration, the author describes with great clarity and power the amazing new type of government which Bahá'u'lláh has set in motion—a form of government so perfect as to hold one in breathless astonishment as to whether such a government could ever be. Its perfect functioning depends of course on a spiritualized humanity, for government after all can rise little higher than the spirit of its peoples; but in the Bahá'í world of the future spiritual earnestness and progress will go hand in hand with and support the evolution of the divinely perfect type of government here described.

HIS seeking after the Truth then, the *sine qua non* of Bahá'í consultation, is not a vague, wistful, metaphysical process: it is a quite valid and demonstrable method to which the most exacting of all tests may be applied: its practicability—the test not only of whether it will work but of whether it will work with universal satisfaction to remove the ancient evils of man's life.

The first criticism is that the kind of people necessary to operate this new social mechanism do not exist. The answer is that these people are evolving. In the thirteenth century in England or France the people necessary to operate a mechanistic and technological society did not exist; in ancient China or Italy those able to operate a democratic state might not be found; in Persia or Japan, generally speaking, women capable of political, social and civic equality with men are absent, but that does not argue that such a status has not nor cannot be reached.

All over the world today are millions of ardent, earnest, steadfast men and women devoting themselves to the necessary restrained freedom and discipline of consultation. To invoke it means at the

same time absolute candor and straightforwardness, scrupulous consideration and good-will, utter truthfulness, the banishment of every vestige of secrecy and intrigue and a healthy disregard for the fate of personal opinion. Surely this conquest of self under the powerful religious impulse of the Bahá'í teachings can be considered no more difficult of accomplishment than conquering the material universe is to science.

Still another objection might be that this presupposition is quite as contrary to human nature as the assumptions in other social panaceas, already mentioned. In no nation anywhere are there a preponderating number who think as much of unknown people in distant lands as they do of their own immediate families, the presupposition of communism, for instance; but in many nations lying, falsifying, intriguing are highly discreditable and are internationally so regarded among civilized men. There is a definite and formulated tendency among mankind toward frankness, honor, truthfulness. Any dispassionate and scholarly inquiry must take into account the undeniable power which the religious mandate exercises over men's souls and

minds and actions. For centuries the most absurd and antisocial dogmas prevail. How much more rational then to imagine that a command in accordance with our nobler aspirations and ideals can become a common practice.

The next objection is that without a system of checks and balances, with no platform, no constituency to direct and coerce, the basest oligarchy would result.

It is true that Bahá'í Assemblies are not responsible to constituents, for there aren't any; are not bound to a platform, (for the whole technique of consultation requires minds free and open to the promised inspiration of the Holy Spirit, not closed through preconceptions and allegiance to mere human plans); are not accountable to the group. We see the consistency of this when we recall our Bahá'í belief in the directive voice of God wherever hearts are united, minds receptive and souls attuned in the consultation of our duly elected representatives. The right of human beings to challenge the results of consultation would mean our right to question the voice of God. Therefore Assemblies are not responsible to Bahá'í communities but are accountable only to God.

"How delightfully simple," the critic here exclaims. "You can do anything you want, get away with almost anything, and blame it on God." But just the contrary is the condition. Recalling the previous quotation from 'Abdu'l-Bahá:

"Should they endeavor to fulfill these conditions the Grace of the Holy Spirit shall be vouchsafed unto them, and that Assembly shall become the center of the Divine blessings, the hosts of Divine confirmation shall come to their aid, and they

shall day by day receive a new effusion of Spirit," and "should the least trace of estrangement prevail the result shall be darkness upon darkness."

Here is a norm of measurement that requires no investigating commissions, no certified accountants, no checks and balances, that the most ignorant and untutored can "behold and see with his eyes." "Things done in secret shall be cried from the house-top" and responsibility to God becomes far more exacting than allegiance to man.

IN BAHÁ'Í consultation Bahá'u'lláh for the first time lifts thinking to the status of a group activity. Our emotions have been socialized. Every rightminded individual, whether millionaire or ditch digger has a uniform reaction to desperate human need; if a man be run over each has the same voluntary impulse to afford relief, to call assistance; but there is no intelligent person who can't reach sane workable conclusions far more satisfactorily and rapidly than a group. With the form of consultation promulgated by Bahá'u'lláh, man begins the long, slow climb to the heights of universal concerted analysis and reason.

Local Assemblies have complete jurisdiction in local administrative matters, but the National Assembly determines what is local in cases where appeal is made to them for a definite ruling on any special subject. The National Assembly of a country correlates all national Bahá'í activities not only bringing them into an harmonious relation but acting in national affairs as the Primary Assembly in parochial matters.

The tertiary Assembly, the International House of Justice¹ has only a legislative function; it alone can enact those universal laws that apply equally to all mankind, which are not already established by Bahá'u'lláh in the Kitáb-i-Aqdas.² According to the explicit text of the "Testament and Tablets of 'Abdu'l-Bahá" it "is under the care and protection of the Abha Beauty under the shelter and unerring guidance of His Holiness, the Exalted One."

Qualification in any of these bodies includes "knowledge and enlightenment." An enthusiastic group of uninformed individuals is not permitted to govern by guesswork. "Directed by God and freed from all error," not only must the most advanced, enlightened and spiritually-minded constitute its membership, but expert opinion and advice must be sought in all matters of a special or technical nature. Bahá'u'lláh in human affairs, exalts intelligence, reason and enlightenment. Universal education is obligatory.

WITH THE modern world shrunk to a neighborhood, the most crying problem of the hour is how to adjust international affairs in a neighborly manner. Cooperation amongst the nations of the world has proven inadequate. A League of Nations, created by the states that comprise it, from which they can withdraw at will, exercises no final authority, and can call to its support only moral sentiment and public opinion in such an exigency; both equally impotent in the face of powerful propaganda and national-

istic pretensions at home. Uniformity is not only revolting to healthy patriotism but is utterly impossible.

The Bahá'í Super-State offers neither cooperation, nor uniformity. It represents political unification, exercising final authority in all international affairs, while leaving every state sovereign in the administration of internal affairs.

There is no desire to efface patriotism or to crush national life; love of country is a basic human virtue; but the appalling aspects of present-day nationalism wherein love of country implies hatred of other countries will be extirpated and forgotten when a tribunal of international justice is established.

The International House of Justice will make all required world laws and regulations. Any nation refusing to submit to its commands must be immediately suppressed by a combination of all other nations. As Dr. Esslemont³ points out, today all the nations stand idly by letting those involved destroy each other: *then* all nations will immediately arise to crush the oppressor.

Events since the World War demonstrate that there can be no guaranteed peace until every government in exchange for the security of an international governing body with final authority, yield something of its sovereign power. It may require the attenuation of suffering to bring this to pass, but the present status is so fraught with potential disaster and disruption as to bring that quotidian of suffering nearer and nearer to human experience.

Certainly when such an unchallengeable body is incorporated it is self-evident that there can be no more war.

The third form of government, monarchy, is provided through the

¹Called in the Kitáb-i-Aqdas the Bayt-ul-'Adl. ²Book of Laws. ³Bahá'u'lláh and the New Era.

Bahá'í institution of the Guardianship.¹

ANY CLEAR thinking on the subject of religion shows its weak point always to have been on the matter of interpretation. With no one in authority to give definite information as to what the words of the Founder actually meant, every religion has in the course of time broken into innumerable fragments, each with its own interpretation, each following its own self-appointed leaders. Though every religion has unity as its basic teaching² every religion passes through the debilitating process of sectarianism, division and internal strife.

Bahá'u'lláh has made with His followers a great Covenant that in His Day these schisms and misunderstandings will be impossible. He says that One Whom He appoints to administer His Faith holds the key to the interpretation of His Words and that all personal interpretation is absolutely forbidden. 'Abdu'l-Bahá, the first son of Bahá'u'lláh, was this divinely appointed Interpreter. A man might interpret the Words of Bahá'u'lláh as much as he choose, but if he do so there is no way in which he could possibly be called a Bahá'í. By this means the Bahá'í community is protected from this most fertile source of discord and disruption.

'Abdu'l-Bahá in turn extended the Covenant of Bahá'u'lláh to a succession of Guardians, the lineal descendants of His Father and Himself, entrusted with this same inter-

pretive power, thereby insuring the unity and integrity of the Bahá'í faith forever. For immediately there is the slightest difference between a Bahá'í and the Interpreter the former automatically puts himself outside the Faith.

Again the objection will be raised, "The idea that any one can definitely state what was in the mind of another person is quite fantastic. There can be no final reliance in such a matter." This is entirely beside the point. Bahá'is believing that Bahá'u'lláh completely manifested and reflected the Reality of God, accept this Covenant of the Interpretation and Protection of His Words not only without question but with inestimable gratitude that such a provision will in perpetuity protect His Cause from disintegration and the "darts of doubtfulness." However, for purposes of argument grant to the objector that interpretation is impossible (which no Bahá'í could accept). The fact remains that if every one believes it possible, conducts himself as if it had actually been accomplished, subjects himself to its results, exactly the same end is accomplished as if it were possible, and as if the voice of the Interpreter were the Voice of the Founder. From the pragmatic point of view even to the atheist this method, whether it have any actual basis in reality or not, accomplishes precisely the same results of unity, coordination and reconciliation, as if it had such a basis.

The only test for religion or anything else is its fruits. If a me-

¹Why describe the government of the future by any single name? It might well be called a constitutional monarchy, a spiritual democracy, etc., etc. But no existing term can quite describe a government which will be different in form from any yet known—Editor. ²By this shall all men know that ye are my disciples, if ye have love one to another, John 13:35.

thod has been devised whereby quarrelsomeness, ambition, intrigue, and decay are eliminated, then the method is part of an eternal process of truth and righteousness.

Today Shoghi Effendi, the first of that mighty succession of Defenders of Faith, has proven, by the efficacy of his administration, the divine origin of his office. Harmonizing and consolidating the followers of Bahá'u'lláh in lands as distant and socially opposed as Japan and Turkestan, Germany and Persia, America and Egypt, he is demonstrating the marvel of Bahá'u'lláh's Covenant that there will be no strife and division in His Dispensation, but that all men will work harmoniously for the achievement of their sublime destiny.

THIS THEN constitutes the World Order of Bahá'u'lláh: the democratic election of competent rulers for short periods; their legislating and administrating by consultation, not conflict; and the continuous presence of one divinely constituted, as all Bahá'is believe, to interpret the Words of Bahá'u'lláh and to keep His Cause integrated around the sublime ideal of His teachings of *peace, unity and justice*.

Whatever our belief or bias, whether we be spiritualists¹ or atheists, history and psychology alike force us to observe: first how, under the irresistible commands of a great Teacher old practices have been discarded, while new, difficult and totally unprecedented attitudes have been assumed; how, impelled by religious belief, men have erected social structures that have defied the roll of time; how, whether these

ideas have been true or false, they have produced the most far-reaching results and have exercised the profoundest influence in human affairs.

The Bahá'í teachings exalt those of the greatest virtue and most apparent spirituality; they intensify and increase through the powerful adjunct of public support and admiration, truthfulness, freedom, honor and reliability; the reward of positions of trust is reserved for the self-effacing, the humble, the courteous; for no matter how gifted or enlightened one may be these qualities are essential. They include an advanced social program² including universal education, a universal language, the reconciliation of religion with science and reason, the conquest of prejudice, the equality between men and women, universal peace, a universal tribunal, the solution of the economic problem, etc., etc., which offer the highest objectives of human endeavor. Unified by a Guardian, restrained and directed by an international tribunal, protected from the personally ambitious or irresponsible by the method of consultation, this movement has already brought within its fold followers of every religion and creed, members of every race and nationality, exponents of every class, a typical cross-section of humanity who are united in the stupendous task of sweeping aside superstition and ignorance, strife, greed and self-seeking, and of establishing, through the teachings of Bahá'u'lláh and under the direction of His Guardian, God's promised kingdom on earth.

¹Not to be confused with "Spiritists"—those who believe in the presence of disembodied spirits. ²Enunciated by Bahá'u'lláh between 1868-8.

THE EVOLUTION OF A BAHÁ'Í

Incidents from the Life of Mother Beecher*

Chapter 1.—*Finding the Purpose of Life*

DOROTHY BAKER

"The wisdom and purpose of their [the Prophets] training is that man must pass from degree to degree of progressive unfoldment until perfection is attained. . . . Man must walk in many paths and be subjected to various processes in his evolution upward."—*Abdu'l-Bahá*.

IN the year 1844 a four year old child sat rocking her doll in the little village of Wilksbury, Connecticut. She sang her song, the only one she knew,—“Jesus loves me, this I know”, and as she rocked and crooned to her little wax child, she explained at length just what it all meant to be loved by Him. This to the secret horror, it must be confessed, of the dear New England Presbyterian mother, who felt that talking about the Lord was something of a desecration.

At ten Nellie felt strongly impressed by two facts: hell-fire and the golden streets of heaven. Sitting in the dim old church by the side of Mother, who preserved, in uncomfoting black taffeta beside her, a distant silence, she trembled and tried hard to think about the little song; and when the hell-fire raged too close, she closed her eyes and whispered, “He *does* love me”.

In her middle teens Nellie discovered that one could crowd out fears to a degree, by moving briskly with the crowd down tinselled lanes of festivity and laughter; and where the laughter was, there was Nellie, original, lively, full of life and vigor, and possessed of an urgent desire at all times to be “the life of the party”.

Now it chanced one day that an itinerant preacher passed that way, an old hunch-back with a silver tongue, the pride of New England. He would talk, it seemed, about the evils of alcohol. What boy or girl could afford to miss this golden opportunity! In the complete absence of motor cars and moving pictures, joys of the later born, an opportunity like this could not be lightly overlooked.

Nellie’s mother was not easily won, but at last gave her consent. Dressed in flowing voiles, Nellie and her friends proceeded to the church. They would sit in the last row, and the boys would sit decorously across. After the service they would meet and discuss the evils of alcohol! Strange thing, circumstance. The church was filled to overflowing. They were led to the front row, and there they sat, viewing in horror the ashes of their plans.

The hunch-back rose and prayed. Then fastening his kindly old eyes upon a youthful face in the first pew he said calmly, “I have changed my mind, I shall not talk about the evils of alcohol. My text will be, ‘Our God is a consuming fire’”.

Nellie forgot her surroundings.

*Mrs. Ellen V. Beecher, universally called “Mother” by the Bahá’ís.

She forgot everything except the words that poured from the old preacher's lips. When the young people in disgust filed out past her, she knew nothing of it. But when a gentle hand was laid upon her shoulder, she looked up in startled amazement to find the church quite empty.

"God has asked you a question, my child," said the old man. "You have the gift of choice. Will you sign a contract with God or with the world?" Then softly, "I will pray for you".

Something had happened to Nellie of the tinsel. It was all shabby. She rose and shook herself like a little dog. Was it rebellion in her young eyes, or possibly the fire of new desires not quite understood? She walked home quietly, and very quietly proceeded into the library of the great, old-fashioned house. Mechanically she called to Mother that she was home. Mechanically she seated herself in the comfortable recesses of the old arm-chair, and began to look at life. We raise our eye-brows tolerantly and smile at youth. Yet Jean Valjean, taking the blessing of a Bishop into such a solitude experienced no greater soul-searching than this. At such a time life turns a corner. Hannibal at nine, kneeling at the altar in Carthage, pledged his undying hatred of Rome, and lived to march victorious across the snowy Alps. Lincoln, the boy, watched for one hour the unmatched brutality of a slave market, and gave to that afflicted race an unwritten promise; and Lincoln, the man, issued the Emancipation Proclamation forever freeing the slaves. The small lad who became our greatest Christian

missionary gazed into the pictured eyes of a ragged Hindu boy, and chose in that hour a life of sacrifice in his behalf. We can never quite understand the business of being young, its faith, its courage and its complete honesty.

THUS HAD Nellie come upon the parting of the ways. A new vision possessed the upper chambers of her imagery. Life had purpose, definite and rich in meaning. In the early hours of the morning she knelt beside the old arm chair and gave her life, all, everything she had, to God, knowing full well that it would not be easy. When she arose she said simply, "It is finished, I have signed the contract and I believe that God will guide me. I, for my part, will follow. *I am* a Christian".

In the morning Nellie fought with the desire to keep her deep and moving experience from her dearly loved mother. She combed her long hair and looked steadily into the mirror. "Afraid", she asked. "No", said the reflection, "only Mother might not understand".

Nellie's mother was beautiful, devout, sincere, respected. Let it not be thought for an instant that she was hard and unsympathetic. She was simply the cultural product of her time.

Nellie, accosting her in the hall said, "Wait, Mother, I have something to tell you".

Mother waited, smiling.

"I gave my life to God last night, and *I am* a Christian".

Now the old idea of religion was scarcely provocative of expressive comment, but of all the social errors in the category of churchly things,

the expression of religious conviction was indeed the most unforgivable. One said (if asked, which was doubtful) "I am *trying* to be a Christian". But one never said, "*I am*".

Mother drew herself to her full height, her brown eyes flashing, and allowed her gaze to travel in deliberate scorn from head to foot of her errant daughter. At last she spoke. "It would be far more becoming for you, my daughter, to first learn to control your temper."

At breakfast Nellie was pale and more than ordinarily quiet. After breakfast she became ill with chills and fever, a common ailment in that day of questionable sanitation. Nellie returned to bed and accepted medicinal ministrations with detached meekness. Then, turning abruptly to her mother she said, "I want to see Dr. Dorrence".

Mother looked in consternation at her unruly child. "Surely, she said, "you will not presume to tell the pastor what you have told me!" Unthinkable heresy! But at last he was called.

The doctor seated himself beside Nellie, saying, "What do you want to tell me, my child."

"Doctor," she replied with no hesitation, "I want to tell you that *I am* a Christian".

The doctor appeared surprised and slightly startled. "What do

you mean?" he asked. "None of us can know that."

Nellie looked into his stern old face and smiled. "I know how unworthy I am", she replied, "but God promised me last night that He would guide me, and I promised always to obey."

After a brief silence, Nellie looked up and saw that his eyes were closed, and tears were running down his cheeks. Turning then to her mother, he said, "I have been in this church for fifty years, and in all that time I have not seen such faith as this. She *is* a Christian."

Looking back with her through years that spanned almost a century, the writer traversed pages streaked with age—pages revealing old secularism, pages redolent with feeling, stalwart pages, quaint, musty, foolish pages, covering years that brought unexplainable changes to the world and to the child, Nellie. The evolution of one soul from childhood to old age during that amazing period is worthy of more than a passing glance. Looking backward at ninety-two, keen of eye and radiant, and with a capacity to love and expand and believe that gripped the heart, she traced her life in its graceful, fearless line back to its beginnings. Youth, suddenly conscious cries, "*I am*", and life begins.

(Continued in next issue)



"Briefly, the journey of the soul is necessary. The pathway of life is the road which leads to divine knowledge and attainment. Without training and guidance the soul could never progress beyond the conditions of its lower nature which is ignorant and defective."

—'Abdu'l-Bahá.

HOW TO ATTAIN SUCCESS

IN THE world of nature the greatest dominant note is the struggle for existence—the result of which is the survival of the fittest. The law of the survival of the fittest is the origin of all difficulties. It is the cause of war and strife, hatred and animosity between human beings. In the world of nature there is tyranny, egoism, aggression, overbearance, usurpation of the rights of others and other blameworthy attributes which are the defects of the animal world. Therefore, so long as the requirements of the natural world play paramount part among the children of men, success and prosperity are impossible. For the success and prosperity of the human world depend upon the qualities and virtues with which the reality of humanity is adorned; while the exigencies of the natural world work against the realization of this object.

“The nobility and glory of man consist in the fact that, amidst the beings, he is the dawning-place of righteousness. Can any greater blessing be imagined by man than the consciousness that by Divine assistance the means of comfort, peace and prosperity of the human race are in his hands? How noble and excellent is man if he only attain to this state for which he was designed. And how mean and contemptible if he close his eyes to the public weal, and spend his precious capacities on personal and selfish ends. The greatest happiness lies in the happiness of others. He who urges the matchless steed of endeavor on the race-course of justice and civilization alone is capable of comprehending the wonderful signs of the natural and spiritual world.”

—‘*Abdu'l-Bahá.*

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WEEP YE NO MORE



Men sought Him in the market and the street,
Some sought with eager eyes, on eager feet,
And some with desolate hearts and patient tears
Saying, "He is not here. Oh, nevermore shall we
Hear as of old the beautiful tales and sweet
Nor dream those dreams were true. These are the empty years.
Nor shall we hear again the Voice that brake
Upon the peasant ears of Galilee.

Faith has grown old and tired, or has grown afraid.
And we shall never hope that wisdom came
To kneel at the folded quiet feet of a child.
Gone is the faith that once was true. Vain are the creeds."

There came a Voice from the great East, and Spake
Crossing the gulf two thousand years had made:—
"Oh, piteous, mutilated, blind and dumb
Bearers of pain—lift your rejoicing eyes,
Weep ye no more! The Comforter hath come!"

—ELSIE PATERSON CRANMER.

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“ . . . for commerce, industry, agriculture and general affairs of the country are all intimately linked together. If one of these suffers an abuse, the detriment affects the mass.”—‘*Abdu'l-Bahá*.

ONE ECONOMIC evil which the depression has exposed is the tendency of industrialists and commercialists to seek unlimited expansion in obedience to that urge of insatiable desire which characterizes all humans. Ambition for greater achievement and for continued progress in one's career is normal and wholesome; but the extent to which this ambition has been exploited by the madness of modern desire for wealth and for luxury expenditures has kept the individual in an unwholesome chronic condition of overstrain, of abnormal concentration upon the tasks of the business day, with corresponding loss to the domestic and cultural life of the business man.

“The men in this country,” said a business man who has been exceedingly successful in acquiring material wealth, “are waking up to the fact that they have been giving their lives to providing for their families (who would be much better off without them) four or five bathrooms, endless automobiles, and all the accessories which these things mean; and that there is a vast rich side of life which most men never touch. They are beginning to feel that this struggle is not worth while, and that there is something better, something which makes for

far greater happiness than these material things can ever bring.”

THE EVILS of this unwholesome push of ambition are not confined, however, to the individual and social life of the community. This system of ruthless competition, with the aim of unlimited expansion of the individual's business or industry, has in it the seeds of our present economic debacle. For it is mathematically certain that the various business organizations and industries cannot all go on expanding infinitely. The craze for expansion carries in its trail inevitable failures of those who are crowded to the wall by successfully expanding aggregations. And worse even than that, it induces an enormous over-production of goods which in turn brings about an economic crash. There are other causes, it is true, for the present depression; but the habit of unlimited expansion characteristic of America is quite sufficient cause for recurrent cycles of panics. When we view the incredible disasters which a panic causes—the want, the deprivation, the physical and psychological miseries, the pauperization of well-to-do families, the death and suicides from undue strain—we may well conclude that

“the game is not worth the candle.” We must find some way to prevent these recurrent tragedies which we have up to now supinely accepted as acts of destiny, much in the same way as the Chinese have accepted periodic floods and famines.

To ONE who has had the privilege of living intimately both in the Occident and the Orient, the contrast in the psychology expressed in these two great civilizations is most interesting and valuable. In the young and pushing West, we find the development of insatiable wants and the thirst for illimitable expansion. In the East, we find a quietude, a philosophy of living, a contentment with few things, a satisfaction in continuing one's business or one's work up to the level, but not beyond it, of past achievement. I have often stopped in front of Turkish bazaars to admire the business atmosphere, so different from that which prevails in the Occident. The Turk is carrying on a bazaar which is the business his father had before him. He is carrying the business on successfully. But he has not the slightest thought of buying up the bazaars of his neighbors on the right and left, of enlarging his business and ultimately building up a vast emporium. No, there is no such thought in his being. He sits there on the platform surrounded by his rugs and antiques like a king upon his throne. If you wish to inspect his wares he is happy to show them to you. Whether you buy or not, he is most kindly courteous and attentive. One feels that he has not bartered his soul for gold. Though

a commercialist he still remains the master of his destiny, superbly philosophical, self-contained and self-respectful.

But, you may say, this attitude of quiescence has kept the East from progressing; whereas the Occidental attitude of advancement and expansion has developed a vast new world.

It is true that expansion has inevitably been the keynote of America up to the present. But we have already expanded until we have reached the further ocean. We have settled and developed our uninhabited lands until we are now raising more agricultural products than we are able to consume. We have built all the railroads and factories that we seem capable of profiting from. And now it would seem that progress has at last reached the point of a less rapid flow, and that the currents of industry and commerce are bound to become more peaceful. Destiny calls for a new economic psychology, one in which the desire for progress—praiseworthy, normal and wholesome though it be—is tempered with the philosophy of contentment. This philosophy of contentment we need sadly for the happiness, welfare and sanity of the individual lives; and need it sadly for our economic organization if we are to establish any stable system of economic and social living.

MOST TRAGIC of all, is the fact that the mad desire for expansion, when it has exhausted the confines of its own country, reaches out for fields of conquest in other parts of the world. Here again there is the mathematical certainty that with

many nations each seeking to expand either territorially or economically there are bound to come clashes that will lead to war. The desire for imperialistic expansion is the very root of war. And while there have been ample historic precedents to encourage this natural thirst for expansion since it has proved the means of prosperity and of great achievement to the successful nations, we must also realize that it has entailed untold misery and degradation to the other nations that have become the objects of conquest.

It were idle to declaim against this imperialistic ambition on the ground that it is selfish to seek to bring success to one nation at the cost of other nations, to seek to exploit the rest of the world for one's own people. No! Nations would never stop making war against each other because of such moral arguments. But the trouble with the imperialistic urge today is that there are so many strong and powerful nations capable and perhaps even desirous of expressing imperialism, that with the modern destructive processes of war available what will happen will be not the success of one nation over against another but the complete obliteration of all the nations that take part in war.

Aggressive imperialism which seeks unlimited national expansion is today simply a form of national suicide. We are told by Dr. Gertrud Woker, a specialist in chemistry and head of the Institute of Physico-chemical Biology of the University of Bern, Switzerland, "that one hundred gas-generating airplanes could in one hour cover a

city the size of Paris with a gas cloud twenty meters thick, that would annihilate the city's population. She tells of the deadly results of white phosphorous bombs, of the use of bacteria, widely being prepared for, of electric incendiary bombs, or recently invented bombs with time fuses, of the effects on civilians and soldiers alike of the Green Cross, the Blue Cross and the Yellow Cross gases, effects so horrible that even to read of them is sickening, and she quotes a chemical authority as declaring that the chemical industry is now in a position to destroy unlimited areas completely in a very short time."

WHAT REMEDY for ruthless competition can be found, then? What substitute for expansion-desire? What cure for war?

Is it not true that expansion is a biological as well as an economic and political urge? Is it not true that the evolution of commerce and industry as well as of political entities has been in the direction of larger aggregations and combinations? Could we or should we reverse this process? No, deeply desirable as we may be on moral grounds of avoiding the disasters and evils that come to humanity because of the expansion-desire, we must not seek remedies that are totally contrary to human nature and to natural trends and movements of destiny.

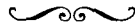
There is, however, one mode of expansion which is both ethical and stable, which leaves no trail of evils and misfortunes in its path, which satisfies all concerned, which brings only happiness and prosperity,—namely, voluntary *cooperative com-*

binations for mutual advantage. The most familiar of such combinations known to history is the amalgamation of thirteen separate colonies into the United States of America. This union has produced nothing but good for all concerned; has been the source of universal prosperity and advancement; has brought no evils, no misfortunes in its trail.

In the economic field of today we find a striking example in the Fruit Grower's Association of California. This voluntary combination has improved the quality of fruit grown and marketed; has aided the individual farmer in the marketing of his products; has by means of wide publicity increased markets all over the world for these products; and has been a source of guidance and manifold benefits to the individual participants.

DOES IT NOT seem clear to unprejudiced examination of all the

facts above stated that the desire for growth and expansion can find legitimate and happy expression in voluntary combinations? Does it not seem that all that is valuable and harmonious in human ambition can find room for outlet and achievement in such cooperative enterprise? The very genius of the human race will not begin to adequately express itself until the whole world is bound together in some such form of voluntary combination—a World State in which politics and economics are managed with all the capacity of human genius, but for the welfare of the whole rather than for the welfare of the part. Is it not true that in so far as we seek the welfare of the part only, we endanger the welfare not only of that part but also of every part? Whereas on the contrary *if the part would but seek the welfare of the Whole, the Whole would establish and stabilize the welfare of each individual part.*



“All the infinite beings exist by this law of mutual action and helpfulness. Should this law of joint interchange of forces be removed from the arena of life, existence would be entirely destroyed. . . . The greatest foundation of the world of existence is this cooperation and mutuality. . . . The base of life is mutual aid and helpfulness and the cause of destruction and nonexistence would be the interruption of this mutual assistance. The more the world aspires to civilization the more this most important matter of cooperation and assistance becomes manifest. Therefore in the world of humanity one sees this matter of helpfulness attain to a high degree of efficiency; so much so that the continuance of humanity entirely depends upon this interrelation.”

—‘Abdu’l-Bahá.

THE LABORATORY OF CIVILIZATION

KENNETH CHRISTIAN

The author of this article is a student of journalism at the College of the State of New York. He gives us here an excellent bird's-eye view of the causes of our present economic disaster and of the new economic order established by Bahá'u'lláh now spreading through the world.

WE may say that the world of humanity is a vast laboratory in civilization where new ways of organized living, suited to changing conditions, are worked out carefully before being generally accepted.

The Bahá'í interpretation of civilization is that of a reciprocal duality comprising the material and spiritual aspects of life. The material phase is the sum of all man's inventions and discoveries in the physical realm. Spiritual civilization deals with those high qualities of mind and soul which differentiate man from the animal. For lasting happiness and contentment these two aspects must be equally and harmoniously developed.

THE INDUSTRIAL revolution plus our multifold scientific discoveries have raised the level of humanity so suddenly, have changed the outlook of people so completely, that chaotic conditions follow as a natural course. Wild speculation, ruthless exploitation of natural resources in backward countries, and heartless competition are characteristics of a period dominated by selfishness and greed.

The mechanistic phase of civilization is centuries ahead of the ethical. And humanity, like a bird with one wing developed more than the other, flounders helplessly. Great spiritual strides must be taken to compensate for, and equal, the material advancement.

In this manner Bahá'u'lláh and 'Abdu'l-Bahá interpret world conditions. But they do more than offer a plausible interpretation. They have definitely outlined the spiritual and material advances and adjustments that will straighten out our problems and lay the sure foundations for unparalleled future progress.

The disastrous economic dilemma which is our heritage from the World War was clearly foreseen by Bahá'u'lláh over seventy years ago. At that time He wrote:

"How long will humanity persist in its waywardness? How long will injustice continue? . . . the strife that divides and afflicts the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing order appears to be lamentably defective."

THE ECONOMIC program given to the world by Bahá'u'lláh and expounded by 'Abdu'l-Bahá is a modified capitalistic system. It goes neither to the extremes of communism nor of socialism. Classes in society are recognized since inequality is a law of nature. Private ownership of property and the means of production will continue, but cooperation and control will replace competition. Trusts will be eliminated by a series of regulatory measures.

A reciprocal relationship will be established between employer and employee. A minimum wage must be agreed upon. Also, a definite

number of shares in each business must be given to the workers over and above their weekly wages. Fewer hours of work will open to the masses of the people unprecedented opportunities for education and culture.

'Abdu'l-Bahá, speaking in Paris on the question of the distribution of wealth, said:

"Certainly, some being enormously rich and others lamentably poor, an organization is necessary to control and improve this state of affairs. It is important to limit riches as it is also of importance to limit poverty. Either extreme is not good."

Wealth is to be limited by a graduated tax on large incomes with the result that at a certain limit all additional income will go to the government. This is not done to bring about economic equality but to keep money in a constant state of flux. It will be impossible under this system for huge sums of money to be amassed and withheld by selfish individuals.

Agriculture is the basic industry; and the solution of its problems presupposes economic recovery. This will be aided by a decentralized taxation system. All taxes will be paid into a local storehouse from which local, national, and international appropriations will be met. The graduated tax will bring extreme surpluses of wealth into this community center. Those whose income will only meet expenses are free from taxation. Those who cannot meet their daily needs may have them supplied from the storehouse. Instead of a false national or international standard of living, the community will thus set its own standard according to its economic ability.

The local controlling board will

prevent lazy and indolent individuals from taking advantage of the resources of this general storehouse. The failure of similar schemes in the past has been due to the application of the principle of supposed equality. The storehouse is a community protection not an indiscriminate source of charity.

Concerning the foundation of true economics, 'Abdu'l-Bahá has written:

"The disease which afflicts the body politic is lack of love and absence of altruism. . . . The secrets of the whole economic question are divine in nature and are concerned with the world of the heart and spirit."

The Roman civilization collapsed when indolence and selfishness replaced the vigorous characteristics of its people. History reveals that civilization has reached its greatest heights under races of strong character and high ideals. A spiritual revival capable of recreating men and women the world over is a prime necessity of our times.

THE FEATURE which is rapidly bringing the Bahá'í teachings to the attention of the world and which is uniting the Bahá'ís of the five continents is the World Order of Bahá'u'lláh. This system of administration based on Bahá'u'lláh's instructions has been inaugurated by Shoghi Effendi since he became the Guardian of the Bahá'í Faith. The individual Bahá'ís in each locality elect annually a local assembly of nine and also send delegates to a national convention. The national convention in turn elects a group of nine who constitute the National Assembly. This Assembly sends delegates to an international convention which selects the International Assembly or Universal

House of Justice of which the Guardian is the permanent head. This body will both enact and enforce legislation in accordance with the exigencies of the times. The form of administration being erected by the Bahá'is for the management of their affairs will be the example to be followed by the governments of the world.

'Abdu'l-Bahá's advice to an official high in the service of the United States government was: "You can best serve your country if you strive, in your capacity as a citizen of the world, to assist in the eventual application of the principle of federalism underlying the government of your country to the relationships now existing between the peoples and nations of the world."

Shoghi Effendi writes:

"Let there be no misgivings as to the animating purpose of the world-wide Law of Bahá'u'lláh. Far from aiming at the subversion of the existing foundations of society, it seeks to broaden its basis, to remould its institutions in a manner consonant with the needs of an everchanging world. It can conflict with no legitimate allegiances, nor can it undermine essential loyalties. . . . It calls for a wider loyalty, for a wider aspiration than any that has animated the human race. . . . It repudiates excessive centralization on one hand, and disclaims all attempts at uniformity on the other. Its watchword is unity in diversity."

Now, HAVING reviewed the fundamental concepts of this Bahá'i experiment, let us consider the conditions under which the Movement is working. We discover that it is not confined to one continent, one race, one class, or one country. It is truly universal, finding adherents from all classes, creeds, and nationalities. It is not exclusively economic, or exclusively religious, or exclusively social; for all these as-

pects are intermingled in its sweeping vision.

In 1910 Tolstoy foresaw the potency of the Bahá'i Faith when he wrote: "We spend our lives trying to unlock the mystery of the universe, but there was a Turkish Prisoner, Bahá'u'lláh, in 'Akká, Palestine, who had the key.'" From its unobtrusive beginning in Persia, the teachings of Bahá'u'lláh have permeated, in less than a century, all parts of the earth. Nine National Assemblies have been created, and the Universal House of Justice will be formed in the near future.

The translations and printing of the Bahá'i writings have gone forward with great speed. Books are now available in more than sixty languages. The statesmanlike letters of Shoghi Effendi are attracting attention of leaders the world over. The Bahá'i Temple at Chicago, acclaimed by architects as superior in beauty and design to the famed Taj Mahal, is attracting thousands as its construction proceeds.

Stanwood Cobb, one of the founders of the Progressive Education Association, recently summed up the present progress of this experiment thus:

"The time is rapidly approaching when this new structure based upon divine foundations will give evidence to the world of its power to house the culture of the future. More and more, as men and women despairingly realize the lassitude and effete-ness of present culture modes, will they turn for illumination and inspiration to the new modes being created by the potent message of Bahá'u'lláh to humanity."

So, in the laboratory of humanity, a new era of civilization is taking form.

THE EVOLUTION OF A BAHÁ'Í

Incidents from the Life of Ellen V. Beecher

Chapter 2.—*A Working Christian*

DOROTHY BAKER

"May you help those sunk in materiality to realize their divine sonship, and encourage them to arise and be worthy of their birthright . . . Work! Work with all your strength, spread the Cause of the Kingdom among men; teach the self-sufficient to turn humbly towards God, the sinful to sin no more. . . ."—'Abdu'l-Bahá.

[The incidents narrated in this episode constitute one of the most astounding spiritual adventures ever recorded in the history of Christian mysticism.

In the first installment of this life story of her who became affectionately known to numerous friends as "Mother Beecher", was narrated the great spiritual experience she had in her childhood when she decided not only that she would try to be a Christian but that she was definitely a Christian in the sense that she gave herself unreservedly to God.]

MOTHER BEECHER fastened the little white shawl around her shoulders and seated herself in the old cane chair that had followed her through the years. No one in the house called her "Mother Beecher". She was "Grandma" to all, as befitting one into whose sympathetic ear had been poured by three generations the arduous details of youthful living.

"Grandma", said I, "did your contract with God make you happy?" Perhaps I had a notion, bolstered by a sentimental desire to supply to all young people a short cut to earthly joy, that having made such a decision, one lived happily ever after.

Grandma smiled. "Let not that young man or young woman make decisions however great, who is faint of heart", she said, "for decision draws to itself natural tests."

"Tell me what came out of your decision, Grandma", said I briskly.

"One cannot churn it out like

butter," said Grandma with a wry little smile. "There are no words to express the reality of those things. I can only tell—a story."

"Good," said I, settling down on a stool at her feet. "Begin".

"Shortly after my momentous decision that I must give my life to God, we changed our residence and a new chapter in my life opened. My brother, who had been poisoned by the use of calomel during an attack of typhoid fever, had to be placed in the sanitarium of the famous Dr. Foster of Clifton Springs, N. Y. Dr. Foster was widely known, not alone for his medical knowledge, but for his extraordinary benevolence. It is to this lovable and forceful character that much credit may be given for the shaping of my life, so newly started on the high seas of Christian endeavor. Here, in this famous little village, we lived for six years.

"Soon after our arrival I was sent one day to report to the doctor on the condition of the patient. After a brief exchange of words I rose to go.

"'I understand,' said the doctor, following me to the door, 'that you are a young Christian.' To this I gave assent.

"'What kind of a Christian do you propose to be?' he asked suddenly.

“This took me by surprise, but I managed to stammer that I hoped to be a faithful one.

“‘I have no doubt of it,’ said the doctor, ‘but I should like to know whether you propose to be just a good church member or a *working* Christian.’

“This was a new idea. I toyed with it for a moment before replying. Then I realized with a rush that he had touched upon my heart’s desire.

“‘Yes,’ I cried. ‘I want to be a working Christian.’

“‘Very well,’ he replied with a smile. ‘I will help you to become one. First you must learn to depend entirely upon the guidance of the Holy Spirit working within you.’

“I walked slowly home, turning his words over in my mind. His remark impressed me deeply. Conscience, the great umpire of the game of living, said, ‘This is right,’ or ‘That is wrong.’ Was that not enough? Life might become involved. The Holy Spirit might demand of one things inconveniently removed from the common groove. Moreover, it troubled me deeply to know how to find such guidance and recognize it. At last I sought him out again.

“‘Doctor,’ said I, ‘how can I hear the voice of the Holy Spirit?’

“‘By turning your heart always away from self and toward God,’ he said gently, ‘and by never closing a door that He has opened’.

“‘Life guided by a vision! What high destiny was this. ‘What would you do’, he asked abruptly, ‘if a very wicked dying man asked you to pray with him, and your heart told you to do so?’

“After a terrific struggle within my young New England trained soul, I made reply.

“‘I would go’.



“MONTHS passed. One Sunday morning as I sat surrounded by my Sunday School class, the superintendent approached me, looking troubled, even pained. Bending low, he whispered, ‘A dirty, ragged child outside insists upon seeing you. I’ll take your class while you send her away’.

“At the door stood a child so forlorn and unkempt that I caught my breath.

“‘My pop’s a-dyin’ and he wants to see you’, she sobbed.

“Without a word I took the dirty little hand and sped through the deserted village streets. Well I remembered the father, the town drunkard who ‘hadn’t drawn a sober breath for over twenty years’. Well I knew the impropriety of the thing that I was doing. By every standard I had ever been taught, the thing was unthinkable. For a fleeting moment my mother’s lovely face flashed before me.

“We found him at last, lying on a pile of dirty rags in a hovel outside the confines of the village, looking with pathetic eagerness at the door. The stench and filth unsteadied me. This was living, too, then! I knelt beside him, taking his hard hand in mine. Though I had never witnessed the passing of a human soul, I knew that death was upon him.

“‘Has your priest been here?’ I asked. He shook his head.

“‘Why did you not send for him?’ I asked, feeling greatly troubled.

“I sent for you because you are the only one who has smiled at me in twenty years’, he whispered. ‘I’ve been pretty bad, but if *you* ask God to forgive me, I know He will’.

“Still holding his cold hand, I asked God to call him home to the mansions Christ had promised to those who believe. When I looked again he was gone, and I was conscious not so much of death as of peace”.



“How wonderful, Grandma,” said I when she had finished. “It was really a birth rather than a death, wasn’t it? Do you suppose that Dr. Foster sensed the whole affair intuitively and prepared you for it?”

“Not necessarily”, she thoughtfully replied, “though I feel very sure that he sought and found constantly the guidance which he taught me to follow.

“Sometimes he was a bit sudden,” she continued with a laugh. “One particular Sunday morning comes back to my mind as if it were yesterday. We were seated around the breakfast table; my mother, my younger brother and sister, two visiting New England cousins of my mother’s, and I. Suddenly Dr. Foster appeared without warning in the doorway. Walking straight toward my chair, he said, ‘Take your Bible and go to the Caldwell house. Tell them what the Lord has done for you, and pray with them’. So saying he turned, and without further ado, walked out as he had come, gently closing the door behind him.

“Now the Caldwell house, almost

directly across the street from our home, was a fine old residence which had some time before been bought by the man Caldwell and turned into a veritable den of iniquity. For numerous reasons, the people of Clifton Springs had failed in their efforts to abolish it, and it remained their one menace to young manhood.

“To say that consternation took possession of our dining room following the departure of the kindly doctor would be putting it all too mildly. My mother promptly had hysterics. Bursting into tears, she walked the floor in a most agitated manner.

“‘He has grossly insulted me,’ she cried, ‘by commanding my little girl to go into a place like that! How could he? Oh, how could he?’

“In vain the cousins sought to calm her. Said one, ‘I cannot see why you allow yourself to become so disturbed. You know the child isn’t going.’ Said the other, ‘She hasn’t taken leave of her senses, you know!’

“I left them after that, and slipped away upstairs. No one in all the hub-bub had directed so much as a word or look at me. I felt like an idea in a book, about which a great many people were suddenly arguing. One would hardly consult with an idea, you know. Closing the door of my room, I hastened to the side of my bed and knelt down.

“‘You promised to guide me’, I said softly, ‘and I don’t know what to do. The Bible says that we must honor our parents. Surely it would not be right to deliberately disobey my beloved mother. What shall I do?’

“The answer did not come im-

mediately, but when it did, I became aware of a definite assurance, as positive as if a voice had spoken, saying, 'Take your Bible in your hand and go down. Pass through the room in which your mother is sitting. If even a word is spoken to detain you, do not go. If no word is spoken, go quietly out of the house, speaking to no one on the way'.

"This I did. As I approached the front parlor, the murmur of voices ceased. I walked slowly through the room, saying no word and hearing none. The silence, in fact, was as thick as a fog hanging over us all. I went out, feeling strangely unreal, and crossed the street. As the Caldwell gate clicked behind me, however, I became real enough; so real, in fact, that my knees shook violently and I swallowed hard.

"The old fashioned knocker resounded and echoed. It did not help the quaking of my limbs. And when I heard heavy footsteps coming through an uncarpeted hall, I thought I could not stand. The top half of the old oak door swung open a few inches, held by a chain. A bewhiskered face peered out.

"What do *you* want?" asked the face. To my horror, the eyes traveled from my head to my feet and back again, with a kind of rolling leer.

"I have come to tell you a beautiful story", said I. An amazed silence greeted this, after which the lower half of the door opened and the chain was removed from the upper. The man seemed only half as dreadful when seen full length, and I allowed myself to look past him into the cavernous depths of

the dark old house. He led me to the parlor, a musty, closed-off room which presumably had not been used since the last funeral. Motioning me to a stiff, uncomfortable chair, he stood in evident embarrassment before me.

"May I see your family, too?" I asked with growing assurance. He appeared to be somewhat surprised at this, but departed without a word into the cavernous hall again. I heard him shuffling about. Then in a muffled roar, 'Mom, come in here. Somebody t' see you'.

"Mom appeared, followed by a youth and two unkempt girls of uncertain ages. They arranged themselves about the room in stiff silence. When they were all assembled, I began my story quite fearlessly, saying that God had made me very happy. After telling the story of my conversion, I read to them from the Bible, explaining the verses with an ease quite beyond my ken, and dwelling always on the wonderful love of God in sending a Saviour to the world. Then I asked if I might pray with them. To this Mr. Caldwell laconically responded that he supposed I could if I wanted to. Kneeling down in their midst, I uttered a simple prayer, asking God to make them as happy as He had made me. When I had finished, I saw that they were deeply moved, though no one spoke a word. After shaking hands with each one, I quietly slipped away.

"Not long after this, I met Mr. Caldwell on the main street of the village. He was shy but determined. Stepping forward and touching my arm, he looked earnestly into my eyes.

"Miss Tuller", he said, 'would

you be ashamed to talk with me a moment?'

"'No indeed', said I, trying to speak reassuringly.

"'I was just wondering', he continued, 'whether you would teach my wife and me to pray. We'd like to do it the way you do'.

"'A rush of joy swept through me. 'Yes', I replied, 'I should love to pray with you'.

"'May we come to your house some Sunday?' he asked eagerly.

"'Certainly', said I, 'but come after Sunday School hours'.

"'I must say that at the time I had many misgivings about my mother's reception of my strange guests, but as the week was a busy one, all mention of it was forgotten. Sunday afternoon came, and as usual we seated ourselves by the big bay window in the parlor.

"'Why, Nellie', said Mother, looking out with some curiosity, 'do look at that strange procession of people coming up the street! Perhaps it is a funeral. There must be forty people walking in this direction'.

"'Now funerals of those days were conducted for the most part without carriages, and as I gazed in horror at the straggling band of on-comers, I was struck at one and the same time with a sense of the ridiculous, for it did have the semblance of a funeral. I held my breath.

"'There seems to be no coffin, Nellie', continued Mother, 'nor any pall-bearers. Why—why Nellie, they are turning in here!'

"'Oh Mother', I gasped, 'I forgot to tell you that Mr. Caldwell and his wife are coming to learn how to pray'. Then, a bit faintly,

'They seem to be bringing a few friends'.

"'Mother rose, her eyes flashing. She left the room and started up the winding old stairs. At the landing she turned. 'The rag-tag of the town', she said. 'I wash my hands completely of such goings-on. You will be the death of me yet, my child!' With this last despairing remark, she swept out of sight. Nor did she reappear that afternoon, nor on any Sunday afternoon for six weeks thereafter.

"'I went to the door and opened it to the wide-eyed, silent company. Mr. Caldwell was wreathed in smiles, and acted as a sort of major general, ushering his friends to chairs, cushions and available places on the floor. When all were seated, I opened the Scriptures and read, telling them quite simply what I felt it meant to be a Christian.

"'Now', I concluded, 'we shall all kneel down and just ask God for what we most want. All Christians must first learn to talk with God and listen for His answer. And this we call prayer.

"'The experience will never be forgotten, for their prayers were quite shocking. In their childlike simplicity they appealed to God as if He were a neighbor, and their requests were pitifully mundane. However, the meeting over, each one arose feeling highly pleased with himself and the Almighty. As they prepared to leave, Mr. Caldwell turned smilingly to me.

"'And may we come again next Sunday?' he asked.

"'Certainly', said I without hesitation. And so it happened that they came every Sunday for six weeks and I was led to turn it into a

Bible study class. Mr. Caldwell, at about this time, closed his house of ill fame and opened a grocery store.

“And now the Methodist pastor opened a series of prayer meetings to all denominations, and it was observed by the amazed population of Clifton Springs that Mr. Caldwell and his friends not only attended the meetings, but joined the church.

“Toward the close of these meetings the pastor asked for personal confessions of faith. Mr. Caldwell arose and walked deliberately to the front of the church. Then clearly and distinctly, though without emotional display, he told the story of how a young girl had dared to come to him and to his family, to bring to them the secret of her great joy, the joy that had in turn changed their lives.”

“The spirit became so intense that a revival sprang up in that place, and spread through the sur-

rounding country, becoming at last almost national in character. It is impossible for the Holy Spirit to work in a human heart without having a far-reaching effect, for it is like a great fever, magnificently contagious”.

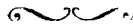


I THOUGHT, as she finished speaking, of our littleness in the scheme of things. Left to themselves, our lives reflect only futility. Yet God denies to no one that eternal spark, the river of life more abundant, that is a living, breathing force, and makes it, even to the unworthy, “magnificently contagious”.

“Dear Grandma”, said I, taking her wrinkled old hand in mine, “you have spent your long life in spreading that contagion. Are you tired?”

“I am ninety-two,” she said simply, “and I am a little tired. But I am happy.”

(To be continued)



THE UNSEEN ASSASSINS

MARGUERITE MCKAY

IN *The Unseen Assassins**, Norman Angell discusses certain conclusions he has reached concerning the relation of education to public opinion and of public opinion to international relations from both the political angle and the economic. The first part of the book sets forth a few theories which part two, “A Book of Cases,” applies to specific instances, chiefly within the British Empire and the continent of Europe. From first to last the author dwells on his fundamental thesis, that the evils of our civilization are

due not to the deliberate intention of man or to lack of knowledge, but to their failure to apply the well-known facts of everyday life to social relationships, especially in the field of international relations. “We disregard knowledge which we possess, though we are unaware of that disregard.”

The average man advocates policies that bring results he does not really wish, simply because he does not bring his own experience to apply in larger fields; and these unperceived implications Angell calls

*Harper and Brothers, 1932.

the "Unseen Assassins of our peace and welfare." He believes in the first place that the opinion of the ordinary man, however created and played upon by powerful interests, when once created generally determines public policy; in the second place, that education can do no good by giving more knowledge but only by teaching the social truths that underlie experience; in the third place that it is possible to change what may seem to be instinctive reactions, as instanced by changing attitudes in such matters as savage taboos, witchcraft and religious fanaticism. The purpose of the book is to help the ordinary man to see just where one of the "intellectual assassins" has crept into some generally accepted principle or belief.

A striking example of failure to apply known experience to new problems lies in the field of international relations. In his simple community life, John Smith expects to have a police force responsible to the community at large to keep order and maintain justice between individuals; he expects that in addition to the need of courts for criminal cases, courts are also needed for civil cases where differences of opinion will be settled by a third party and the judgment accepted; he knows that government is necessary to regulate daily life, because man's primitive instinct of pugnacity and the tendency to differences of opinion make it impossible for a group of human beings to get along together without regulations, especially in large communities. All this applies to local and national groups without question.

But when it comes to interna-

tional relations, the average citizen suddenly throws overboard all his personal experience in government and says that community regulation stops at that point. In the international field he adopts the principle of anarchy, though his commonsense should tell him that since anarchy will not work on a small scale nor on a national scale, it cannot be expected to work as between nations. He has not learned from his education that all societies must have an organization through which to function, and this Angell calls the "sovereign assassin." Some say that it is useless to expect peace because it is inherent in human nature to fight, but still no one suggests giving up police and the safeguards of community life because people are quarrelsome. The fact of man's antisocial instincts is a reason in favor of organizing social institutions to preserve peace, not a reason against it. If people were naturally peaceful and considerate of others' rights and points of view, anarchy might serve in place of government, but since they are not, institutions are necessary.

THE CONCEPT of nationalism, with its strong attendant sentiment, and the principle of the sovereignty of nations, that makes for international anarchy, are due, so says Angell, *not to any inborn tendency of the mass of ordinary people to evolve such ideas, but to the education given by the philosophers, teachers, historians and poets.* If this were a biological trait, change would be very slow and perhaps doubtful, but since it is rather an intellectual concept, there is great hope that it may change. For while,

for example, it is true that men have a biological tendency to fight, it is also true that what they fight about changes considerably from one period to another.

Another self-evident truth that men overlook in international affairs is the nature of justice. It is realized in private life that there are honest differences of opinion between individuals and that a third party judgment is the fairest to all concerned. Why not in international relations? We must come to look on justice as a means of insuring equality of right for both parties, not merely as a means of protecting the rights of one side only. When it comes to international conflict, the idea that we should fight for our "rights" and impose our own interpretation of our rights on another country means that justice is disregarded.

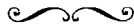
The greatest obstacle to international cooperation Angell sees to be the desire for power and the preference for a position where one country can impose its will upon another instead of forming a partnership. This he thinks is due to the fact that the older and more primitive instincts are assets in a struggle to dominate but have to be restrained when men cooperate. In cooperation we must consider the point of view of the other party and this requires thinking, which is biologically our most recently acquired trait. We are not yet used to thinking and dislike the doubts that thought brings, but through thought and perhaps particularly through consideration of the economic futility of war, we may finally turn to other motives besides the desire to dominate, and develop a new political tradition.

IN THE second part of the book Angell discusses the dangers of the spread of the principle of self-determination for nationalities, the sense of conflict of interest created by tariffs, the disintegrating effect of rampant nationalism, the blindness of the policy that prefers separatism and poverty to unity and an adequate supply of the necessities of life. In taking up the relation of India to Great Britain, the present tendencies in Germany, the increasing of armaments and tariff barriers, the attitude towards peace conferences, the League of Nations and the Briand-Kellogg Pact, he shows again and again the application of his underlying theme, that we do have access to the knowledge of common experience that, if applied, would obviate our international difficulties.

THE FOREGOING discussion leaves untouched many points worth noting; the book is full of penetrating comments on the fallacies that provoke national animosity and competition and these subjects must be emphasized again and again if a healthy international attitude is to prevail. However, though the book deals with basic principles, it leaves one feeling that it does not go as deep as possible and does not point the way to a power strong enough to accomplish the desired end. As is so often the case, the difficulties are presented much more clearly than the remedy. It is rather in such a work as Shoghi Effendi's, "The Goal of a New World Order," that one finds a really satisfying and complete exposition of the solution of nationalism and imperialism by world federation. The principle of the Oneness of Mankind, the funda-

mental teaching of Bahá'u'lláh, provides, both in its Divine origin and in its applicability to every phase of personal, national and international life, the real answer to all the problems set forth in *The Unseen Assassins*. It gives both

the touchstone with which to test all policies and the spiritual basis that leads to action and in short is the deeper synthesis that with all his thoughtfulness, Angell does not perceive.



MEMORIALS OF THE FAITHFUL

2.—Shaykh Salmán

‘ABDU’L-BAHA

Translated from the Persian by Marzieh Nabil Carpenter

This series of brief biographies of the leading followers of the Báb and Bahá'u'lláh was composed by ‘Abdu’l-Bahá in 1915 and published in Haifa in 1924 in Persian. These translations into English have been made by the request of Shoghi Effendí. The aim has been to render them into colloquial English rather than to follow a literary translation. This work was done specially for The Bahá'í Magazine. The translator states that she does not consider these translations final.

SHAYKH SALMAN, the devoted messenger, heard the call of God in India in 1266, A. H.,* and was made unutterably happy. He was so bewitched that he hurried out of India on foot and went to Tihrán . . . where he secretly associated with the believers and became one of them. Then one day when he was walking through the bazaars with Aqá Muhammad-Taqi-y-i-Káshání, some policemen followed him and found out where he lived. The next day watchmen and policemen came to look for him and finally succeeded in arresting him; they took him to the town constable, who asked him who he was. Salman answered:

“I am an Indian and have come to Tihrán on my way to Khurásán, as a pilgrim to the shrine of His Holiness Imám Ridá, upon whom be peace.”

The constable asked: “What were you doing yesterday with that man

in the white coat?”

He answered, “I had sold him an ‘abá the day before and I was asking for payment.”

The constable said: “What a strange fellow you are! How could you trust him?”

He answered, “The money-changer vouched for him”.

By this he meant Jináb-i-Áqá Muhammad, known as the money-changer. The constable ordered a policeman to go to the money-changer’s with Salmán and investigate. When they got there the policeman went in ahead, and asked what was the story of the ‘abá and the guarantee; the money-changer said he knew nothing about it. The policeman said to Salmán:

“Come along—we’ve found out that you’re a Bábi.”

SHAYKH SALMAN was wearing a turban like those worn in Shushtar. As they passed by a cross-roads, a

*Muhammadan calendar dating from the Hegira.

man from Shushtar ran out of his shop, threw his arms around Salmán and cried, "Why Khájih Muhammad-'Ali! Where have you been? When did you get here? Welcome!"

Salmán answered, "I came here a few days ago and I have just been arrested."

The man said to the policeman, "What do you want with him? Leave him alone."

The policeman answered: "He is a Bábi."

The man from Shushtar said, "Heaven forbid! I know this Khájih Muhammad-'Ali—he is a God-fearing Muhammadan, a good Shi'ih of 'Ali."

Then he gave the policeman some money and Salmán was freed. They went into the shop and the man asked him how he was. He replied, "I am not Khájih Muhammad-'Ali."

The shopkeeper was amazed and said, "Good heavens! You look exactly like him, without any difference whatever. Now that you aren't he, give me back the sum I gave the policeman." Salmán immediately gave him the money, went out to the city gate and left for India.

Later when Bahá'u'lláh went to Baghdád, the first messenger to reach His presence was this same man, who then returned to India with a tablet for the friends there.

EVERY YEAR this worthy individual would come on foot to Bahá'u'lláh, and would return with tablets which he delivered to many cities throughout Persia, such as Isfáhán, Shiráz, Káshán, and Tih-

rán. From the year 69 A. H., till the days of Bahá'u'lláh's ascension in 1309 A. H., Salmán would come; he would bring letters, take tablets back, and deliver each one safely to its owner.

Eager and happy, he made the journeys on foot during that long period, from Persia to Iráq or Adrianople or the Greatest Prison¹ and back again.

He had an extraordinary power of endurance; he would walk the whole way, and usually his only food was onions and bread. During the entire period he moved so fast that he was never held up; he never lost a letter or a tablet; every letter was delivered; every tablet reached its destination. Although time and again in Isfáhán he was troubled and weary, he was always thankful. Nonbelievers gave him the title of "The Bábi's Angel Gabriel."

Salmán rendered an important service to the Cause of God his whole life long, because he spread the teachings, gladdened the friends, and brought messages from Bahá'u'lláh to cities and villages of Persia every year. He was favored in Bahá'u'lláh's presence and received especial bounty; tablets were revealed in his name. After the ascension of Bahá'u'lláh he stayed firm in the Covenant, and exerted every effort to serve the Cause; as before he would come to the Greatest Prison every year with letters from the friends, and then would take the answers back to Persia. At last in Shiráz he rose into the All-glorious Kingdom.

From the dawn of history until this day, there never was such a trustworthy messenger.

¹The Prison in 'Akká, Palestine, where Bahá'u'lláh and 'Abdu'l-Bahá were incarcerated for many years.

ELEGY

FLORENCE E. PINCHON

"What is poetry? It is a symmetrical collection of words. . . . Poetry is much more effective and complete than prose. It stirs more deeply, for it is of a finer composition."
—'Abdu'l-Bahá.

AR from the madding crowd"—the clamor, heat and rush of a great modern metropolis—one has been transported within an hour to this peaceful corner of old-world England, and into the tranquil atmosphere of the long-past centuries which enfolds this little grey church, enshrined in its garden of roses and remembrance.

One enters through the quaint lich-gate, and approaches the sanctuary along a trim pathway, bordered by velvet turf and adorned with a wealth of roses, just now in all their glory of color and fragrance. A perfumed rosary indeed for those who lie sleeping so well beneath the grassy mounds! And—with due respects to the author of the Rubaiyat—although, perhaps, no "lovely heads" rest here, or "buried Caesar bled", these rich red roses bloom, and their petals fall none the less tenderly over the humble peasant women and the rude tillers of the neighboring fields.

IT IS to this quiet and intimate spot that visitors come from all over the world, and especially from the United States. For here also sleep the two sons of America's revered Quaker Father—William Penn—the Founder of the province of Pennsylvania; also, an English poet, known wherever our tongue is spoken or literature read, and who, linked by his "Elegy" to this little churchyard, has thereby made

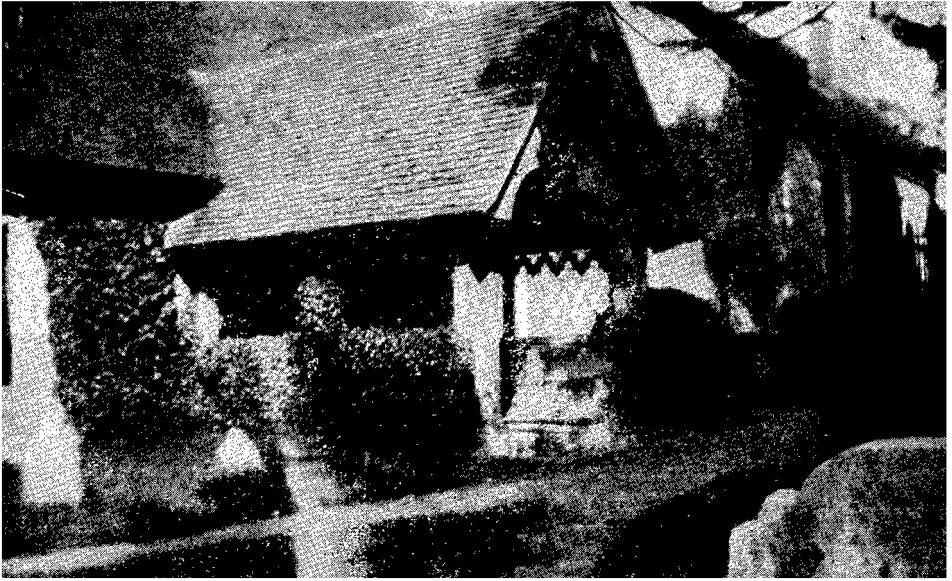
its name, and his own, immortal.

Thomas Gray, like Him who made friends of fishermen, knew and understood the lowly. With the insight of poetic genius, he could feel what poverty imposed upon men—its frustrations, wasted sweetnesss, undeveloped latent abilities, its "mute inglorious Miltons."

One imagines how gladly he would have listened to that great Lover of the poor Who said: "The poor in your midst are My trust; guard ye My trust, and busy not yourselves wholly with your ease."* For in his verse the poet has portrayed these human flowers "born to blush unseen" with so tender and familiar a touch, that time has only enhanced its beauty and literary judgment has pronounced it one of its purest gems. In fact, its charm made such an appeal to a certain professor of the University of Tokyo that he has recently translated all Gray's writings into Japanese. For poetry, like beautiful music, can make the whole world kin binding with spiritual chains of delicate harmonies and chords of deep, common emotions all the varied families of mankind.

ONE WONDERS if this ancient tree, facing the fourteenth century timber porch, remembers the slight figure that once sat in lonely contemplation beneath its shade; or recalls the devoted mother who sometimes came with her son to worship in the cool, red-tiled

*Bahá'u'lláh, Hidden Words (Persian) v. 54.



The Fourteenth Century porch of church Stoke Pogis.

church, and between whom there existed a mutual affection probably unsurpassed in the records of famous men. For it is, of course, to the unrecognized heroism of women like Gray's mother, that men so often owe their greatness of character or their chances of achievement.

The evening, itself, is a poem for all who can read. A tender darkling sky with rose-lit clouds; a sense of indescribable peace descending upon the spirit. The moon, a golden disk, peeps between the elm-trees, gilds the sombre yews, and falls with shining feet upon the grass, its dear, friendly face piercing one with a moment of poignant remembrance for all those whom one has "loved long since, and lost awhile."

AND THERE, across the park, one catches a glimpse of the memorial raised to the poet of this old world by the pioneering sons of the new. While yonder in the noisy city, at this very hour, the fellow-country-

men of both anxiously wrestle with the tangled problems of two continents, and seek to discover a common pathway to the sanctuary of peace and safety for all.

Alas! though it may be the lot of the delegates to the World Economic Conference to "read their history in a nation's eyes"—in spite of all their efforts, they have not yet found the secret of how to "scatter plenty o'er a smiling land," or even the *solvent* for that cruel paradox of the age—an earth of lavish abundance, the greater part of whose inhabitants suffer in hopeless restriction or actual want.

Maybe, if these baffled representatives of the nations could bring their pilgrim burdens of finance and currencies, tariffs and conflicting national policies to some such "cool sequestered vale" as this—they might be able to stand so still that they could hear the voice of God's Messenger speaking to them, at evening, in the garden, saying, "This is the way—walk ye in it!" Then might they realize, beyond a shadow of doubt, that no sea of separation could forever flow between two great nations who shared so ancient and spiritual a heritage; and with clearer vision perceive that the whole world is hastening onward to an inevitable hour of reunion and ordered cooperation.

THE TEMPLE OF LIGHT

As reported in current magazine and newspaper articles.

IT IS noteworthy that at a time when the building industry is virtually at a standstill, two construction projects of first rate importance are going forward in Wilmette. One is the waterworks, the cost of which is to be defrayed from water revenues. The other is the Bahá'í temple, financed through freewill offerings of adherents of that faith in every country on the globe. The former of major local interest, the latter of a broader influence that embraces the entire western world. One designed to surpass in appearance and mechanical appointments any similar plant in the Chicago metropolitan area, the other to achieve in the grandeur of its setting, the originality of its design, its sublime beauty, its symbolism and spiritual interpretations one of the structure marvels of all time.

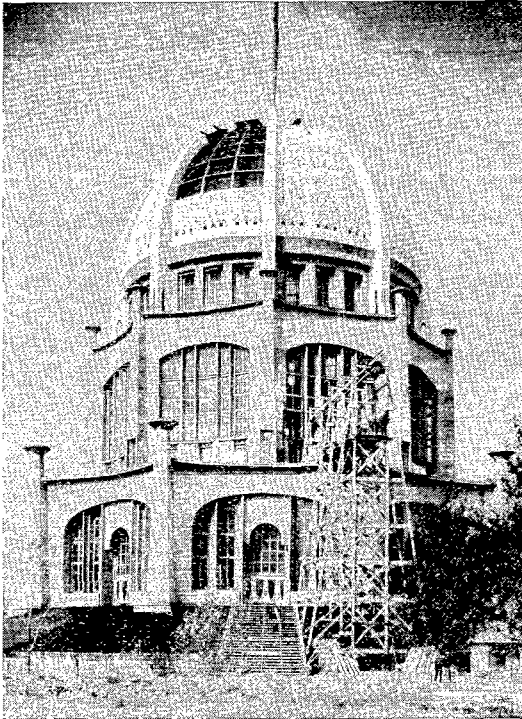
If one imagines that in driving by the Bahá'í temple and viewing it from the windows of a moving automobile he has really seen that imposing creation in steel and stone

and concrete, one glimpse of the inside will demonstrate his error. For the exterior gives but a faint conception of the marvelous beauty and thrilling immensity that the interior reveals—an interior in which the mystic arts of the orient have been

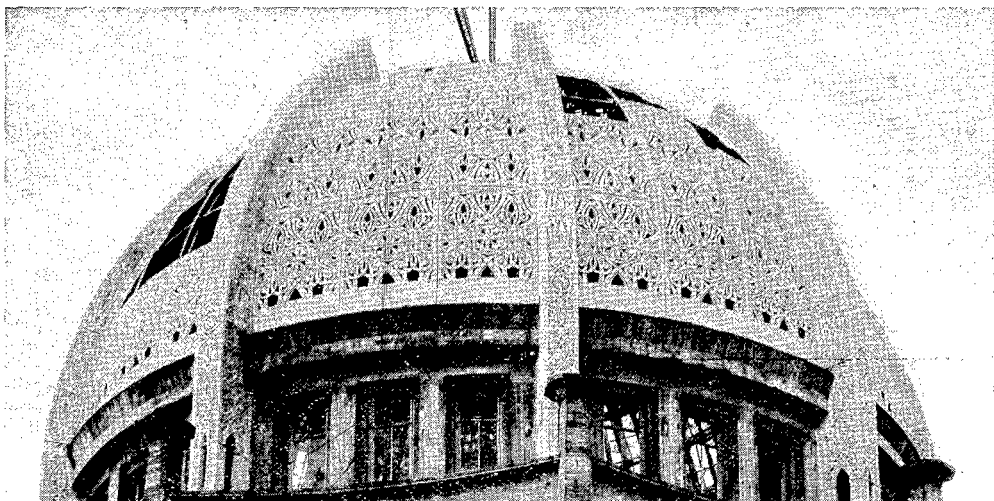
superbly joined with the structural skill of the occident.

Although interpretative of a religious principle as old as religion itself, it is ultra-modern in all its architectural details, bringing into effective and pleasing harmony an exemplification of the golden rule with today's practical necessities in heating, lighting and ventilating. Every

feature of construction and equipment represents the most advanced scientific thought of our time. A point in illustration is the lighting effects. The architect's conception called for a particular kind of light—light that would approach, as nearly as possible, natural sunlight, and yet possess a peculiar quality conducive to spiritual uplift. It was found that no such lamp existed. Therefore



The Dome of the Bahá'í Temple As It Nears Completion



Showing the Exquisite Detail of the Dome Ornamentation

the largest electric company in America was commissioned to produce it. It is interesting to note that the exact light desired has been discovered, and efforts are now being directed toward developing the lamp to a point where it will be economically usable.

Everything about this structure, which is to be the shrine of all followers of the Bahá'í faith on the western hemisphere, is so entrancing in its appeal to the finer sensibilities and to that love for the artistic that is inherent in every nature that no words of ours can adequately portray it. We suggest that a pilgrimage to this house of universal worship while it is in process of erection will aid to a more complete enjoyment of its beauties when completed. — *Wilmette Life*.



ON THE Michigan Lake Shore near Chicago is being erected, not as a part of the great Century of Progress Exposition but for all time, a building dedicated to wor-

ship, unique in design and purpose — the Bahá'í Temple designed by a French architect now deceased, Louis Bourgeois. It is called a "Temple of Light" and is so constructed that the light from within will always be seen from without. It is nine-sided, two stories in height, surmounted by a great dome with clere-story windows. As this building ascends gradually from the base the dome becomes a part of the structure, as though the whole were but an elongation of a single theme. In style it has no relation to the past, no prototype. It is not Roman or Moorish; it does not savor of the Far East or of the West; it is modern and yet closely linked to the past.

In the building itself and in the ornamental concrete for the dome there is a vast amount of symbolism, but to the average onlooker it will be the beauty of the work rather than the symbolism that appeals. The whole surface of this great dome will be covered, when completed, by open-work designs in concrete having the ap-

pearance of stone in a lace-like pattern, through the openings of which will shine forth the interior light.

The engineer of this building—and such buildings are to a great extent engineering feats—is Mr. McDaniel.—*Leila Mechlin, Washington (D. C.) Sunday Star.*

TWELVE years ago, last August, two gentlemen came to my studio in Washington. They came unexpectedly and they brought with them only the photograph of a plaster model. They had been sent by a mutual friend, an engineer, deeply interested in the work being done with concrete by this studio, who suggested that we might offer a solution for their problem. One of these gentlemen was Mr. Louis Bourgeois, an architect, and the most unusual personality I have met in that profession. The other was Mr. Ashton, his friend, and the photograph which they brought was of a Temple, the most exotically beautiful building I have ever seen. It came up out of the earth like the sprout of some great plant bursting out to life and growth.

Mr. Bourgeois explained that he was the architect of the building and a member of the Bahá'í Faith who believe themselves to be the children of a new era, who believe that they have received a new Manifestation. It soon became clear that this Temple was the dream of Mr. Bourgeois' life, that all his hopes and ambitions were centered in it, and that he believed himself to have been inspired to design a temple unlike any other in the world, so that it might be the sym-

bol of a new religion in a new age. At that moment he was anxiously seeking a material with which to build it and someone with the ability to understand his work and the skill to execute it. He left with me the photograph, after autographing it. I have it still. It marks the beginning of the project for me.

In the time which intervened between this meeting and the death of Mr. Bourgeois about two years ago, there developed between us an interesting and instructive friendship. We studied this temple with all its ramifications of form, of treatment and of meaning as a preparation for the time when work on it would be begun. . . . A temple of light with a great pierced dome through which by day the sunlight would stream to enlighten all within and through which by night the Temple light would shine out into a darkened world. . . . Great curves intertwining in wierd perspective. Ovals, circles, and vesicas in endless variety twisted and woven into some great cosmic fabric. This is the theme of the dome, the courses of the stars woven into a fabric. But this is not all, interwoven with the courses of the stars in the pattern of the dome are the tendrils of living things, leaves, and flowers, because no symbol of creation would be complete without a symbol of life. Lifted above the dome are nine great ribs, nine aspirations that mount higher than the courses of the stars. I wonder after all if it was strange that we of the studio should have given so much thought to this project?—John J. Earley, *Journal of the American Concrete Institute.*

THE TRUE SOVEREIGN

ALFRED E. LUNT

Herein is the concluding part of this remarkable series in which the author has so appealingly treated the subject of accepting and obeying the True Sovereign. The series began in the May number.

WE return, in conclusion, to our underlying proposition. We, you the reader, and I, have analyzed together the controlling factor that has operated to turn man's gaze to the counterfeit sovereignty rather than to the reality. It is impossible that one turn his face steadfastly to one orb and at the same time have any real knowledge of another. If we persist in gazing at the candle, we can never know or appreciate the sun. *In fact, we come to doubt there is any sun.*

Similarly, the worship of an idol precludes a comprehension of the true object of worship. There is no escape from the conclusion that surrender to the inferior sovereignty *has plunged mankind into grave doubt of the actual existence of God.* This unbelief is instanced by the attitude of countless millions who have drifted from the churches, and by those likewise countless millions who have never affiliated themselves with any form of religious worship whatever. We are referring here to all the nations and races of men. Among these are many upright-living men and women, in whose hearts are the germs of faith in the existence of God, but who are deprived of that conscious certainty of the fact that is so sorely needed when calamities appear in the daily life.

Without this certainty, the buffetings and disappointments of life take a terrible toll,—for this conscious knowledge of the imminent

Presence and Love of God is the only solvent of human suffering, when the great tests rear themselves in the individual life. For these, the spurious remedies of nature are as “sounding brass and tinkling cymbal”. Only a knowledge of the Divine Physician and His unailing medicine can allay the pain of the heart and restore the vision, at such times.

This knowledge, which is conscious and definite, is the outgrowth of an awakening of the capacity within, the highest capacity we possess, to know God. And this awakening is, in turn, dependent upon the revivification of the heart and soul by acquiring understanding of the shining reality of the Lord of the Age, the Messenger and Manifestation of that secluded Essence, Who has ever caused “luminous Gems of Holiness to appear out of the realm of the spirit, in the noble form of the human temple, and be made manifest unto all men—that they may impart unto the world the mysteries of the unchangeable Being, and tell of the subtleties of His imperishable Essence. These sanctified Mirrors, these Day-springs of ancient glory are one and all the Exponents on earth of Him Who is the central Orb of the universe, its Essence and ultimate Purpose.”¹

It is the knowledge and acceptance of this greatest of life's mysteries that constitutes true belief;

¹Bahá'u'lláh, *The Book of Certitude*, p. 99.

that arms mankind with the power of the Divine Realm; that reveals the ineptitude and illusion of nature's forces; that brings forth the hidden, human reality from its strong prison and clothes it with power to control and spiritually enrich the individual life, and to serve humanity; that confers happiness, order and equilibrium upon human society; and unfurls the victorious standard of Universal Peace.

For this reestablishment of the essential relation between the Primal Reality and the reality of the human spirit unlocks the flood-gates of Divine Love into the human world. This flood cannot flow except to its counterpart, which is the conscious, active human reality. It has nothing to do with the vagaries and illusions of that outward personality that is enmeshed in the natural spider-web. For Love, the Royal Falcon, as was quoted, "preys not upon the dead mouse."

Can it be doubted that this all-healing flood is, today more than in any other day, the greatest need of our race? Every economic and social upheaval we are now witnessing depends upon this Love for its adjustment. Man's relation to man is the supreme problem of the hour. How will it be solved? We have exhausted the resources of the natural law to curb this threatened destruction. And we have almost come to realize that even the human brain, unguided and unilluminated by the Divine Torch, must confess defeat, in the face of the gathering darkness of this mysterious and unaccountable array of baffling elements that stubbornly resist our best meant efforts. May it not be that this hour is an hour of destiny

for mankind that will not relent, unless and until the lesson it carries in its brooding wings strikes home to our hearts, and is humbly and fully accepted through the creation of a new consciousness of our relation to one another?

This consciousness will be the offspring, the fruit of the Love of God, which is the universal solvent. How sorely, how desperately, the world, whether consciously or unconsciously, is reaching out to that bright visitant from on high. For He comes—"with healing in His wings", and is in truth the real Physician for our ills. We have, too long, submitted to the unskilled ministrations of pretended physicians, "blind leaders of the blind," whose vision of the cause and the remedy is veiled beneath the thick covering of superstitions and fancies; whose self-centered, ambitious leadership has colored the pure water of reality into an unrecognizable substance.

IF, THEN, the state of "forgetfulness of God" is evidenced and proved by the existence of a widespread doubt concerning the fact of His Being, it becomes increasingly plain that the greatest task of mankind is the investigation of reality. For the reality exists and with it the capacity to uncover it. The revelation of the reality has been consummated in an age fitted to its reception. The theme of this article, throughout, is that this reality, and its understanding, is contingent, so far as the human race is concerned, upon seeking, finding and recognizing, with genuine fealty, the True Sovereign of the nations. To recognize Him is to open the doors of the Realm of

Might and Power to the outpourings of inconceivable blessings to our race.

The impotent sovereign we have hitherto obeyed, in whose service we have consumed both body and soul, possesses no eternal gifts for us, can confer no honor or nobility, grants neither peace nor happiness. Rather does it bestow war and death; its fires are the fires of remoteness from God. That sovereign is the veritable core of unreality, deprived of the capacity to know God, and shrouded in intense darkness and blindness. It is the antithesis of guidance and vision.

But the resplendent Reality of the True Sovereign has direct relationship with the world of vision and enlightenment. His supreme gift to man is the connection He has established with the hearts. The human reality, once attuned to the central Orb of Truth, comes in touch with an Existence which causes it to enter the pathway of true unfoldment and divine service. From the mirage, it comes into the pleasant pasture. It becomes conscious that the real fruitage of human existence is the acquirement of the Love and Knowledge of God. This condition, when realized, is equivalent to the establishment of the pillars of the Kingdom of God in this world. And this condition, despite the gloom of our old friend, the pessimist, is now possible for the first time in human history and is much nearer in point of actual realization than is generally supposed.

HAVE WE sufficiently understood the application of the saying of His Holiness Christ, concerning this consummation of the Divine Will

for mankind? Let us ponder upon the meaning of His Word, realizing also in that which is about to be quoted, the striking agreement as to the meaning of the mysteries of life contained in all the Holy Utterances.

In a Tablet to an American Bahá'í, 'Abdu'l-Bahá said:

"This is why His Holiness Christ said that unless one is baptised with the spirit he cannot enter the Kingdom. That is, unless through the power of the Holy Spirit *he is detached from the world of nature*, he cannot comprehend the invisible realities. Not only does he remain ignorant of the World of God, *but also he cannot imagine it.*"

"Like unto the embryonic child, until he is freed from the obscurities of the pre-birth stage he can neither see the brilliant sun, nor observe the roses of the garden, envision the clear sky nor perceive the stately trees, nor understand the resplendent bounties. When, however, he is delivered from the darkness of the embryonic condition, he beholds these lights, discovers these traces, and comprehends the mysteries of existence.

"Likewise, until the human souls are detached from the world of nature; in other words, *be born again*, they remain ignorant of the World of God and obtain no share and portion of the Bounties of the Merciful."

This is a light shining amidst the darkness. Its beams penetrate the innermost recesses of human life. Its unerring finger probes into the very depths of humanity's chronic affliction. For it discloses to our understanding the bewildering truth that attachment to the world of nature is identical with that of the foetal state; that in that state of attachment man is incapable even of imagining the existence of the world of God, much less of comprehending the reality of life. Can we escape the conclusion, when we look upon the present disorganized state of humanity, that the masses of our race slumber in a consciousness that is unreal? And that because of this, this doubt of the existence of God

dwells side by side with the enslavement of natural law? This truth is certified to, beyond refutation, by the Divine Manifestations.

MERE repression of the natural impulses of selfishness, cruelty and lust, as is instanced in the lives of many ascetics, without comprehending the underlying significance of the world of reality, is of little avail. Knowledge of the real meaning of the words "be born again" is essential. This pregnant phrase has become veiled in a mysticism that has confounded the souls. So much so, that most of us have looked upon it as impossible of attainment. But, preeminently, we have not realized just what it is that we must be born out of, and into what state the new birth ushers us. This has resulted in a more or less fixity of thought that this blessed state was not of this world, and must be postponed, somehow, to the life to come. Nevertheless, Christ commanded His followers to establish the Kingdom of God in this world. Today, the picture, like a developing camera print, reveals all the lights and shadows, and stands out with clear demarcation in all its wholeness (or holiness).

Instead of fleeing from an imaginary Prince of Darkness, we now see that essence of evil as the alliance we, ourselves, enter into with the sinister, cruel elements of the natural forces. That the "balance of power" created by that unholy alliance is, in effect, a veritable Armageddon of the armies of unreality, warring through the ages, against the hosts of radiant truth. While, saddest of all words of tongue or pen, we are only depriving ourselves of the infinite blessings of

a loving, all-knowing Father, Whose bestowals cannot reach us so long as we persist in remaining in the foetal state. The unborn babe itself assists in the process of physical birth. But when confronted by the eternal mystery of entrance into the second birth, the will of man has been stubbornly set against this, so necessary, effort. We can only say that this stubbornness is largely born of ignorance of the true facts now made known in this hour of fulfilment by the Ancient Pen, in this Day of God. The enemy and the Friend have, for the first time, been truly depicted. The light and the shadow are intensely revealed.

LACKING even the power of imagining the invisible realities of the Kingdom of God, while in the state of attachment, how, then, can we gather the force and strength to conquer that attachment, which the revealed Words state is the first essential to being born again? 'Abdul-Bahá tells us this strength is engendered "through the power of the Holy Spirit". Reference has already been made, in these articles to the mysterious power that converts the mineral into the vegetable forms, changing both the nature and status of the former existence. Also, to the transforming power of the emanations from the Spirit of Faith, the plane nearest and superior to the natural man. Faith, then, which is ever associated with an intense yearning for emancipation, is the first step. But Faith implies a definite turning to, and recognition of the True Sovereign.

This recognition is, above all, essential, because it is through the Holy Manifestations of God, (our

only means of attaining to the knowledge of that secluded and indefinable Essence of Reality), that the power and strength of the Holy Spirit is focused. Through the outpourings of that heavenly power, the Divine Love reaches humanity. In this sense, the Holy Spirit and the Love of God are one and the same. Consequently, the recognition of God, through realizing the proofs and evidences of His Manifestation, confers upon the possessor of Faith the supreme bounty of His Love, and the soul-refreshing stream of His Knowledge.

In these divine gifts, innately and inherently the repositories of spiritual power and strength, he who has

turned his gaze to the True Sovereign finds that reinforcement of the Holy Spirit that has been declared to be essential to deliverance from the claws of nature and the breaking of the ancient attachment. This deliverance is synonymous with "redemption" and "salvation".

We can thus, perhaps, more clearly understand why the Chosen Messenger of every spiritual cycle has taken to Himself, among other names, that of Savior; since through Him, and within Him, flows that Fountain of Living Water that we call the Holy Spirit, which, alone, conquers the exigencies of Nature, and redeems man from his supreme affliction. How great, then, is the importance of this Recognition.



AN APPRECIATION

WALTER WELLER, PH.D.

Translated from the German by Florence King

THE hot afternoon sun lies heavily and inertly over everything, as though nothing were unusual. Yet today is the most marvelous and dreamily improbable day of my life. For the duration of a few hours I allow the experience of the new part of the world and the greatest city of the world to exercise its influence over me, for I am from Central Europe and have just arrived in New York to travel on from there to the city where I shall begin my professional career.

As I look about me I see tall buildings which extend far into the sky, elevated railways thunder past, automobiles rage, and crowds of people rush before me. Behind me is the blue-green Hudson river with its freight boats, passenger boats

and ferry boats swarming in confusion and all active and industrious under the watching eyes of the Statue of Liberty.

So this is the *new world*, so entirely different; the land of freedom, work and industry.

But one cannot live on enthusiasm alone, and my companion, who is an American and used to the uproar here, is more interested in a good meal. After that we plan a visit to the barber's shop to further celebrate the day, and in order to experience still more the feeling of the newness of the new beginning. To this end I wish to enter a spotlessly clean barber shop whose revolving red, white and blue colors have already beckoned to me in a friendly manner from the distance.

But my companion suddenly holds me back. It seems he has a prejudice against being shaved by black hands.

A sudden almost painful sense of disappointment comes over me. Is this indeed the America which I have looked forward to seeing with joyful expectancy, where every one who works is a free man and respected regardless of what his work may be?

And this sense of alienation produces a further effect—it opens my eyes so that I see much that perhaps I would not have noticed otherwise in my enthusiastic prejudice.

Yes, it is true: work does not dishonor one here in this country. Here they do not know the prejudice of Europe that is erected as an insurmountable barrier between those who work with their hands and those who work with their minds; but in place of that they know another one, a much more inhuman one—race prejudice—crueler because race is a simple matter of fate and not a matter of one's own merit or guilt.

BY CHANCE I come in contact with cultivated colored groups. I learn to know and esteem them, and also to understand what it means to stand under the onus of a prejudice which does not allow one to be simply a human being and an individual personality.

Does the average white American really know that there is a highly cultivated class of colored Americans? Hardly. And if he has heard anything about their universities and their thousands of conscientious, hard-working students, he usually closes his eyes and will not admit the cultural results. His contact with the colored race has been almost entirely confined to the class whose circumstances have de-

prived them of educational opportunities, the same as corresponding groups among other people.

Are not all vocations honorable? But are other Americans or any Europeans judged only by representatives of such classes?

Herein is a worth while and vital problem for the followers of the Bahá'í religion to deal with, and I have observed that their fearless struggles against religious and racial prejudices have already brought about great blessings. One of the fundamental principles of the Bahá'í Movement is the Oneness of Mankind, and with a deep conscious realization of what the establishment of this principle would mean to mankind in so many ways, the Bahá'ís are whole-heartedly promoting friendly social relations between all the races.

However, it is by no means true that all the colored race need to be educated to fit in to the society of the white race. No, on the contrary, if any one should be educated, it is members of the white race, who should learn to free themselves from outworn prejudices. If earlier beliefs about the colored race were correct, they certainly are no longer so. The white people should see and hear for themselves; and after discovering that the colored people are human beings quite like ourselves, it will not be difficult for them to realize the great intellectual and emotional capacities and unfolding possibilities of these people when some poet among them reads aloud his deep sad poetry, or when the beautiful harmonious tones of a spiritual resounds.

And is that not the best thing we can learn—to perceive and overcome our human faults and thus in the future see only *human beings* and so advance further toward true humanity?

NEW VISIONS OF HUMAN UNITY

Interracial Amity Work at Green Acre

Compiled from reports supplied by Louis G. Gregory and Harlan F. Ober.

AN institution" as has been said, "is the length and shadow of a man," or it might have been said, of a woman. Such an institution is Green Acre*, one of the most remarkable centers of the interchange of thought and the stimulus of spiritual vision that exists in the world today. Sarah J. Farmer, who founded it and devoted to it her wealth and even life itself, intended it to serve as a platform for the tolerant and kindly interchange of religious and social ideals. From the first she gave it an atmosphere of fellowship, of kindness, so that all who came there were drawn into a comradeship such as is seldom known in gatherings of unrelated and unacquainted people.

Miss Farmer, with her sunny smile, as she presided on the platform, illumined both speaker and audience; and her spirit of generosity and friendliness permeated the whole summer colony with an atmosphere of harmonious sociability which made it a unique caravansary of thought and of higher life.

After the death of Miss Farmer, Green Acre became the Center of the Bahá'í Summer School of Religions, and still maintains its atmosphere of universal kindness and comradeship.

Here we find the different races meeting and mingling in a real unity of sincere sympathy and understanding, not a mere fictitious unity based upon an attempt

at tolerance. It is perhaps this absolute reality in the quality of friendship which makes members of races ordinarily discriminated against absolutely happy in the atmosphere of unity which they find there.

WHAT AN ideal spot, then, for the holding of conferences for racial amity. Such conferences have been held annually at Green Acre for many years arranged by the Bahá'í National Committee for Interracial Amity and furthered by the efficient services of its Secretary, Louis G. Gregory.

During this last summer one of the most successful of all these conferences was held. A brief description of this conference is interesting:

"The difficulties in the way of this Amity Conference in view of the depression and other obstacles loomed larger than those which confronted any previous and similar gathering. That they were met and overcome is certainly due to nothing less than Providence whose ways are ever marvelous in our eyes. Many of our visitors and workers traveled under such handicaps as to make their presence seem well nigh a miracle. Thus the mystery of sacrifice was attained and the devotion of hearts was freely given in service to the one true God. It was an effort which commanded the united support of the Bahá'í friends, those from afar and those

*Bahá'í Summer Colony, Eliot, Maine.

near at hand. The power of these meetings was most impressive.”

One of the speakers told how he first came to Green Acre in 1900 at the invitation of Miss Farmer. He related several stories of those early days and of his association with the founder of this spiritual enterprise whose great heart made possible the program she loved. People of all races and religions found welcome in her home and Green Acre became a center of hospitality. Her dignified presence and genial spirit charmed everyone and she was able to fuse conflicting viewpoints and clashing personalities through her serene and spiritual calm. Her statue grows with the years. Her fame belongs to the ages. This brilliant daughter of a great inventor dedicated all her powers and resources to the ideal that all men are brothers.

On Sunday afternoon a reception and tea was held for all delegates and visiting friends at the beautiful country estate of two well known Bahá'ís. The beauty of the surroundings and the spirit of hospitality shown made a very deep impression.

The speakers and members of the Conference had gathered from practically every state east of the Alleghany mountains, with visitors from many points further west and south. The attendance was the largest of any conference at Green Acre in many years and the Inn and surrounding properties bustled with activities.

The speakers and the chairman of each meeting reviewed the whole subject of prejudice and averred the need of the Divine Power to lift humanity to a new plane of understanding. The reality of man is noble, fearless, open-minded, loving and intelligent. Today countless souls are showing forth this reality, scrapping ancient superstitions and prejudices and revealing in this way the foundations of human brotherhood. Every Divine Teacher of the past has unified races and nations. He has displaced hatred and prejudice with love and justice. Now in this day antagonistic peoples are finding ideal unity through the teachings of Bahá'u'lláh. This is a Light which shines for the whole world.



THE CRY OF THE NEW RACE

SILVIA MARGOLIS

God, give us younger singers
 Gifted with golden throats;
 God, give us stronger singers
 To sing the Higher Notes.

God, give us newer singers,
 The old are waxing shrill!
 God, give us truer singers—
 To sing once more *Thy Will!*

THE EDITORIAL in the October number, on the cause and cure of exploitation, has by request been reprinted as a leaflet of size and weight to insert in ordinary correspondence without increasing postage. Price 6c; 6 for 25c; 30 for \$1.00—postpaid.

THE BAHÁ'Í MAGAZINE

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THE BAHÁ'Í MAGAZINE

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

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

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PRESIDENT ROOSEVELT'S THANKS- GIVING MESSAGE

“May we on this day in our churches and in our homes give humble thanks for the blessings bestowed upon us during the year past by Almighty God.

“May we recall the courage of those who settled a wilderness, the vision of those who founded the nation, the steadfastness of those who in every succeeding generation, have fought to keep pure the ideal of equality of opportunity, and hold clear the goal of mutual help in time of prosperity as in time of adversity.

“May we ask guidance in more surely learning the ancient truth that greed and selfishness and striving for undue riches can never bring lasting happiness or good to the individual or to his neighbors.

“May we be grateful for the passing of dark days; for the new spirit of dependence one on another; for the closer unity of all parts of our wide land; for the greater friendship between employers and those who toil; for a clearer knowledge by all nations that we seek no conquests and ask only honorable engagements by all peoples to respect the lands and rights of their neighbors; for the brighter day to which we can win thru by seeking the help of God in a more unselfish striving for the common bettering of mankind.



‘ABDU’L-BAHA’S PRAYER FOR AMERICA

“O God, Almighty Protector! O Thou Who art the confirmer of every just power and equitable empire in eternal glory, everlasting power, continuance and greatness! Strengthen with the abundance of Thy mercy every government which acts with equity towards its subjects, and every dominion under whose flag the poor and weak find protection.

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

“O God! Strengthen its executives, give authority and influence to its word and utterance, protect its territories and dominions, guard its reputation, make its ideals to echo throughout the world, reveal its traces and exalt its principles by Thy conquering power and wonderful might throughout the kingdoms of creation.

“Thou art the confirmer of whomsoever Thou willest. Verily, Thou art the powerful and the mighty!”

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"We say His Holiness Christ is the Word of God. . . . The reality of Jesus was the perfect meaning—the Christhood in Him—which in the Holy Books is symbolized as the Word. 'The Word was with God.' The Christhood means not the body of Jesus but the perfection of divine virtues manifest in Him. . . . The reality of Christ was the embodiment of divine virtues and attributes of God. For in Divinity there is no duality."—*Abdu'l-Bahá*.

IN THE MODERN reaction against theological concepts of the past that have become untenable in the light of today, the tendency has been to unduly minimize the station and influence of Christ. Intellectuals are prone to classify Christ as one of a group of spiritual geniuses who have dedicated their lives to the progress of humanity, differing only in degree of spirituality and devotion from the rest of us humans. There are three aspects or factors, however, in the nature of Christ which sets that nature off not only in degree but also in kind from human beings on this planet.

FIRST, CHRIST was a destined channel for pure truth, for the revealed Word of God sent to enlighten the knowledge and the conduct of humanity. Such a Messenger is different not only in degree but also in kind, and His utterances are different from the utterances of other human beings; for only from the Revealers of God's Word do we get pure Truth. All other utterance upon this planet, no matter how high its degree of wisdom and of vision, is mixed with an inferior quality of human judgment and opinion. No message, however deeply inspired and inspirational it may be—of thinker, teacher, philosopher, or humanitarian—can or

should be followed implicitly by mankind; for here we cannot find absolute Truth.

But in the utterances of the Manifestations of God we find nothing but Truth. The Message of Christ has not come down to us in all its original purity; we receive it already adulterated by its passage through the personality and temperament of those who recorded it. But in its original form here was a pure light from God sent to illumine the world and to guide its progress toward perfection. This is the first point in which Christ differs from other human beings.

SECONDLY, CHRIST exemplified in absolute perfection the truths which He declared. The quality of His life and His love for humanity was not like that of the rest of us—contingent upon efforts toward self-perfection. It was from birth absolute and final. The Manifestations of God bring to earth a capacity for mirroring perfectly the attributes of God. The wisdom, the love which They display have a more than human, they have a divine quality.

The Manifestations set an example which is one hundred percent perfect, unalloyed by any human frailty. And the glorious altitudes of conduct which they manifest, in

and by means of their lives, become goals for all humanity to strive toward; goals unattainable upon this planet, it is true—but for that reason all the more impelling, since there are none who can say: “I have reached the limit; there is no more perfection for me to strive toward.”

THIRDLY—a factor supremely important as regards the influence of the Christ upon subsequent humanity—is His ever-living presence in the hearts of all who devotedly believe in Him and turn to Him for spiritual help. “I know that my Redeemer liveth,”—is a glorious impelling thought resuscitating hearts and lifting up weak souls to altitudes of conduct otherwise unattainable.

If Christians had no other aid and inspiration to nobility of soul than the fact that there had once appeared upon this planet a spiritual genius who uttered sublime sentiments on conduct and living, we may be sure that there would be missing from the history of human morals a vast amount of lofty ethical living which in reality *has appeared* as a consequence of Christ's influence.

It is not the historical Christ so much as the indwelling Christ that has been the cause of saintliness; of divine infinite love manifested by human beings who strove to follow in His footsteps.

“I am with you always . . . Where two or three are gathered together in My Name, lo! I am with you.” It is this eternal Christ who is worshipped; this miracle of the Holy Spirit which Christ mediates to earthbound creatures—now, as then in the days of ancient Palestine.

THERE WAS a time when I, like a majority of the intellectuals of today, believed that man's own intelligence, striving for good, with the aid and inspiration of noble utterances from the world's great religions, was sufficient for right conduct. But from a deep study of the pages of history and of the lives of human beings with whom I have come in contact I am convinced that no human conduct can approach in nobility that of saintly people who owe their inspiration to the experience of the indwelling Christ (or to similar spiritual phenomena in some other world religion).

Nowhere can we find in human experience such divinely forgiving and self-sacrificing love, such utter devotion to the service of their fellows, such entire severance from worldliness, such complete sincerity of motivation, such purity of conduct, such freedom from the passions and from those little besetting sins which spring upon us out of our animal selves,—as in the lives of saintly people who have owed their saintliness to their devotion to Christ and to their experience of union with this spiritually charged Center from which emanate electrically vibrant and vivifying forces of the Holy Spirit.

Let us study unprejudicially and dispassionately the history of the human race since the days of Christ, and we shall be forced to conclude that His influence differs not only in magnitude but also in kind from that exerted by ordinary beings as we know them in this world. The station of Christ is not only lofty but unapproachable. It is a beacon light set to guide us from the world of the finite to the World of the Infinite.

CHRIST . . .

“The grand aim of the religion of Christ was to draw the hearts of all men nearer to God’s effulgent Truth.”—‘*Abdu’l-Bahá*.



THE advent of Christ on this earth was a blessed day for it was the day on which the Sun of Reality dawned; the day on which all beings were revived. In the world’s calendar, it was the beginning of a Heavenly Spring.”

THE reality of Christ, that is to say the Word of God, is the cause of spiritual life. It is a *quickenning spirit*, meaning that all the imperfections which come from the requirements of the physical life of man, are transformed into human perfections by the teachings and education of that spirit. Therefore Christ was a quickenning spirit, and the cause of life in all mankind. The position of Christ was that of absolute perfection; He made His divine perfections shine like the sun upon all believing souls, and the bounties of the light shone and radiated in the reality of men. . . . The Reality of Christ was a clear and polished mirror of the greatest purity and fineness, and the Sun of Reality, that is to say, the Essence of Oneness, with its infinite perfections and attributes, became visible in the mirror. . . . The Christ sacrificed himself so that men might be freed from the imperfections of the physical nature, and might become possessed of the virtues of the spiritual nature. This spiritual nature, which came into existence through the bounty of the Divine Reality, is the reunion of all perfections, and appears through the breath of the Holy Spirit; it is the divine perfections, it is light, spirituality, guidance, exaltation, high aspiration, justice, love, grace, kindness to all, philanthropy, the essence of life. It is the reflection of the splendor of the Sun of Reality.”

THE Cause of Bahá’u’lláh is the same as the Cause of Christ. It is the same temple and the same foundation. . . . In the coming of Christ, the divine teachings were given in accordance with the infancy of the human race. The teachings of Bahá’u’lláh have the same basic principles, but are according to the stage of the maturity of the world and the requirements of this illumined age.”

CHRIST was a heavenly physician. He brought spiritual health and healing into the world. Bahá’u’lláh is likewise a divine physician. He has revealed prescriptions for removing disease from the body politic and has remedied human conditions by spiritual power.”

—‘*Abdu’l-Bahá*.

OMNIVEROUS READERS OF JAPAN

SHIO SAKANISHI, PH.D.

The author of this article, Director of the Japanese Division of the Library of Congress, gives us a very informing article based on the outstanding research she has accomplished in her particular field of professional work. The enormous literary culture of the Japanese, the large number of books and magazines they publish, will be a revelation to those who have not given this subject definite consideration. It is valuable to Americans to help them understand the great cultural achievements of the Japanese, measured in terms of journalistic and literary progress.

WHEN Ansai Yamazaki (1618-1682), one of the greatest philosophers of Japan was a mere boy, his grandmother said to him: "Your body is worth one sen, while your eyes are worth one hundred yen. Therefore you ought not to injure them, but if you do not learn to read, you will be as one who is blind." This impressed young Ansai so much that he learned to read the most difficult Chinese classics before he was ten years old.

Not all the Japanese children are so fortunate as to have such a wise grandmother as Ansai's, but their parents teach them very early to love and respect books. A Japanese baby is given a book, not the kind with linen leaves which he cannot tear, but an ordinary paper book, and he is taught not to tear its leaves. Any child who handles his book roughly or disrespectfully must go to bed without his supper. He is taught to take up a book with both hands, sit up straight, and then open it to read. With such training he soon finds his books the most loyal friends and wise counsellors throughout his life.

The books in Japan, then, seem to fare better than some of their kind elsewhere. Since so little is known in the Occident about book production in Japan in either ancient or modern times, will it not be interest-

ing to look into its history and the present condition?

IN ONE of the earliest dynastic annals we find the following entry: "In the fourth month of the year 770, after the eight years of civil war had been brought to an end, the Empress Shotoku made a vow and ordered the production of one million pagodas, within which were placed the charms printed from wood blocks. When this work was finished, they were distributed among various temples." To the Empress Shotoku the world owes its first certain and clearly attested record of printing with wooden blocks upon paper. A number of the original impressions are still preserved, and in the United States the Library of Congress in Washington, D. C., and the Art Institute of Chicago are fortunate in possessing some of these rare specimens.

As the motive of printing was to obtain merit, the early Japanese works were all Buddhistic. For example, Otomo no Akamaro was a governor of the province of Musashi. In the second year after his death, a calf with black markings was born on a temple estate. These marks were interpreted as an inscription designating the name "Otomo no Akamaro" and were said to reveal how the latter had

secretly appropriated temple property, but having died without punishment, was now suffering retribution by being reborn as a calf. The family mourned and feared, and had the sacred writings of Buddha carved and printed for distribution.

Thus it took nearly five hundred years to secularize the art of printing. Gradually a few scholarly works came to be printed, but they were so expensive that only noblemen and lords of feudal provinces could buy them, and poor scholars and students borrowed and copied them. In some cases a student committed the whole book to memory.

The introduction of metal movable type through Korea in 1597 marks another epoch in the history of book-making, but the Japanese language was such that they soon found the block printing was cheaper than the metal movable type. By the close of the 18th century the government press was printing over 1,000 volumes yearly, and the private presses in Kyoto, Edo and even in provinces under the patronage of the powerful and intellectual feudal lords made a tremendous headway in the matter of book production. Unfortunately there is no way of determining the exact number of books printed by them. About this time there were 1,141 licensed book dealers in Japan. But the matter of licensing was by no means strict, and it is more likely that the number quoted above is very much smaller than the actual book dealers then in existence. In 1932 the Japanese Book Dealers' Association had 14,867 members.

SINCE THE Restoration of 1867, the book industry in Japan has

made a phenomenal development. An increase of 800 percent in the total annual output of new books and pamphlets has taken place in the last fifty years so that in 1932 there were 22,000 new books and pamphlets published. Indeed, while the United States has been falling off in the last three years in new bound publications, Japan as well as Great Britain has been gaining. And this in spite of the fact that owing to lower wages in Japan a Japanese pays much more for a book in real money than does an American. Recently the one yen book corresponding to the American dollar book has appeared in Japan.

As to the subjects in demand in Japan—text books and those on educational subjects lead, as everywhere as a matter of course, and fiction comes next, but sociology and economics which are comparatively new subjects in Japan are in great demand. Another significant change is in the interest in religious books. Books on religion had never exceeded the 600 mark in the heyday of prosperity but have begun to increase since the advance of depression and reached the thousand mark in 1932, proving the validity of an old proverb, "Man will pray to the gods in trouble."

Just before and after the publication of the *Report of the Lytton Commission*, the market was flooded with books and pamphlets on the Manchurian and Mongolian crisis.

It may also be informing that translations from foreign languages in 1928 were over 2,000, and there has been every indication that they have been increasing with astonishing rapidity but no accurate figures for the last few years are available.

Not only this but the Japanese are omniverous readers of foreign publications in their original languages. According to the report of the Custom House over a million volumes in foreign languages, English, German, French, Chinese and Russian, entered Japan in 1931. Scientific and technical books made up by far the largest number of these.

IF THE Japanese are prolific readers of books, their capacity for magazines is still more astonishing. Today there are over 10,000 magazines. They are increasing at an average rate of 20 a month, and occupy 70 per cent of the total figure of book production. In 1932 the Tokyo Publishers' Association took a census of the sales figures of eighty-three leading monthly magazines and found that twenty-eight journals had an annual sale of more than a million and a half issues. Therefore, it is not considered at all strange that any popular magazine should have 100,000 circulation every month.

Japanese journalism dates back nearly four hundred years, and it is not an importation of the West as some claim. Single news sheets were issued from time to time informing of a great battle or an earthquake or any other significant event of the nation. Some of them were illustrated with crude woodcuts, and in some sense they were the forerunner of the tabloid journals of the West.

Today there are 11,118 newspapers throughout the country, but the comparatively small area of Japan limits the growth of great newspapers outside Tokyo which is the political capital, and Osaka, the commercial capital. In their method

of news gathering, organization, and plants, these metropolitan newspapers can be compared with the leading papers of the United States. In circulation, too, the million mark has been passed by several papers, and in fact the Tokyo Asahi has a million and a half circulation. The rustle of newspapers is an integral part of Japanese daily life, and an English writer once commented: "Even the scavengers pause for that daily drug which is taken through the eyes."

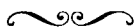
AN UNIQUE phase of the Japanese news gathering is that the use of the modern telephone and telegraph is often supplemented by carrier pigeons. Correspondents on a difficult assignment in an out of the way place go armed not only with pencil and paper but also with pigeons which fly home with the necessary report.

There are 3,081 public libraries and 1,456 private libraries open to the public. They are always crowded and in Tokyo we often see a long line of men and women outside waiting to be admitted. Indeed we need another four thousand of such institutions. For the rural communities the government has organized a special method of traveling libraries for the winter use. For example a box of books will be shipped to a village where it is put in charge of a school teacher or a policeman or even a citizen. It will remain there three weeks. At the end of its stay another box with new titles appears, and the old box goes to the next village. This method has proved to be very effective in educating and entertaining the rural residents during the dull winter season.

Censorship of the press has been one of the bitter questions in Japan. Publishers and authors consider the Census Office of the Police Bureau under the Home Department as their worst bug-bear. When a book or a magazine is ready for the market, two copies must be sent to the Census Office for inspection and registration and a book can be suppressed for either of the following reasons: (1) Being injurious to public morals; (2) Disturbing the public peace and order. Under the first head come all the erotic literature and prints. Under the second comes that with socialistic and communistic tendencies, the so-called dangerous thoughts. An average of 2,000 items out of 80,000 deposits which consist mostly of

unbound material, are suppressed annually by the government.

MORE THAN any one else, the Japanese realize that to fathom one's wisdom and knowledge by pages or volumes he devours, is ridiculous. The modern so-called education consists too much in reading and swallowing the material he cannot comprehend or digest. Keenly aware of such danger, the Japanese educators are trying their best not to stuff young minds with information, but rather to draw out the mental power and create a capacity for each to think for himself. For, they believe, intellectually speaking, very few die of hunger, but many die of mental indigestion.



NIGHT ON THE PLAIN OF 'AKKA

Across the plain of 'Akká¹ blow the winds
Of evening, soft, caressing, from the sea.
They bear the scent of orange blossoms sweet,
And fragrance from the bloom of lemon tree.

Above a silent world, a crescent moon
Transfigures with her light each common thing,
So that a shepherd on a nearby hill,
Becomes a symbol of the Shepherd King!

Across the bay, the Shrine² on Carmel throws
Its light afar, and guides the ships at sea;
But, O beloved, it shines beyond these shores,
It lights the path of life for you and me!

—Elizabeth Hackley.

—Esther G. Harding.

¹In Palestine

²Shrine of the Bab and Abdu'l-Bahá.

DESTINY OPENS THE DOOR

GITA ORLOVA

The author, a talented tragedienne and the widow of one of the distinguished members of a noble Russian family—most of whom lost their lives in the revolution—herein gives very briefly the story of her search for Truth. She may at some future time give further details and a more intimate story. However it is clear in the picture she presents that her heart was prepared through a multitude of tragic events to recognize “the way of life” when the path was opened and made accessible to her in the Revelation of Bahá'u'lláh.

SPENGLER says that “Destiny is an organic necessity.” When we realize the necessity for the tranquility that a real faith in religion brings to the human heart and mind, then the words of Spengler take on their true significance, for it is destiny to find the attitude of thinking that brings one nearer to spiritual peace.

The materialist may ask “why spiritual peace, why not mental?” Because mental peace is a quality of reasoning, and spiritual peace is a quality of detachment, or severance from the storm of human problems and disillusionment of childish belief in the truth and heroic qualities of the persons who make up ones everyday contact with society.

My father was a scholar whose library was a treasure-house of classic literature. Here I came at a very early age in contact with the philosophers, and so sympathetic was my father that he did not make it seem strange to me that at the age of fourteen I was discussing Plato, Socrates and Aristotle with him. If my deductions amused him he was far too gallant a gentleman to embarrass me with his smile. When, however, I told him that I did not wish to go to church any more because I did not believe what the preacher was saying, my blessed and understanding father did not

insist upon my going to church again. His own faith in God was so simple and yet so profound that it greatly influenced my whole worship, not thru form or creed, but by an intimacy with God thru all creation.

In 1892 I remember very distinctly father's reading an article in an English newspaper about the death of a great Persian prophet who had made a claim to Messiahship, and whose message was for the abolishment of racial, national and religious prejudices. I remember that father discussed this message and its effect upon human relations for some time during the dinner hour. I also remember that the beautiful and rhythmic name of the Messenger impressed me. I was moved by the plea that He made for a universal language that we might understand each other's words, instead of becoming confused by translations.

So DESTINY began its subtle work of organic necessity. The seed had been planted, and tho many years were to pass before it became conscious of its urge for growth, it perhaps was not lying dormant entirely all thru the years that followed.

In 1915 a strange whim of Destiny took me to San Francisco. The

war and German raiders caused a boat upon which I was a passenger to go into the port of New Orleans, a destination far removed from my intention. Other events led me to San Francisco.

It was Mrs. Spreckles I think, who one day in San Francisco several years later handed me a large volume, and said, "Here is a book of some religion that is causing quite a stir I hear. I know nothing about it, but you are always interested in religions and especially in all the religion and philosophy that comes from the East. You may have the book." I accepted the large volume, and read the title, "Bahá'i Scriptures."

One of the griefs of the yester-days is that I did not respond to that first gift of Destiny, in the moment of her giving. Undoubtedly Spengler would say that at the moment when Destiny opened the door the organic was not yet strong enough to make me conscious of the necessity of my forgetting all else to enter the door. Perhaps the necessity was vital enough but Life was still a translucent thing to me, and the irons had not yet burned deeply enough.

WELL THE large book began its adventure. First it traveled to New York, thence to Italy, Switzerland, France, England, Russia—thru the turmoil of tragic experiences. It then voyaged to Siberia, Mongolia, Manchuria, Korea, Japan and China, across the Pacific to Canada, many times across the United States from coast to coast, finally to find a resting place in my home near New York.

One evening a little over a year

ago, I had been working all day with my out of door theatre, and was very weary, so that I sought the couch, but first searched the library for something to read while I awaited the solace for my weariness. Search as I would, I could find nothing which had not already been read except one book. That was the large volume, *Bahá'i Scriptures*, now worth its weight in gold because of its many journeys by express. Many times my hand had hesitated in packing it with others which I loved, but in the end I always included it with the idea of some day, in the world turned upside down, I would find the leisure to read the book whose pages I had never opened. At this moment I laughed and said, "Well, old friend whom I have neglected, and yet to whom I have shown a strange faithfulness, you are about to come into your own."

I OPENED the book to some page at haphazard, apparently, and began one of the most thrilling and dramatic episodes in human history, the story of the martyrdom of the Báb. All my senses as a tragedienne were in flame over the superb grandeur of that episode. I cannot think of any drama of Greek tragedy, no matter how classic its climax, not even the death of Oedipus Rex that can touch this scene for sheer magnificent tragic theatre. Needless to say, I spent the night in wrapt reading of the long neglected book. It never dawned upon me to doubt the reality and divinity of Bahá'u'lláh, nor the miracle of His great plan for the unifying of contending forces in the practical as well as the ethical world. I knew then that the

organic necessity had become my Destiny.

I had steadily refused to "belong" to any sect or society, always saying that if I were anything definite it was a Buddhist because that was a religion of beauty and particularly suited to the need of an artist's soul. More and more as the days passed the words of Jacob Boehme became poignantly real to me: "Not until I lost faith in all humanity and found refuge only in faith of the eternal Light did the Sublime send me help through humans." My deepest longing had been crystalizing into a tangible desire to enter an ashrama or refuge for meditation in Mongolia or Manchuria, to be completely detached from the world which contained so much of heartbreak, ugliness and disillusionment of the most sacred ideals.

Now, as though made to the full measure of such a human need, the answer had come in a form at once practical, tangible, and yet divine, leaving one in the world and yet freed from its attachment. Here was an ideal or religion for this sad hour in the history of mankind, that interpreted the realities of science, of history, of races and cultures in a way both rational and spiritual; which gave a satisfying explanation for the six mysterious days of the Creation of Genesis.

I had been carrying the solace for my spiritual ills like a ruby in my possession, and had kept it hidden, but now it glowed and shone.

I was just finishing the reading of the Scriptures for the third time

when a real estate woman called me from New York, and asked if I would be at home that afternoon at three o'clock. I answered that I would, and asked who her clients were who wished to see our property. She answered, "Some people from a religious group called Bahá'is."

Destiny had caught me by my flying feet.

That afternoon at three o'clock, an auto stopped before the door and a gentleman and his wife descended. As I looked into the face of the man, I said, "You are my spiritual brother;" and without answering he turned to his wife and said, "Dear, a new teacher has come."

Later, I asked this Bahá'í teacher how he came to be looking at a three hundred acre estate, and with lovely guilelessness he said that the real estate agent had long entreated them to visit the property, and finally on this lovely day they had consented, the idea being the possibility of using the place as a Bahá'í center, on account of its proximity to New York.

So THE happy days of instruction began, days of divine illumination for the spirit, but full of problems in my practical life for during this period I lost the beautiful estate, and found many tests and trials. But the words of the Beloved were a song that rose above all cries of the world, "*A single breeze of His affluence doth suffice to adorn all mankind with the robe of wealth.*"

And so I became a Bahá'í.

KEITH RANSOM-KEHLER

A Brief Sketch of a Dynamic Personality

MARIAM HANEY

"On Persian soil, for Persia's sake, she encountered, challenged and fought the forces of darkness with high distinction, indomitable will, unswerving, exemplary loyalty. The mass of her helpless Persian brethren mourns the sudden loss of their valiant emancipator."—Shoghi Effendi.

"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 the king to the servant all walk in this fleeting path and live in this circle."

—'Abdu'l-Bahá.

* * *

KEITH RANSOM-KEHLER, at the sacrifice of energy, health and even life itself, remarkably fulfilled a mission which will go down to history as new and unique in the annals of the evolution of religion. It was a mission not undertaken for the sake of proselytizing Orientals into a religion of the Occident, but for the sake of creating and cementing ties of friendship already inherent in the miracle which rallied peoples of the East and peoples of the West around one unifying Center, Bahá'u'lláh.

Mrs. Ransom-Kehler had a great and dynamic personality "ripened by the Holy Spirit." If we wish a concrete example of the power of the Word of Bahá'u'lláh to effect a transformation in the life of a distinguished scholar, we have it in the spiritual rise of Keith, as she was affectionately known by Bahá'is round the world.

When in May 1921 she heard the Bahá'i Message for the first time, it was as if she had actually listened to the Divine Voice calling, "Come,

give me your life for this Cause." She arose whole-heartedly, as thousands of martyrs already had done in Persia cementing the foundation of this great Bahá'i world religion with their life's blood. She heard of this universal message and ascended to heights of achievement through her marvelous services to the world Cause of Bahá'u'lláh.

LET US review briefly a few pages from the life of this dynamic character. Born in Kentucky around 1878, she received most of her pre-college training in a private school in Cincinnati, and there prepared for Vassar. She graduated from that well known college. Later she did graduate work and eventually received the M. A. degree.

Her years at Vassar were spent at a time when the securing of higher education was a progressive if not a radical thing for a woman. She manifested continually those qualities which foreshadowed future events in her life; always a leader of thought and expression she was an outstanding student. Her bold and original discussions in the classroom won her distinction and the just praise of her classmates as well as her professors. Subsequently she held the chair of English in a western college.

Her multiple gifts and strong enthusiasms led her into many occupations. Each one she fulfilled vig-



Keith Ransom-Kehler (center, holding Persian writing) and her Persian Bahá'í class in character training.

orously, giving all her energy and attention, manifesting at all times a characteristically great dynamic personality—Hull House settlement work, prison reform at Sing Sing, interior decorating, professor of English. How versatile she was!

BUT WHAT is of the most interest to the readers of this magazine is to ponder over the varied aspects of her active life from the time she accepted the Bahá'í Teachings and began to travel "the path paved by Bahá'u'lláh." How swift and marvelous were her growth and attainments once she dedicated her life to the study, the application and the promulgation of the new World Order of Bahá'u'lláh. The pride of a powerful and well trained intellect tempered by her deep study of the revealed Word of God became sublimated into a superb and dynamic quality of spiritual life. Her penetrating mind led her in this study to a deep knowledge of the mystical side of life without at any time destroying or minimizing the practical quality of her achievement on the outer plane, but rather strengthening it with an inner fire and force.

Possessed of a keen incisive intellect and great gift of analysis—a thinker, a writer, a lecturer of outstanding ability—she dedicated all these great gifts to the dissemination of those marvelous principles given to the world by Bahá'u'lláh for the healing of the nations. Freed by a small income from the necessity of earning her living, Keith was able to devote her whole time to the work of the Bahá'í Cause. She traveled extensively, making invaluable contributions to the organization and promulgation of the Cause.

Soon her outstanding ability and services were recognized in an official way by the National Spiritual Assembly of the United States and Canada, and she became their official representative in her work and travels.

IN 1926 she made her first visit or pilgrimage to Haifa and 'Akká in Palestine. She had longed to meet in person the Guardian of the Bahá'í Cause, Shoghi Effendi, and learn from him how to tread more devotedly the highway of service; she wished to visit the Shrines of the Báb and 'Abdu'l-Bahá on Mount Carmel, and the Holy Shrine of Bahá'u'lláh at Bahji near 'Akká; she wished to lay her forehead in the dust of those Divine Thresholds and try to empty herself of all human conditions which she felt were still the dust on the mirror of her heart. This was undoubtedly the greatest intellectual and spiritual experience of her life, a holy benediction. Some of her experiences in this pilgrimage she wrote for the Bahá'í Magazine under the title *Excerpts From My Diary*.¹ And in these Diary Notes we believe are to be found one of the most beautiful and stirring pictures of a sacred visit to the Holy Land ever published. Keith touched the *heights* in this series. That they were both brilliantly and spiritually written is testified by the fact that Shoghi Effendi himself chose them for reproduction in *The Bahá'í World*.

Keith had indeed great literary talent, and one of the most vitally significant services that she rendered the Cause was her brilliant work as a contributor to the pages of the Bahá'í Magazine—a splendid

¹Bahá'í Magazine, Vol. 17, pp. 256, 370; Vol. 18, pp. 124, 198, 251.

monument to her loyalty and devotion. Her first article appeared in October 1924, entitled *The Questing Soul*. From it we quote the following important paragraph which so distinctly demonstrates how the seed of Bahá'í Truth had germinated in her heart and was influencing her mental processes:

"Suffocating humanity can only be revived from the noxious atmosphere of greed, selfishness and discord to which earthly standards and strivings subject it, by the gale of God's call through His Messenger to throw wide the portals of heart and mind to the purifying air of the spirit.

"The real giving up of the self, constituting the only release from struggle that the soul can ever know—is not possible until men firmly grasp the essential paradox that to think of the self, its preferments, its inordinate ambitions and crude vanities, brings no happiness; to forget the self and be caught up in the unlimited joy of a great ideal, the ineffable adoration of a Divine Guide and Seer, brings a security and radiance that no self-seeking, no fulfillment of personal ambition could ever know."

IN THE summer of 1931 she started on a trip which was to carry her around the world, never again to settle down in her native land. Her journey led her from Chicago to the Pacific Coast, visiting all Bahá'í Assemblies enroute—a teaching tour of great importance. Colleges, universities, clubs, associations of various kinds, churches, etc., opened their doors to her. And right here, perhaps it is important to state that her gifts and talents, both intellectually and spiritually, as referred to in this article, made it possible to serve all types of people, for she could meet inquirers on their own level of thought.

She sailed from San Francisco in the early winter of 1931. Her first visit was in Japan.¹ While she was in that country she visited the



Keith just before she left Tihrán. She had been weeping, but tried to smile for the camera man.

Bahá'is; and through Miss Agnes Alexander, resident Bahá'í teacher, she made many important contacts. While there she also wrote a significant series of articles on the Bahá'í Teachings for the Tokyo *Nichi Nichi* which were later published in the Bahá'í Magazine under the title *Religion and Social Progress*.²

From Japan she went to China and visited Hong Kong, Canton, Shanghai—devoting herself to the work of furthering the Cause of Bahá'u'lláh. The first sentence of her *Letter* about this

¹Bahá'í Magazine Vol. 22, p. 310. ²Vol. 23, pp. 38, 69, 142.

visit, all Bahá'is who have traveled to other countries of the world will appreciate:

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

Keith's travels then led her to New Zealand where she made a significant study of the native Maoris. Her contacts were of an extremely important nature. She described some of them in her *Letters Home*.

Next she went to India, visiting the various Bahá'i communities throughout this great country. In her *Letters Home on India* there is this concluding paragraph:

"What but the power of Bahá'u'lláh can blot from men's recollection their outworn superstitions, their paralyzing dogmas and emancipate them for the sublime adventure of making of 'this world another world that will be filled with the holy ecstasy of the Grace of God?'"

SHE FINISHED this first part of her world tour by a second visit to Shoghi Effendi in Haifa, Palestine. Here she enjoyed a brief rest and the inspiration and communion with the Guardian of the Bahá'i Cause, to whom she was greatly devoted. But this rest did not last long, for Shoghi Effendi, fully appreciating her great gifts for service to the Cause, decided to make use of these talents in the land which gave birth to the Bahá'i Cause, Persia itself.

In the March 1933 number of the *Bahá'i Magazine* began the moving, heart-appealing, dynamic story of her visit to historic Bahá'i centers and her sojourn among her Bahá'i brothers and sisters in Persia—that land which is destined to occupy a central place in the religious history of the

world. Starting with her visit to the Bahá'i village of Sisán, arranged for her by the Spiritual Assembly of Tabriz, she gives a record of such human and spiritual relationships that, as we live over again the scenes so vividly described by her, we are impelled to use her own words to express our feelings: "A triumphal progress so extravagant that it will remain forever—not an episode, but an acute emotional experience. . . . The real meaning of Bahá'i solidarity suddenly penetrated me. Here were Persians, speaking Turkish, fixed in a tiny town in the mountains of Adhirbáyján, and I an Occidental, cosmopolitan; but we were bound together by ties 'more lasting than bronze and higher than the exalted Pyramids.' For knowledge of the coming of Bahá'u'lláh and knowledge of His All-enfolding Covenant is not a question of locality, education or preferment but an unshakable spiritual reality that welds those who know it into an indissoluble human brotherhood. Here is a true solidarity that can withstand all the forces of disruption in the

Her fascinating *Letters Home* universe."

about Persia continued through the April, May, June and July, 1933, numbers of the *Bahá'i Magazine*. The continuity, thereafter, was interrupted, at her own request, so that precedence might be given to her three brilliant articles on *Bahá'i Administration* which she wrote at the command of Shoghi Effendi.

To do justice to her historic visits in Persia, to such places as Shiráz, the birthplace of the Báb, to the Shrine at Sheik Tabarsi "where first 'The Dawn-Breakers' of our Revelation gave 'the last full meas-

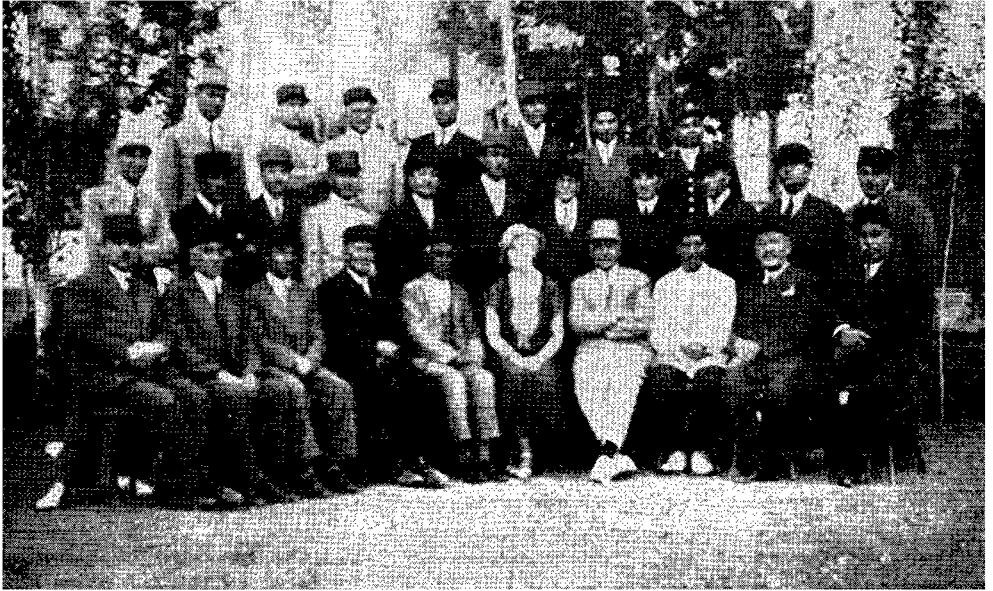


Photo by Dr. Lotfullah Bakim
 Keith photographed with a group of delegates attending the Bahá'í Convention in Tíhrán, Persia, in May, 1933.

ure of devotion,' ' to Khurásán, Mazindarán, Tíhrán, and other places, is impossible in this brief account and also all too vastly important to the history of the Bahá'í Cause to be recorded in any other way save with the greatest degree of accuracy in regard to every detail. The *Letters* about Persia above referred to as printed in the Bahá'í Magazine give only those pictures which would be of interest to both Bahá'is and nonBahá'is alike. Intimate details, lacking in such accounts, will be given as the history of the Cause of Bahá'u'lláh in Persia is written by official historians.

Letters from Bahá'is in Persia tell of the never-to-be-forgotten scenes as she bade farewell to them in every place she visited. She had left Tíhrán with the most affectionate and touching farewells from all—hundreds of Persian men and women crowded to see her departure, with tears in their eyes ex-

pressing their gratitude for the noble and valuable services she had rendered. They would be remembered by all, not only during this time, but by generations yet unborn for she served the Cause with a spirit of sacrifice, devotion and faithfulness.

Mrs. Ransom-Kehler had left Tíhrán on her return journey expecting to visit the southern cities of Persia. She stopped first in Isfahán, and while there was taken ill with smallpox and passed away in October, 1933. Her remains were interred near the place where well known martyrs of the Cause as well as other notable Bahá'is are buried.

THE MARVEL of the magnificently brilliant services of Keith in Persia is the fact that a western Bahá'í woman, born and raised in the United States, surrounded with all the luxuries of modern life as we know it, should be sent to the land of

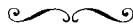
Bahá'u'lláh as an apostle of the Bahá'í religion to serve the Bahá'ís and others in this capacity. She rendered such signal services as can only be adequately evaluated by Shoghi Effendi himself. Her *goings-forth* in that land where over twenty thousand Bahá'ís had shed their blood in the path of this Cause in the early days of its history, can only be termed an overwhelming miracle; the mystery of it and the outer and inner meaning of it will be known in its true worth only as time passes.

NOT YOUNG, not strong physically, used to the refinements and even luxuries of life, with her type of capacity intellectually, she could have earned for herself a marvelous place in the world of letters and journalism, but she chose instead to give her all to the Bahá'í Cause. To even a very strong person the rigors of travel in unfrequented places, even in the great cities of the world, the numberless changes to which she was subjected, would have been difficult, and, in many instances, a hardship. In her magnificent ser-

vices there was the element of daily sacrifice, and without this real and true sacrifice, a service has not been touched with the heart response.

Such souls have been known in past religious history, in the early days of a Manifestation, as *saints*—but today that does not mean the piousness of a religious recluse, but rather one who sacrifices everything that a material life holds dear to that greater type of life which becomes a reality to a Bahá'í when the creative effect of the Word of God recreates, transforms and transmutes the intensely human life into the life dominated by the spirit.

Just as she was known around the world for her brilliant Bahá'í services, so she will be mourned around the world. Her going seemed untimely, tragic, pathetic, sad beyond human words, but at the same time a great glory. As she slipped through the gate into the city of eternity we can be assured that “death was as glad-tidings to her,” and that in the life eternal and radiant she will continue her wonderful services.



There is one God; mankind is one; the foundations of religion are one. Let us worship Him, and give praise for all His great Prophets and Messengers who have manifested His brightness and glory.

Truth is one and without division. The teachings of Jesus are in a concentrated form. Men do not agree to this day as to the meaning of many of His sayings. His teachings are as a flower in the bud. Today the bud is unfolding into a flower. Bahá'u'llah has expanded and fulfilled the teachings, and has applied them in detail to the whole world.

—‘Abdu’l-Bahá.



THE PORTRAIT OF 'ABDU'L-BAHA

MARY HANFORD FORD

THE magnificent portrait of 'Abdu'l-Bahá painted by Sigismond Ivanowski at the request of Mrs. Frances Esty of Buffalo, N. Y., was on exhibition recently at the Bahá'i Center in New York City, and attracted widespread interest and universal admiration. It is noteworthy for its exceeding beauty of color and technical treatment which render it marvelous as a work of art, but more than this, it is so perfect a portrait of 'Abdu'l-Bahá that its presence seems to restore Him to the world.

After a number of experiments the artist decided that he must paint his subject in the open air surrounded by a landscape, which could not be recognized as local, and could not be designated as either oriental or occidental, because, he said, 'Abdu'l-Bahá belongs to the world and His spiritual power is felt everywhere. So the environment is a broadly painted landscape with a glimpse of blue sea, flowers, shrubbery and a great tree under which 'Abdu'l-Bahá is seated.

Mr. Ivanowski had never been in

Palestine, he had never seen 'Abdu'l-Bahá. He had learned something of the Bahá'í Movement and was attracted toward it.

Mrs. Esty said to him, "Could you paint a portrait of 'Abdu'l-Bahá, never having seen Him?" He hesitated a moment, and then replied, "I could only do such a thing, Mrs. Esty, if I could come into the consciousness of 'Abdu'l-Bahá. I could not paint the portrait from a photograph."

So he returned to his studio armed with such copies of the Bahá'í literature as Mrs. Esty believed would be useful to him.

EVERY GREAT artist has the power of visualization, so that as he paints his subject he sees him with the inner eye, not merely the outer one. Such a power is almost unlimited, and is intensified by tranquility and meditation.

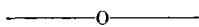
For six months the artist gave himself to his noble guest, and at the end of this period, he began to have definite designs for his portrait, out of which the beautiful final one emerged.

The artist felt that the personality of the figure must be definitely given, because it must be recog-

nized by those who had known and loved Him, and must remain to posterity as a veritable portrait of the widely known and loved Prophet figure. Thus the portraiture is unquestionable in this wonderful painting. The features, the unforgettable eyes, the posture, the singularly vivid life of the painted form, so that one feels as if at any moment He would speak. All these characteristics create a masterpiece such as one seldom sees. Moreover through that marvelous faculty of visualization, Mr. Ivanowski has painted 'Abdu'l-Bahá seated on the low wall which separates his garden from the highway of Haifa, where He often sat a moment before leaving for the City or Mt. Carmel, or when He returned to His home surrounded by eager questioners who could not let Him go. The artist unintentionally caught a veritable moment from 'Abdu'l-Bahá's daily life, and preserved it for us.

Mr. Ivanowski says, "This is my masterpiece. I can never create anything like it again."

Sigismond Ivanowski is a distinguished Polish-American artist whose portraits have been cherished and sought on both sides of the Atlantic for many years.



"Can you paint upon the page of the world the ideal pictures of the Supreme Concourse? The pictures which are in the ideal world are eternal. I desire you to become such an artist. Man can paint those ideal pictures upon the tablet of existence with the brush of deeds.

"The holy divine Manifestations are all heavenly artists. Upon the canvas of creation, with the brush of their deeds and lives and actions, they paint immortal pictures which cannot be found in any art museum of Europe or America. But you find the masterpieces of these Spiritual Artists in the hearts."

—'Abdu'l-Bahá to an artist.

THE FUNDAMENTAL CAUSE OF WORLD UNREST

IT would be idle, however, to contend that the war, with all the losses it involved, the passions it aroused and the grievances it left behind, has solely been responsible for the unprecedented confusion into which almost every section of the civilized world is plunged at present. Is it not a fact—and this is the central idea I desire to emphasize—that the fundamental cause of this world unrest is attributable, not so much to the consequences of what must sooner or later come to be regarded as a transitory dislocation in the affairs of a continually changing world, but rather to the failure of those into whose hands the immediate destinies of peoples and nations have been committed, to adjust their system of economic and political institutions to the imperative needs of a rapidly evolving age?

Are not these intermittent crises that convulse present-day society due primarily to the lamentable inability of the world's recognized leaders to read aright the signs of the times, to rid themselves once for all of their preconceived ideas and fettering creeds, and to reshape the machinery of their respective governments according to those standards that are implicit in Bahá'u'lláh's supreme declaration of the Oneness of Mankind—the chief and distinguishing feature of the Faith He proclaimed? For the principle of the Oneness of Mankind, the cornerstone of Bahá'u'lláh's world-embracing dominion, implies nothing more or less than the enforcement of His scheme for the unification of the world—the scheme to which we have already referred. *“In every Dispensation,”* writes ‘Abdu'l-Bahá, *“the light of Divine Guidance has been focussed upon one central theme. . . . In this wondrous Revelation, this glorious century, the foundation of the Faith of God and the distinguishing feature of His Law is the consciousness of the Oneness of Mankind.”*

A STOREHOUSE OF WISDOM

BERTHA HYDE KIRKPATRICK

"The gift of God to this enlightened age is the knowledge of the oneness of mankind and of the fundamental oneness of religion."—'Abdu'l-Bahá.

SIGNIFICANT at this time when, on the one hand, a great exposition and continual new inventions have centered attention upon the scientific progress of the last century and, on the other hand, conditions throughout the world are causing us to question the meaning of true progress, is the appearance of Dr. Hume's book, "Treasure-House of Living Religions".* Such a book does not command wide acclaim but it shows a change in attitude more deep-seated and more important for true progress than more widely heralded inventions and discoveries. And changes in attitude are nothing less than changes in human nature, that so-called static thing which the fearful and hopeless regard as incapable of change. The material in this book covers not a century but thirty centuries, yet a hundred years ago no one would have thought of making and publishing such a collection. A freedom of mind which enables us to see the strength, beauty and truth in all religions is a great step in advance.

The crust of our religious prejudices is beginning to crack. The comparative study of religions has been seriously undertaken only within the last fifty years and even now is largely concerned with the differences rather than the likenesses of the great religions of the world. Such a study paves the way for religious tolerance, the first step

towards religious unity. How important religious unity is in bringing about that condition of world unity, peace and justice which is the crying need of the world today may be seen by reflecting upon the dissension, war and bloodshed that have been brought about in the past by religious intolerance and hatred.

WHILE THERE have been other collections of sacred scriptures this one we believe is unique in arrangement. The systematic classification of the extracts under headings and sub-headings makes it easy for anyone to compare for himself the teachings of eleven living religions. The complete annotations, references, indices and bibliography make it valuable as a book of reference and basis for further study.

But here we are concerned with the book as a source of inspiration and knowledge. May we linger long enough as we turn the pages to glean from this storehouse of wisdom a few bits of what the great ones of the ages have to say on the fundamental questions of life. Through countless ages "The fool hath said in his heart, There is no God", while others a little less foolish have said, there are many gods. What do the scriptures say? In the Hindu we read:

"He is the God in every way supreme.
He the Lord of prayer, encompasseth all."
in the Christian Bible:

"There is but one God, the Father,
of whom are all things and we in Him."

*Treasure-House of Living Religions. (Selections from their Sacred Scriptures), Robert E. Hume, Charles Scribner's Sons, New York.

in the Qur'án:

"Shall I seek any other Lord than God,
when He is Lord of all things!"
in the sacred book of the Sikh's:

"The greatness of the great God cannot
be expressed.

He is the Creator, the Omnipotent, the
Bounteous."

For ages, too, men have asked, Is
this life all? And those of knowl-
edge have always answered in such
words as these from the Zoroastrian
scriptures:

"The Wise Lord with dominion and piety
Shall give us welfare and immortality
In accordance with right by His holy spirit
And by best thought, deed and word."

or these from the Sikh:

"It is they who know not God, who are
always dying.

It is they who die in divine knowledge,
who are immortal."

or these from Taoist holy books:

"Life is a going forth. Death is a return-
ing home."

or these from the Qur'án:

"Small the fruition of this world.

But the next life is the true good for
him who feareth God.

And ye shall not be wronged so much as
the skin of a date-stone."

or these from Confucius:

"But the spirit issues forth, and is dis-
played on high in a condition of glori-
ous brightness."

From the time when men began to
live in groups it has been necessary
to have standards for actions to-
ward fellowmen. So we read in
Hindu scriptures:

"Thou shouldst perform acts looking to
the universal good."

and an Islamic command is:

"Cause not disorders in the earth."

The Taoist holy book says:

"To share one's virtue with others is
called true wisdom.

To share one's wealth with others is
reckoned meritorious."

So we find gathered under the
three main heads, "Faith in the
Perfect God", "The Perfecting of
Man", "Man and his Social Rela-
tions" and arranged under sufficient
sub-divisions for quick availability
these treasures of wisdom by which
men have lived and developed great
cultures and civilizations for thirty

centuries. One is tempted to quote
extensively from this rich collection
as he turns the pages and choice
gems come under his eyes and the
great fact that eternal verities, ever-
lasting Truth, underlie the great reli-
gions is driven home to his mind.

BUT THE author has purposely
selected those fundamental parts
of scriptures which are eternal
truths and must agree. "This
book", he says in his preface, "at-
tempts to present important aspects
of the consensus among the teach-
ings of the various living religions.
It does not deal with the more fre-
quently presented subject of the
dissensus or disagreements." These
unessentials include "references to
particular places and individuals,
and also some primitive teachings
and conflicting ritual-forms such as
sacrifice of animals and worship of
animals". These have nothing to
do with the progress of humanity
with which Dr. Hume is concerned.
Their preservation is a hindrance to
progress. It is these unessentials
that cause religious quarrels and
dissensions. "But the progress of
the world", he says, "Needs author-
itative doctrines which are lofty and
universal, rather than limited,
primitive and particularistic."

In speaking to an American audi-
ence on this subject of the agree-
ments and disagreements of reli-
gions 'Abdu'l-Bahá made plain the
source of these differences and the
harm their emphasis does. He
said, "The fundamentals of the reli-
gions of God are *one* in Reality.
There is no difference in the funda-
mentals. The difference is caused
by the imitations which arise later,
and inasmuch as imitations differ,
strife, discord and quarreling take

place. If the religions of this time should forsake imitations and seek the fundamentals, all of them would agree and strife and discord would pass away—for Reality is one and not multiple.’”¹

THESE FAMILIAR with the lofty and universal writings of Bahá’u’lláh and ‘Abdu’l-Bahá may inquire why the Bahá’i religion is not included in “living religions”. Dr. Hume has limited this research to those religions which have endured for more than a hundred years.² The book may in a way be taken as a summary of the religions of the age

just passing, while the religion of Bahá’u’lláh ushers in the new age. The Revelation of Bahá’u’lláh proclaims the same eternal truths which this collection so plainly shows are found in all great religions and points out how to apply them to the needs of the world today. Over sixty years ago Bahá’u’lláh raised the call: “Associate, O my friends, with all the people of religion with joy and fragrance. Beware that ye make not the Word of God the cause of oppositions or contrast, or for the purpose of causing hatred among you.”³ This book will be an aid to those who wish to follow that injunction.

¹Bahá’i Scriptures, p. 313.

²In his preface Dr. Hume says: “Among cultured people there now exist only eleven distinct religious systems which have lived more than a hundred years, and which have maintained their own art, literature, social organization and ecclesiastical worship.” These he names as Hinduism, Judaism, Shinto, Zoroastrianism, Taoism, Jainism, Buddhism, Confucianism, Christianity, Islam and Sikhism.

³Bahá’i Scriptures, p. 236.



MEMORIALS OF THE FAITHFUL

3.—Ustad Ismáíl

‘ABDU’L-BAHA

Translated from the Persian by Marzieh Nabil Carpenter

This series of brief biographies of the leading followers of the Báb and Bahá’u’lláh was composed by ‘Abdu’l-Bahá in 1915 and published in Haifa in 1924 in Persian. These translations into English have been made by the request of Shoghi Effendi. The aim has been to render them into colloquial English rather than to follow a literary translation. This work was done specially for the Bahá’i Magazine. The translator states that she does not consider these translations final.

ANOTHER of the blessed followers of Bahá’u’lláh was an architect, Jináb-i-Ustád Ismáíl, the chief architect of Aminu’ Daulih in Tihrán. He lived in happiness, respected by every one. Then he came under the sway of divine love and the passion for reality burned away his old imaginings; he left his old ways out of love for God and became known in Tihrán as a staunch supporter of the Bahá’is.

At first Aminu’Daulih made every effort to protect him, but finally he

summoned him and said: “Ustád, you are very dear to me, and I have done my best to save you, but the Shah has found you out; you know how bitter and bloodthirsty he is, I am afraid that at any moment he may hang you. Your only hope is to escape and go away from Persia.”

Completely tranquil, Ustád abandoned his position, gave up his belongings, and left for Iráq, where he lived in destitution.

He had a young wife whom he loved beyond measure. His wife's mother came to Iráq and deceived him until with his consent she took her daughter away, supposedly to Tihrán on a visit. At Kirmánsháh she went to a mujtahid, and told him that since Ustád had recanted his faith it was a sin for her daughter to live with him; the mujtahid granted a divorce and married the daughter to another man. When this news reached Baghdád, Ustád laughed. He said: "Thank God that in this path nothing is left me, not even my wife. Thank God that I have been able to give up everything that I loved."

WHEN BAHÁ'U'LLAH left Baghdád for Asia Minor, the believers stayed behind; then the inhabitants of Baghdád rose against them and sent those helpless souls to Mosul as prisoners. Ustád, though old, weak and unprepared, set out on foot across valleys, over deserts and mountains, until he finally reached the Greatest Prison. Bahá'u'lláh had once written him of a poem of Rumi's, telling him to sing it while turning toward the Primal Point, His Holiness the Báb. And now as he walked along in the darkness of the night, he would sing:

O Love, for thy sake I am joyless
and lost,

Known through the world for my
fury;

In the book of the mad my name is
first,

Though once I was first on the list
of the wise.

Thou hast sold me wine, blown me
to blazing,

Thou hast made me cry out.

Breathe into me if thou wish me
alive;

I am a pipe, thou a piper,

I am a corpse, thou a Christ.

Thou art first, thou are last, thou
art secret and plain.

From every eye hid, in every eye
shining.

With this song the broken old man came to 'Akká. He entered the barracks by stealth, completely exhausted. He stayed there a few days in the presence of Bahá'u'lláh, and then was sent to Haifa; here he had no house, no room, no place where he could lay his head. He lived in a cave outside the town. He got a little tray, and put a few shell rings and thimbles and pins on it, and peddled them from morning till noon; some days he would make twenty paras, some days thirty—on his best days he would make forty. Then he would go back to the cave, eat a piece of bread and praise God. He was continually giving thanks, saying, "Glory to God that I have attained this great bounty, and become a stranger to my friends and loved ones, and make my home in this cave. I am like him who paid his all to purchase Joseph—what blessing is greater than this?"

It was in this condition that he died; and many times from the lips of Bahá'u'lláh we heard his praise, for he was singled out by God and richly favored.

THE EVOLUTION OF A BAHAI

Incidents from the Life of Ellen V. Beecher*

Chapter 3.—New Lamps for Old

DOROTHY BAKER

"Sing praises to God; sing ye praises with understanding."—Psalm 47:6, 7.

GUESS," said Billy, "I'll go and have a chat with grandma."

He moved sedately to the stairs with the air of one weighted down with important matters, as fittingly becomes one who has lived eight years and used the moments to strenuous advantage. Soon voices floated down to me, a blended rumble, interrupted now and then by childish laughter. There was something irresistible about it. Slipping quietly from my chair, I crept to a point of vantage outside the door and peeped into the bower which was grandma's room. Bouquets abounded everywhere; artificial ones when garden flowers were out of season, and always the loveliest could be found under the picture of the Master, whose gentle authority pervaded the room. My eyes feasted on the scene, returning always to the frail figure surrounded by papers, books and writing tablet.

"Why," I asked, "does expression come so hard to some?"

"Inhibitions may sometimes be inherited," she replied, "but are much more often formed by environment."

"Were you ever inhibited? I asked curiously.

"I grew up in a welter of inhibitions," said Grandma thoughtfully. "It was not 'lady-like' for a well-born young woman to earn her own living. Look at womanhood today

in the business and professional world! A young woman of my day must observe rigidly definite hours for social activities, and even her clothing was strictly supervised.

"Inhibitions abounded in the churches, too, particularly in regard to women. One could not go hatless to church, nor would a woman be permitted under any pretext whatever, to raise her voice in a church meeting. The reason for this can be found in history. When St. Paul established the first Christian church at Antioch, Syria, a sorely perplexing problem arose. Cultured women of that day wore veils in public. The new church aroused enthusiasm, not only among the cultured few, but among the masses. There were many women in the undercurrent of that society who went unveiled in the streets and public resorts, a circumstance which admitted to all the world a definite stain upon the character. During the organization of the church, these women freely took part in the meetings. They asked questions and gave their opinions, all of which created a furor of dissension and opposition. The unity which Paul had created was in danger, and he chose the only course open to him at that time, that of forbidding the women to appear in church with uncovered head, or to take an active part in public meetings. And that rule, far from slipping into oblivion when no longer

*The first and second chapters of this life story of Mrs. Beecher were published in the October and November numbers respectively. Each chapter is a unit in itself.

needed, came to be an inviolate law of the church. Inhibitions! Women have been laboring under inhibitions, with very few and very brief historical exceptions, for thousands of years, and never until the light of this day has there been one gleam of hope that they might be permanently lifted."

"When did you begin to take part, Grandma?" said I, thinking back with more than casual interest over her useful and expressive years.

"Our friend Dr. Foster appears in that story, too," she replied. "Sit down and I will tell you how it all came about.

"DR. FOSTER had, in connection with his sanitarium, a large chapel in which ministers of every denomination were invited to speak every Sunday. One day it was announced that Henry Ward Beecher, his brother, Thomas K. Beecher, and the great Dr. Horace Bushnell of Hartford, a noted writer and preacher, were to be guest speakers the following Sunday. Dr. Bushnell had written, among other famous works, two large volumes on women in the church, always opposing in no uncertain terms, their taking part in meetings. Needless to say, the Beechers upheld this view. I went to the meeting with joyous anticipation, making sure to have a front seat where I might see and hear everything. As usual, Dr. Foster opened the meeting with a hymn, followed by scripture reading. Then closing the book, he said quite slowly and distinctly, 'We will now be led in prayer by Miss Ellen Tuller.'

"To say that I was utterly routed and completely horrified would fail

to express a tenth of my feeling. Everything stopped. I hung suspended in a great void in which all motion had ceased. Nevertheless, I sank to my knees in answer to the direct prompting of my heart, and opened my lips. Immediately all fear left me and I prayed quite clearly, though hearing my own voice as from a great distance. The die was cast. Shame and remorse overwhelmed me to such an extent that I heard nothing of the subsequent speeches. I could only weep and wonder miserably what all these great men must think of me. I thought of my dear mother, of my pastor and of my church. Do you think this cowardly? Perhaps it was, but I ask you to remember that with the exception of the kindly doctor, I stood alone in a completely antagonistic world. When everyone had left the chapel I slipped out too, quietly and in haste. At the door a lone figure stepped out of the shadows and intercepted me. It was Dr. Bushnell. Hot tears started to my eyes. Placing his hands on my shoulders he said, 'Why do you weep? You and I have won a great victory. God bless you, my child. Neither of us will ever forget this night.'

"The next morning mother was ill and I could not bring myself to worry her with my story. I worked busily about the house all morning and had almost succeeded in putting the affair out of my mind, when I received an unexpected call. The head deacon, dressed in a formal coat and silk hat, appeared like some fearsome genie at my door, announcing that he had come, not to see my mother, but to see me. My heart sank as I led the way into the parlor. Seating himself, he ad-

dressed me with impressive severity. The thought occurred to me that I might be having a night-mare.

“‘Is it true, he said, speaking slowly and pointing an accusing finger at me, ‘that you offered a prayer in a public meeting?’

“‘Yes sir,’ I replied.

“‘Did you know,’ he continued more sternly still, ‘that it was against the rules of your church?’

“‘Yes sir,’ I replied, rather faintly.

“‘Do you intend to repeat this offense?’

“‘Yes,’ I said more steadily, ‘if the Holy Spirit leads me to do so.’

“‘If you do, your name will be crossed off the church books,’ he said, rising abruptly.

“I walked in dull silence to the door and watched, trance-like, his departing figure, until it was gone from sight. Dread of family and friends, of prying eyes and scornful lips, slipped rapidly into the background and a new fear seized me. I was born in a day when pastors of those churches not in doctrinal agreement often refused to entertain the barest social intercourse; when membership in the church into which a staunch believer was born amounted to nothing less than a passport into heaven. I had never personally known or counted as a friend, a human being branded ‘excommunicated,’ that incorrigible sinner driven out of the church in the name of Christ; and I believed with compelling earnestness that the church had the power to damn me eternally. Despair and loneliness hung like a great cloud over me, and around me, oppressing me with its dreadful weight. Slowly memory returned and I saw again the arm-chair, the Bible,

the old familiar room where I had knelt and whispered, ‘I *am* a Christian.’ Through the suffocation of the moment I reached out to something that seemed to lie just beyond. Through the belief in hell eternal for that one who, breaking law, must be cast out; through the fears and dreads and threats that lay in heavy pall upon my heart, I reached with every fiber of my being, crying, ‘God, oh God, is it true? Can they do this thing? And wilt Thou then cast me out? But I have signed a compact; even I, poor weakling in Thy sight, and where Thou hast guided me, there have I gone. Art Thou not more than they?’ Bursting then, into uncontrollable sobs, I knelt there by the door and once more renewed the compact, asking for guidance; promising obedience. I rose, knowing that for all time the voice in my heart must take precedence over all else.

“My first act was to send for my pastor. He came in earnest haste, and took my hand, looking sadly into my eyes.

“‘What is this, Nellie, that I have been hearing about you? I have been more than grieved by reports of it’.

“Forthwith I poured my story with its irrevocable conclusion into his attentive ear. Long before I had finished I began to realize that he himself was undergoing a deep and moving experience. I saw the blood flow into his face and slowly recede. He looked long into my eyes. Perhaps he caught the dawn of greater loyalties, essential loyalties, unattached to man-made doctrine. Perhaps he saw a young soul choosing between God and church, between Christ and law, between Truth Absolute and truth temporal.

“ ‘When the name of Ellen Tuller is crossed off the church books,’ he said quietly, ‘the name of your pastor will follow it.’ Exultation filled my being, the last cruel weight lifted from my heart, and from that hour I was free.”

“Glorious,” I sighed. “And you have lived to see these very inhibitions of which you speak, drop away from many of the churches. I wonder, Grandma, just what spiritual connection there is between victories like that and subsequent victories in the world about us?”

“Nothing is in vain,” she replied. “It is my belief that pioneers set free a spirit or reality by which God chooses to make known His Will.”

I PAUSED in retrospect. Nine years before the utterance of that simple prayer in a country chapel of New York state, the flower of all Persian womanhood, rising in flaming beauty out of veiled centuries, cried in a loud voice, “I am the trumpet blast!” Tahirih the pure, standing unveiled among her countrymen, dared to turn the tide of law in-violate. “New lamps for old,” I cried. Laws! Mere lamps; yet through them Purpose shines resplendent, until that hour awaited by them all when, old and rusted, obscuring that very light for which God gave them being, His hand replaces them with lamps more new and beautiful.

The voice beside me broke the silence that had fallen. “Sometimes there is outer evidence of that victory which is our thought in action. And again one may remain in ignorance of the spirit unloosed. Yet I declare to you, my child, that no victory of yours, however quietly achieved, will go unnoticed in the

mighty scheme of things, or fail to help, however indirectly, another human soul, be he your neighbor or a stranger ten thousand miles distant. Take heart. Think courage! Breathe courage! Live courage! *Nothing is ever lost.* Now it so happens that there is a sequel to my story. There was, in this instance, an outer sign of victory upon which I shortly stumbled.”

“Tell it!” I cried, gleefully settling myself for the rest of the story. Smiling gently at my unrestrained enthusiasm, she began again.

“During the last year of my stay at Clifton Springs, I visited Mrs. Mary Wells, a dear friend, who was spending the winter in New York. I arrived quite early in the morning and was greeted happily by Mary and her husband.

“ ‘I have a lovely surprise for you’ chattered Mary, as I unpacked my things. ‘Mrs. Marshall O. Roberts, a prominent woman in the city who heard that you were coming, has promised to call on you at once, and I know that you will find her most interesting.’

“I learned that Mrs. Roberts was the organizer of the first Young Women’s Christian Association in the world. Her husband was a multimillionaire who had laid quite gladly all of his wealth at the feet of his beautiful and philanthropic young wife. Upon meeting her face to face, I realized that she was a most remarkable woman. In a spirit of awe and rapture I listened to the details of her work. Imagine my startled amazement to hear her conclude, ‘And now, my dear, you have come in answer to my prayer. Hundreds of young girls pour into our city from all parts of the country. They are homeless, ill-advised,

perplexed. We seek to shelter them, help to place them in their work, and provide a back-ground of fine, sweet, spiritual support. You are to become their spiritual advisor. But first, you must know in your own heart that this is your appointed work. Pray, and find the answer.'

"After a short time it was definitely arranged that I was to stay, and I took a room at the home of the Association. Here, by the grace of God, much vital work was done, deeply touching in its nature, and vastly revealing.

"ONE DAY I called at the home of Mrs. Roberts to talk over the work. At the close of our consultation I fell into a thoughtful mood, feeling peculiarly unmoved to go. As I lingered, gazing in admiration at the elegant draperies, soft lights and graceful furnishings, wonder suddenly seized me. Why had not such luxury and ease taken its toll in this loyal and consecrated life?

"How *did* it happen?" I cried. The question burst forth so spontaneously that Mrs. Roberts looked her surprise.

"About all this,' I explained with a large wave of the hand, the better to emphasize the unlimited extent of its subtle lure. 'Why is it that with untold wealth at your command, surrounded as you are by social adulation and worldly standards, you are untouched by it all, devoted wholly to Christian service, of which this marvelous work with the girls is only one small part?'

"Have I never told you?' she asked, smiling radiantly. 'Then I shall tell you at once. Before my marriage, I lived in Hartford, Connecticut. I had been brought up a Congregationalist, and of course

joined that church. No doubt you have heard of my pastor, the great Dr. Bushnell. He was a very noted writer as well as speaker on scriptural subjects, particularly bearing on the life and teaching of St. Paul. He had been the pastor of that church for over fifty years when the experience came to me which was to completely change my life. One day he went away. He must have been gone for several days when quite suddenly he returned and called a meeting of the congregation for the following Monday evening, saying that he had an important announcement to make. Needless to say, the church was full. He opened with a prayer and began immediately thereafter to recount an experience he had had at Clifton Springs during a prayer meeting at the famous sanitarium chapel. There he received a blessing which turned the entire current of his life, for he was born anew by the prayer of a young girl. He had come home, he said, to set the women of his church free, to give them equal voice with the men, to encourage them to leadership, to active Christian work, and to guidance at all times by the voice of the Spirit. He expressed in deeply stirring terms the hope that every woman in his church would re-dedicate her life to God and His service, to the end that by the power of the Holy Spirit new life might be born in the church as new life had been born in him. I was one member of his church who followed his call, and that very night I gave my heart, my soul, my all, to God!

"Turning her eyes swiftly to meet mine, Mrs. Roberts uttered a stifled cry. With sudden and intense joy she exclaimed, '*And you, Nellie, you are that girl!*'"

SOFT shadows had begun to steal upon us as Grandma drew her story to a close. Her face, bathed in the half light of waning afternoon, took on a strange and rugged beauty. Small wonder that the lines of it bespoke the strength of long forgotten tests. A valiant soldier this,

who had never run away; still a bit lonely at times; but welcoming even now the mountain passes for the strength they promised, and counting sorrows as celestial harbingers.

"Peace be upon those who follow guidance."

(To be continued)



VOLTAIRE'S PRAYER

The following satire of Voltaire's put in the form of a prayer is very little known even to scholars. It has been unearthed for us by Mme. Emilie McBride Perigord and translated by her from the new complete edition of the works of Voltaire. It is always well to remember that at no time has the vision of the brotherhood of man been entirely lacking on this earth.

* * *

IT IS no longer to men that I address myself—but to Thee Oh! God of all beings, of all worlds, and of all times—if it be permitted to feeble creatures lost in this great immensity and imperceptible to the rest of the universe, to dare to ask something of Thee who has given all, of Thee whose laws are as changeless as they are eternal, do deign to look with pity upon all our faults, and let not these faults lead us into utter failure.

Thou hast not given us a heart for us to hate one another, or hands to kill one another. Make it possible for us to help one another to bear the burden of a transitory life of struggle.

That the little differences of clothing which cover our weak bodies, of all our inadequate languages, of all our ridiculous customs, of all our imperfect laws, of all our insensate opinions, of all our disproportionate social distinctions,—let all of these little shades of differences which distinguish the atoms we call men not be the signal for hatred and for persecution.

Let those who light candles at high noon, in order to worship Thee, endure those who content themselves with the light of Thy sun.

Let those who cover their robe with a white cloth in order to profess their love for Thee not detest those who say the same things under a black woolen mantle.

Let it mean the same thing to adore Thee in the jargon of an ancient language, as to adore Thee in some new jargon.

Let those whose clothing is of a red or violet colour, and who rule over a little plot of mud in this world, and who possess certain fragments of a round metal, enjoy without pride that which they call grandeur and riches, and let others see them without envy. For Thou knowest that there is nothing enviable in any of these vanities, or of which one should be proud.

Let all men remember that they are brothers. Let them hold in horror the tyranny exercised over souls as they hold in execration the brigandage which ravishes by force the fruit of labor and industrial peace.

If the scourge of war is inevitable let us not rend one another asunder in the bosom of peace and let us employ the days of our existence in blessing equally in a thousand different languages, from Siam to California, Thy bounty which has given us the blessing of life."

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THE BAHÁ'Í MAGAZINE

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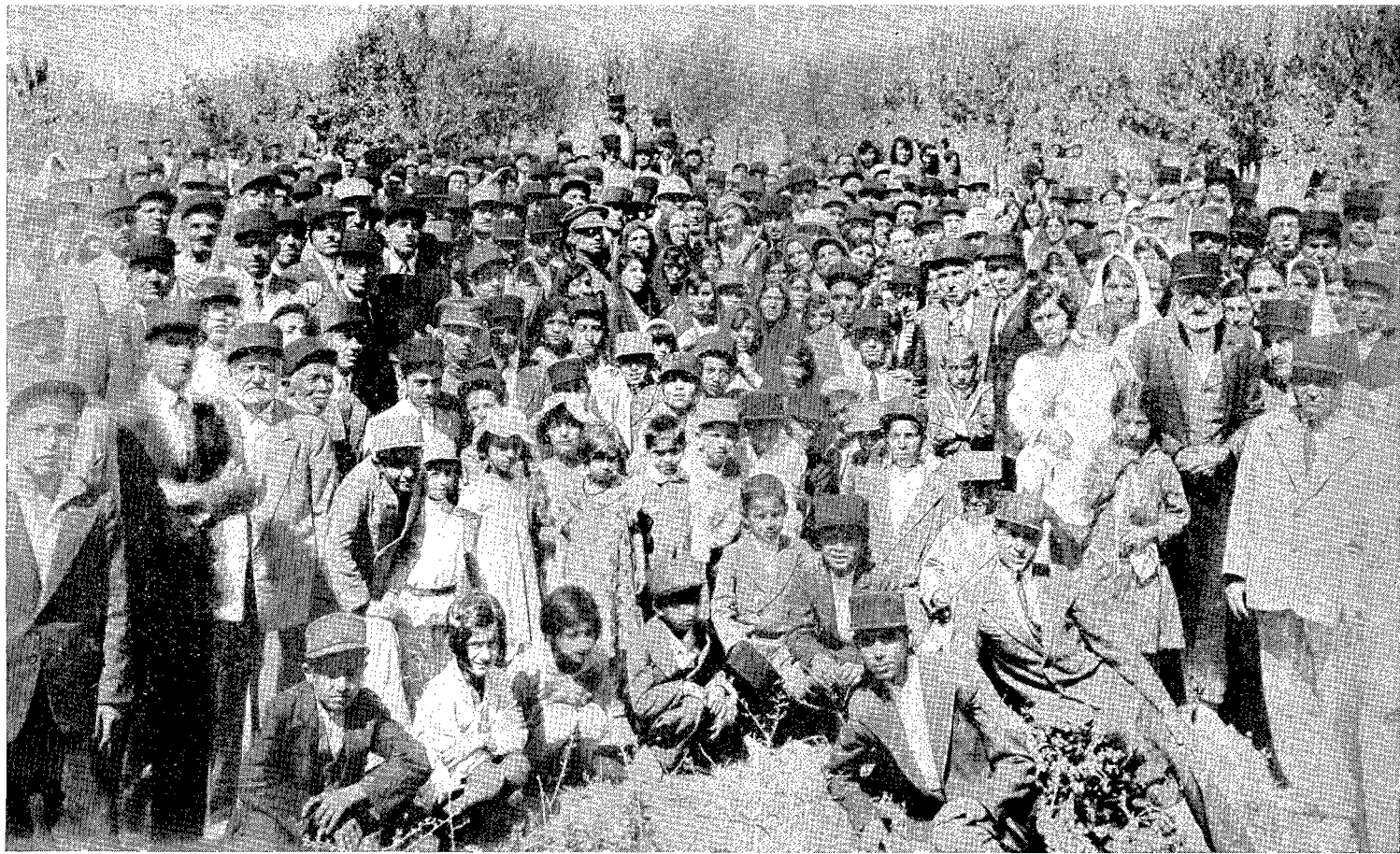
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A group of Persian men and women, Bahá'is, who gathered in the outskirts of Tihrán, to bid farewell to their beloved American sister and teacher, Keith Ransom-Kehler (center, rear, with hat on). Such unheard of events accompanying the remarkable mission of Mrs. Ransom-Kehler throughout Persia created great excitement both among Bahá'i and non-Bahá'i communities of that land.

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“Religion is the greatest instrument for the order of the world and the tranquility of all existent beings. . . . Truly I say, whatever lowers the lofty station of religion will increase heedlessness in the wicked, and finally result in anarchy. . . . Consider the civilization of the people of the Occident—how it has occasioned commotion and agitation to the people of the world. Infernal instruments have been devised, and such atrocity is displayed in the destruction of life as has not been seen by the eye of the world, nor heard by the ear of nations. It is impossible to reform these violent, overwhelming evils except the peoples of the world become united upon a certain issue or under the shadow of one religion.”
—*Abdu'l-Bahá.*

“THE PROBLEM of statesmanship is to mold a policy leading toward a higher state of humanity”, declared Secretary of Agriculture Wallace in a recent address before the Federal Council of Churches. “True statesmanship and true religion therefore have much in common.” And he went on to picture a nation controlled by spiritual principles, and denied the claims of those who contend that greed and profit seeking are the mainsprings of human conduct. “But it will be impossible to enter into the still almost limitless possibilities of science and invention until we have acquired a new faith, a faith which is based on a richer concept of the potentialities of human nature than that of the economists, scientists and business men of the nineteenth century. . . . The religious keynote, the economic keynote, the scientific keynote of the new age must be the overwhelming realization that mankind now has such mental and spiritual powers and such control over nature that the doctrine of the struggle for existence is definitely outmoded and replaced by the higher law of co-operation.”

It is extremely significant for a prominent official of high rank in the

United States—one concerned so vitally with great enterprises for public welfare—to voice a doctrine of spiritually inspired statesmanship. In general it is the function of government to execute and administer the existing order of things. But today governments the world over are being forced by the compelling power of circumstance to attempt to create some new order of things which will establish stability and security in the midst of this failing civilization.

Secretary Wallace emphasizes the main cause of our depression as being human greed over-developed by a system of private profit seeking and of unregulated brutal competition. The whole question of any new order of things hinges upon whether it is possible for humanity to be motivated by other emotions than those of greed. Plainly, however, when such an alternative is considered it is immediately realized that religion is the only power that can offer motives of a non-profit seeking type strong enough to control human nature. Thus we find national coordination of the religious, economic and scientific approaches to the new age based on the realization that the doctrine of

the struggle for existence *is definitely outmoded and replaced by the higher law of cooperation.*

THE SYSTEM of unlimited profit seeking and competition necessarily creates a struggle for existence as brutal in the economic world as is the biological struggle for existence in the jungle. It has seemed that the struggle for existence was a necessary or inevitable part of human evolution, as it is indeed in the lower forms of life. To a certain extent this is still true. Undoubtedly superior human beings, in whatever line of human enterprise, will rise to the top. But that men need to struggle selfishly and cruelly merely in order to gain an existence is no longer true, thanks to the efficacy of modern science and to the immense resources of our planet. When cooperation supercedes selfish competition, there will be plenty for all. This truth is evident, viewed from any standpoint, when we realize that today more food is being produced in this country, and more goods manufactured, than can be consumed by the populace. It takes no stretch of the imagination to conceive that a cooperative organization of society can provide all the necessities and many comforts for the entire populace.

This is easy to state, but it is not easy to bring to pass. And why? Because the immensely selfish egoism which is a part of human nature intervenes. There are those who, for purposes of luxury and power, want more than their normal share of life's goods. And unfortunately those who have such selfish desires are apt also to be the strongest in intelligence, will power, cunning and ruthlessness.

In another, much larger group of humans, the tendency to inertia so deepseated in every human being serves as an obstacle to the new cooperative society. The majority of people instinctively and unreasoningly shrink from any change in their accustomed mode of living and of doing business.

But time and tide will not wait upon such dalliers. Destiny is forcing the new economic order by sheer weight of utter failure of the old. Fortunate it is that we have available as leaders for this new political, economic and social planning, men of vision, men of earnest effort, men of sincere motives of service. Mistakes may be made. But once a goal such as Secretary Wallace has envisioned is firmly fixed in the conscience of the State, we shall arrive after a certain amount of effort and struggle and difficulties.

THIS LOOKS pretty much like the millenium, does it not? A social economic state in which employment is guaranteed to every one; in which want is abolished; in which ideals of service prevail over the desire of profit seeking and exploitation. Can this be brought about without the powerful aid which religion is able to lend to idealism? Impossible, it would seem, to establish such a state without the aid of a vast spiritual force, a new conscience, a new heart of humanity. This truth, too, Secretary Wallace envisions and states. It is a truth that is indeed patent to the student of history and of human nature.

WHEN ALL is said and done and the new social economic state is established, what will it be like?

Here we come to an amazing fact! This ideal state which represents the most advanced vision of humanity—what is it but the New World Order of Bahá'u'lláh revealed to the world over sixty years ago from the prison walls of an obscure Oriental city.

Bahá'u'lláh proclaimed a divine civilization built upon divinely revealed principles of equality of opportunity, security and comfort for every individual. Joined with this Declaration was also a spiritual potency, a dynamic influence setting to work a vast and mysterious movement of Destiny toward this established goal.

Over sixty years ago Bahá'u'lláh spoke of vast changes coming; of the shaking of the foundations of every nation; of a day when the learned would be bewildered and the wise men confounded; of a day when the universal conflagration of war would burn as a caustic until it consumed the core of martial evil from the heart of humanity.

The hour for universal peace has not yet arrived. But one more war with the methods of wholesale destruction now planned would certainly prove a war that would end

war, while at the same time tragically exterminating perhaps a third of the planetary population. Is it possible for the peoples of the world to reflect upon the lessons of the past war and make a reformation without the agony of this one last titanic Armageddon; or must they learn the bitter lesson of woe? The choice lies still within the will and intelligence of humanity. But the unbiased observer may dread the prevailing emotional strains of whole populaces bringing to pass that of which the intelligence disapproves, and which the reason disavows.

Yet whether through war or through intelligent evolution of the spirit of man, universal peace shall come to pass and the New World Order shall be established! Our descendants shall witness and enjoy the benefits of a new society based upon universal justice; they shall participate in a new civilization the splendor of which shall out shine all that man has known or conceived!

All this Bahá'u'lláh declared. And Destiny and events are rushing forward with accelerated speed toward the proving of His Word.



“That the Cause associated with the Name of Bahá'u'lláh feeds itself upon those hidden springs of celestial strength which no force of human personality, whatever its glamour, can replace; that its reliance is solely upon that mystic Source with which no worldly advantage, be it wealth, fame, or learning can compare; that it propagates itself by ways mysterious and utterly at variance with the standards accepted by the generality of mankind, will, if not already apparent, become increasingly manifest as it forges ahead towards fresh conquests in its struggle for the spiritual regeneration of mankind.”

—Shoghi Effendi.

A FELLOWSHIP OF FREE MEN

An Interview with Norman Thomas

MARION HOLLEY

"This matter of the struggle for existence is the fountain-head of all calamities and is the supreme affliction."—'Abdu'l-Bahá.

While the economic structure in the New World Order of Bahá'u'lláh bears no connection with Socialism,¹ the following interview with Norman Thomas will be of great interest to all readers of this magazine. Although we may not agree with his ideas regarding the future economic structure or with the methods he proposes of attaining it, we shall find ourselves in strong sympathy with his idealism and his noble vision of a state of society in which the individual is freed from that economic strain and terror which is perhaps the chief curse of humanity today.

CLASS struggle?" Norman Thomas, Socialist candidate for President in 1932, did not hesitate to attack my question. "The reason for emphasizing class struggle is to gain solidarity among the workers. It's our practical tool for effecting a transformation of society. I don't mean by that extermination of individuals, but only of the rights of one class to own and use property for power. We want a classless society. . . . No! Not a dull uniformity. There will be classes in the sense of interest groups, occupational groups, diversity of abilities, even degrees of ownership; but property for power will be socially owned. Class struggle is the practical unifying motive for doing this job. I admit that one objection to Communism is too extreme an emphasis of struggle and hate. In Russia they pursue the bourgeoisie, even to the second generation. We don't mean that. We use it only as a tool, to gain solidarity. It is the most effective immediate way of bringing about what is the only possible ideal for the world. I call it a fellowship of free men."

Mr. Thomas, who has been speaking with the earnestness and sincerity which so deeply characterize him, smiled as I exclaimed over the felicity of his phrase. "A fellowship of free men!" The aim of socialism, I remembered his writing, is "to hold up the vision of a classless society to the workers of the world, a society from which poverty and war are forever banished."

"But the transition will not be easy."

We were sitting in my car in front of the Hotel Tulare. To obtain an interview, I had driven him ten miles on his way to inspect the area of the cotton strike, which had gained for California so much undesired publicity. As we waited for the accompanying car, we watched the men and women on the street, hurrying to work, pausing to window-shop, all engaged in habitual tasks, their faces set in masks of vague or lustreless expression. Meanwhile thirty miles away more than three thousand strikers were camping in their tent city. The name could scarcely dignify the dust in which they slept, cooked their small rations over stoves constructed out

¹For a description of the Bahá'í economic state, see article on page 298.

of wash tubs and tin cans, gave birth to babies, watched other children die of malnutrition, and waited through passing weeks for some settlement by which they might work and earn at least a living wage. That they were Mexicans and migratory workers made them no less human, although it absolved the citizens from interest in their case.

“The transition will not be easy,” said Mr. Thomas, “due to the weight of prejudices of all imaginable kinds. For instance, take this cotton situation—”

THE FACT which has always impressed me, the interviewer, in her acquaintance with socialism and the Socialist party, is the extreme emphasis placed upon the economic problem. Not only is the course of history said to be economically determined, but the very goal of society appears to involve plenty and economic freedom more than anything else. Our present situation is ascribed by them to the capitalist system. Hence the socialists' insistence on class struggle as an implement of progress. It is quite true that Mr. Thomas insists that “socialism is more than the sum total of specific changes . . . It is a way of life and loyalty.” And in another place he writes: “An adequate philosophy is what we need above all else in America.” But these observations are obviously beside the main point, which is that our crisis is economic in character, and its solution therefore an economic one.

We may feel that this is an exaggerated viewpoint, not only exaggerated but insufficient. Mr. Thomas has himself written such sentences as these: “The realization of this

potential abundance . . . will not by any means automatically save us.” “Racial, religious and national prejudices will not fall simply by bidding workers think of their own interests . . .” “The ideal of class solidarity is ethical . . .” “To reach that harbor requires the creative energy of the informed human will.”

. . . “No,” said Mr. Thomas, “socialism is not limited to the solution of the economic problem. But this is so much more pressing than any other problem that we emphasize it. I will even agree with Harry Elmer Barnes that ‘the establishment of a socialistic commonwealth should terminate the operation of economic determinism.’ Of course that indicates that economic determinism is not fundamental to society. The trouble with Communists is that they try to press the economic explanation into metaphysics. You can’t explain all of history rigidly by this standard. But let me put in a reservation. It is a very good explanation for the occurrences and developments of the last hundreds of years. As a matter of fact, we will never be rid of the economic factor altogether. I expect there will always be maladjustments, even in the socialist order, requiring our attention.”

I was impressed by the honesty of this man, by his breadth of understanding, his lack of dogmatic blindness. “But what about our immediate problem? Can that be solved by attention only to the economic conditions?”

“No. *Of course* we won’t be able to gain the economic solution independent of changes in ideology. There is a large degree of action and inter-action. Still, you must

admit that the actual process of changing the economic order will greatly affect and shape human thinking. That is one of the best ways. Communism, for example, has certainly developed a characteristic ethics. But that's another story—"

"Yes. I remember your article, 'Puritan Fathers.' 'The real test of the Communist attempt to rid the world of religion will come when—and if—its own achievements as a secular religion of a well-ordered system of production and distribution . . . are fairly secure.' I wish we could follow that up . . ."

"Not today—"

I longed for the privacy of an open fire and a winter's night. To discuss religion with a Socialist is an opportunity not often gained. And Mr. Thomas has a background for it. Not only were his father and grandfather in the ministry, but he himself preached in a Presbyterian pulpit for seven years. That he has grown out of his religion makes his obvious spiritual aspiration the more attractive.

"You see," he continued, "I'm skeptical of your question. People who ask me this usually conclude with the observation that of course we must return to traditional religion. That's why I'm wary of emphasizing the problem of human nature. There's been too much sentimentality already. We grow more and more remote from the immediate issue."

He had touched the center of our inadequacy. I sympathized, having met on innumerable occasions the same response, a response which any sane man recognizes as bankrupt. But now to the issue.

"Well then, what do you propose?"

Can you transform attitudes swiftly enough?"

He shook his head gravely. "I don't think any man alive can answer that. History is an amazing process. It's difficult to say why changes come. No one can foretell that we will make this change in time. That can only be recorded after the event. All *we* can do is the thing at hand, the concrete job, and not give up hope until we have to."

For a moment we drove in silence. "You see," he added, "I have no patience with those who talk continually in ideal terms, and fail to carry on the immediate task."

It was plain to see that the fellowship of free men was still remote in his judgment, separated, perhaps, by a gulf which might prove our calamity. My mind returned to some sentences written by 'Abdu'l-Bahá: "The fundamentals of the whole economic condition are divine in nature and are associated with the world of the heart and spirit. . . Economic questions are most interesting, but the power which moves, controls and attracts the hearts of men is the love of God." Would Mr. Thomas consider that a bad dream? Possibly. But his own hopes seemed to me unhappily visionary.

"After all," I ventured, "isn't our whole problem a spiritual one, the application of that ancient principle—call it what you will—the oneness of mankind? Isn't this our situation: that for the first time in history a spiritual principle must become the practical formula?"

"Quite right," he agreed. "But the adjustment into that time will not be easy. Yes, ultimately I guess it's a question of the Golden Rule.

But there's another verse we often quote from that most abused book, one that has been misapplied by the capitalist. 'The poor ye have always with you.' How true that was when it was written! It is no longer necessarily true. And this is the hopeful fact. In the end, it will surely be easier to apply the principle of sharing for mutual benefit, when sharing is a necessity, than it has been to establish it upon a basis of scarcity.'

For a moment he hesitated, as if to draw sustenance from the wonder of that ideal world. I shared the vision.

"The most pressing problem," Mr. Thomas said, "is to show the worker an immediate sacrifice of personal gain for the ultimate ideal."

To engage the loyalties and energies of men in the service of a new world order, is not this the challenge that we all face?



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

—'Abdu'l-Bahá.

THE ECONOMIC ORGANIZATION OF SOCIETY IN THE NEW WORLD ORDER

PAUL EDMOND HANEY, M.B.A.

The following article written by a young Bahá'í student of economic problems, presents very clearly and concisely the fundamental changes which the World Order of Bahá'u'lláh will introduce into the economic life of the nations. The reader will see in these principles revealed by Bahá'u'lláh a goal of universal justice and beneficence to which the conscience of humanity is even now approaching due to the moral purging of misfortunes and economic suffering.

THE unprecedented business depression of the last four years has brought about an almost complete stagnation and breakdown of the fundamental economic processes of production, distribution and exchange.

Under our present planless economic system, it was inevitable that such a condition should bring in its wake a great amount of human suffering in varying degrees among practically all classes of people. Is it possible that such a state of affairs is one of the unavoidable concomitants of modern civilization and that mankind must continue to suffer these great hardships at periodic intervals? The answer to this question, fortunately, is in the negative, for there is a solution which is quite simple in its outline and substance, but which contains all the essential components of a new economic organization for society, divine in nature, yet intensely practical in its direct application to the everyday economic life of man.

This plan constitutes one of the twelve basic principles given to the world by the Persian prophet Bahá'u'lláh, the Founder of the Bahá'í faith. 'Abdu'l-Bahá, the son of Bahá'u'lláh, who interpreted His Father's teachings and gave them to the Occidental world, placed great

emphasis upon the solution of the economic problem, and in His writings and published addresses one finds a complete exposition of the Bahá'í teachings on this subject.

The keynote of the Bahá'í solution is found in the following quotation from one of 'Abdu'l-Bahá's lectures in America:

"The fundamentals of the whole economic condition are divine in nature and are associated with the world of the heart and spirit. This is fully explained in the Bahá'í teaching, and without knowledge of its principles no improvement in the economic state can be realized. The Bahá'ís will bring about this improvement and betterment but not through sedition and appeal to physical force; not through warfare, but welfare . . . If it is accomplished in this way it will be most praiseworthy because then it will be for the sake of God and in the pathway of His service . . . Economic questions are most interesting but the power which moves, controls and attracts the hearts of men is the love of God."¹

Thus the sine qua non of the Bahá'í economic plan is that it is to be founded upon a new concept of the relationship between God and man which, in turn, will be the means of bringing about a new concept of the social relationship of man to man.

At this point, undoubtedly, the cynic will say, "Yes, that is all very well, but it is too idealistic. Unless there is something more definite upon which to base this relationship it can never be brought about."

The Bahá'í teachings, however, do

¹'Abdu'l-Bahá, Promulgation of Universal Peace, Vol. 2, pp. 233-34.

contain a carefully integrated economic plan for the world of the future. In order to gain a clear picture of the implications of this plan, it is necessary first to ascertain in what respects it differs from individualistic capitalism on the one hand and socialism or communism on the other.

In a word, the Bahá'í economic philosophy proposes a system in which the best features of each of these are incorporated.

Perhaps the greatest defect of capitalism, as recent history has so clearly demonstrated, is its inflexibility in the face of changing conditions with the resultant concentration of purchasing power in the hands of a very small proportion of the population. Obviously such a condition, if it is not remedied, will bring about the ultimate destruction of the system itself, for a wide distribution of purchasing power is necessary to insure that continuous production and consumption of material goods without which no industry can hope permanently to survive and prosper. Thus it is apparent that the employer, in the last analysis, is as dependent upon the ability of the worker to pay for and consume the products of his factory as the worker is upon the employer for the wage or salary which enables him to make such purchases. If the greater proportion of the income of society is concentrated in the hands of the few, the whole economic machine is thrown out of balance and all classes inevitably suffer.

On the other hand, it is just as impossible to achieve a Lycurgian or communistic state of absolute equality in the distribution of

wealth, for there are innate differences of degree in human capacity and individual initiative. If production is to be carried on in the most efficient manner, there must be commensurate rewards for those who risk their capital in productive enterprises. Also it is essential that the institution of private property be preserved in order to encourage saving and the creation of the capital which is necessary to insure the creation and maintenance of the instruments of production.

'Abdu'l-Bahá, recognizing these defects of both the present system and any socialistic or communistic experiment, has expounded a new divine economic philosophy, the substance of which is found in the following quotation:

"The arrangements of the circumstances of the people must be such that poverty shall disappear, that everyone, as far as possible, according to his rank and position, shall share in comfort and well-being. We see among us men who are overburdened with riches on the one hand, and on the other those unfortunate ones who starve with nothing; . . . This condition of affairs is wrong, and must be remedied. Now the remedy must be carefully undertaken. It cannot be done by bringing to pass absolute equality between men. Equality is a chimera! It is entirely impracticable. Even if equality could be achieved it could not continue; and if its existence were possible, the whole order of the world would be destroyed. The Law of Order must always obtain in the world of humanity . . . Humanity, like a great army, requires a general, captains, under-officers in their degree, and soldiers, each with their appointed duties . . .

"Certainly, some being enormously rich and others lamentably poor, an organization is necessary to control and improve this state of affairs. It is important to limit riches, as it is also of importance to limit poverty. Either extreme is not good . . .

"There must be special laws made, dealing with these extremes of riches and want . . . The government of the countries should conform to the Divine Law which gives equal justice to all . . ."¹

THIS THEN is the foundation upon which the future economic state

¹Esslemont, J. E., Bahá'u'lláh and the New Era, p. 166.

will rest. Now as to the actual mechanism by means of which these principles are to be put into effect.

THERE are really three distinct phases of the Bahá'í economic plan, namely the agricultural solution; the industrial solution; and the question of inheritance.

Since agriculture is the basic industry, 'Abdu'l-Bahá has expressly stated that any solution of the economic problem must begin with the farmer and the small agricultural communities.

The plan as outlined below is in terms applicable to the village life of the Orient. However, only minor changes will be necessary to adapt its principles to the agricultural economy of the West.

According to the Bahá'í plan, a storehouse, or House of Finance is to be created in the central village of each farming district.¹ The administration of this institution will be delegated to a board of control, elected from the population of each community. This storehouse will have seven chief revenues, as follows:

1. Taxes on farm produce. 2. Taxes on animals. 3. Intestate wealth. 4. Revenues from mines (consisting of one-third or one-fourth of the income, depending on the nature of the mine). 5. Newly-discovered wealth (one-half of all buried treasure and other forms of new wealth goes to the storehouse). 6. Lost articles (one-half the value of such wealth goes to the storehouse if the owner cannot be found). 7. Voluntary contributions.

The expenditures of the storehouse, likewise, will be divided into seven chief classes, namely:

1. Taxes to the general government (one-tenth of the income of the storehouse goes to the public treasury). 2. The care of the poor. 3. The care of the permanently

infirm. 4. Support of orphanages. 5. Education. 6. Institutions for the deaf and blind. 7. Public health.

In the collection of items (1) and (2) of the revenues of the storehouse, the principle of a graduated tax is to be applied, so that each person contributes according to his ability. If certain individuals, by reason of circumstances beyond their control, are unable to produce sufficient for their needs and are thus faced with want, the resources of the entire community which have been pooled in the storehouse are drawn upon to the extent necessary to prevent these individuals from suffering hardship.

It should be noted that under this system the private ownership of land is preserved, but the income from this land is taxed according to the ability of the owner to pay such taxes, and thus there is to be a certain amount of socialization in the agricultural industry.

IN THE industrial solution, the principle of socialization is carried a little further, although here also the institution of private property is retained. The Bahá'í plan for the socialization of industry is described by 'Abdu'l-Bahá in the following words:

" . . . According to the divine law, employees should not be paid merely by wages. Nay, rather they should be partners in every work. The question of socialization is very difficult. It will not be solved by strikes for wages . . . The owners of properties, mines and factories should share their incomes with their employees, and give a fairly certain percentage of their profits to their working-men in order that the employees should receive, besides their wages, some of the general income of the factory, so that the employee may strive with his soul in the work."²

¹For a more detailed treatment of the institution of the storehouse and the agricultural solution, c. f. Latimer, G. O., "A New Social Contract", Bahá'í Magazine, Vol. 16, pp. 450-51.

²'Abdu'l-Bahá, Bahá'í Magazine, Vol. 8, p. 7.

In another place 'Abdu'l-Bahá has said:

" . . . Therefore, laws and regulations should be established which would permit the workmen to receive from the factory owner their wages and a share in the fourth or fifth part of the profits, according to the wants of the factory; or in some other way the body of workmen and the manufacturers should share equitably the profits and advantages."¹

It is obvious that a mere wage payment, however large, will not satisfy the laborer, for experience has shown that labor as a group is always striving for higher wages; no sooner is one wage increase granted than an attempt is made to secure an even higher one. On the other hand, the capitalist is constantly striving to economize on his labor cost, and therefore, under our present system the interests of capital and labor are antithetical.

However, if the worker is admitted to a share in the equity of the corporation it is to his interest to strive to the best of his ability to increase the profits of the organization, for his income, beyond a certain minimum, will vary directly with the profitableness of the enterprise, just as does that of the capitalist at present.

And how, it may be asked, will this benefit the capitalist? In the first place, the morale of his workers will be benefited, and this will, in turn, bring about a more efficient utilization of the factors of production which he owns; therefore his own income per unit of capital will be increased, and labor troubles will become a thing of the past.

The divine wisdom of the Bahá'í plan for the industrial organization of the future is thus apparent, for it retains the best features of capita-

lism, namely the incentive for saving and for individual effort and initiative, while at the same time it distributes the income of society in an equitable manner which will insure a widespread distribution of purchasing power.

THERE REMAINS to be considered the third phase of the Bahá'í plan, which concerns the question of inheritance.

The Bahá'í teachings on this point and their social significance have been very ably stated by Mirza Abu'l-Fadl, the distinguished Persian Bahá'í scholar. The following quotation from his writings contains the essential features of the plan:

"Inasmuch as the matter of death among mankind is an unavoidable event, if the distribution of the estate left by those who ascend to God should be effected according to this divine recommendation, it will be impossible for wealth to be accumulated by the few . . . leaving others deprived and afflicted by poverty and want. For the Mighty Lawgiver Bahá'u'lláh has dealt with this important affair in this manner: He has divided the heirs of the deceased into seven classes, including teachers, who are the spiritual fathers of enlightened individuals in the world of humanity. The heritage is divided according to the number 2520, which is the lowest number comprising the integral fractions of nine. Under this division the seven classes eligible to legacies are as follows: first, offspring; second, wives; third, fathers; fourth, mothers; fifth, brothers; sixth, sisters; seventh, teachers.

The nearest relatives are arranged the closest. Each class receives its due according to the number of sixty, which runs down through all. He (Bahá'u'lláh) has decreed that these seven classes mentioned will come equally into possession of their legitimate rights, each receiving his share from this division . . . with this command in operation wealth . . . will always be in circulation among all. All mankind will inherit from one another and all will be benefited from this capital."²

This method of bringing about a more equitable distribution of the world's wealth is of course an evolutionary one, the results of which

¹'Abdu'l-Bahá, "Some Answered Questions", p. 313.

²Abu'l-Fadl, *The Brilliant Proof*, p. 35.

may not be apparent for some time. However, the effect is cumulative, and once it is firmly established, concentration of great wealth in the hands of the few will no longer exist.

IT HAS been possible in this article to present only the fundamental principles of the Bahá'í economic plan. These principles, however, contain the real key to a permanent and lasting solution of the greatest problem which confronts modern civilization. But it should be emphasized that it will not be possible to establish this divine economy in a permanent way until the other basic Bahá'í principles such as The

Oneness of Humanity, Universal Peace, Universal Education, etc., become a reality in the world, for each of these ideals is dependent upon the others for its ultimate and full realization.

The solution of the economic problem, nevertheless, is one of the cornerstones upon which the New World Order prophesied by Bahá'u'lláh must be built, for it is the question which is the most directly related to the everyday life of man, and until the Bahá'í plan is put into effect, the world will continue to struggle in the morass of periodic economic depression with its inevitable and disastrous results.



“In present-day America the conventional pattern of society which molds its citizens, though exceptionally pervasive and penetrating, is wholly inadequate to the times. New patterns of thought and action are necessary to release our creative powers and to refine and integrate our efforts. This must be the work of individuals. The elemental soul of the people may be stirring to a new pattern of life, but whether that pattern shall be great and adequate, or shall be trivial and abortive, depends on the leadership of individuals. The negative philosophy of social determination will not produce that leadership. Men are needed who conserve and commit their whole powers to the achievement of a new and better social and governmental pattern.”

—Arthur E. Morgan,
Chairman Board of Directors
Tennessee Valley Authority.

HAIFA CALLING

FLORENCE E. PINCHON

'Abdu'l-Bahá, as early as 1914 when Syria was still in the possession of the Turks, made remarkable prophecies about the commercial development of the harbor of Haifa. As so significant a part of the prophecy has now come to pass, it is easy to conceive as its complete fulfillment the vision of the magnificent metropolis which will one day arise from the slopes and approaches of Mt. Carmel. Haifa, because of its geographic situation, possesses such immense advantages for commerce with the Hinterland of the Near East that in the future it may well become the chief emporium of Western Asia.

"Some day 'Akká and Haifa will be connected as one large city, with a long breakwater sheltering harbor and docks, and a driveway, through orange groves, skirting the sea. The ships of all nations will be seen here, commerce will thrive, and the Bay of 'Akká will be the center of the pilgrimage of the world—the sovereignty of world reverence."

—'Abdu'l-Bahá.

IT was a thrilling moment when, on the morning of the 31st of October, 1933, we paused in the business of the day, to listen to the voice of Haifa, Palestine, calling the British Isles.

The broadcast was taking place on the occasion of the opening, by the High Commissioner of Palestine, of the new harbour, whose construction now makes the port of Haifa one of the finest and most sheltered havens in the Mediterranean.

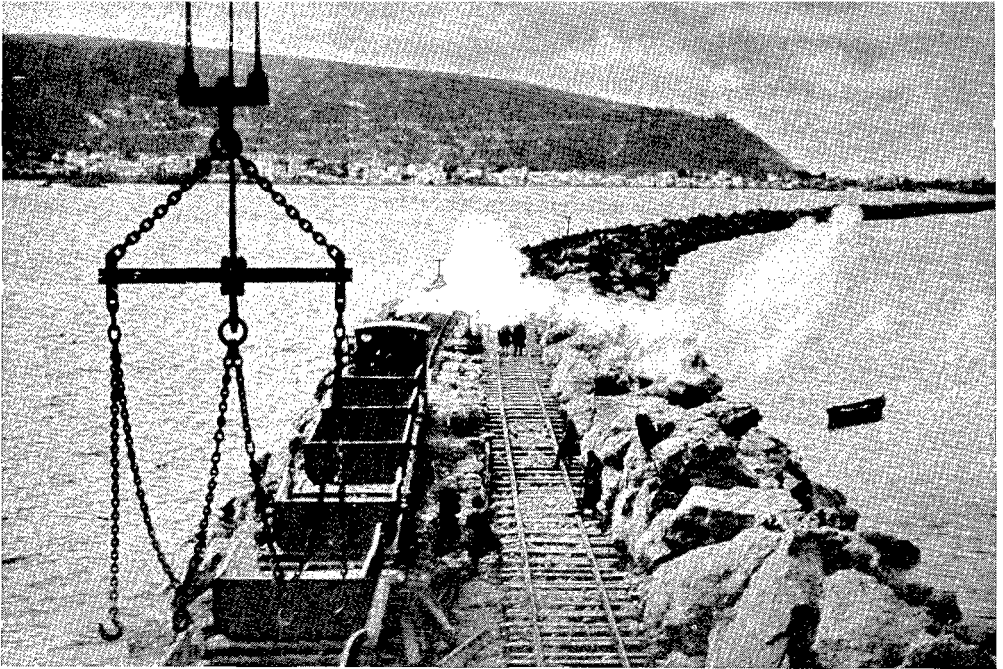
However, to Bahá'is generally, the ceremony meant something far more than the mere inauguration of a harbour. For not only does it mark the opening of a new door between the Eastern and Western worlds—in itself an event of outstanding consequence both to world communications and world relations—but to those who could trace, however dimly, the working-out of a

divine plan and purpose, the happening seemed fraught with a profound spiritual significance.

The masterly description given in the broadcast of the beautiful and historic scene in which the ceremony took place, with all its ancient and sacred associations, and now its new world importance, filled one with a deep content. For were we not actual witnesses of the beginning of the fulfilment of those glowing predictions, uttered long ago by 'Abdu'l-Bahá, concerning the brilliant destiny that awaited this, the home of His life-long exile and labours?

Authoritative writers suggest that the immediate future is likely to witness a re-awakening of the whole of the region formerly known to us as Asia Minor. In Palestine this renaissance is already well begun, with its radiating point at the port of Haifa. Symbolic of this progressive spirit, the new harbour here will constitute a landmark in the annals of world intercourse, and play a leading part in the developments that are taking place in the Near and Middle East.

THE ANCIENT town of Haifa lies on the southern horn of a magnificent bay, three miles deep and nine miles wide, just where the green promontory of Mt. Carmel breaks the two hundred miles of inhospit-



Main Breakwater, Harbor of Haifa.

Wide World Photo

able coast-line and yellow sand-dunes stretching northwards from Port Said.

At the other extremity of the bay, the grey fortress of 'Akká—the Acre of the Crusades, and Christianity's last stronghold in Palestine—stands out into the blue Syrian Sea. The great semi-circular harbour so formed is now spanned by a breakwater about one and a half miles long, which runs out from Rasel-Kerim at the northern extremity of the base of Mt. Carmel, eastwards, in a line parallel to the town front. The leese side of the harbour is formed by another breakwater, about half a mile long, running out at right angles to the main one. The sheltered haven so constituted encloses an area about the size of Genoa harbour, and can afford accommodation to every class of vessel navigating the Levant.

Yet contrary to what has happened in the case of most other sea-

ports, the harbour does not overshadow the town, but has been designed to suit the landscape and fit with due proportion into the whole noble picture.

All who have visited this spot seem to agree that, as Sir Cunliffe Lister observed in his reply from London to the High Commissioner, it is a monument to British engineering genius, and an achievement of which they may be justly proud. And, in this connection, it may not be without interest to note, that if two imaginary lines were drawn across the globe, passing through the widespread British dominions and colonies, they would quite naturally meet and intersect at this point of the Holy Land. While Haifa, in the near future, is likely to become an important naval, land and air base of the Empire.

YET, IN spite of its unique position and rich associations, until

within quite recent years this particular part of the Near East has lain all neglected and forgotten by men.

In the days of the Canaanites, Haifa was known as Shikmona, and later, to the Jews, as Hephah or haven. Among the Medes and Phoenicians it was famed as an important station on the highroads of the nations. For Nature appears to have endowed it with advantages granted to no other seaport on the Eastern Mediterranean.

About half a century ago, a group of prominent Englishmen, recognising the immense possibilities of this locality, agitated for the cession of Haifa to Great Britain. And later, the author of "New Old Land" and founder of the modern Zionist Movement, sailed along its shores and envisioned for it a brilliant future.

But it was in 1868, at the time when the whole country lay under the indolent Turkish rule, that the first flush of another dawn broke above these ancient hills of God, and a breeze of a new morning ruffled its sleeping waves. For when 'Akká was but a grim penal settlement—a home of the owl and the bat—and Haifa a small obscure town, a Messenger of God was sent here by the Persian and Turkish governments, as a life-long prisoner and exile. And so, here, beneath the shadow of Mt. Carmel, in the land of Jesus Christ and of the Prophets, Bahá'u'lláh lived and suffered, and finally triumphed, delivering to men His message of world unity and peace, and pointing out the spiritual and practical means by which such a consummation might be achieved.

Visiting pilgrims tell us that, from this time onward the whole

district began to change; that even the atmosphere seemed charged with a purer and more vibrant quality. So intimately related are the things of earth and heaven, things temporal and things eternal.

Amid these fateful days of darkness and chaos, we find ourselves turning, with ever increasing longing, towards the heavenly Light that once shone from that lonely fortress, hearing again across the world's troubled waters the reassuring voice of the Counsellor of Nations: "Be not afraid."—"These fruitless strifes, these ruinous wars *shall* pass away, and the Most Great Peace *shall come!*"

Today we are witnessing in the steadily growing importance of Haifa and its magnificent harbour, the materialisation of 'Abdu'l-Bahá's predictions, and the justification of all those who have dared to dream greatly concerning her. Planted at the feet of green and majestic Carmel she is beginning to blossom like the proverbial rose.

One of the principal causes contributing to this prosperity is, of course, the fact that at Haifa the gigantic pipe-line of some 600 miles, through which will pour the petroleum from the oil fields of Mosul, will find its outlet to the refineries and to the sea. This vast enterprise and the implications that oil—the igniter of the nations—brings in its wake would alone entitle Haifa to be called—"City of Light and of the Future."

It is also anticipated that for economic, political and strategic reasons, ere long a railway will follow the route of the oil-pipes, crossing the wide stretches of desert that lie between Haifa and Baghdad, and tapping the trade of Upper Meso-

potamia, the Euphrates valley and Eastern Turkey, and so forming a truly golden link between the Eastern and Western Worlds.

A link that, as some of us realise, was forged spiritually long ago, when Bahá'u'lláh journeyed across these same deserts in hardship and suffering in order that a path might be blazoned for the kinship of East and West, and differences of race be annulled.

So COMES today the wheel of destiny full circle, and Haifa is again about to fulfil her ancient purpose as a highway for the nations, as well as a great distributing center for the world's merchandise. Soon, as a certain writer has predicted,—“We shall hear of wool from Mosul, barley and grains from Irak and Palestine, dates from Amara, potash and phosphates from the Dead Sea, rice, skins and hides from Persia, oranges from Jaffa . . . precious articles from Central Asia and India, all passing through Haifa to the markets of the West.” In short, as ‘Abdu'l-Bahá foretold, it will become one of the first emporiums of the world.

And the story does not end here.



“The air here at Mount Carmel is fragrant and the earth is sweet. . . . I have breathed the air of many country places and have seen much natural scenery, but the air of this mountain is most wholesome, vitalizing, and its scenery is very entrancing. Purity of air, sublimity of panorama and beauty of landscape are united on Mount Carmel presenting to the eye a noble and inspiring spectacle of nature; its panorama of sea and land is very unique, its sun is all-glorious, its moon all-beautiful and its stars are all-sparkling.

“Many Israelitish prophets either lived here or passed a portion of their lives or sojourned for a while or spent the last days of their existence on this mountain.

“This is the Holy Land, the land which gave birth to the prophets—Abraham, Isaac, Joseph, David, Solomon, Moses, Isaiah, Zechariah, and last of all, Christ. Elijah lived on Mount Carmel. You must love this land very much because all these holy happenings have taken place here. His Holiness Christ came to this holy mountain many times. The atmosphere is permeated with wonderful spirituality.”

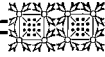
It is, indeed, only the beginning. Few of us can imagine the high destiny that awaits this “radiant white spot” from which has flashed forth, in this new cycle of human power, the guiding Light of the Spirit.

“The flowers of civilization and culture from all nations will be brought here to blend their fragrances together and blaze the way for the brotherhood of man.” ‘Abdu'l-Bahá prophesied in 1914: “The entire harbour from ‘Akká to Haifa will be one path of illumination. Carmel itself will be submerged in a sea of light. A person standing on the summit of the mountain, and passengers on the incoming steamers will look upon the most sublime and majestic spectacle of the whole world.”

The searchlight, that shines across the harbour from ‘Abdu'l-Bahá's shrine on the mountain-side, is itself a witness that the word of God is being accomplished. As the Psalmist sang: “Beautiful for situation, the joy of the whole earth is Mt. Zion”—because it has been and is destined increasingly to become—“the City of the great King.”

THE MOUNT CARMEL OF THE FUTURE . . .

Various Prophecies of 'Abdul-Bahá Concerning the Development of Haifa, Palestine.



IN THE future the distance between 'Akká and Haifa will be built up, and the two cities will join and clasp hands, becoming the two terminal sections of one mighty metropolis. As I look now over this scene, I see so clearly that it will become one of the first emporiums of the world. This great semi-circular bay will be transformed into the finest harbor, wherein the ships of all nations will seek shelter and refuge. The great vessels of all peoples will come to this port, bringing on their decks thousands and thousands of men and women from every part of the globe. The mountain and the plain will be dotted with the most modern buildings and palaces. Industries will be established and various institutions of philanthropic nature will be founded. . . . Wonderful gardens, orchards, groves and parks will be laid out on all sides. At night the great city will be lighted by electricity. The entire harbor from 'Akká to Haifa will be one path of illumination. Powerful search-lights will be placed on both sides of Mount Carmel to guide the steamers. Mount Carmel itself, from top to bottom, will be submerged in a sea of light. A person standing on the summit of Mount Carmel, and the passengers of the steamers coming to it, will look upon the most sublime and majestic spectacle of the whole world!"

THE DAY will come when this mountain will be resplendent with light—lights from top to bottom. On one side of it there will be a hotel, a universal hotel. Its doors will be open to all the people of the world. Whoever comes will be a guest. On the other side of the mountain there will be a university in which all the higher sciences will be taught. On another part of it there will be a Mashriqu'l-Adhkár (Bahá'í Temple). On another part of it there will be a home for the incurables. In still another part there will be a home for the poor. In still another part there will be a home for orphans. All these will be administered with love.

"I foresee that this harbor [Haifa] will be full of vessels. And from here to the blessed Shrine [Bahje] there will be wide avenues, on both sides of which there will be trees and gardens. On the surrounding land at Bahje similar institutions to those on Mount Carmel will be established. And from all these places the songs of praise and exaltation will be raised to the Supreme Concourse."²

¹Haifa, February 14, 1914.

²Mount Carmel, January 4, 1920.

LETTERS HOME

KEITH RANSOM-KEHLER

The final installment of Mrs. Ransom-Kehler's "Letters" giving an account of her missionary travels in Persia—brought to an end by her tragic and untimely death—here find posthumous publication. The reader will note in this article a description of the strain and stress incident to travel in the East, to which she lent herself a willing martyr, but which lowered her resistance and made her susceptible to the contagion which caused her demise.

AS I lay in a state of collapse from the rigors of my journey between Bábul and Rasht, I opened my Moffatt Testament and read the words of Paul to the Corinthians:

"I have been often at the point of death. Five times have I got forty lashes (all but one) from the Jews; three times have I been beaten by the Romans; three times ship-wrecked; once pelted with stones, adrift at sea for a whole day and night; I have been often on my travels, I have been in danger from rivers and robbers, in danger from Jews and Gentiles, through danger of town and desert, through dangers on the sea, through danger among false brothers, through labor and hardship, through many a sleepless night, through hunger and thirst, starving many a time, cold, ill-clad, and all the rest of it. And then there is the pressing business of each day." . . . "I am satisfied for His sake with weakness, insults, trouble, persecution and calamity."^{*}

It was now the middle of November and the winter rains had started relentlessly by the time we were ready to leave Babul. Dr. Bassár and the Spiritual Assembly urged us to stay lest we meet great difficulty on our journey but we decided that it was wiser to start before conditions got worse.

We left in a downpour at nine o'clock Friday morning hoping to reach Shaksavar, after a brief meeting with the believers enroute, in that evening.

The rain stopped again miraculously, as it had on our return from Arabkhayl, while I spoke from the porch of my host's home to what seemed to me the entire village of Fraidunkavár.

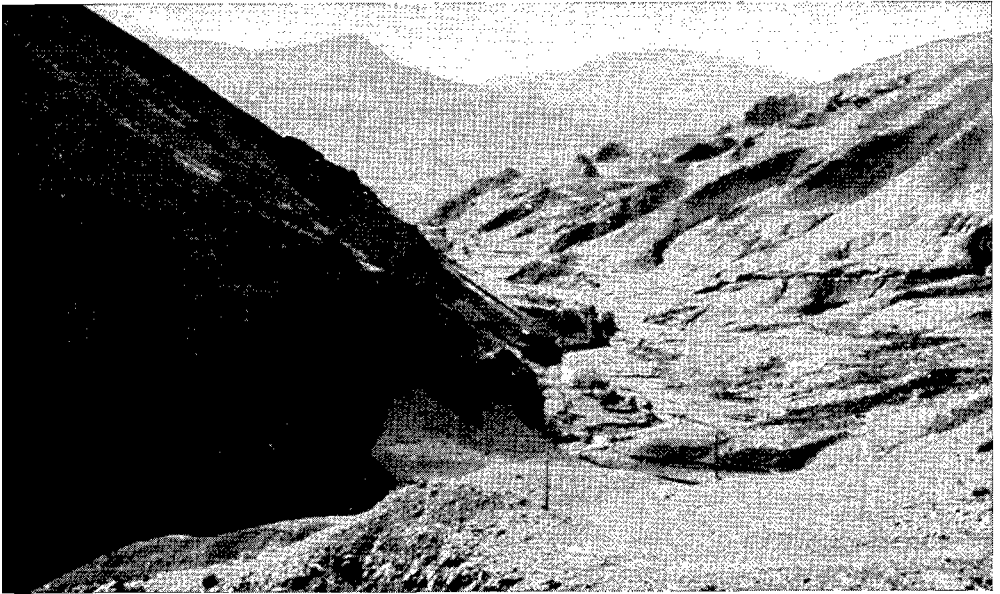
A great procession of cars conveyed us to the next town and there, with tears, I parted from the glorious Bahá'is of Bábul.

Soon our road was skirting the beach of the Caspian Sea and so continued until we crossed the Se-frioud (Wide River) in the Province of Gilan.

THROUGHOUT the length and breadth of Persia there is no such thing as a navigable stream; but in Mazindarán hundreds of creeks and rivulets flow from the perpetual snows of the Alburz range into the great sea. These are spanned by as many bridges, rather flimsy, temporary affairs; for the road commissioner at one point told us that that particular bridge was being replaced for the fourth time in a year. The earth is a rich loose gravelly alluvial soil that gives way under any undue pressure.

After an hour or two of rain the creeks and streams begin to roll like torrents, gutting their banks and even washing rocks along to the furious sea. Both the works of nature and the works of man combine in threat and insecurity, that very soon become a menace and a devastation. The bridges range from three or four loose boards to about sixty feet in length, and fly by when "the going is good", like telegraph poles past a train. But at this season and

^{*}II Corinthians 11:24-28; 12:10.



A Typical Persian Highway.

under these circumstances we had to stop and examine every structure.

The first bridge that we attempted to cross, after parting from our friends, had lost from its center enough planks to permit the front end of the car to drop through. Here began the tedium and exertion of searching for heavy boards and putting them in place. That continued to be a quite regular part of our journey from then on.

By now the rain was pouring and the car was heaving through sheets of muddy water. It was an old model loaded to the gun-holes with our luggage, camping kit, bedding and all the necessities for just such an emergency.

Stopping every few hundred yards to examine roads and bridges we found their condition growing steadily worse as we neared the sea, for the whole push and weight of the torrents were dashing to their outlet with cumulative violence. We came to the first of many bridges dismantled and crumpled by the

flood. A crude temporary structure had been thrown over the stream twenty feet lower than the bridge bed, which spanned it on a tressle at the level of the highway. To go from this level to the water's edge in the deep mud of an unpaved descent, and on the opposite bank to reach the highway again was problem enough in itself; but the temporary bridge, only loosely anchored on the crumbling banks, presented a very grave danger.

ALAI AND NAJIMIYYIH crossed first on foot; Vahid and I stood in the rain and mud on the near side praying fervently. Water was already dashing furiously over the tottering boards and as the heavy car rolled onto it, it began to wave like a flag.

"Allah'u'Abha! he is clear," we cried to each other as the car miraculously mounted the opposite bank, and we followed across with mincing steps and baited breath, hoping to be equally fortunate. As we step-

ped ashore Vahid and I agreed that the bridge couldn't last much longer, and in a short time, we later learned, it was washed out to sea.

The car stalled on the hillside: finally enough stragglers appeared to push it over the crown on to the road. All of them were dripping and plastered with the mud and filthy water showered over them from the rear wheels trying to get traction. Alai looked like an Abyssinian chieftain. But this, which would ordinarily have seemed a bad experience, went almost unnoticed in the midst of the actual dangers that confronted us.

Hasan Aqa ground his brakes and jammed on the emergency just in time to keep us from plunging into a deep stream where the road approach to the bridge had been swept away by the chafing eddies of a backwash.

Another interminable wait while road-menders, who luckily were passing, found long stout timbers to cover the gap. When these were nailed to the exposed beams of the bridge that were barely the width of the wheels apart, the car made a perilous crossing without two inches to spare, right or left.

But we still had the cheering thought that though late we could arrive in Shaksavar—only sixty miles from Bábul—that night, and rest from our labors.

The rain nagged wearily on; the sea on our right was turgid and wild, the mountains on our left sodden and gray, the road beneath us spongy and treacherous, and all man's friendly efforts were nullified by the elements. We made a conscious attempt at cheerfulness and nonchalance, which deceived neither ourselves nor each other, and as

each fresh danger was passed chanted a prayer of gratitude.

For two kilometers we ploughed on without mishap, then another devastated bridge confronted us, but this time with no temporary structure to replace it.

Rahmat'u'lláh (whose other name is Alai) and Hasan Aqa went to find a ford in the stream but returned to say that it was rolling higher than the car and that crossing was absolutely impossible.

So HERE we were hemmed in by the now impassable bridge that we had miraculously crossed behind us and this furious wall of water before us to a little spit of land about a mile wide. There was no village in sight. A man on horseback passed us going inland and we told him to send food and aid.

As a bounty of Providence an old deserted tumble-down shack by the roadside offered shelter for the night. An abundance of wood, left in a corner by its former occupant years before, enabled the men speedily to build two fires, one in the enclosed room, and one in the open thatched pavilion adjoining, where food was cooked, water heated and clothes dried. Camp cots were opened and our bedding, all too scanty for five adults on a bitter night, was spread in the enclosed room.

At length we saw lanterns coming through the wood, and by-and-by three men from a distant village appeared. We hastily sent them back for samovar, utensils and provisions, and after an unconscionable time spent in coming and going a great steaming pilau was served and life took on a brighter aspect.

The villagers brought tea, chicken

and a huge bowl of *mast* or clabber with sticks of charcoal crossed on it.

"Why the charcoal?" I inquired. "Nothing black must be brought into the house after sunset," they explained, "and nothing white must be taken out of it." So they covered the mast with charcoal to deceive the evil spirits into believing that no opening had been left for them by the removal of a color which they hate.

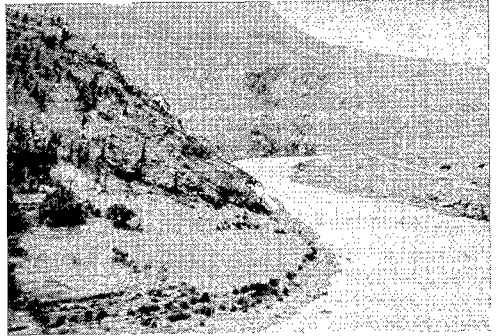
Vahid and Hasan Aqa slept in the car. They said that it would have been stripped by morning, even in this uninhabited place, if they had not done so.

The skies wept their last and through the serried yellow clouds of their troubled recollection a dazed, bleared moonlight fell. The sea throbbed and beat like a mighty engine, and the superstitious visitors, who are very weather-wise told us that that sound betokened the end of the rain.

We were all nipped to the marrow with the stabbing cold and were early astir to rebuild the fires, breakfast, and thaw out before our next adventure.

True to its reputation Mázin-darán was rapidly forgetting the sullen violence of her storm, for the sun was now shining brilliantly and the waters were rapidly subsiding.

OUR DELAPIDATED shelter was only a few hundred yards from the creek and when we arrived we found the road-force already busy repairing the bridge. Alai and Vahid walked the beams of the dismantled structure to the opposite shore, had the heaviest luggage carried across, and left Najjie and me in the car to ford the stream. As we started to mount the banks after crossing, the



The Sift Rud (Wide River) near its outlet in the Caspian Sea.

engine stalled, the rear of the car not only formed a dam that sent the water mounting but also was sinking in the muddy bed of the river. The road-menders hastily came to our assistance as the water swilled over the floor of the car. As many as could find hand space lifted, while a dozen of them pulled violently on a rope attached to the front bumper. With a mighty effort they heaved up the rear wheels, the men in front pulling the car ashore; Hasan Aqa started his engine while the men at the ropes, uninitiated in the Life and Habits of the automobile, continued to run ahead pulling, even after it was under its own power. I was frantic lest some of them be hurt, and at last as the car gained momentum they all cast loose and we reached the highway without accident. At the very moment that we passed, the superintendent received instructions from the engineer to permit no one to cross there until the bridge was repaired.

Whenever a Persian undertakes anything difficult it is to the rhythmic refrain: "Ya Ali! Ya Mohamat! Ya Allah!" (Oh Ali, oh Mohamet, oh God), very much as sailors cry "Heave ho." As the car was visibly sinking I kept repeating with great fervor "Ya Baha ul Abha." When they heard me they all stop-

ped dead in amazement wondering perhaps if this was the familiar name of one of the Imams. They would have left us to drown I suppose if I had told them that it was the Name of the Promised Husayn who had come to establish peace and justice in the world.

Full of hope and gratitude for clear weather and sunshine we passed a little thatched village and

came to the Amir rud (river of the Minister). The heavy mail car was stuck fast near the shore, the lighter road car had been turned over three times and lay on its side in the swollen current; the bridge was gone.

So we turned back to find accommodation in the village until the flood abated or the bridge was finished.

(To be continued)



RICH OFFERINGS

There is a love that knows
 no barrier of race or creed,
 There is a beauty
 that the soul alone can see,
 A loneliness
 that has no answer to its need
 Save faith that God
 is near throughout eternity.

There is a courage
 that defies the deepest pain,
 There is a happiness
 that triumphs over grief,
 A wealth not measured
 by mere worldly gain,
 And firm assurance
 that effaces unbelief.

There is a loveliness
 that only hearts discern,
 There is a calmness
 that surmounts all strife—
 All these, and others,
 let me humbly learn,
 That I may bring
 rich offerings to eternal life.

—*Nell Griffith Wilson.*

CHANGING CONDITIONS IN PERSIA

A. H. NAIMI

The following article adapted from material sent us by Mr. Naimi, describes the rapid progress Persia is making under the stimulus of the Bahá'í Movement.

NO greater evidence is visible of the creative power of the words of Bahá'u'lláh than the progress and development that is rapidly taking place in Persia.

Nearly a century has passed since the Bahá'í Movement arose in Persia. This world movement dedicated to progress and the perfecting of humanity—how has it been able to thrive in the country of its origin, a country which has been among the most backward in the world. In 1844, the year of its origin, no man could have foreseen any rational prospects for the spread of this modernistic message. Materialistic tendencies, firm-rooted and seemingly unshakeable, swayed all the civilized world. The East, that is to say the garden where the divine seedling was to gain foothold seemed doomed to an irrevocable bigotry, prejudice and ignorance. Consider our own beloved country, Persia. The people were in a mass martyred under the cruel rule of ignorant despots swayed by the powerful hand of demagogic mullas who condemned them to moral and spiritual perdition by thousands just for the sake of their greedy and inhuman designs.

Women were mere figures of nothingness, to whom every opportunity of spiritual, moral and material education was utterly denied.* They were veiled in the inner courtyards, kept under the weight of their own ignorance and superstition as tools and means of satisfac-

tion of men's fancy. The resultant ignorance and moral debility of children brought up by such incompetent mothers doomed the future generations for at least another five-hundred years to degradation and stagnation. The superstitions, the soul-killing rituals, mournings, total negation of all sane social and progressive principles, unchanged for the last six or seven centuries, were keeping the aspirations for a moral and material betterment throughout the whole country at the lowest point.

IN A STATE of such chaotic moral and social standards the call to salvation of both soul and body raised by the Herald of the Bahá'í Movement, the Báb, was met by an orgy of persecution, torture and suppression. All classes of society, headed by the despotic and ignorant rulers and by the clergy, joined hands to annihilate this only hope of Persia's resuscitation. Thousands of innocent souls were most cruelly put to death. Yet the divine plant took root, irrigated by the life blood of thirty thousand martyrs who renounced not their faith either on the gallows or in the fire and so made firm the basis of Persia's, nay, of the world's, spiritual, economic and material deliverance . . . *what was the result?*

Not more than eighty years later, we see the gradual realization of the promised changes.

*There were a few exceptions among the upper classes.

I AM NOT concerned here with the gradual progress of this divine Cause in the West or in the East outside of my own country as such an attempt would require much careful study. Everybody has heard something of the firm rooting that this Cause has gained in the most civilized countries of the world, both in Europe and in America; remote spots of Australia and obscure corners in the Pacific Ocean have not failed to partake of the soul-vivifying rays of the Sun of Truth. The basic principles of this religion: Equality of men and women; brotherhood of all men; total negation of all religious, social, racial and political prejudices; obligatory and universal education of boys and girls under equal conditions; the realization of the world's Great Peace; the establishment of a great International House of Justice in the center of the world for administering justice to all nations on an equal footing; the change of religious rituals and principles long adhered to by all religions; the creation of a universal language auxiliary to the mother-tongue of each nation and other remedies which are the panacea for healing the sick world:—these principles stood in evident opposition and contradiction to all that was universally sought and loved in Persia.

But the era of rebirth was started. The emancipation of women and their education gradually appeared; whereas education in scientific accomplishments of a girl was considered tantamount to sin and even boys received such mediocre educational attention as to make them good only for very low occupations. But we now see general en-

thusiasm for the education of boys and girls alike. The education of a woman and her study of sciences is no longer looked upon with indignation and disgust. Schools for boys and girls and even for grown-ups are opened by the hundreds and the government which formerly opposed any advancement of the people in modern thought is now fostering all means to this end.

The power of the clergy is shaken and legislative and public opinion shows signs that its influence is no longer wanted. The government, which has been most backward, is showing signs of enlightenment and modernization. The weakness of character, both in the government and in the people, which made Persia an easy victim of political machinations of all descriptions is giving way to a gradual rise in ideals. Statesmen formerly easy and profuse in their professions of flattering amity to political factions and even to foreign powers now think well before they accede to such temptations.

We do not mean to say that all advancement in this country is *directly* due to the appearance of this Divine Cause in Persia for the spirit of the age would not have failed to show its effects sooner or later here; but we firmly believe with all Bahá'ís and with the more enlightened elements in our country, that *directly* or *indirectly* the Bahá'í Cause is the sole source of these general signs of gradual awakening. For the spirit of the age is the evident result of the advent of the spiritual springtime caused by the rise of the Sun of Truth, Bahá'u'lláh. The Baha'í Movement then is the sole and unique factor which directly and indi-

rectly breathed the breath of life and revival into the perishing and decaying body of the Persian nation. The world will in time recognize that to this Cause we owe such magnificent fruits as the world owed centuries back to Jesus Christ who saved mankind with His message of love; as the world owed to Muhammad and in fact to all other Divine Manifestations who have been Heralds of the great periodical Spiritual Springtimes. How and with what success can we attempt to explain the unseen but penetrating influence of the dawn of the Sun of Truth in the hearts and souls of all mankind when it is impossible to explain fully in detail even the direct and indirect effects of the dawn of our earthly sun upon our handful of dust, this world?

We see Bahá'is by hundreds in Persia raised out of the mass of common people. Before they embrace the Cause many are corrupt and devoid of all promise; after conversion we see them shining like gems in the horizon of morality. Bakers and shoe-makers, but-

lers and butchers, illiterate and unaccomplished, stand up as Bahá'is with such marvels of fortitude and devotion to the service of humanity as bewilder all observers.

A look into the episodes accompanying the early growth of this Cause in Persia helps us to understand how deep-lying are the forces which are producing these changes in Persia. You see a simple peasant engaged in serious discussion over the Bahá'i religion with a clergyman distinguished for his theological knowledge and dumbfounding him by his simple but decisive proofs; or a blacksmith transformed and polished by divine education to such an extent that while sentenced to death without trial for the sake of his religion, he turns to his persecutors, who have the power to pardon if he will forsake his religion and pours out to them the Bahá'i teachings with such eloquence and simplicity as to arouse the enthusiasm of the on-lookers and the alarm of the authorities.



“Prophets are Founders; they establish a new religion and make new creatures of men; they change the general morals, promote new customs and rules, renew the cycle and the law. Their Appearance is like the season of spring which arrays all earthly beings in a new garment and gives them a new life.”

—‘*Abdu'l-Bahá.*

CRY HAVOC!

HUSSEIN RABBANI

A review of a singularly interesting and stimulating book on the subject of war and peace, written in the form of an article in two parts. In the first part, which follows, Mr. Rabbani emphasizes the point which the author brings out, namely, the gravity of the situation in which we are involved. The second part of the article which deals with the "way out" will appear in the February number.²

MR. BEVERLEY NICHOLS, an avowed irenic and a brilliant writer on social questions, gives in this, the latest book from his pen, a most convincing and penetrating analysis of the forces that are working against peace, and presents a challenge to our present-day leaders on whom rests the chief responsibility of guiding and adjusting the many and complicated interests of the world.

The book also marks one of the most decisive stages in the long and violent crusade for peace which the writer has so assiduously and so bravely fought, and should stimulate every thoughtful person who is conscious of the great need of the hour to pause, reflect and take a decisive action against the forces that are so increasingly threatening the welfare and progress of society. It is also a challenge to the youth of our age upon whose shoulders has been placed the responsibility of building a strong public opinion against war.

As the title of the book clearly indicates the author wishes to draw the attention of the public to the gravity of the situation in which we are involved. Never before perhaps was the world so much prepared for war as it looks to be at the present time. And yet, no one can deny that all nations have been so badly

chastised by the last "Great War" that none of them is really eager to commit again such a truly social suicide. This is exactly the dilemma with which we are faced. But has not history shown that mere unwillingness to fight is not sufficient to prevent war, that in many cases peoples and nations have been simply dragged to it by forces which, if they could check at the start, they were later on completely unable to neutralize or counteract? For war is not purely the outcome of conscious will. But the conditions leading to war are those which, if not entirely deliberate, can at least be remedied before they become too dangerous. War is, therefore, the culmination of a process which can be counteracted at the start, but which, if left unchecked, results in a state of chaos against which no power, however formidable, can resist.

This is, therefore, the dilemma: peoples and nations are tired of war and yet they are preparing themselves for war, if not quite deliberately, at least to the extent that they are unwilling to check the development of those forces which we know will ultimately lead to a general outbreak.

What the nature, origin and effectiveness of these forces are Mr. Beverley Nichols tells us in the first

²Cry Havoc! By Beverley Nichols, Jonathan Cape, London, 1933.

of the three parts into which his book may be divided. Herein he analyzes with a remarkable lucidity and in a concrete way the preparations the world is making both for attack and for defence.

Mr. Nichols claims that the real instigators of war are the owners of large armament firms like the Bethlehem Steel Company in America, Vickers Armstrong in England, Schneider Creusot in France, who for their own selfish financial interests influence the governments to wage those deadly wars which have for so long stained the pages of history. Nothing short of the complete prohibition of the private manufacture of arms can put an end to such a system. It is armament firms who foment war scares, who continually bribe government officials, who seek to influence public opinion through control of the press, and who spread false reports concerning military and naval programmes of foreign countries in order to stimulate armament expenditure.

The conclusion which the author draws is that the preparations for attack are by far more effective and more numerous than the means of defence. "By steps which may have stumbled, but have at least been honest, we have reached the conclusion that another great war would almost certainly result in the extinction of tens of millions of Europe's civilian population, by gas, by death from the air, by starvation or disease. We have suggested (not without expert corroboration), that no amount of war 'preparation', short of covering a whole country with a roof of steel, will be of any avail against the Furies that are

straining at the leash. We have decided that such futile 'preparations' as we and other nations are making, are only likely to make it more difficult to hold that leash, are only likely to act as irritants . . . that nothing will save civilization, if war breaks out."

IT IS, indeed, a very gloomy picture which the author unfolds before our eyes, and the decidedly pessimistic tone in which he concludes his study of the present-day forces of war would have crushed every hope for peace had it not been for his analysis of the efforts the world is making for international reconciliation and goodwill. Here a beam of hope penetrates into our heart, disperses for some time the threatening clouds of disillusionment, so crushing and so bitterly hostile in their gloomy appearance. Here too, however, our hope is soon turned into discontent and our faith into skepticism. The positive and constructive forces of peace appear to be too weak in the face of the swelling army of Mars.

Geneva, that "City of Hope," where the world's highest Tribunal has its seat, and to which all convinced advocates of peace eagerly turn their gaze in the hope of finding something to help them to attain their goal, offers a depressing spectacle. Though beautifully situated on the shores of an adorable lake "laced with bridges, and alive with birds", Geneva, the Geneva of the Internationalists, afforded the most discouraging site that an ardent seeker of peace could ever contemplate. The external appearance of the building of the League itself was disappointing, and was fully ex-

pressive of the atmosphere in which the meetings were conducted. "All the time" remarks the author "I stared up at this singularly uninspiring edifice. It seemed utterly impossible that this could house the League of Nations. For although it would not be accurate to say that I had dreamed of a white palace set upon a hill, with doves crooning among groves of myrtle, it would be even more inaccurate to say that I had dreamed of a second rate hotel in a back street, with a garden containing only a few old Brussels sprouts."¹

Recording his impressions about one of the sessions of the Disarmament Conference he was able to attend he writes as follows: "The truth about the Disarmament Conference, as I saw it, on that first afternoon, seemed to be exceedingly ugly."² And further on he writes: "Life seemed to have lost all purpose. Is it odd for any man to become so morbidly dejected by disillusionment over an abstraction like the League of Nations? Ought a man to keep such despairing mood for the occasions when he is betrayed by his mistress? Perhaps. But, you see, for a very long period I had felt that civilisation was drifting, ever more swiftly, to utter destruction, and that the only harbour in sight was Geneva. Now, Geneva, seemed only a mirage after all. I was condemned to live and die in a

mad and purposeless world."³

Mr. Nichols' impression of the League, though in many respects gloomy, does not carry him, however, to the point of denying the principle upon which the League is based. He is, no doubt, fully alive to the tremendous obstacles that block its way and prevent it from acquiring the true status of a powerful international body. He is by no means a blind admirer of an institution which is still in its infancy. What he is striving to emphasize is the necessity of a League, and even though that institution is actually far too short of what it should be yet, the mere idea which it serves to promote is essential to the progress of the world.

"Thus the days went by", he remarks, "while I wandered about at will, gathering impressions. And the more I saw of the League and its work, the more I felt that here at last was a real internationalism, a real sense that the world, at last, had found some central directing force, if only the world would listen. . . . As each day passed the League seemed more and more obviously essential."⁴ Being a convinced lover of peace he undoubtedly favours the idea of an international organization, but he cannot but admit that the actual embodiment of this idea in the existing League is far too short of what it should be.

(To be continued)

¹p. 125. ²p. 128. ³p. 134. ⁴p. 149.

"Oneness of the world of humanity insures the glorification of man. International peace is the assurance of the welfare of all humankind. There are no greater motives and purposes in the human soul. . . . Today the human world is in need of a great power by which these glorious principles and purposes may be executed. . . . Through spiritual means and the divine power it [Universal Peace] is possible and practicable."

—'Abdu'l-Bahá.

MEMORIALS OF THE FAITHFUL

‘ABDU’L-BAHA

Translated from the Persian by Marzieh Nabil Carpenter

This series of brief biographies of the leading followers of the Báb and Bahá'u'lláh was composed by ‘Abdu’l-Bahá in 1915 and published in Haifa in 1924 in Persian. These translations into English have been made by the request of Shoghi Effendi. The aim has been to render them into colloquial English rather than to follow a literary translation. This work was done specially for The Bahá’i Magazine. The translator states that she does not consider these translations final.

ONE of those who emigrated to Baghdád was the late Pidar-Ján-i-Qazvini. This winning old man was distracted by the love of God, dazzled by the beauty of the Creator. When he reached Baghdád he spent his days and nights chanting prayers, and though he walked on earth his heart was in paradise. To obey the law of God he plied a trade; he had no money, but he would carry stockings under his arm and peddle them through the streets and bazaars; pick-pockets would steal them, until at last he had to lay them across the palms of his hands; but he was so deep in prayer that once thieves snatched the stockings from his hands without his knowing it—he was walking in another world, heedless of this; as always he was in that strange condition, awestruck and overcome.

He passed some time in ‘Iráq, and came into the presence of Bahá’u’lláh almost every day. His name was ‘Abdu’lláh, but the Friends called him Pidar-Ján (dear father) because he was like a kind father to all of them. At last with the blessing of Bahá’u’lláh he rose to the All-Powerful Lord. . . .

* * *

AMONG those who emigrated and were near to Bahá’u’lláh and were imprisoned, were Mirzá Mahmud of Káshán and Jináb-i-Aqá Ridá of Shiráz. These two souls were aflame with the love and knowledge of God. From childhood on they were reared in God’s grace, and for fifty-five years they rendered services that can never fittingly be told in words.

When Bahá’u’lláh left Baghdád for Constantinople, a great crowd of people made up His cavalcade, and there was famine on the way and every hardship. These two beings walked twenty or twenty-five miles a day before the howdah; they would reach the halting-place exhausted, but would set about cooking food to serve the Friends. They truly endured more than men can bear. Some times it happened that they slept only two or three hours out of twenty-four, because when all the friends had eaten, these two would wash the pans and dishes, and finish near midnight; then they would rest, to wake before dawn, pack, and walk on again ahead of Bahá’u’lláh’s howdah. What a service they were able to render, what a bounty they were singled out for! They walked before Bahá’u’lláh

from Baghdád to Constantinople; they comforted the Friends, made them happy, served each one with whatever he asked.

Aqá Ridá ánd Mirzá Mahmud were both the incarnation of divine love, severed from all but God. During all that time no one heard them raise their voice; they hurt no one, they lived straightforwardly. Bahá'u'lláh showed them the greatest favor; they would often come into His presence and He would express approval of them.

In his early teens, Mirzá Mahmud had traveled to Baghdád from Káshán, while Aqá Ridá became a Bahá'í in Baghdád; here they existed in a way that can hardly be pictured. There was a group of seven of the greatest Bahá'ís in Baghdád, who lived together in one bare room, because they were poor; they could hardly keep body and soul together, but they were so happy that they thought it was paradise; they were entirely pleased with life; some nights they would chant prayers until dawn. In the daytime they worked; one of them would make ten paras, another perhaps twenty paras, others forty or

fifty, and they would spend this money for their evening meal. Once when the others had earned nothing one of the seven earned twenty paras, he took the coins and bought dates, and the seven made a meal of them—so spare their life was, but so joyous.

These two estimable people spent their days achieving human goodness. They were aware and heedful, they were fair of speech; they wished for nothing but the good pleasure of Bahá'u'lláh, wanted no gift but service at the sacred Threshold. After the supreme affliction, the passing of Bahá'u'lláh, they wasted with sorrow and prayed for death; they stayed firm in the Covenant, bestirred themselves to spread the Cause of the Light of the World. They were my close companions and worthy of every trust; they were lowly and humble, pure nothingness, they never spoke a word about themselves. At last during my absence they ascended to the Kingdom. I grieved deeply that I was not present when they died; I was there in spirit, mourning for them, but outwardly I took no leave of them and this saddens me. . . .

(To be continued)

"In Persia the early believers in this [Bahá'í] Revelation met with the utmost opposition, persecution and cruelty at the hands of their fellow-countrymen, but they faced all calamities and ordeals with sublime heroism, firmness and patience. Their baptism was in their own blood, for many thousands of them perished as martyrs. . . . For sixty years or more anyone in Persia who dared to own allegiance to the Báb or Bahá'u'lláh did so at the risk of his property, his freedom and even of his life. Yet this determined and ferocious opposition could no more check the progress of the Movement than a cloud of dust could keep the sun from rising.

"From one end of Persia to the other Bahá'ís are now to be found in almost every city, town and village, and even amongst the nomad tribes. . . . Recruited from many and diverse sects, which were bitterly hostile to each other, they now form a great fellowship of friends who acknowledge brotherhood, not only with each other, but with all men everywhere who are working for the unification and upliftment of humanity, for the removal of all prejudices and conflict, and for the establishment of the Kingdom of God in the world."

—DR. J. E. ESSLEMONT,
In "Bahá'u'lláh and the New Era"

THE BAHÁ'Í MAGAZINE

Vol. 24

FEBRUARY, 1934

No. 11

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THE BAHÁ'Í MAGAZINE

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Wanted:

(From the Journal of The Gods)

We want a new, another race of men,
To work the broken, bleeding earth again,
To raise new pillars and spread out a Stage,
And make it ready for another Age.
Thus qualified must be the men that do
The resurrecting of the earth anew:
They must be strong for strain, and stout for stress,
Yet intimate with all the Silences;
They must be trained in those celestial arts
That make for steadfast and enlightened hearts;
Their souls must be all-luminous and tall
For loving Justice, Justice above all;
Their love must be a broad and boundless thing
Of Mercy, insight and long-suffering,
And doubly rich in those abundant graces
That must, will unify, the scattered races.
No others need apply. The work is vast
Beyond the Architects of Ages past.

SILVIA MARGOLIS

The Bahá'í Magazine

Vol. 24

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“No scheme which the calculations of the highest statesmanship may yet devise; no doctrine which the most distinguished exponents of economic theory may hope to advance; no principle which the most ardent of moralists may strive to inculcate, can provide, in the last resort, adequate foundations upon which the future of a distracted world can be built.”—*Shoghi Effendi*.

“THE MOST eventful year in American history,” declared a high official of the American government as the year 1933 passed across the border of its destined period. “A new and better world order is in the making,” presciently stated a prominent senator.

Were the fiery Paul to be incarnated in this momentous epoch and to repeat his career of flaming apostle of a new dispensation, would he not utter to these rulers, as he did to rulers of old, that destiny-making phrase: “He whom ye ignorantly (unawarely) worship, do I declare unto you.

Never within the memory of man have human thoughts and actions so universally turned toward the re-making of the world; toward the creation of better and more stable institutions based on justice and humane concepts.

It would seem that for the first time humanity is endeavoring with all its mind and heart and soul to consciously advance its evolution upon this planet so rich in potency for universal prosperity and happiness, yet so indigent and miserable, in the main, because of the lack of a guiding ideal and an ethical statesmanship. Truly the

enlightened rulers of the world, like the Athenians of old, are worshipping a god whom they begin dimly to perceive but cannot name—the god that is to further progress, justice and universal prosperity.

AND PAUL, standing on the steps of the capitol of the richest and most powerful nation on earth today, would boldly proclaim: “The world order that you dream of and desire with all your hearts—the ideal civilization the beauty and brilliancy of which so captures your imagination that you even now dedicate your lives and all your possessions to it—what is this but the New World Order of Bahá'u'lláh? That Divine Civilization of which all the prophets sang. The foursquare Eternal City founded on justice, benevolence, brotherhood, and the amplified spiritualized intelligence of man?”

AND IN such preachment Paul would have the sanction of the unified opinion of the deepest and most earnest thinkers on world affairs. For economists, sociologists, journalists, statesmen all perceive the desperate need of a “planned

society." And many, such as Sir Edgar Saltus and John Maynard Keynes, perceive that it is not possible to plan for each individual country independently of the rest of the world. In other words, as Sir Edgar Saltus has stated, a *world plan* is imperative.

But how is such a world plan possible, queries an editorial writer in the *New York Times*. Such a plan assumes a *perfect planner*, and where is the person or persons gifted with such superhuman powers as to evolve a perfect plan for humanity? Secondly, this editor points out, the effectiveness of any world plan depends upon absolute and undivided acceptance of and obedience to this plan. There can be no wavering of allegiance to other competitive plans. And how can it be expected that any plan, even the best plan proposed, can succeed in so dominating world opinion?

There are, it is true, very intelligent planners at work in this country, endeavoring to evolve a new structure for humanity. Many of the ideas they are evolving and putting into practice seem good and destined to persist in whole or in part. On the other hand, many of their ideas seem questionable—certainly give no indication of omniscience. And when we come to the gravest problem of all—that of the unqualified adherence and unquestioned loyalty of all humanity to these or any plans proposed—we see that we are confronted with an insuperable obstacle to that "planned society" of which all forward looking people are now dreaming.

This is why we need again a Paul to stand before the governments

and rulers of the world and proclaim in terms of power and assurance: "The perfect plan of which you dream has already been given to the world. Its Revealer is one Who summons, with necessarily superhuman power, the people of the world to accept and obey the Word of God for this day and generation."

IN THE World Order of Bahá'u'lláh is established a civilization divinely perfect in all its details. Here we have, not a structure for human society created by the limited and fallible intellection of man, but rather a pattern every line of which has been delineated by the hand of the Supreme Architect. It is a plan ideal in two senses of the word. Ideal in the sense in which Plato used the word, in that it comes from that archetypal plane of existence wherein first creation emanates; wherein perfection resides and penetrates by degrees to this inferior world. Secondly, the pattern of Bahá'u'lláh for a planned society is ideal in the usual meaning of the word, in that it meets every need of humanity today and solves every problem—social, economic, political, moral and spiritual. It establishes a perfect structure for society—eliminating the problems of capital and labor, of production and distribution. It solves the problems of internationalism—eliminating war, eliminating artificial barriers to tariff, eliminating prejudices as between races. It solves the supreme problem of religion—that of unifying all peoples of the world in one belief and custom, thus eliminating the anomaly of great religious barriers in an age when the world is

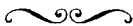
being forced to a unity of life by the rapprochement of commerce, transportation and education.

NO WONDER the writer in the *New York Times* questioned the possibility of any world plan winning universal allegiance and implicit obedience. Indeed this were impossible except through the realization and acceptance of a world plan as divine in its origin.

Bahá'is the world over—no matter of what previous condition of race, religion or custom—give their complete loyalty and obedience to the requirements of the New World Order as revealed by Bahá'u'lláh. Here we find a growing body of unified world thought represented in

almost every country in the world. In the midst of every world religion and every major race we find a Bahá'í group coherent, universalized, powerfully effective because of absolute unity and loyalty.

Where else upon the horizon can be seen any movement capable of actually unifying the world—this sad world so torn by divisions of self-interest, of prejudice, of ancestral hatreds? Well may those idealists despair who have dreamed of world unity, unless they come to realize its possibility of achievement, nay, its *inevitability* of achievement through the divine force which is operating to establish the New World Order of Bahá'u'lláh.



“Let there be no mistake. The principle of the Oneness of Mankind—the pivot round which all the teachings of Bahá'u'lláh revolve—is no mere outburst of ignorant emotionalism or an expression of vague and pious hope. Its appeal is not to be merely identified with a reawakening of the spirit of brotherhood and good-will among men, nor does it aim solely at the fostering of harmonious cooperation among individual peoples and nations. Its implications are deeper, its claims greater than any which the Prophets of old were allowed to advance. Its message is applicable not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the states and nations as members of one human family. It does not constitute merely the enunciation of an ideal, but stands inseparably associated with an institution adequate to embody its truth, demonstrate its validity, and perpetuate its influence. It implies an organic change in the structure of present-day society, a change such as the world has not yet experienced. It constitutes a challenge, at once bold and universal, to outworn shibboleths of national creeds—creeds that have had their day and which must, in the ordinary course of events as shaped and controlled by Providence, give way to a new gospel, fundamentally different from, and infinitely superior to, what the world has already conceived. It calls for no less than the reconstruction and the demilitarization of the whole civilized world—a world organically unified in all the essential aspects of its life, its political machinery, its spiritual aspiration, its trade and finance, its script and language, and yet infinite in the diversity of the national characteristics of its federated units.”

—Shoghi Effendi.

AN INTERVIEW WITH DR. WELLINGTON-KOO

JULIA GOLDMAN

"Today the most important purpose of the Kingdom of God is the promulgation of the cause of universal peace and the principle of the oneness of the world of humanity. Whosoever arises in the accomplishment of this preeminent service the confirmation of the Holy Spirit will descend upon him."—'Abdu'l-Bahá.

AMONG the foremost of the band of devoted statesmen and scholars who have for years been working and who continue to work with unabated zeal and effort for the restoration of social order and the stabilization of the Chinese Republic stands Dr. Vi-Kyuin Wellington-Koo.

Though Dr. Koo is one of the most indefatigable workers, with many grave responsibilities due to the critical period through which his country is passing, his cordial welcome and gracious manner in granting me an interview quickly dispelled the impression of an almost solemn reserve. In replying to a question concerning the greatest need of the hour, he quickly responded: "I was brought up in a cultural center based upon the age-old teaching of the fundamental oneness of the human family. Confucius said, 'Within the four seas all men are brothers.' Today we must work for peace and make it a living reality. We must mobilize for peace through education and through an enlightened public opinion. The keynote of the old Chinese culture may be summed up in the old adage: 'While others treasure their swords I value my pen.' The abhorrence of war and love of peace was impressed upon all children even through the poems and songs

written for them. The youth was trained to depend upon reason not force; and for the individual conduct, the golden mean—reasonableness—was the keynote."

An expression of appreciation of China's great heritage in the world of art, philosophy and literature brought the quick response in a tone of unmistakable gravity: "Yes, we *must* work for peace, a peace based upon justice and international understanding, so that we and all the nations may be free to develop the inherent gifts with which mankind is endowed. China has great faith and confidence in the League of Nations as a valid instrument for peace. China needs the help and goodwill of the western world. We are grateful for American help and friendship and for the good will expressed by all the nations of the West. Moral disarmament must precede the limitation of arms."

Dr. Koo also expressed deep appreciation of the work of Lord Lytton and the Committee appointed to work with him in investigating conditions in the Far East. Notwithstanding his manifold duties and responsibilities as Ambassador to France and delegate to the League, Dr. Koo has contributed many articles on international affairs and is the author of "The Status of Aliens in China," a book

which has challenged the attention of students in the West as well as in the Orient. Though an ardent worker for China, he is a strong advocate of international cooperation.

DURING this interview with Dr. Wellington-Koo which the writer was privileged to have in Geneva she was impressed with a special quality of courtesy, a distinction and friendliness, bespeaking the cultural heritage of an old civilization. Dr. Koo's personality expresses the alertness of a brilliant intellect, the sensitiveness of a discerning spirit and the dignity and restraint of a well ordered and well balanced mind.

Dr. Koo's secretary, Dr. Tze, graciously gave the writer detailed information regarding the education and public career of this distinguished gentleman who exerts all his powers and talents to bring about his vision of a new China and a world organized for peace.

Practically all of Dr. Koo's mature life has been spent in serving his country in political and diplomatic posts and although still on the sunny side of fifty these services have been many and outstanding. His education, partly in his own country and largely in the United States, was such as to develop his natural tendencies to international-mindedness. The prizes, medals, honors and degrees which he received while a student at Columbia University testify to his high scholarship. Later he was honored by Yale University with the degree of doctor of laws.

Upon receiving the degree of doctor of philosophy from Columbia Dr. Koo returned to China and accepted a government appointment of Secre-



Dr. Wellington-Koo, Chinese Ambassador to France and delegate to the Council and Assembly of the League of Nations.

tary to the Cabinet and to the President. Three years later he became Minister to the United States and to Cuba. Since then he has served his country in important government posts at home and abroad. Especially is he known in international circles as Chinese delegate to the Washington Conference in 1922, to the Paris Peace Conference in 1919 and as delegate to the Assembly and Council of the League of Nations.

When asked how he managed the work in so many directions, he smiled and said, "By running away once in a while on a fishing trip or playing several games of tennis. These are some of my hobbies."

THE RAPIDLY changing conditions in China, the birth of the new Republic are not merely phases in the

life of one country. In art, in philosophy, in poetry, in length of duration and vastness of scale, the Chinese civilization has an indisputable claim to a place among the highest achievements of mankind. Young China is now awakened. Its spirit and aims are well expressed by Prof. Shao Cheng Lee of Honolulu:

“We did not realize that we are at least one hundred years behind the West in the development of scientific inventions, political and industrial systems and humanitarian institutions until we were thoroughly shaken up by the ferocious impact with modern technological civilization. In order to catch up with the advancing nations, we have undertaken the multitudinous tasks of political reorganization, social reform and the modernization of currency, industry, education, communication, transportation and sanitary system, all at the same time and in spite of many difficulties. All we ask is that the advancing nations will have patience with us by giving us an opportunity to adopt and assimilate the best elements of modern western civilization and by living up to the Washington Treaty agreements so that we may develop a new culture which will be a worthy component of the new civilization of the World.”

DR. WELLINGTON-KOO, like a vast majority of his countrymen, is strongly in favor of world peace.

Perhaps the aims and ideals, not only for China, but for world co-operation, can best be summarized in his own words quoted from his address given at the last session of the Assembly of the League of Nations:

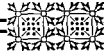
“We have arrived at the cross-roads of the world’s destiny. Our choice lies between an armed peace which, based upon a precarious balance of power, is most costly to every nation and postulates war as inevitable, and a peace based upon collective responsibility, which is the most economical for all, because it is maintained by joint effort and common sacrifice, and which is stable because it accepts justice as the final arbiter of nations. It means disarmament or rearmament, economic recovery or continuance of the world crisis, it means, in fact, war or peace. These are the alternative roads before us. For the sake of civilization and for the well being of humanity, I sincerely hope that we shall all choose wisely.”

At this time when nations and governments are harrassed and disheartened by their own problems and distress it becomes increasingly difficult to focus the attention of the world upon the special needs of any one country; but with the realization of the great part that China is destined to play in the New World Order, we can as individuals and groups, help through understanding and moral support.

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

WAR AND PEACE

It is God's Will that the differences between nations should disappear.—*Abdu'l-Bahá.*



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."

BAHÁ'U'LLÁH has proclaimed and promulgated the foundation of international peace. For thousands of years men and nations have gone forth to the battlefield to settle their differences. The cause of this has been ignorance and degeneracy. Praise be to God! in this radiant century minds have developed, perceptions have become keener, eyes are illumined and ears attentive. Therefore it will be impossible for war to continue. Consider human ignorance and inconsistency. A man who kills another man is punished by execution but a military genius who kills one hundred thousand of his fellow creatures is immortalized as a hero. One man steals a small sum of money and is imprisoned as a thief. Another pillages a whole country and is honored as a patriot and conqueror. . . . Consider the ignorance and inconsistency of mankind. How darkened and savage are the instincts of humanity!"

ALL nations will join in adopting the teachings of Bahá'u'lláh revealed more than fifty years ago [now over eighty years ago]. In His epistles He asked the parliaments of the world to send their wisest and best men to an international world conference which should decide all questions between the peoples and establish Universal Peace. This would be the highest court of appeal and the parliament of man so long dreamed of by poets and idealists would be realized."

BY a general agreement all the governments of the world must disarm simultaneously. It will not do if one lays down its arms and the others refuse to do so. The nations of the world must concur with each other concerning this supremely important subject,—thus they may abandon together the deadly weapons of human slaughter."

THERE is no greater or more woeful ordeal in the world of humanity today than impending war. Therefore international peace is a crucial necessity."

—*Abdu'l-Bahá.*

CRY HAVOC!

HUSSEIN RABBANI, M.A.

In this conclusion of Mr. Rabbani's article on the book, "Cry Havoc!" by Beverley Nichols, we see the impossibility of the cause of universal peace being effectively and permanently established through purely human agencies. Nothing short of divine assistance and intervention can bring to pass this greatly desired goal. The first part of this review was published in the January number.¹

IT IS the realization that the League, as it is composed and functions to-day, is too impotent to save the world from the abyss into which it has fallen that has led Mr. Beverley Nichols to look for some more efficacious solution. In an imaginary dialogue between G. D. H. Cole and Sir Arthur Salter he sets forth and evaluates the two contending doctrines of Capitalism and Communism, pointing out the social panacea which each one of these systems of political organization offers to the world. To the socialist argument of Cole that the capitalist society, being essentially based on cutthroat economic exploitation and competition, inevitably leads to the outbreak of war, in all its forms. Sir Arthur Salter replies that capitalism and war do not necessarily coincide; that they do not follow each other with that mathematical certainty which the Socialists are so inclined to believe; that peace and order can be safely established and insured under a modified capitalistic system in which the law of cooperation in both the national and the international domain, in economic as well as political affairs, is substituted for the actual competitive system.

Cole is convinced that capitalism and socialism are so antithetical that no compromise whatever

can be effectively established between them; that genuine socialism must necessarily be international; that what is termed "National Socialism" is but a farce, and only another new form of capitalism. "I would rather not get votes for socialism at all than get them for a bastard National Socialism. And that is what I am really afraid of, that Socialism may be called to power while it is still permeated with nationalism. Perhaps instead of 'international' I ought to have been using the word 'cosmopolitan,' because that expresses the sort of socialism I want far more accurately." Sir Arthur Salter, voicing the feelings of those moderate socialists who wish to keep capitalism and to introduce in it certain necessary modifications, condemns the purely socialist proposal of Cole as illusory and impracticable. At the end of the dialogue the two speakers come to the conclusion that the fundamental difference between them is that one of them believes that economic equality is right while the other considers it not only as unrealizable but unjustified.

The author then invites the reader to make up his mind, after having put before him the solutions which capitalism and socialism respectively offer. But this by no means ends his task. There is one more

¹Cry Havoc! by Beverley Nichols, Jonathan Cape, London, 1933. p. 197.

question he has not yet answered. What are the microbes of Mars? This he has reserved to discuss at the end of his essay, for in it he not only reviews the chief causes of war but also attempts to offer some constructive suggestions by means of which the idea and the possibility of war would be totally eradicated. All the factors leading to war he sums up in the word Patriotism. "I believe," he says "with every fibre of my being, that the hour has struck in the world's history when every man who wishes to serve his country must realize that patriotism is the worst service he can offer to it. The time has come when it must be definitely admitted that patriotism is an evil in every country, that the German patriot is as great a sinner as the English patriot or the American patriot or the Italian patriot. The time has come when this word, a hallowed word, I admit, a word that calls up memories of sublime sacrifice and deathless heroism, must be recognized as having changed its meaning, and as having lost its sense and its virtue."*

PATRIOTISM is thus the generic name of all the poisonous germs which cause war. It is this germ which our political leaders and educators are unceasingly inoculating into the minds of the people, and it is this germ which should be eradicated at once if the world is to be saved from imminent destruction. For patriotism is not an instinct. It is something which we acquire from our parents, our teachers, and all those who have a share in the shaping of our lives. The family, the school and the state, these are the three main bodies re-

sponsible for the spread, growth and dissemination of such a germ. Every movement for peace should take this fact into consideration. War has to be fought through the same instruments which have been responsible for its spread. It is through education, enforced and propagated by various social bodies, that people have come to form a war psychology, that they have been intoxicated by such words as nationalism, patriotism and the like. And it is through these same agencies that such ideas must be combated fiercely before they lead the world to a still greater and more widespread calamity than the last war.

Here, therefore, is the crux of the whole problem which the author has been discussing all through the book. War is a social disease and it is a disease which is contagious. Its germs spread with a terrific rapidity, and find in man's psychological make-up a ready and fertile soil where they vegetate and finally burst out. To combat such a disease, is in the opinion of the author, a relatively easy matter as the main germ of it has been discovered and is to be found in the philosophy of patriotism which our writers, statesmen and educators have been so eager to promote. Patriotism is a mask under which many people hide their selfish and criminal intentions. In its name countless people have incited the masses to wage wars in the hope of exploiting their fellowmen.

This is the crusade which Mr. Nichols is vehemently preaching against war. War is our enemy, and in order to get rid of that enemy we have to combat, through every means at our disposal, that

*p. 209.

organism responsible for its spread and which we call patriotism. Patriotism has to be wholly eradicated from the mind of our youth, and this has to be done by changing our existing social, political, and educational system. Parents should cease teaching their children that myth of patriotism. Governments have to cease building war memorials destined to immortalize the names of their warriors. History has to be taught anew, and with emphasis not so much on conquests and military achievements as on the intellectual and moral progress of the world.

THIS IS the appeal which Mr. Nichols addresses to his fellowmen. It is a vehement appeal, at once convincing and challenging. And it is also a sincere call to all those who are really desirous to remedy the present international situation. But whether the solution offered by the author is really effective and practicable is a quite different matter. We agree with him in his condemnation of war, but we do not go so far as to consider patriotism as being intrinsically a social evil. The Bahá'í view, which stresses the necessity of moderation in every human action and thought, seeks to dissociate what is good and wholesome from what is false and dangerous in patriotism. Bahá'u'lláh's well-known dictum, "Glory is not his who loves his country but glory is his who loves his kind," should be interpreted not as discrediting patriotism but as glorifying humanitarianism by emphasizing its superiority over any patriotic feeling. For Bahá'u'lláh's ideal of the world as one common fatherland, transcending all arbitrary and man-made frontiers and

delimitations, can be fully reconciled with, and is even partly based upon, what is really genuine and constructive in patriotism. It considers the latter not only as natural but useful. It certainly discards that form of patriotism which becomes aggressive and hostile. But it cannot but tolerate, and even encourage, the healthy growth of a patriotic feeling which stimulates people to serve their country to the utmost of their power and in a constructive and peaceful way.

Nor do we, as Bahá'ís, believe that the cause of peace can be effectively and permanently established through purely human agencies, and without the intervention and assistance of God. We do admit, as Mr. Nichols does, that the difficulties in our way are fundamentally moral and spiritual in character, that mere mechanical and institutional readjustments in the social, political and economic organization of society cannot lead to any permanent and beneficial result; that mere technical manipulation, unless motivated by, and based upon, a thorough change in man's inner life is doomed to failure. This truth is becoming increasingly evident to those who formerly used to discredit and deride it. The materialistic philosophy of the pre-war days has fortunately lost much ground and no serious thinker today can really doubt that the way out of the present chaos is to be found, not so much in mere social tactics, but in a fundamental moral revolution. The key to world peace is, indeed, basically moral and spiritual. Here the Bahá'í program is in accord with the thesis developed by Mr. Nichols. But, whereas the latter depends for the success of his plan on purely

human resources, the followers of Bahá'u'lláh, fully conscious of their earthly limitations, look for guidance and help to that mighty Revealer who can alone render effective their endeavors for the attainment of their goal. "It is towards this goal—the goal of a new World Order, Divine in origin, all embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive."*

AND HERE is to be found the basic difference between the Bahá'í program for international reconciliation and order and the varied and world-wide attempts which innumerable organizations and societies throughout the world are making for the attainment of the ideal of peace and for the embodiment of such an ideal in some form of organization. The difference may be one of means. It is, nevertheless, essential. For it is the consciousness of the innumerable and insurmountable obstacles which block the way to peace, combined with a deep-rooted and unshakable faith in the Divine assistance extended to it by Bahá'u'lláh that constitutes the strength of the Bahá'í Community and gives to its members that certainty and peace without which they would be unable to attain their goal. It is precisely that certainty and peace which the people of our age so sadly lack. The growing economic distress and

political agitation, coupled with an unprecedented and increasing drift towards atheism and irreligion, have so much shaken the foundations of our social order that people are losing faith in the efficacy of every power, whether spiritual or otherwise, to save humanity from its perilous state. People are getting more and more bewildered, and their outlook upon life is becoming dark and pessimistic. There is nothing to which they can firmly cling.

And while a large proportion of mankind is suffering from the inevitable results of such a terrible mental and physical condition, the followers of Bahá'u'lláh, fully confident in the blessings and in the triumph promised to them by God, and united more than ever under the aegis of their divinely-appointed Administration, are ceaselessly toiling for the gradual establishment of that Divine World Order destined to save and redeem mankind. Inspired by a zeal which no human power can quench, and wholly conscious of their manifold privileges and responsibilities under this new Dispensation, they are continually working in order to hasten the approach of the day when that "City of God", so beautifully visualized and so clearly depicted by Augustine will have been established in all its fullness and splendor.

*Shoghi Effendi, "The Goal of a New World Order."

"All prejudices whether of religion, race, politics or nation, must be renounced, for these prejudices have caused the world's sickness. It is a grave malady which, unless arrested, is capable of causing the destruction of the whole human race. Every ruinous war with its terrible bloodshed and misery has been caused by one or another of these prejudices."—'Abdu'l-Bahá.

'ABDU'L-BAHA VISITED BY GREAT CATHOLIC SCHOLAR

MARTEHA L. ROOT

"In every one of the Verses, the Supreme Pen hath opened doors of love and union. We have said—and our saying is Truth—'Consort with all the (people of) religions with joy and fragrance.' Through this utterance, whatever was the cause of foreignness, discord and disunion has been removed."—Bahá'u'lláh.

WHEN this generation is gone, none will be left who can tell the world about meeting 'Abdu'l-Bahá, Center of the Covenant of the Bahá'í Movement, and what He said to them and how His great and gracious presence impressed them. It was on May 31, 1932, in Lublin, Poland, that I met a distinguished Roman Catholic, Dr. Joseph Kruszynski, President of the celebrated Roman Catholic Theological University, Lublin University. What he told me of his visit to 'Abdu'l-Bahá in 1914, what the latter prophesied for Poland, and the conversation of these two men about the relation of the Bahá'í Movement to Roman Catholicism is thrilling and I relate to you very simply.

I found President Kruszynski a tall, handsome, scholarly, kindly-interesting man with eyes full of light. Any one just to look at him would say: "He lives the life!" His whole expression beamed a welcome and hospitality to the writer because he knew that she too, had known 'Abdu'l-Bahá.

"PLEASE TELL me all about your meeting 'Abdu'l-Bahá', I said, "and may I ask too, if you are the Roman Catholic Priest who visited

Him in Palestine in 1914 and was the first, so far as is known, who ever knew and wrote about the Bahá'í Movement in Poland?" He replied that he was that priest. This University President said that on his second visit to Haifa, Palestine, in 1914, a Russian Doctor one day mentioned to him about 'Abdu'l-Bahá, such a world-renowned spiritual teacher living there. The Roman Catholic Priest said: "I shall go to call upon Him;" and the Russian Doctor pleaded: "O father, if you go, I wish to accompany you!" Together they went to 'Abdu'l-Bahá's home in Haifa.

"How well I remember that day", said President Kruszynski, "it was July 14, 1914, the fete day of the French Revolution; I went at eleven o'clock in the morning, to visit Him. My card, I recall, read "Joseph Kruszynski, Roman Catholic Priest, Doctor and Professor of Old Testament in Wloclawek Roman Catholic Seminary, Wloclawek, Poland." He received me so courteously and with such friendliness. He led me to his drawing-room and had me sit at His right, beside Him on the divan. He expressed how glad He was that I was in His home and we spoke of many matters; our discourse was very interesting!"

The President explained to me that with them, that morning, was a secretary who was also an interpreter, but they did not have him interpret as both the Catholic and 'Abdu'l-Bahá knew Arabic. "And 'Abdu'l-Bahá knew Persian and Arabic extremely well; I was impressed by His command of these languages," said the President, "and He always used the intimate word 'thou' in addressing me, it was very pleasant."

First they spoke of Poland and Polish writers, and the Catholic said He was astonished that this Persian scholar knew so much about the history and sufferings of the Poles and that He had read their literature. He said that 'Abdu'l-Bahá told Him that Sienkiewicz' works had been translated into Arabic, he had read them and considered Sienkiewicz a great man, but added: "Tolstoy was a great man too; there was no greater writer in Europe than Tolstoy."

Dr. Kruszynski asked 'Abdu'l-Bahá what He thought of conditions in Europe and the latter replied: "There will be a great war in all Europe and after the war, Poland, thy fatherland shall be free. I will pray to God that thy fatherland shall be free!" The President said that this touched him profoundly and he always remembered it. He related to me how, on the voyage when the Russian ship on which he traveled had left Constantinople, some Russian passengers had loudly proclaimed that there must be war and that Constantinople must belong to Russia; it was necessary for the greatness of the Russian Empire.



Dr. Joseph Kruszynski, President Lublin University.

THESE REMARKS about political, national affairs and about writers only were the introduction to the real topic of the visit which was religion. "I asked 'Abdu'l-Bahá", said Dr. Kruszynski, "what is Bahá'ism? And He told me that it is a religion of brotherhood. He explained to me about a Mashriqu'l-Adhkár, a great Bahá'í Temple which is being built near Chicago, and He gave me a picture of it; I have it here. 'Abdu'l-Bahá said that after many years Bahá'ism will be very great, that there will be many believers in this religion; He said it was His hope that all people can be united in these Teachings. He foretold that many in America, later, will believe.

The President told me how 'Abdu'l-Bahá served them Persian tea and then after many farewell greetings, they left. They visited His beautiful garden, and later they went to 'Akká to see the Prison where Bahá'u'lláh, His Father, had been incarcerated, and they went last to Bahji, just out from 'Akká to visit the Tomb of Bahá'u'lláh. Dr. Kruszyński said that the custom in the Orient is that the first born son bears the name of his father, but 'Abdu'l-Bahá Abbas had taken the name of the Servant of His Father. "You see", he said, "Bahá was His Father's name and 'Abdu'l means servant; so He was 'Abdu'l-Bahá the 'Servant of Bahá'. Abbas His last name means Master. He was evanescent, selfless, humble; He always spoke of His Father, 'not My Teachings, but those of My Father Bahá'u'lláh'."

DR. KRUSZYŃSKI said that as soon as he returned to Poland he wrote an article describing his visit to 'Abdu'l-Bahá in Haifa, Palestine; he stated in this article that there would be a great world war in all Europe and at its close, Poland would be free, because 'Abdu'l-Bahá had said so. He took this article to the editor of a Warsaw paper, but the editor did not wish to print it, he refused it. "Just one week later the war exploded", said President Kruszyński, "and I kept the article in my library till the end of the war and when Poland attained her independence, I took this same article to a Polish editor and it was published in full in *Slowo Kujawskie*, in Wloclawek. I have seven volumes of this newspaper, I shall try to find the article and send it to you."

Certainly it was illumining to hear from one of the great Catholic University Presidents of Central Europe that 'Abdu'l-Bahá had made this prophecy about the independence of Poland and that this Rector of the university had seen it fulfilled before his very eyes. This New Poland, this nation of 32,000,000 people, statesmen think, is becoming a bulwark of Western civilization and a powerful factor making for the equilibrium of Europe and the peace of the world.

THIS GRACIOUS President showed me his university, introduced me to some of his students and then I dined with him before taking the train back to Warsaw. He was so hospitable, so thoughtful, it gave me a picture of Polish courtesy at its highest. During the dinner we spoke of religion, of Roman Catholicism and the Bahá'í Movement. "What do you, a Roman Catholic scholar, think of the Teachings of Bahá'u'lláh?", I asked, and he replied: "Bahá'u'lláh as a reformer of religion and as a philosopher is very great. From my viewpoint as a Catholic, I can say that I like this Bahá'í concept of religion because it is a religion of brotherhood, and 'Abdu'l-Bahá wished all men to be united as brothers."

"I asked 'Abdu'l-Bahá, 'who is Christ?' and He answered that Christ was only one of the great Prophets, World Teachers, that Moses was a great Prophet but that Jesus Christ was greater than Moses and came to make the world better than it was in the time of the Jews. He said that Muhammad came to make the people better and now in our time all these religions are not sufficient, and Bahá'u'lláh

came ('not I, but My Father Bahá'u'lláh came', He said to me), to make better the Muhammadan religion, the Christian religion, the Jewish religion, all the religions. "Abdu'l-Bahá also said that Bahá'u'lláh's religion was better for this epoch than Christianity and Muhammadanism."

"I told Him", continued Dr. Kruszynski, "that the correction of His Father is very great, but only for the Muhammadan religion, because the Muhammadan religion is an exclusive one, but His Father has made religion less exclusive and more a religion of brotherhood. However, in the Christian religion, we believe in a revealed religion; we believe the Bible is a Revelation direct from God and that Jesus Christ is God and man in one, and this cannot be changed. I know that among the Christian believers are abuses, faults, but the idea of our religion is correct. And 'Abdu'l-Bahá considered that the religion of His Father, Bahá'u'lláh is the last and best religion.

"So between our viewpoints," the President concluded, "there was just this difference, that I cannot think that Bahá'ism is the last and best religion. I honor the religion of Bahá'u'lláh, but I cannot believe it is the best and the last. I believe the Bahá'í religion has many principles for the social life. I believe the foundation of Bahá'ism is suited to our times; questions of the social life in our age are very great. The relation of Bahá'u'lláh to Moses and Muhammad I think is correct, but the relation to Christ is not correct. 'Abdu'l-Bahá knew very well about Christianity, I was convinced of this, but the Teachings of Christ are inspired, the Books of the New

Testament are inspired and I believe in these Revelations."

Again Dr. Kruszynski said: "I believe the Teachings of Bahá'u'lláh are the Teachings of a very great philosopher. I consider that Bahá'u'lláh has been the greatest philosopher in our times. He has given the world a system uniting religious beliefs with social foundations. I remember one sentence I said to 'Abdu'l-Bahá, I believe your reformation is very great, very good for Muhammadans because they are intolerant, very exclusive, they will not participate in or associate with other religionists; Christians are more tolerant. For example, I believe in my religion, but I myself honor your religion. A Muhammadan would be intolerant to all other religions. You have reformed religion so that your believers will be more friendly, more cordial to the Catholics. I thank you very much, 'Abdu'l-Bahá, because you are bringing people nearer to the Catholic religion than Muhammad brought them." And 'Abdu'l-Bahá responded, "Yes, yes, you are right! Our believers are more cordial to the Catholic faith than Muhammadans are!"

My conversation with this kind, great Catholic President was so interesting that the hour came all too quickly to leave Lublin, but it was train-time. He had served me so generously with delicious Polish foods, though he himself had eaten only yogurt. He blessed me, wished me success and put me into his own carriage and his own coachman drove me to the station. Sitting in the railway carriage returning to Warsaw from this ancient city of Lublin, I pondered in my heart all that he had told me.

LETTERS HOME

KEITH RANSOM-KEHLER

This concludes the series under the title "Letters Home" begun by Keith Ransom-Kehler in the January 1932 issue of this magazine. In this series we have traced her world pilgrimage through Japan, China, Australia, New Zealand, the Holy Land, and then her prolonged travels in Persia, a pilgrimage terminated by her sudden and tragic death in that land last October. Following is the second part of the author's description of difficulties encountered in her travels thru rural districts between Babul and Rasht.

THE keeper of the Coffee House welcomed us to his home, the most pretentious in the village. The better houses are built of logs plastered with thick mud; the roofs are high gabled (not flat as in the desert portions of Persia), and thatched. When I inquired how much it would cost to build such a house the man said thirty tumans; the tuman at par is worth one dollar.

There were two rooms and a partially enclosed porch. We took the living-room and kitchen-porch where all the cooking was done. There were no windows in the house and even Najmiyyih had to stoop to pass the low lintel. This small opening furnished the only light and ventilation, making the room warmer in winter and cooler in summer.

At one side was a mud ridge under a mud mantel and a hole in the ceiling just above the door some distance from this hearth furnished the only outlet for the smoke of the newly kindled fire. The opening led to the attic reached by stairs improvised from an oblique tree-trunk in which regular notches had been cut for a foot-hold. The light from the opening in the roof, where the smoke finally emerged, revealed the rafters hung with dried fruit and vegetables, pickled I would think, beyond nourishment from hanging in that chimney.

The wood stood upright against the wall the thick flange of dried

mud holding it in place. The beams and ceiling were burnished the most beautiful vivid black by constant incrustations of smoke. I never knew that black could be so vibrant and lovely!

There was a narrow mud platform or dais on one side of the room, on which stood a chest, the only piece of furniture in the house; a triangular shelf about four feet from the ground spanned every corner and a little thick lip of mud extended from the west wall marking the Gibli, or direction of Mecca; on it was kept the *mohr* or sacred earth from the blessed spot compressed in a tablet on which the forehead is pressed at the time of the frequent daily prayers. An iron kettle suspended by three chains from a rafter kept the dried meat from marauding animals.

Once more the cots were set up, and since it had now begun to rain again and walking was impossible, we reclined nearly all day to keep below the level of the smoke whose stinging acrid bite penetrated eyes and nostrils with a sharp hurtful tang.

THE WOMEN of this village of Amirrud (named for the river) are extremely comely. Our hostess had refined regularity of features and beautiful even teeth. The costume was picturesque: a very full bright skirt reaches the knees, a loose

blouse covered with a sleeveless Eton jacket embroidered in silver or strong colors is worn atop, while a snug little pill-box of a hat from which dangles the woman's dowry in silver is covered with a small head-shawl.

When we first arrived, while Alai was making the arrangements, I sat in the car the cynosure of uncramped village curiosity. The woman nearest, with her brood hovering round her, announced frankly, "In the village we don't see many sights!" And I certainly looked one with my unwashed face, uncombed hair and muddy, mussed clothes.

When I told our hostess that she is pretty she said simply, "Sorrow has aged and changed me; I have never been able to bear a child; five have now been taken; but Inshallah (God willing) this one will live."

The women do all the hard work, the men idly watching as they tug their lives away. Children are not an economic responsibility but an actual commercial asset, and the family fortunes are built by having one every year. It is a common sight to see a young woman, an infant tied to her back, one astride her shoulders, a third, the eldest trudging behind, a fourth expected, walking with her produce or weaving to the distant village fair.

Our hostess climbed up the steep tree-trunk ladder to transact business in the attic, twenty times a day. She lifted enormously heavy containers of water or rice for the coffee-house, brought wood for the fireplaces, washed, cooked, carried, never sat down. Hordes of women in America of a corresponding social class would pick up the first loose object and break a man's skull

if he ever suggested her working like this.

Once she came into our room and with great ceremony unlocked the chest with a key tightly fastened on a cord to her girdle. It seemed a quite solemn occasion as she unhasped and unstrapped it lifting the lid carefully removing what appeared to be very precious objects, until she found a small bag which I thought must contain the family wealth if not diamonds or pearls. After everything had been painstakingly replaced and the chest secured again, I discovered that she had extracted a package of black pepper! If by accident I ever found any of that vile condiment in my possession I would hastily bury it for fear the dog might get it, since I do not consider it fit for consumption by man or beast; and here was this dear soul treasuring it.

The corner shelf nearest the fireplace contained a copy of the Qur'án. "My husband can read it, but he can't read anything else," said the wife naively. When questioned he said that though a Moslem he knew nothing about the history of Islam, nor when or where Muhammad lived. We tried to speak to him of Bahá'u'lláh, but he had no idea what we were talking about.

THE LONG RAINY day drew to a close and a muggy night fell. We could neither go nor return. Our gasoline had been greatly depleted by our frequent stalling and heavy going. We paid no more attention to punctures and engine trouble than to mosquito bites under such circumstances. Reports from the river told us that the mail car was still washed by the rolling waters; the road car drifting nearer the sea.

Alai hired a man to go with his son to a nearby village across the river, one of the king's villages, supervised by a young Bahá'í. "Tell him of our plight and don't return without gasoline," was the command.

At four o'clock, the rain having again stopped and the sun come out, we were delighted to have the rescued road-car draw up and say that the river was now passable. "Then we ought to go right away," I said, "before the rains start again." "And spend another night like last night by the roadside?" inquired Rahmat.

"I'm sure we were all very happy by the roadside," I said smilingly. "We were so grateful for warmth and shelter, so thankful to God for having safely passed such dangers, so joyful for any experience in the pathway of His service. But it is true that we might not be so fortunate another time. Whenever there is any question or doubt among Bahá'ís they must invoke the great principle of consultation," I continued.

Though Hasan Aqa left Tihrán a Moslem he was by now a Bahá'í, so the five of us prayed, offered our opinions and voted. There were the two opposite views; first, that the man hadn't come with the gasoline; it was late and the road-menders had gone; so that if we stuck we would have to stay there; and secondly, the possibility of being confined to this village for a week if the rains started again.

There were three votes to stay against two to go, so we settled down with perfect satisfaction to fleas, inadequate covering, smoke-saturated atmosphere and all the comforts of home, for another night.

Great cosmic forces are evidently embraced in consultation. It *never* fails that where it is used exactly as directed "all its ways are happiness and all its paths are peace." Though this was one of the most formidable streams that we crossed we forded it easily and without assistance the next morning.

ABOUT FIFTEEN kilometers farther on there was a three day accumulation of cars on either side of the stream. If we had left our village the night before we would have had only the ardor of loading and unloading for our pains for we could have come seven miles and no further, provided we had safely crossed the Amir rud.

Here was a wide river with the bridge partially swept away. The ford was a quarter of a mile from the highway nearer the sea. An army of men were lined up to reap a harvest pushing the cars across.

Najjie and I rode over on horseback, Alai and Vahid were carried pick-a-back by stout peasants, the car was stripped, the engine muffled and with a great shout of "Ya Ali" the dangerous passage was begun. It rolled three-fourths of the way without trouble and then all the king's horses and all the king's men couldn't budge it. I couldn't bear to look at the strained and futile efforts of the crew to start it. At last after I had given up the idea of its completing the passage, they pulled an enormous bundle of drift wood from under the front wheels and made the shore.

The greatest peril that we encountered was still ahead of us, however: reaching the highway again. The grade to and from the river brink to the road had been

hastily made by loose, fresh, wet loam carried in donkey panniers and lightly dumped to form a fill down the hillside. As the car started up, the men still pushing, the road simply rolled away under the weight of the car and there was imminent danger of its turning over and crushing the men on that side. They had no firm place on which to stand to steady the car and it was inclining at a treacherous angle. "Ya Baha-ul-Abha," I cried in a frenzy of apprehension lest some one be killed. By another evident miracle it righted itself and made the highway.

WE HAD NOW spent three nights, cold, bedraggled, covered with fleas, without removing our clothes, half suffocated with wood-smoke, on flimsy cots, but except when in actual peril, we had managed to keep remarkably cheerful and happy. Some way, in our hearts we felt that such hardships were a very little thing to gauge the reality of our devotion to the service of Bahá'u'lláh; and remembering the "last full measure of devotion" offered by thousands at His Threshold in martyrdom that His Faith might live, this all seemed very trivial and ordinary. Whatever apprehension we had was quite evidently for each other. All except me had families of growing children; I was the only one who

could really be spared for my family is grown and scattered; each felt a great responsibility for the other, however. In the whole course of our adventure I did not hear one complaint—one regret; though I confess we were all too preoccupied to laugh when Alai, like a motion-picture comedy, turned pot-black with raud in a twinkling while trying to push our mired car, which showed that our attitude at last was not superficial.

This is only the merest outline, the high-lights of our experience; there were a score of other things that seem too slight to mention although ordinarily we would think that they had spoiled a trip. Unfortunately we were unable to get the right films for our camera in Babul, so that this experience must go unrecorded except as I have written it.

At last by the grace of God we found the Friends waiting for us in Shaksavar, where I rudely left them to bathe and sleep the clock around in a quiet little room high in an orchard of orange blossoms.

How grateful we were to Bahá'u'llah for providing against every need of our journey. How near such experiences bring us to Him. The promise of the Báb that "God will assist all those who arise to serve Him," had been spectacularly fulfilled.

"Man must become evanescent and self-denying. Then all the difficulties and hardships of the world will never even touch him. He will become like unto a sea that although on its surface the tempest is raging and the mountainous waves rising, in its depth there is complete calmness."—'Abdu'l-Bahá.

THE NEWSPAPER-AN EDUCATIONAL FORCE

MILNOR DOREY

The author is well qualified to speak of the importance of the newspaper for he is on the staff of the New York Times. Previously he was connected with the Progressive Education Association as Executive Secretary. As editor and writer he expresses admirably the importance of the daily newspaper in the life of the individual and of the community.

THE newspaper gives a complete picture of contemporary life, a continuing story of events, an appraisal, material for cultural study, and opportunity for stimulating discussion. However, it gives only what you take. If you read casually, not seriously; if you do not digest and reflect, the newspaper is not giving you full return.

The important thing is the attitude of the reader. The newspaper must be accepted as a public institution, making a substantial contribution to the public welfare. To develop the habit of reading the newspaper with profit, one must first consider that the newspaper, for example, whose motto is "All the news that's fit to print," treats news as fact, not fiction; that such news, to be acceptable for print, must be part of a continuing story of events which help the reader interpret life and his part in it.

To read intelligently one must desire truthful information, possess some background of knowledge of affairs, reflect on the significance of events, and to form opinions based on weighing subsequent events. Intelligent reading develops powers of analysis, habits of reflection, and ability to form substantial judgments. A simple pattern to follow is Selection, Digestion, Reflection, Deduction. One by-product of or-

ganized reading of the newspaper is the ability to grasp values quickly from the printed page without complete subjection to "The tyranny of print"; to note what to omit, what to skim and yet absorb, what to read entire and reflect upon.

To accomplish these ends, one should acquire the knack of knowing how to find the news.

One should learn to distinguish between national and local news, and where regularly to find it. It is advisable to note first the content of the front page, and the balance of important articles. A study of headings and sub-headings not only provides a key to the articles themselves but often is sufficient. News style gives the reader in the opening paragraphs the answers to the questions What? Where? When? Who? Why? This portion often makes further reading unnecessary. The editorial page is a study in itself,—the subjects chosen, the viewpoints, the collateral columns of comment, and those devoted to "Letters from contributors." This page is the public Forum.

AFTER ALL, is the newspaper merely a purveyor of news, a restless, eager busybody, gadding about to find that which satisfies the curiosity of the public? As we said before, it gives only what you take.

If you look only for sensation, you will find it. If you want to share in the process of history in the making, the newspaper is your textbook, teacher and counselor.

The world is in a constant state of flux. Events crowd upon each other, revising our judgments, changing our decisions and acts. The newspaper is the most immediate and comprehensive agency to give us the facts. It spreads before us a mobile world creating and re-shaping history, economics, politics, government, finance, industry, commerce, science and the arts. Most of all it offers the spiritual implications inherent in the human drama through ethical and religious reports and commentary. Right use of the newspaper and conscientious deductions made, tend to create good citizenship. Reading current accounts of the progress in science and the arts develops appreciation of art, music and the drama, and enables one to utilize scientific discovery for personal skills. Accounts of medical discoveries reflect in healthier human beings. Stories of invention, discovery and travel widen the horizon of knowledge. All tend to a larger social consciousness. The newspaper gives one the data, the tools, the stimulus.

A certain school prints this statement in its catalog: "The traditional school curriculum is subordinated to cultivating the mind by thinking through meaningful problems and to the building of ideals that will function in the world as we know it." It refers to the well-organized use of the newspaper in its classes. It is interesting to note, therefore, that the newspaper is not merely the reporter of news. For example, can one follow the daily

record of the National Recovery Act without observing the various reactions to the codes, and without responding to the new spirit of cooperation that is sweeping the land? Can one read the reports of activities in Germany, Italy, and Russia without recalling the liberal provisions of our own forefathers which guaranteed freedom of speech, universal education, religious tolerance, and the right to individual initiative?

The daily factual accounts of business and finance are more than facts and statistics. Business is more than trade: it is economics applied to social service. And economics connotes history, political science and sociology. Even in the mere world of creature comforts the newspaper reveals man's wants, the product he uses, and how to get it. Business has a pattern and a philosophy, and citizenship is inherent in its practice. Can any serious student of human interests fail to see underlying the ebb and flow of investment, finance, and trade the operation of laws,—the laws of supply and demand, changing price values, the relation of taxation to manufacture and consumption, with all the conclusions necessary for individual and social welfare?

The revelations recorded in the daily press of banking investigations conducted in Washington; the revelations of civic management in the New York City political campaign; the strike of Western farmers; the recent recognition of Soviet Russia; the onward sweep toward repeal of the eighteenth amendment; the backwash of the Insull system; the plan of the President to raise commodity prices

through the control of gold—these and many other vital issues all carry much more than their factual values.

THEREFORE one should read the daily newspaper in light of individual reactions and social goals. To form opinions from others' expressed opinions after the event is not enough. An enlightened democracy can come only through the mind of the individual reacting to the passing show as it passes, receiving the impression, noting its implication, keeping in abeyance a

judgment until the cumulation of events spends itself. Then the judgment, derived by following the course, will be sure and substantial.

What is a newspaper? Mr. Robert H. Davis wrote the following: "I am the voice of today, the herald of tomorrow. . . . I am the record of all things mankind has achieved. . . . I am light, knowledge, and power. . . . I epitomize the conquests of mind over matter. .. I am the printing press." The newspaper is in many ways the fullest expression of this force.

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THE pages of swiftly appearing newspapers are indeed the mirror of the world; they display the doings and actions of the different nations; they both illustrate them and cause them to be heard. Newspapers are as a mirror which is endowed with hearing, sight and speech; they are a wonderful phenomenon and a great matter. But it behooveth the writers (editors and others) thereof to be sanctified from the prejudice of egotism and desire and to be adorned with the ornament of equity and justice; they must inquire into matters as much as possible in order that they may be informed of the real facts and commit the same to writing." —Bahá'u'Uáh.

AMAN begins with a little selfish view of Good limited to himself; after a time he learns more wisdom and his view of Good enlarges to his own household. Then with more wisdom comes the realization that Good must include his family, no matter how large. Again more wisdom, and his family becomes his village, his village his city, and in turn, his city his country. But this is not enough; as his wisdom grows, his country becomes his continent, and his continent the world—his family has become mankind. It is the duty of the Press to teach this wisdom to mankind for it is the wisdom of God. It is the work of a true Press to teach this wisdom of God."

THOSE newspapers which strive to speak only that which is truth, which hold the mirror up to truth, are like the sun, they light the world everywhere with truth and their work is imperishable. . . How are people to know the truth if it is veiled from them in their journals."

—'Abdu'l-Bahá.

THE EVOLUTION OF A BAHÁ'Í

Incidents from the Life of Ellen V. Beecher¹

Chapter 4.—Changing Attitudes

DOROTHY BAKER

"It is a great power to have a strong will, but a greater power to give that will to God."—'Abdu'l-Bahá.

NELLIE TULLER grew to womanhood at a time when America was beginning to rub its sleepy eyes and stretch its strong young arms from coast to coast. With the casual mind of youth, Nellie took for granted all that she saw and believed that anything might happen. Like her America, she reached to the four winds, eyes bright with anticipation, head back, breast heaving, crying, "Now let me live!" Yet she was not altogether happy. Her faith was suffering serious alterations. A man named Darwin thot that the world was far more than six thousand years old, and young Robert Ingersoll made her vaguely uneasy. She put away those things that could not honestly be faced and went to New York to work in the slums. There she found human nature in the raw, and a thousand perplexities where before there had been one. The vague unrest increased. She married, then, a young newspaper man, Joseph A. Beecher, grandnephew of the famous Lyman Beecher, "father of more brains than any man in America". Never were two human beings more wierdly unmatched. The unrest became tumult. "Why?" she asked herself. "Why did not God make it easy?"

As she had once chosen tinsel to cover a void in her heart, now she

wore the heavy robe of labor. "I will work in the church", she told herself. "Then I will be most close to God". She was appointed to train women for leadership in the Presbyterian churches of southern New Jersey. She looked upon her work with a critical eye and saw that it was good. Yet the tumult remained.

"I will do something civically fine and constructive", she told herself. And she did. The Temperance League held out hungry arms to her. She spoke with fiery eloquence to thousands and edited a weekly magazine dedicated to that Cause. Her idealistic young husband praised her work and for a brief moment they almost touched hands across the ever-widening chasm that destiny had set for them.

AT ONE point, prison reform opened its yawning gates and quite successfully swallowed her up. One could surely submerge oneself and one's longings in prison reform! Here was suffering that obliterated one's own. Her work was largely with men. And then an invitation came to become a member of the Board of the Trenton Reform School for Girls. She told me about it one day as I was preparing to talk to a group of young high school girls.

¹Chapters 1, 2 and 3, were published respectively in the October, November and December numbers. Each chapter is a unit in itself.

“Your audience will be cultured, well-trained, receptive”, she said. “What would you talk about if they were criminals?”

“I would not discuss the prodigal son,” said I laughing.

She smiled a smile that broke out in hundreds of little ninety-year-old wrinkles, and I caught the light of retrospect in her eyes. “What would *you* say?” I asked.

“It makes me think again of the platform in the Reformatory auditorium where we sat after my first Board meeting”, she replied. “I can see it yet, the sea of white faces looking up at us, sullen and bitter. One in particular fascinated me, for it was at the same time beautiful and terrifying. It made me think of marble statuary, shot thru with living, breathing hate. The girl sat in the front row.

“One after another of the men arose and told them how thankful they ought to be; and what they did not actually say about their characters, they insinuated with cutting accuracy. Hate flashed back at them. Feet shuffled. Suddenly their eyes turned to me. I mentally groped for something to support me, and realized that I must have been called upon to speak. My heart sank for I had not prepared a word to say. My legs carried me to the front of the platform, but I could only stare foolishly. Pity drove me. God had meant them to be beautiful.

“‘How many of you,’ I heard myself ask, ‘would like to be beautiful?’

“Every hand shot up but one. My marble goddess looked at me from under half lowered lids and sat immovable. I told them that there were two kinds of beauty, but

that the inner kind endured to the end; that God loved this beauty, for His image was in it; that loving one another and loving Him made that kind of beauty possible, and that He had made every one of them without exception to be beautiful. I told them stories, too, and loved them in a fierce, protective sort of way, until that love began almost to hurt me. I might almost have been their mother.

“The shuffling ceased, and many wept openly. The matron rose when I had finished and said that every girl who desired to talk with Mrs. Beecher personally might come into the library. I found them there, all of them, sitting cross-legged on the floor with a chair fixed for me in the midst of them. No sooner had I seated myself than I heard a choking sob, and turning, saw my dark-eyed little beauty stumbling toward me, trampling blindly over the luckless ones in her path. Throwing herself down at my feet and burying her head in my lap, she cried, ‘Do you think that even I might be beautiful?’

“That was only the beginning. The passing months found me often with my girls and always with the same desire to love and protect them. They had sinned. So had I. They had suffered. So had I. Amazingly my work with them brought me far closer to God than had my church work.”

“What became of the little wild creature?” I asked.

“I saw the child of hate grow into lovely flower, full of charm and grace. She was later adopted by a wealthy family who gave her every advantage and she finally married a young man of high attainment. She became an influential, Christian

woman, greatly beloved by all who knew her."

"It sounds like a fairy story," I breathed.

"There are no fairies," she replied smiling, "but there is God."

Yet I doubt that God had remained always reachable to her in those years that followed the incident of the Reform School. Frustration and disappointment greeted her on every hand. With it all, her faith was tottering; not faith in God and in Christ, but faith as she had known it. Wherever she turned with her questioning heart, she received only a blur of contradictory doctrine which further confused her. "Why?" she cried again. "Why are not all things made plain to me?" Even her work failed to lull her into insensibility to her poignant needs. Nor could she lean securely on domestic happiness, but rather found herself thrown back again and again upon the necessity of finding the God of comfort.

One summer she took her child to visit the old homestead at Simsbury. He became ill during that visit, so ill that the doctors told her that he would die. She sat beside the wasted little form and saw all that was most dear to her passing slowly out of her world. At last she felt that more could not be borne. Turning to her sister who wept silently at her side, she said, "I am going into the garden. If there is the slightest change, come to the window. If he is worse, lower the shade. If he is by any chance, better, *raise it.*" She slipped out then, and walked across the little bridge where as a child she had played beside the water. The sky, reflected in the pool, was deeply blue and beautiful. The trees were mirrored clearly in its pure

depths. She walked on, her heart measuring out its lonely dirge. Returning, she saw again the pool, no longer calm, but ruffled and disturbed. "How like my heart", she thot. "It cannot reflect God because it is so busy with its own disturbance."

SHE SEATED herself under a tree where she could watch the window. A mother hen stalked by, surrounded by her chicks. Suddenly a wagon clattered down the road, drawn by a runaway horse. Every chick flew under cover this way and that. Long afterward she could hear them cheeping pitifully in the growing dusk. The persistent clucking of the mother hen drew them at last to her protecting wings. The woman watching was aware of a sense of comfort. They had a haven and they were no longer afraid. Or were they? She listened, and heard the distant peeping of the tiny things, and as she watched she could see their little feet stepping, restlessly stepping about beneath the protecting shelter of their mother, unwilling to completely accept the promise of a solace. She herself was like that, she thot. She knew that there was a God, but somehow the thot did not always protect her. Again she wondered why. Then one by one the tiny feet stopped stepping until at last every foot was still, and with that final stillness came the benediction of a mother's wings dropping over them. The woman mother saw them drop, quietly and without ado, and something gave way in her feverish heart that had been like an iron band. She thot that she heard a voice, soft as a breeze, saying, "And when will you stop stepping?"

It could be as simple as that then,

to stop stepping. "When my heart is still enough", she thot, "it will all be given to me, the full solace of complete protection. O God, I will accept everything quietly and know that Thy purpose is in it. I will stop stepping and find the perfect comfort of Thy wings. And when I have become still enough, Thou wilt guide me into all truth, and I will take refuge in Thee forever—and ever."

A faint rustle came indistinctly to her ear. With a rush of joy she knew before she lifted her eyes to the *raised curtain* of that fateful window, that beautiful, that blessed window, that even in the face of ter-

rific possibilities, she had stopped stepping. The protection of God was in every circumstance, yea, even in this. She knew that she could have lost her child and said, "Thy will be done." And in some strange unaccountable way, she knew, too, that there was in the world at that very hour, a full answer to all of life's perplexities and that something of the radiance of it surged thru her and around her in this garden. She could afford to wait, for time seemed such a puny thing. She would search and watch and pray. In the twinkling of an eye the beaten, lonely thing that was herself had arisen resurrected and victorious.



MEMORIALS OF THE FAITHFUL

‘ABDU’L-BAHA

Translated from the Persian by Marzieh Nabil Carpenter

*This series of brief biographies of the leading followers of the Báb and Bahá'u'lláh was composed by ‘Abdu’l-Bahá in 1915 and published in Haifa in 1924 in Persian. These translations into English have been made by the request of Shoghi Effendi. The aim has been to render them into colloquial English rather than to follow a literary translation. This work was done specially for the Bahá'í Magazine. The translator states that she does not consider these translations final.**

THE twelve gates of Tihrán are soon to fall, and people who are old fashioned and unwilling to part with something that used to be beautiful hate to see them go. But the city is growing, moving up across plains to the mountains, up toward the heights where in the not so distant future the Bahá'is are going to build Persia's first Mashriqu'l-Adhkár. And besides the gates are crumbling of themselves, their intricate patterns of green and yellow enamel are peeling away, they are too narrow for motor

trucks to get through in comfort. The Shemirán Gate for instance—the one which pilgrims go out from when they leave for Mashhad—is typical; a quiet, bright structure, not unlike a mosque, with ogival archways, a mud lump of a dome, and six crumbling towers tipped with sky-blue tile. Like many inanimate things that people live with, it has become dimly human through the years; one is sorry to see it, stuck here in the old moat which is also doomed to disappear—and to feel that departing cara-

*This series of stories have appeared monthly, beginning in the October 1933 issue.

vans are soon to lose half their meaning, with no gate to mark their journey, no archways to echo the beating of their bells.

THE TWELVE gates of Tihrán are a Bahá'í memorial, built by one of those personages who responded to the summons of Bahá'u'lláh when such a response meant death. Ustád Hasan was considered a remarkably handsome young man, and he was absolutely fearless; when he became a follower of the Báb and Bahá'u'lláh, he was soon known all over Tihrán as "Ustád Hasan the Bábi". At a time and in a country where work was anything but sacred, Bahá'u'lláh taught that every individual should have an occupation, that work was a form of prayer, and many early Bahá'is turned to some labor or trade. Ustád Hasan became a builder, one of those designer-masons who are the Persian equivalent of architect. It happened that a big mosque was being planned by the Sipah-Sálár, and Ustád Hasan was among the builders working on it. According to the story, the other architects, wishing to humiliate him because he was a Bahá'í, assigned him the meanest, most inconspicuous section of the mosque; his work was to build a small roof that would never be noticed, over an out-building of the Mosque. Ustád Hasan set to his task, and his roof was a masterpiece; the Sipah-Sálár looked at it, and had him build the whole mosque. In time he became the Sháh's architect-in-chief, and built among other things the old Imperial Bank, the Palace of the Gulistán, and the twelve gates. It was Ustád Hasan who designed the Grand Hotel in the heart of Tihrán,

and public opposition to this work was tremendous, as rumors spread that the Bahá'is were daring to put up a Mashriqu'l-Adhkár.

USTAD HASAN was often beaten in the streets. He would invite large gatherings to his house at a period when even small groups could not come together, and more than once the mobs broke in and plundered. He lived in the old quarter of Sar-i-Qabr-i-Áqá, in what was then the worst part of the city. Great numbers of the Tihrán Bahá'is lived in this quarter then; they were poor, and hunted down, and often the mud lanes ran with blood; the place was especially known for its immense graveyard, where generations of dead were crowded. Not long ago the Persian Government condemned this graveyard, and made it into a public park; so that today it is a favorite walk, known as Báqi-Firdaus—the Garden of Heaven; the bodies of Bahá'is that were buried there now lie in the Bahá'í cemetery.

In his later years Ustád rode everywhere on a fast donkey, and kept one of his saddle bags filled with coins for the poor. One afternoon he was carried into his daughter's house, bleeding and faint; mullás had seen him outside the door, and had set a gang of street rowdies to beat him; they had struck him over the head, and broken his arm with a stone pestle; the saddle-bag was gone. His eldest grandson, then a small child, still remembers the alarm in the house, the running for water and bandages.

USTAD LIVED to be quite old, in spite of dangers and hardships. He

received tablets both from Bahá'u'lláh and 'Abdu'l-Bahá, the originals of which, on thin yellow paper in still glossy ink, are treasured by his descendants and are soon to be placed in the Bahá'í archives. Bahá'u'lláh wrote to him: "He is the Utterer, the Wise! The fire of illusion and fancy has encircled the world, and the Great Debasement has come on creation, yet none is aware. Justice like the phoenix is now only a name; the spirit of fairness has fled from the forces of darkness to hide in high tabernacles; and heedless, men spend their days in unspeakable desires. Beg thou of God that He will light the world with shining sight, and grant men a share from the chalice of knowledge. Fortunate art thou; well is it with thee that thou hast heard my cry. . . . Glory be on thee and on those who bear witness to this mighty Day."

A tablet from 'Abdu'l-Bahá reads: "O servant of God! It behooves you to raise up a house that will stand forever—so speaks the True Architect. The floor of the building is knowledge, the roof is assurance, and God's love is the light of its lamp. Rear this strong building, raise up this palace, so that you may become a sound builder, a faultless designer. Upon you be greetings and praise."

The gates may go, the buildings may gradually be replaced by others, but it is probable that Ustad's real work will never be dust. His life bore constant witness to the coming of a new Manifestation of God, the beginning of friendliness and peace on earth; he traded comfort and safety for humanity's future. For a long time the influence of such lives will continue, perhaps for as long as Demavand rises above the plains of Tihrán.




"Man in this age has learned the weight of the sun, the path of a star, the movement of an eclipse—the advance step now is to learn the expansion of the inflexible law of matter into the subtler kingdom of spirit, which contains a finer gravitation which holds the balance of power from age to age unbroken. Blessed is that soul who knows that against all appearances, the nature of things works for truth and right forever. . . . The emancipated soul sees with the eyes of perfect faith because it knows what vast provisions are made to enable it to gain the victory over every difficulty and trial. Yet man must ever remember the earth plane is a workshop, not an art gallery for the exhibits of powers. This is not the plane of perfection, but earth is the crucible for refining and moulding character."—'Abdu'l-Bahá.

CURRENT THOUGHT AND PROGRESS

“Recovery means a reform of many old methods, a permanent readjustment of many of our ways of thinking and, therefore, of many of our social and economic arrangements . . . Civilization cannot go back; civilization must not stand still. We have undertaken new methods. It is our task to perfect, to improve, to alter when necessary, but in all cases to go forward.”

—President Roosevelt.

 ONLY through perils and upheavals can the nations be brought to further development.

“It is in times of economic distress such as we experience everywhere today that one sees very clearly the strength of the moral forces that live in a people.

“Shall we worry over the fact that we are living in a time of danger and want? I think not. Man, like every other animal, is by nature indolent. If nothing spurs him on, then he will hardly think, and will behave like an automaton.”—*Albert Einstein.*

“NEVER BEFORE was man more powerful, never did he have more mechanical aids, and never was he less able to see what the morrow would bring forth. . . . The violent transformations of our material values and of economic life has found no corresponding developments in respect to new political and moral creations. We look for some kind of redemption. We yearn for new values that will make life worth living. . . .

“You ask what recipe I would recommend. Well, my own private recipe is that we must make every effort not to do anything that could increase the suffering in the world

—and at the same time we must try to make the distance that separates men and beasts as wide as possible.”—Paul Valery. *Living Age.*

“THE DEFECT of religion up to now has been its attempt to dominate the whole of human experience through one faculty of its sensorium, the emotional. The defect of nineteenth century science was its attempt to subject vital experience to the test of a single aspect of human endowment, the analytical. The demand now of a mechanised hasty outer life to dominate the contemplative necessity by the dynamic is equally defective. Yet these attempts at domination were signs of a true movement in human progress; not a movement towards domination of the whole of life by any one or two of its phases but of a future free interaction of all phases of human endowment; in short, a movement towards synthesis.

“When the process of interaction is sufficiently advanced, the religion of the future will have begun to emerge. Its intuitional assumptions, mental illumination and emotional expansions will have been pondered by philosophy, tested by science, expressed by art, incorporated in life.” — James H. Cousins, *The Young Builder.*

“MAN’S INVENTIVE genius has placed within mankind’s reach boundless wealth, sufficient for every inhabitant of this planet to enjoy life without encroaching upon supplies of any of his fellows.

“And yet amidst all this abundance, we are inundated with myriads of starving, ragged people, all because we have not the intelligence to see that the old economic theories have become fallacies, . . . and that just as our productive methods to which we owe this age of plenty have been revolutionized, so our entire economic system must be reorganized.” Arthur Kitson, British engineer, inventor and economist.
Living Age.

“TO MEET three ardent Bahá’is in Shanghai the other evening was like a breath of fresh spiritual air from the pure land of God. There were four of us, two Persian, one Chinese, and I, American. I did not realize until this moment of writing, I had not thought until now of the fact that in physical origin we were of three races. And I am sure the others, during our happy evening together, were quite as unconscious as I, of the differences of racial origin. We realized in profound feeling the unity and comity of mankind. We were one in the spirit of comradeship in the great cause of bringing God and brotherhood to mankind.

“I write in my diary: This was a night of joy and illumination. Mr. Ouskouli wrote in my autograph book: Tonight is one of the best nights in my life, for I have enjoyed this evening. Dr. Y. S. Tsao wrote: In and out the five continents all are brothers. This is an improved version of a great saying of Confucius. And Mr. Sulie-man wrote: Glory is not his who

loves his country, but rather his who loves his kind—a translation from the words of Bahá’u’lláh”—*Dr. R. F. Piper, Syracuse University.*

“WHEN I speak of education as an absolute prerequisite for self-government, I mean education. I mean more than that. I mean universal education. . . . I know that without a highly educated electorate our system of government cannot be maintained; certainly it cannot be developed and perfected. I know that an intelligent government and an intelligent citizenship do not spontaneously grow. They must be fashioned by carefully fabricated, highly intelligent tools. Our chief interest as a government, therefore, is education. . . .”—*Harold L. Ickes, Secretary of the Interior.*

“Under our very eyes, journalism has become world-minded, vitally interested in events beyond its own horizons. Not since the World War has international news bulked so large in American newspapers as it does today.

“The newspaper of tomorrow will select, classify, interpret, and evaluate with greater discrimination than its brother of yesterday. I look for more informational articles recording progress in architecture, drama, music, literature, the leisure arts, science and religion, written by specialists who bring to their task keen intellects, well furnished minds.

“Humanity is a field. Only the newspaper can find and tell the amazing story, only the newspaper can lead the way over the distant hills.”—*H. F. Harrington, Director, Medill School of Journalism, Northwestern University.*

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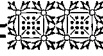
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SPRING . . .

“This time of the world may be likened to the equinoctial in the annual cycle. For verily this is the spring season of God.”
—*Abdu'l Bahá.*



CONSIDER this present century of radiance and compare it with past centuries. What a vast difference exists between them! How minds have developed! How perceptions have deepened! How discoveries have increased! What great projects have been accomplished! How many realities have become manifest! How many mysteries of creation have been probed and penetrated! What is the cause of this? It is through the efficacy of the Spiritual Springtime in which we are living. Day by day the world attains a new bounty.

WHEN the Holy Divine Manifestations or Prophets appear in the world, a cycle of radiance, an age of mercy dawns. Everything is renewed. Minds, hearts and all human forces are re-formed, perceptions are quickened, sciences, discoveries and investigations are stimulated afresh and everything appertaining to the virtues of the human world is re-vitalized.

RELIGIONS are like the progression of the seasons of the year. When the earth becomes dead and desolate and because of frost and cold no trace of vanished spring remains, the springtime dawns again and clothes everything with a new garment of life . . . each springtime that comes is the return of the springtime that has gone; this spring is the renewal of the former spring. Springtime is springtime no matter when or how often it comes.

THE Divine Prophets are as the coming of spring, each renewing and quickening the teachings of the Prophet who came before Him. Just as all seasons of spring are essentially one as to newness of life, vernal showers and beauty, so the essence of the mission and accomplishment of all the Prophets is one and the same. . . . The Spiritual Springtime has come. Infinite bounties and graces have appeared. What bestowal is greater than this?"

—*Abdu'l-Bahá.*

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“As this age is a luminous age and this century the century of knowledge, new teachings are necessary, a new effulgence is essential and a new life is needed. The souls cannot accept the ancient ideas, a new thought and new teachings are necessary that shall be the spirit of this age and the light of this century.”

—‘*Abdu'l-Bahá.*

IT IS WITHIN the bounds of reason to aver that unless humanity speedily replaces egoistic, aggressive and cruel qualities with cooperative and serviceable qualities (at least in the type of men who control affairs in all departments of human activity) civilization is doomed. For the forces of obstruction and destruction grow in geometric ratio with the progress of man's intelligence, his inventive capacity, and his science of control over the resources and powers of nature.

There must needs be a *planned society*, world wide in its scope, cooperative in its foundations and principles, scientific in its development and distribution of produced wealth, and nonexploitive in its administration.

Unless such a world state comes about, society will wreck itself in titanic struggles for supremacy on the part of this group or that, this nation or that. The battle of the possessed against the dispossessed, of nations rich in resources against those in need of them, of those countries who seek to maintain positions of advantage against those seeking to rise to power,—this immense world-wide contest cannot chronically persist. The means of destruction are too great, the scope of attack too vast to confine this

strife within such minor bounds as to injure only a part of humanity.

Today we all stand to sink or swim together. What happens in the Antipodes affects us no less than what happens next door. We are therefore compelled for the first time in history to think in world terms and to make plans that are universal in their scope.

Out of this very necessity—this “Ananké” which compels events—will come tremendous progress and transformation. I do not apprehend that either humanity or Destiny will fail in the crisis. That which is necessary will be brought to pass. Humanity will rise to new heights both of concept and of action. The creative forces of gifted and truly patriotic souls, forging new folk-ways within each nation, will eventually flow together and coalesce as a *world power* of totally new type; a directive, constructive, conserving power that will build and not destroy, that will distribute and not preempt, that will stabilize and not endanger the structure of civilization.

With the enormous creative power of modern science fully available to agricultural and industrial production the world over, with improved and cheaper modes of locomotion, with the expansion of all

means of international communications, and with the advancing coalescence of world cultures,—we may reasonably look forward to *an age of universal prosperity and happiness* such as philosophers have dreamed of and poets sung of.

WE ARE only at the dawn of the power age. The application of electricity to the arts of life is in but its kindergarten stage, if we may take the word of the scientists.

And who knows what new universal and titanic power awaits discovery? Whether this be the power of the atom or an electric force to be derived from the atmosphere, there is destined to be such a discovery within the present century. All over the world scientists are striving to wrest from nature this gigantic secret that would double, treble, expand to an unknown degree the wealth of the world.

Recent investigations point to the stratosphere as the source of such a new power. Scientists have discovered that the world is a huge dynamo, with the earth and its heavy atmosphere the negative field and the stratosphere the positive field. In that outer atmosphere, it is computed, there is kinetic electricity of 200 million ampere, enough to provide 160 million horsepower for every human being on earth.

“Science is on the verge”, says Dr. Luther S. H. Gable, “of unleashing forces capable of lifting mankind to heights beyond the wildest dreams of a generation ago, or of plunging humanity into an orgy of destruction which might well depopulate and leave barren the civilized world.”

The next kind of power that will

be discovered will be not only more universally available, but cheap beyond all present expectation. It will lessen the cost of transportation. Air travel will be so low in cost that trips around the world will be within the means of the average person. Structural metal will be greatly lowered in cost by the application of this new power to electrometallurgy in the production of aluminum alloys from the almost exhaustless supplies of aluminum ore in which the earth's crust abounds. Agriculture will be stimulated and enriched by the low cost of nitrogen fertilizer obtained from the earth's atmosphere by this new power at low cost. (Nitrogen composes 78% of our atmosphere.)

Toil, as mankind has hitherto known it, will be a thing of the past. A small amount of labor per capita will produce goods enough to satisfy all human needs and desires. A new leisure will ensue which will raise the dignity of the working man and make possible the complete democratization of culture.

BUT HUMANITY in order to utilize and profit by such an age of plenty must undergo a *spiritual transformation*.

The history of power up to date has been a history of exploitation more than of service. The few have grown enormously rich out of all proportion to justice or expediency. The power already discovered has not been divided in proportionate blessings among the human family. If a vast new power were to be discovered while humanity is organized socially, economically and politically on the old individualistic selfish basis, the process of human exploitation would be ag-

gravated rather than diminished. Instead of a blessing such a power would prove a curse, for it would engender class warfare and disrupt rather than insure the order and stability of civilization.

More dangerous still would such a power prove in the field of nationalistic rivalry and warfare. The power sources we already have on hand are so destructive as to menace the very existence of civilization. Added power would prove to be but added ruin if the old competitive nationalistic system were to continue with its exploitation in the name of patriotism, its selfish monopolizing of earth's resources, and its fanatical and unreasoning belligerency.

THIRDLY, there is a distinct danger to civilization in the opportunities given by added leisure for the satisfaction of greed, vanity, lux-

ury-desires and sensuality. The new age of plenty and of leisure will prove a temptation far too great for humanity to endure, unless there comes simultaneously with it a process of spiritualization to refine man's desires and customs.

What humanity desperately needs more than new sources of power, more than leisure and prosperity, is a *new conscience*. When that arrives, man's intelligence and will can forge a way to a prosperity not only far greater than human hope has envisaged, but also eternally durable.

Philosophers, economists, statesmen are seeking today, with a zeal enforced by necessity, *security for a failing world*. The solution to their quest must be found chiefly in a new universal moral and spiritual consciousness applied in practical terms to the more perfect organization of human society.

“A new era of divine consciousness is upon us. The world of humanity is going through a process of transformation. A new race is being developed. The thoughts of human brotherhood are permeating all regions. New ideals are stirring the depths of hearts, and a new spirit of universal consciousness is being profoundly felt by all men.”

—‘*Abdu'l-Bahá*.

THE LESSON OF SAINT-JEAN D'ACRE

ÉMILE SCHREIBER

Translated from the French by Emily McBride Perigord

The following article is a translation, specially authorized by M. Emile Schreiber, from his recent book, "Cette annee a Jerusalem," of the concluding chapter devoted to his experiences during a visit to 'Aklá and to the Shrine of Bahá'u'lláh at Bahje. The author is a notable figure in French intellectual circles, a man of vast experience and travel, and though himself not an adherent of the Bahá'i Faith, one who has a deep and sincere appreciation of its world program.

AT Saint-Jean D'Acre, in the North of Palestine, I visited the tomb of Bahá'u'lláh, one of the creators of Baháism, that religion, or rather that religious philosophy of an incomparable breadth, which was preached from 1844 to 1921 by three Persian Prophets, the Báb, Bahá'u'lláh and His Son 'Abdu'l-Bahá. . . .

While Soviet Marxism proclaims historical materialism, while the younger Jewish generations are becoming more and more indifferent to the established beliefs, the Bahá'i doctrine takes on, in these present times, special interest, an interest all the greater as, departing from the purely philosophical domain, it upholds, in economics, solutions which coincide curiously with the preoccupations of our times.

This religion is, moreover, by its very essence, opposed to the dogma of racial superiority. It originated in Persia, in 1844 and the three successive prophets who preached it were Persians. The first, the Creator, was called the Báb. He preached in about 1850 and taught besides the reconciliation of all the various religions, the liberation of women, still condemned to a semi-servitude in all Islam.

A Persian of rare beauty, Quaratu'l-'Ayn, gifted with a great

talent of oratory, became a convert and was the first woman in the Orient to unveil. Tens of thousands of Persians were converted at that time. The Shah of Persia had the Báb imprisoned, and soon after beheaded. Quaratu'l-'Ayn was strangled to death. Almost all of the followers were imprisoned, tortured, and killed. Later some of the few remaining disciples were exiled to Sant-Jean D'Acre, which has since become a Palestinian city.

It is there that I visited the house of the Báb's successor, Bahá'u'lláh, transformed today into the Temple of Baháism, which is more a philosophy than a religion, in the traditional sense, as it has no cult, no clergy. The Baháists think that generally the priests are tempted for selfish ends to falsify and corrupt the disinterested idealism of the founders of any religion.

BAHA'U'LLAH, the Principal of these three prophets, spread His doctrine not only in the Orient, but in many European countries, and above all in the United States and Canada.

He was persecuted and imprisoned for over forty years, and finally died in exile. His son 'Abdu'l-Bahá, succeeded Him and elaborated in harmony with the teachings of

His Father, the economic principles of the Bahá'í Faith. These prophecies indicate, to an astonishing degree, the profundity of His knowledge, His spiritual vision and insight. He foretold the Great War and the subsequent economic crisis. He died soon after the realization of the first part of His prophecies.

The house where Bahá'u'lláh lived and died in exile, at Saint-Jean D' Acre, has been transformed, by pious hands, into a retreat of silence and meditation. It is situated on the edge of a large forest of Eucalyptus, in the middle of a large Arabian garden, filled with quiet poetic charm. The principle room of the house, in oriental style, resembles a mosque. It contains only the most rare plants and flowers arranged in perfect harmony. On the first floor the rooms, in oriental style, are scrupulously clean. These rooms are offered to pilgrims desirous to withdraw in quiet and peace. The caretaker is a Bahá'í of great serenity, and who refused when we left to accept a *pour boire* (oh! marvel in this country of the Oriental). He gave us a pamphlet containing a resumé of the Bahá'í principles.

The Bahá'í Doctrine: The human race is universal. All men are like the leaves of the same tree, and the flowers of the same garden. Racial hatreds are insensate.

All religions are to be respected. Moses, Christ, Muhammad, have lifted men to higher realms of thought and civilization.

Universal peace should be assured by a League of Nations, international arbitration, and adequate sanctions.

The rights and opportunities of both sexes should be the same.

It is the preaching of this last principle so violently in opposition to the Muhammadan tradition, that makes the enslaving of its women the basis of society, which brought to the Forerunner, the Báb, the penalty of death in 1850.

IN THIS quiet solitude, I reverently evoked the martyrdom of these generous men, who paid, with their lives, or with exile, for a noble idealism.

Neither Christians nor Jews, consequently above the conflict which is breaking out anew in Christian countries under the form of religious persecution, these Persian Prophets lifted their voices against the sterile hatred of races.

In what way does one race differ from another? Climate, social usages, education, language, food, and, last but not least, intermarriage either secretly or outwardly acknowledged, can produce in any country a rapid blending of the most diverse races, if no political principle or social philosophy interfere.

Without doubt there exists a Jewish type, just as there exists a German type, or French. How many more numerous are the Jews, the Germans, or the French who possess no definite type, and in which it is impossible to recognize at first glance, and even after careful examination any signs of their racial origin.

This experience confirms the generous and humane philosophy of the Bahá'ís, who have themselves been inspired by the doctrine of Christ "all men are brothers."

The Bahá'ís declare that social relations become fatally impossible in a community where individual

idealism does not supply a firm basis for the ties that bind men together.

The individual feels himself more and more isolated in the midst of a social jungle which menaces, in many respects, his well being and security. Good will and honesty failing to bring him the anticipated results, cease to have in his estimation any practical value. Hence arise in him according to the individual temperament, indifference, discouragement or unscrupulous darning, which move one to secure by fair or foul means the material necessities of life.

Society, no longer under any control, either moral or political, becomes a ship without a rudder, where no prediction is possible and becomes the victim of crises of increasing frequency and violence.

THE PRESENT age, declare the Bahá'í Prophets, marks the end of a civilization which no longer serves the interest of humanity. It leads to the complete bankruptcy of material or moral institutions, which are originally intended to assure the well-being and security of men, that is to say the State, the Church, Commerce and Industry.

The fundamental principle which could save civilization, on its way to destruction, is the solidarity of nations and races, for the interpenetration of peoples is such that they can not by their own efforts alone find the road to a lasting prosperity.

These prophecies which undoubtedly appeared over-pessimistic when they were made toward 1890, were not, as subsequent events have clearly shown, mere jeremiads! It remains to study how the Bahá'í

Faith conceived in far away Persia, then so backward, reached the identical conclusions advanced by our foremost modern economists. These economists maintain that in the different countries of the occidental civilization, international cooperation is the only way out of the present crisis, which drags all peoples into an ever increasing misery.

These humanitarian principles of the Bahá'ís might seem seriously endangered at a time when Nationalistic frenzy, recently aggravated by racial hatreds, seems to render their practical application more remote and unattainable.

The whole question is to know if those who are in power today throughout the world are able to solve the simple problem of food and shelter, in the different countries which deny in theory and practice the solidarity of peoples and races.

A new world war will no doubt be necessary before humanity, which has not as yet learned the lesson of 1914, finds out that the solutions of violence and conquest can only result in the general ruin, without profit for any of the participants.

HERE ARE the economic principles of Bahá'u'lláh, as they were formulated half a century ago, and which gave expression to the fears which have since been fully justified.

There is an organic cycle in human evolution marked by the duration of the life of a religion, of approximately one thousand years. A social cycle begins with the life of a religion, with the appearance of a prophetic founder of religion, whose influence and teaching renews the inner life of man and releases a new wave of progress. Each cycle de-

stroys the outworn beliefs and institutions of the former cycle and creates a civilization based on beliefs in closer conformity with actual human needs.

In the past the influence of each founder of religion has been limited to one race or region by reason of the physical separation of the races and nations. The present cycle has worldwide influence and meaning. If the old tribal morality persists, science will be a destroyer. Its forces can only be controlled by a united humanity striving for the general welfare and well being.

The law of the struggle for existence does not exist for man when he becomes conscious of his mental and spiritual powers. It is replaced by the higher law of cooperation.

Under this higher law the individual will enjoy a far larger status than that of passive political citizenship. Public administration will pass from partisan politics which betray the people, to those who can regard office as a sacred trusteeship in which they can serve divine principles of justice and brotherhood.

Economic stability depends on moral solidarity and the realization that wealth is a means and not the end of life, rather than the working out of any elaborate socialistic or communistic plan. The essential point is the rise of a new mind, a new spirit of cooperation and mutual help, not universal subservience to a formal system, the effect of which would be to remove all individual moral responsibility.

Neither democracy nor aristocracy alone can supply the correct bases for society. Democracy is helpless against internal dissension; aristocracy survives by foreign aggression. A combination of both

principles is necessary—the administration of affairs by the elite of mankind, elected by universal suffrage and controlled by world constitution embodying principles having moral reality.

At this time of transition between the old age of competition and the new age of cooperation, the very life of humanity is in peril. It is a major stage in human history, a turning point in the evolution of mankind.

‘ABDUL-BAHA, Bahá'u'lláh's son and successor, developing the thoughts of His Father, thus concluded an address in New York in 1912: “Material civilization has reached in the West the highest degree of development, but it is the Orient that has given birth to spiritual civilization.

“In the western world material civilization has attained the highest point of development, but divine civilization was founded in the land of the East. The East must acquire material civilization from the West and the West must receive spiritual civilization from the East. This will establish a mutual bond. When these two come together, the world of humanity will present a glorious aspect and extraordinary progress will be achieved.”

Thus spoke ‘Abdu'l-Bahá in 1912 and everything has happened as He predicted.

But these words have not aged; they could without a single alteration be repeated in 1932. Today, as in 1912, the threat of war is again hanging over our heads, and the causes of hatred and of conflict have accumulated to such a point that if it be true that there exists an ebb and flow in human evolution, one

can conclude that we have never been so near a revival of those ideals of world cooperation which alone can save us.

In this Orient where ideas are as clear and luminous as its skies, voices have been lifted braving martyrdom to proclaim the brotherhood of man and the solidarity of

the human race. But the voice of the Bahá'í Prophets seemed to me to offer an interest of actuality and of truth, an interest which is the greater because these men from Persia belonged to a nation rather backward at a time when they sacrificed either their freedom or their lives, to preserve the flame of truth, and of human generosity.

FRONTIERS -- OLD AND NEW

DALE S. COLE

*"How have we wandered a long dismal night,
Led through blind paths by each deluding light."*

—Roscommon.

EACH year, as spring approaches, there is a quickening in the tempo of life in the animal and vegetable kingdoms. Somehow spring induces optimism and a fresh hope—an acceleration. How intensely we yearn for the turning of the tide just now! Spring is the frontier of a new era of living, and there has always been lure and romance about a frontier.

It has been said that we must enter a new area of human behavior. This area is a frontier, lying between the mistakes of the past and the possibilities of the future.

Several writers have recently mentioned geographical frontiers and their influence on human activities in the years gone by. They have pointed out that the frontiers of civilization have served a purpose which, possibly, has not been sufficiently appreciated.

A concrete example from history will illustrate this function.

When conditions in the New England states became so distressing that certain individuals could no longer cope with them, what did many families do? They packed their belongings in a wagon and migrated, many of them, to the Western Reserve.

What were numbers of these pioneers doing? They were running away from intolerable conditions, from forces which they could not control. They were seeking a new environment where they would not be hampered by the limitations imposed upon them in the old. They were seeking a place where there was greater freedom, at least freedom from economic pressures, which they could not withstand. They were entering a "new area of behavior"—a frontier. Well they knew that it was a difficult task, that while they might be escaping from some vexing situations and competition, they were beginning a contest with nature. But even this,

they deemed not too high a price to pay for release from burdens too heavy to carry.

MANY are the accounts of migrations in history; migrations of tribes, of peoples and nations. Sometimes these moves were forced by climatic changes or a natural catastrophe. In some instances peoples were exiled by stronger groups. Often they moved in search of food. Again they became acquisitive and sought to conquer. Wanderlust played its part. But almost always the goal of such a migration, voluntary or involuntary, was a new land, a frontier, unsettled and untried but promising, which offered some measure of relief from undesirable conditions.

To recapitulate, first a frontier was a "place." Secondly, it was a *new* place. Third, it was a retreat, a refuge, a relief, or release for the overburdened, or an expansion chamber for the over-crowded. Fourth, it was a "land of promise."

Where are the frontiers now to which distressed individuals, families and peoples may repair? There are few, if any, for they have disappeared with the advance of civilization. Japan has been trying to define one for herself.

This disappearance of frontiers is one of the "unprecedented conditions" pointed out by contemporary writers and thinkers. Always before, groups could run away, as it were, from intolerable conditions and start over again in a new place. Now there is no place to go.

BUT A FRONTIER may not always be a place. It may be a period of time between the known past and the unknown future. It may be a

different environment, somewhere between the old difficulties and relief. It may be a state of mind intermediate between despair and hope. And finally, it may be a condition of spiritual consciousness which takes full cognizance of shifting values and the significance of events, but at the same time orients individuals and peoples so that they may become unobstructed channels for a spiritually dynamic power.

It is becoming more and more generally appreciated that the only force which can be effective enough to correct the ills of the world is a force originating with God, and that such a force really becomes effective when His Will is carried out in daily life.

Few, if any, place frontiers remain. Time frontiers are beside the point although time is of the essence of the problem. A new environment is desirable but impotent of itself. A temporary improvement in the general state of mind, although an intellectual possibility, is inadequate. So that there remains a single open frontier to which we may migrate with any assurance. It is the area of a new spiritual consciousness, of "wider loyalties," of "higher aspirations" than have ever hitherto moved mankind.

Our immediate objectives are new political, economic and social achievements, but these can be most expeditiously and permanently attained by realizing that they are but limited areas of the whole, and that the highway of approach to the solution of political, economic and social vicissitudes is through the frontier of a kind of spiritual awareness not sufficiently prevalent today.

Any frontier presents its hard-

ships. One cannot usually slip from old, familiar habits of thought into new and broader ones without considerable effort. Like the old frontiersmen, we have many obstacles to overcome. But just as they conquered the wilderness of physical frontiers, changing their mode of life in so doing, so can we change, not only our sentiments but also our attitudes, both passive and active, towards those fundamentals of life which form the sub-structure of society.

The frontier of a new, more universal consciousness, the only available refuge, is the portal to the Most Great Peace on earth, a peace with a trinity of virtues; peace among peoples, peace between individuals, and peace and tranquility within the individual. No price is too high to pay for such a benevolent consummation for it pre-figures the "culmination of human evolution."

WHAT ARE some of the changes to be encountered in this frontier of a new and deeper spiritual consciousness?

As the pioneers of old left behind them many things, tangible and intangible, which they could not take along, so must reliance on tradition and superstition be abandoned. Prejudices of all kinds must be left with the old environment. Outgrown creeds and dogmas must not be allowed to impede progress. By independent and trustworthy investigation the trail of truth must be followed through the frontier. The guidance of science and religion—religion the revealed Word of God for this day—must be followed.

This migration into a new frontier, imperative though it be, may not be a retreat, a flight from intolerable conditions as such, rather it may be a voluntary advance, a rising above old limitations into the frontier of greater potentialities for concerted human endeavor where a true community of interests may be found.

In this frontier of a new spiritual consciousness, true significances will appear. These will be profound and fundamental. The oneness of mankind and the oneness of religion will emphasize the solidarity of foundations. The various spheres of activity of the sons of men will be seen as concentric about the center of the essential unity of mankind.

In this frontier there will be no differentiations such as racial animosities and national antagonisms. There will be an integration of human purposes and ideals. There will be withal, "unity in diversity" not uniformity. There will be virgin soil for human cooperation, the philosophy of despair and selfishness yielding to one of lovingness and faith.

Today, the Bahá'í Movement is sounding the broad principles upon which the future advancement of man must be based. This frontier of a new spiritual consciousness of tremendous possibilities awaits those in search of truth.

The first step towards it is a desire to know the Truth as enunciated in the Divine Plan. This knowledge is not difficult to acquire.

The spiritual springtime is here. The roads to the frontier are open. The pioneers are moving.

HOW TO ATTAIN PROSPERITY

IN THE world of nature the greatest dominant note is the struggle for existence—the result of which is the survival of the fittest. The law of the survival of the fittest is the origin of all difficulties. It is the cause of war and strife, hatred and animosity between human beings. In the world of nature there is tyranny, egoism, aggression, overbearance, usurpation of the rights of others and other blameworthy attributes which are the defects of the animal world. Therefore, so long as the requirements of the natural world play paramount part among the children of men, success and prosperity are impossible. For the success and prosperity of the human world depend upon the qualities and virtues with which the reality of humanity is adorned; while the exigencies of the natural world work against the realization of this object.

THE nobility and glory of man consist in the fact that, amidst the beings, he is the dawning-place of righteousness. Can any greater blessing be imagined by man than the consciousness that by Divine assistance the means of comfort, peace and prosperity of the human race are in his hands? How noble and excellent is man if he only attain to this state for which he was designed. And how mean and contemptible if he close his eyes to the public weal, and spend his precious capacities on personal and selfish ends. The greatest happiness lies in the happiness of others. He who urges the matchless steed of endeavor on the race-course of justice and civilization alone is capable of comprehending the wonderful signs of the natural and spiritual world.”

—‘*Abdu’l-Baba.*

TRAINING FOR THE NEW WOMANHOOD IN PERSIA

BERTHA HYDE KIRKPATRICK

"The world of humanity is possessed of two wings—the male and the female. . . . 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."

—'Abdu'l-Bahá.

THE liberation of women in the Near and Far East is going on with such rapidity that we in the western world are scarcely conscious how advanced our eastern sisters are. Recently a young woman from Turkey, a student in one of our great universities is reported as saying that Americans were wholly uninformed about conditions in Turkey; that she had more personal freedom in her native land than on the university campus here. A Chinese woman speaking in America recently made the statement that there is no profession but what is open to women in China; that women are finding opportunities in the political, business and industrial world as well. From India we hear of the eagerness with which the masses of women are seeking and grasping opportunities to learn and to improve their condition. All over Asia are organizations and leagues for the liberation and advancement of women.

But we are especially interested in the progress women are making, and the training girls are having in Persia, the homeland of the Báb and of Bahá'u'lláh, those Supermen Who first proclaimed that the recognition of the equality of man and woman was necessary to the progress of mankind. Not very much news from Persia gets into our papers and periodicals, perhaps be-

cause there are fewer commercial connections between that country and western countries. But however that may be women are awake in Persia and when the history of the rise of feminism in the Orient is fully written the original impulse will be traced to Persia.

THE DRAMATIC story of Persia's heroine, the inspired Táhirih, better known as Qurratu'l-'Ayn, is the story of the beginning of woman's liberation. Born in a family of rank and learning she herself was famed as a poetess and for her brilliant scholarship. Her fearless act of appearing unveiled before a conference of men in a country bound by centuries of tradition and custom which not only gave woman no rights and privileges but which held her as an inferior creation, was much more than a startling gesture. Behind it was the firm and inspired conviction that this was the beginning of a new cosmic cycle for which new laws and customs were necessary and in which the essential equality of men and women would be understood and realized. The story of this learned and noble woman who possessed the graciousness, charm and dignity of perfect womanhood, strengthened by the steadfastness of an inspired and unyielding faith, who calmly adorned herself for her own martyrdom

as she would for her bridal day, has already been told throughout the world and will in the future be familiar to all.¹

Of her Professor Edward G. Browne says: "The appearance of such a woman as Qurratu'l-'Ayn is in any country and in any age a rare phenomenon but in such a country as Persia it is a prodigy—nay, almost a miracle. Alike in virtue of her marvelous beauty, her rare intellectual gifts, her fervid eloquence, her fearless devotion, and her glorious martyrdom, she stands forth incomparable and immortal among her countrywomen."²

Thus by her life and her death did Qurratu'l-'Ayn indelibly impress upon the consciousness of those early followers of the Báb that they were called not simply to a purified and exalted spiritual life but to establish new principles as a basis for new customs, in fact, to lay the foundation of a new cycle in human history. And one of the most startling innovations in this new cycle was the principle of the absolute equality of men and women.

WITH SUCH a beginning and such an impetus Persian women might easily have been in the lead of their Oriental sisters today. But when we remember that this idea of liberating women was a part of a great religious revolution we can understand why, in that backward, priest-ridden, and fanatical country the declaration of such advanced principles called forth the most cruel, bloody, and unrelenting persecutions known in the history of mankind. For half a century Persia was in the throes of religious persecution and civil disorder. To

publicly put in practice such a principle as the equality of men and women was out of the question, and yet during these years of testing and suffering this and other teachings of Bahá'u'lláh were being quietly spread throughout Persia. Just as a seed or a bulb spreads its roots deeply and firmly in the dark ground before it can send up branches and leaves and bear fruit, so these divine teachings were taking firm root in the pure soil of the hearts of thousands during these long decades of persecution.

The time came however when the Bahá'is ventured to form classes for giving children lessons in Bahá'í teachings.³ But so deep-seated were customs and traditions that even then it was for boys only that classes were started. In a few years however the time was ripe for beginning the formal work with the girls. We know that during all these dark years the girls in Bahá'í homes had not been neglected for when the classes were formed there were women well fitted to teach them. How eager the girls were and how rapidly the work progressed is shown in this little account sent us by Dr. Susan I. Moody:⁴

"One day in 1911 a young Bahá'í worker among the boys, Mirza Niematollah Alaie, came to me and said: 'Why don't you start the girls in this study of the Teachings?' That inspired me to get busy and we soon began to gather the girls in a quiet way. As they were most eager we soon had classes opened in various parts of the city. It was my privilege to visit a class every Friday morning and often when a

¹See Bahá'í Magazine, Vol. 21, P. 231, for a fuller account of Qurratu'l-'Ayn.

²A Traveler's Narrative, Note Q, p. 309.

³An account by Jalal Sahihi printed in a former issue of this magazine shows with what dangers these first schools were attended. See Bahá'í Magazine, Vol. 21, p. 364.

⁴Dr. Moody is an American Bahá'í who has for years made her home in Tíhrán, Persia, and found her work among Persian Bahá'is.

class finished a course the examination was held in my home.

"One year we had a large gathering of the girls and their mothers in a place on the outskirts of the city—the home of a Bahá'í—chosen because it was isolated.

"In the midst of a very interesting program of recitations by the children word was brought to me that three police officers were at the gate to find out what we were doing. This became known and there was more or less excitement. A teacher in a government school who was friendly but not a Bahá'í ran into the house and over the roof to another house greatly scared.

"I went outside and explained that this was a social gathering and invited the officers, who were surrounded by quite a crowd of boys, to come in and have some ice cream with us. They laughed, asked to be excused, and went away. The friends were so excited that we soon had refreshments and closed the meeting, dispersing by various routes to our homes. There was never any further disturbance.

"The classes have developed greatly since those days and we continually render thanks for the freedom now enjoyed by the Bahá'ís. We now have sixteen centers, all managed by trained teachers, where the same curriculum mentioned by Mirza Jalal is used, and in these classes many who started years ago in the first course are teaching and training others."

A MORE recent letter from Eshraghea Zabih, one of the present leaders in this work, tells us that there are now several hundred girls in these classes. The following paragraph quoted from this letter

helps us to see with what careful detail these classes are organized.

"These girls are classified according to their age and studies. In the first and second classes they learn brief quotations from Bahá'u'lláh and 'Abdu'l-Bahá; in the third a brief history of the Cause; later they study *The Traveller's Narrative, the Book of Certitude, the Book of Laws*. Public speaking is included in the last grade. The children of from four to seven are formed into a kindergarten class.

"There are forty-five teachers and inspectors who meet once a week for plans and consultation and if there is anything that cannot be solved by this group it is left for the nine elected from this group to carry on the executive side of the work. These make the program for the classes, set the time for examination and give a large feast in celebration of the year's work for the mothers, the children and those who donate their houses for the classes. At that feast we give prizes to the children."

Miss Zabih tells us that this teaching work is by no means all that these Bahá'í sisters in Persia are doing for the advancement of themselves and children. In all there are four women's committees; one which has charge of and arranges all general meetings, conferences and feasts, another the Women's Progress Committee, one known as Moballeghat, which provides for teachers to spread the Cause, and the one already described for teaching children.

Could anything but a great spiritual force develop these sisters in so few years to such a degree that they are not only teaching themselves but organizing and directing these

different activities themselves?"

These accounts come from our sisters in Tihrán, the capital and most advanced city in Persia. In the few years since their schools were started they have made wonderful progress; even in Tihrán there are many obstacles, and in other cities and in the rural districts there are more difficulties, but

advancement is rapid everywhere. The sacrifice of the noble Qurratu'l-'Ayn and of thousands of others—men, women and even children—is bearing fruit. A new spirit pervades Persia and women are sharing this spirit of progress. Like our sisters in India, China and Turkey the women of Persia are rapidly going forward.

EDUCATION IN A WORLD ORDER

KENNETH CHRISTIAN

"Education holds an important place in the new order of things. . . . All children must be educated so that there will not remain one single individual without an education. . . . In addition to this widespread education, each child must be taught a profession or trade so that each individual member of the body politic will be enabled to earn his own living and at the same time serve the community. . . . Universal education is a universal law."

—'Abdu'l-Bahá.

THE Bahá'í Faith is unique in that it alone presents a program for a World State complete in all its ramifications, with a world constitution outlining all the laws essential for a universal, progressive society.

It is also an interesting fact that the Bahá'í Administration (as the world government in its present form is called) is functioning already among several millions of people throughout the five continents. The details of the World Order of Bahá'u'lláh are being carefully studied and put into practice by groups of people as separated nationally as Americans and Burmese, as Germans and Persians, as English and Japanese. Thus, daily, the future administrators of a unified world are being trained.

lenging features of this World Order are the theories of education.

To establish real peace and unity under the Bahá'í plan will, first of all, require that a universal curriculum of study be adopted. All religious, racial, nationalistic, and political prejudices must be effaced from our books of history. No more can we allow North-South sectionalism, Franco-German hatred to bring about such a patent distortion of historical fact as is now the case. Not in history alone, however, but in all subjects must the universal curriculum be supreme. This is the first fundamental of education for world citizenship.

It is the duty of the State to make education compulsory under this curriculum. If the parents of a child are unable to provide for its education, the State must assume

PROMINENT AMONG the many chal-

the responsibility. If the parents of a child are able, but unwilling, to furnish an education, the State has the right to tax such a family for the entire amount necessary for the child's training. These matters are placed in the hands of each local Spiritual Assembly (governing body).

There must, under no circumstances, be any difference between the education given to the boy and that given to the girl. If there is any necessity of choosing which shall be educated—the boy or the girl—always, Bahá'u'lláh writes, must the girl be given the preference. This is essential, since girls are the mother-educators of the race. Universal education of women will be an effective guarantee of permanent peace. "Hence the new age will be an age less masculine and more permeated with the feminine ideals, or, to speak more exactly, will be an age in which the masculine and feminine elements of civilization will be more evenly balanced."¹

Each individual must be taught a trade or profession so that he may become economically independent. It is an obligation of the State to provide such an opportunity to everyone. And, in addition to this, all are to be given a "liberal" education.

This is, however, a decidedly new interpretation of what constitutes a liberal education. Every child from birth will be taught to do things independently. The ideal that will permeate all progressive thought under the Bahá'í Order will be "the independent investigation of truth." There will be constant effort to motivate the child, not toward gullible acceptance of his an-

cestor's theories, but toward constant, continued, universalized progress.

IT SHOULD not be inferred that there is, in any of the Bahá'í writings, a belief that all people are capable of the same amount of understanding. 'Abdu'l-Bahá states explicitly that there is as much difference between the innate capacities of individuals as there is difference in odor, color, and form between the flowers in a garden. This new education will give careful attention to each individual under the conditions above stated. The result will be similar to a comparison between a field of wild flowers and a cultivated flower garden.

The child is to be continually trained in world citizenship. History will be presented to him as the record of humanity's aspiration throughout all time. World vistas will replace sectarian interests. Coupled with this will be a new attitude toward labor.

With the people of the world working but several hours a day, drudgery will be abolished. And, since everyone will be compelled to do his share in the world's work, work will be simple and universal in its relation to daily life. To enhance this position, Bahá'u'lláh has declared that in this age all work is worship. "Work done in the spirit of service is the highest form of worship."²

This liberalized education will include thorough training from early childhood in the sciences and arts. Such subjects will be taught to the child through games and by the use of simple toys.

IT WAS in answer to a question of

¹'Abdu'l-Bahá in "Bahá'u'lláh and the New Era," p. 176.

²Bahá'í Scriptures, par. 574.

President Bliss of the American University of Beirut that 'Abdu'l-Bahá stated the three cardinal principles to be followed by the universities and colleges of the world.

“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 sublimist 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.”

—
Here is the educational Magna Charta of future generations!

“The time has arrived for the world of humanity to hoist the standard of the oneness of mankind, so that solidarity and unity may bind together all the nations; so that dogmatic formulas and superstitions may end; so that the essential reality underlying all the religions as founded by the Prophets may be revealed.

“That reality is one.

“It is the love of God, the progress of the world, the oneness of humanity.

“That reality is the bond which can unite all the human race. . . .

“Therefore strive, O ye people! and put forth your efforts, that this reality may overcome the lesser forces of existence, that this reality alone may control the lives of men. . . . Thus may a new springtime be ushered in and a fresh spirit may resuscitate mankind.

“This is my message.”

—‘Abdu'l-Bahá.

KEITH RANSOM-KEHLER IN JAPAN

A Tribute

AGNES B. ALEXANDER

"It is quite plain and obvious that the life of this mortal world, like the breezes at daybreak, is not enduring but passes away. Blessed therefore is the great one who, walking in the path of God's Will, shall leave behind him a praiseworthy fame and happy remembrance. . . . To be approved of God alone should be one's aim."

—'Abdu'l-Bahá.

INTERNATIONALLY known and loved, the subject of this article Keith Ransom-Kehler needs no introduction to the readers of the Bahá'í Magazine, who have, through her writings, been given a glimpse into her pure, beautiful soul.

For me to attempt to write anything which would be adequate to Keith's life and station is utterly impossible. I feel though, I must add my tribute to one who did so much for the Cause of Bahá'u'lláh in Japan, where, through the great bounty of God, it was my rare privilege to have had her with me for six weeks. Although we had never looked into each other's faces, and I had only known her through her writings, yet even before the cable reached me telling of her coming, an expectant joy had filled my heart,—a joy which came from an unseen source and was not connected with the world about me.

In arranging for Keith's visit to Tokyo, the doors had all opened and a program for two weeks had been filled, when on June 30, 1931, I met her at Yokohama. It was a happy meeting and we felt a joy and peace in being together. Her plan to spend two weeks in Japan had been submitted to and approved by Shoghi Effendi, Guardian of the

Bahá'í Cause, and she felt that without his sanction she could not stay longer. Knowing the great importance to Japan of her presence there, I cabled the Guardian asking that she might extend her stay. Just as she was packing to be ready to leave, the answer came, "Wholeheartedly approve Keith extend stay." She then remained a month longer.

ALL THAT Keith's visit meant to Japan can never be told in words. I will therefore only recount briefly a few incidents. Her first public speech, the day following her arrival, was given at the Pan-Pacific weekly luncheon in Tokyo. She spoke with great inspiration and power on the *Bahá'í Movement*. The next morning the *Japan Advertiser*, the leading English newspaper of Japan, printed these words from her talk:

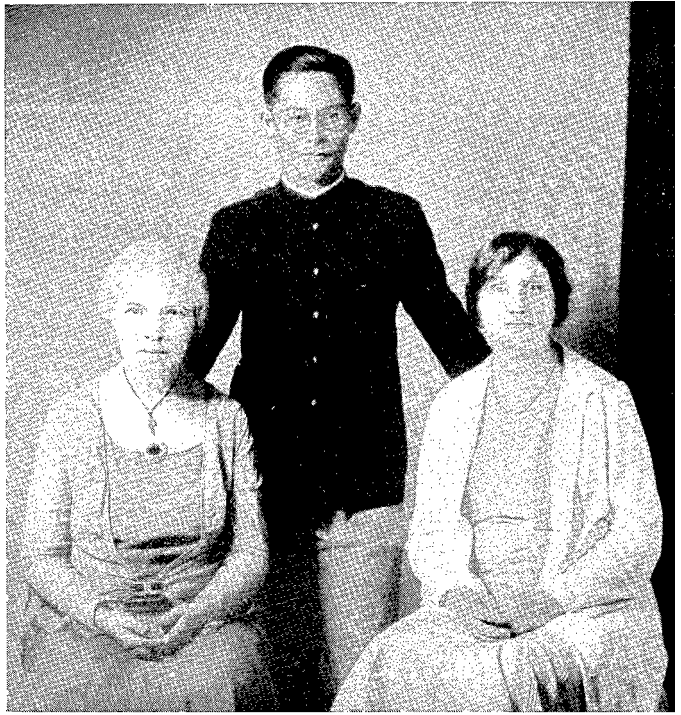
"The world has developed into a neighborhood, but there is no spirit of friendliness and neighborliness. The Bahá'í Movement has given to millions of men and women today, representing every race, every religion, every nationality, every class, every type of human being, this great unifying impulse, which we believe will enable us to move forward like an army of faith and strength to vanquish evil things on earth, such as racial prejudices, religious animosities, social antagonisms—these things which have spread and divided men."

In a Buddhist Temple, where the priest is a progressive, enlightened soul, Keith was invited to speak on *The Way of Salvation*. It was the same temple in which I had previously spoken on the *Bahá'i Movement*, referring to the teachings of the Buddha. A Bahá'i brother, who was a Christian minister, acted as her interpreter at these meetings.

At the Chapel services of the Japan Women's University, Keith spoke of Bahá'u'lláh and His teachings. A Japanese teacher, a graduate of Vassar College, interpreted for her and presented us with bouquets of flowers.

DURING KEITH'S stay several teas were given in her honor and besides these we were often guests at dinners and teas where we met students and open-minded men and women of intellectual attainments. After a dinner with some directors at the Tokyo Chinese Y. M. C. A. Keith had an opportunity to speak to a group of Chinese students. The English Speaking Club of the Japanese Y. M. C. A. more than once invited her to address the young men. Several of these attended our meetings afterward.

One morning we had the rare privilege of being invited, through the efforts of our Bahá'i minister brother, to an agricultural school



From left: Mrs. Ransom-Kehler, Mr. K. Sudo, a student of Keio University, Tokyo, and Miss Alexander.

out of the city. The principal of the school was an ardent and liberal Christian and greeted us with great cordiality. The students of the school were poor boys, self-supporting and preparing for immigration to South America. It was a heavenly meeting we had. Keith spoke and our brother translated. The fervent prayer of the principal as he knelt before his students, made a fitting close.

One of the happiest meetings for Keith was a few days after her arrival, when she spoke before a group of the English Speaking Club of the Commercial University. It was her first talk with Japanese students and she was thrilled. After her talk, tea and cakes were served, and she continued for another hour discussing with the students the proofs of the Manifestation of God.

It was the first time that a lady had been invited to speak in the University Club rooms, and the students were astonished at Keith's brilliancy.

One afternoon we were invited to meet with a group of law students from Keio University in the law library of Dr. R. Masujima, a well-known international lawyer and friend of the Bahá'í Cause. After Keith's talk, we all had Japanese supper together. When we were ready to return home the student who had invited us asked me if we would have our photograph taken with him. It was so spontaneous on his part that we gladly consented.

WHEN THE time came for Keith to leave Tokyo, I accompanied her from Yokohama on the steamer to Kobe, and from there by rail to Kyoto, where we met our blind brother, Mr. Tokujiro Torii and his family, whose guests we were that night. Keith was very happy to be in a Japanese Bahá'í home. It was then August 7, and the weather had become extremely hot. The kindness of the Torii family to us was without bounds. Keith said, "I have never known such kindness." She was moved to see in the place of honor in the home the Greatest Name and a portrait of 'Abdu'l-Bahá made in relief, so that they could be touched by those deprived of sight. This was our last night together. In the morning Mr. Torii and his son accompanied us back to the steamer in Kobe where our Buddhist priest brother of the city joined us and we had a final hour together before Keith sailed for China, on her way to Australia.

SHORTLY before Keith left Tokyo the *Japanese Advertiser* printed a

full column, giving an account of her lectures in Tokyo, and explaining the aims of the Bahá'í Faith. Also in the English edition of the leading Japanese paper a series of articles by Keith on *Religion and Social Progress* was published.

Through Keith's visit to Japan, a foundation was laid for the future formation of a Baha'i Assembly, which was accomplished the following spring. Her love for Japan and its people was very great. How she loved the babies on their mothers' backs and all the artistic things of the country! Her wonderful love and understanding of human nature made her loved by all who met her. It was her hope to return to Japan sometime and be with me again. In all her letters she repeated the statement of her love for Japan.

One day, while in Tokyo, Keith came into my room bringing an article she had written on *The Station of Martydom*, which she read to me. How significant it now seems when she herself has attained this high distinction among the American believers and become their first martyr. When visiting the Shrine of Shaykh Tabarsi in Persia, Keith said, speaking of the great martyrs entombed there, "This is what that celestial army died for, the unity of East and West, of men and women, of rich and poor, of young and old, of black, white, yellow, and brown."

Keith's great devotion to the Bahá'í Cause and her intense desire to serve it will forever live in the hearts of those she touched in her earthly travels for His sake, and through her love, East and West will become more closely bound together in loving service.

THE EVOLUTION OF A BAHÁ'Í

Incidents from the Life of Ellen V. Beecher

Chapter 5 (Conclusion)—The Vision of Reality

"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.

DURING middle life, Ellen Beecher became increasingly aware that something of unusual import was happening to the world. So convinced of this was she that she left no stone unturned in her search for Truth. She studied avidly the confusion of tongues which was Church doctrine. Were the justice and love of God fabulous untruths, irreconcilable in the fact of His merciless damnation of countless millions who heard not the name of Jesus, the dear Savior? And could the Divinity be divided into three Persons? Would God create a Satan who would hate His Holy Ways?

She turned to the philosophies of the hour. New Thought, Christian Science, Theosophy and Spiritualism took, in turn, riotous possession of her thinking. From each she took many beautiful lessons, but found in none a complete solace.

Feeling rather like a homeless pigeon, she continued in a state of wandering for some time. The moment of promise in the New England garden seemed remote at times; but at least, when it had slipped almost into oblivion, two events occurred which brought it back with a wealth of new meaning.

She had gone to visit her friends, the Thompsons. The quiet evenings

spent with them were like periods of calm in a storm at sea. Now she lay on a divan, listening to the soft music that issued from the little, old-fashioned piano under the gentle touch of Mrs. Thompson. She thought of the garden. Had she stopped stepping? Was her heart given wholly to God? Slowly she let go of the tension of the world and slipped into a deep sleep. In her own words a faint ray of the perfection of those fleeting moments is conveyed to us:

"In the corner of the room appeared a Glorious Man, robed in white and wearing a white turban. I dare not attempt to describe the majesty of that Presence. The moment I saw him, he extended his hands to me. 'I know that you long to die,' he said with exceeding gentleness. 'You may go with me now if you wish.' The room seemed suddenly flooded with light. How I longed to arise and go with him! Then he spoke again, telling me that although I might make my choice as I willed, a great blessing lay in my remaining here of my own volition, and that all things would be made plain to me. My soul cried out to go, yet immediately my desire to be obedient to this shining Person obliterated all other desire. Joy filled my being as I acquiesced to the

things that he had spoken. Thereupon I began to be aware once more of physical sensation, and found myself being vigorously rubbed back to consciousness by Mr. and Mrs. Thompson who had become greatly alarmed about me. Even after I had opened my eyes, I saw the dim outline of that luminous Presence for a brief moment. Then all too soon the vision faded, leaving me transfigured by a strange joy while at the same time desolate because of its passing; so desolate indeed that I could not forbear crying out in the grievous pain of that parting.

“Several years passed before I saw again that consummate Radiance. I had been invited with three others, to visit a friend at Framingham near the famous old Methodist Camp Grounds. For ten days a conference was to be conducted by Dr. Cullis of Boston. I prayed earnestly that we might become conscious of the Holy Spirit among us. On Sunday, the last day of the conference, hundreds poured in from Boston and surrounding territory, many of them common ruffians who came with the marked intention of breaking up the meeting.

“I waited until the others had gone to the meeting, and then started out alone toward the big tent. Before I had gone very far, I felt a hand on my shoulder, directing me to walk thru the woods to a great, flat rock upon which I lay for some time, unconscious of my surroundings.

“A black cloud hung directly over me, as dense as a great wall in the heavens. Then I perceived two ladders, one on my right and the other on my left, and angels descending, carrying garlands of flowers. These they silently dropped upon me as

they passed from the ladder on the left to the one on the right. The fragrance of the flowers seemed to permeate all the atmosphere. The cloud disappeared, and in its place I saw a great light. Standing in the light at the top of the ladder on the left was the glorious vision of that Being whose beauty and majesty had so enthralled me. He was arrayed in most brilliant garments and his arms were outstretched as if pouring upon me a blessing. The spirit of that hour cannot be conveyed to you, for it bursts the narrow confines of the world of words.

“At four o'clock I awoke, feeling strangely in the world but not a part of it. Quickly regaining the path to the cottage I hurried along, praying wordlessly that none would speak to me, for I felt that the sound of a human voice could not be borne. The four ladies were seated on the porch, and as I passed them they looked long at me but spoke no word. I threw myself on my bed, lying prostrate for hours undisturbed. Later they crept in, one by one, and when at last the silent spell could be broken, they told me what had occurred in my absence.

“Several thousand had gathered at the meeting, but Dr. Cullis, rising at the appointed time had said, ‘There cannot be preaching here today. There is nothing we have the power to say or do in the presence of the Spirit which has touched someone in this camp since you have entered this tent. I do not know who it is that has received that Spirit but I would like to know how many others than myself have felt it? Hundreds arose without a word. When they had quietly resumed their seats, the doxology was sung and over a thousand came to the

altar to kneel and give praise to God.

“At some time during each of the three nights which followed, my friends were awakened by a great light which shone directly upon me. Each one, unwilling to be alone in discovery, called upon the others for verification. Through the years that followed they often called me to remembrance of it.”

IT WAS early in the nineteen hundreds that the heavens literally opened for Ellen Beecher. From the lips of a Persian rug dealer she heard the first fragment of the story of Bahá'u'lláh, the Glory of God. A beautiful New York woman then gave her a prayer revealed by His Son, 'Abdu'l-Bahá. With this in her possession she met with an accident and was taken to a hospital, where she lay in pain for many weeks, the prayer a crumpled little sheet under her pillow. She lived on the strength of that prayer. Hungrily she ate of it and was filled. One day she became aware of the astonishing fact of faith, and on that day her fever left her and she was quite well. The world of yesterday was a dark memory, a night as compared to day. All things were made new. All nature sang. The oneness of mankind became apparent in rich and poor, black and white, European, Chinese and American. The miracle of love was born anew within her. Perplexities, tight buds of mind and heart, opened into a garden of a thousand understandings. Difficulties became light and mercy, and troublous hours had healing in their wings. The Eternal Christ, revealed again in Bahá'u'lláh became a living reality, a river of life coursing through the ages “from the begin-

ning that hath no beginning unto the end that hath no end”. Wonder welled up within her, and every fibre of her being cried, “God is glorious”.

IN 1912 'Abdu'l-Bahá came to America. How she had longed to see Him. Others had made pilgrimages to the Holy Land, but she could only serve and wait. Her heart beat very fast on the day that she mounted the stairs alone to see Him for the first time. He opened the door before she had quite arrived and held out His hands, calling, “Mother Beecher! Welcome, Mother Beecher!” He had known her immediately. The strangeness of the greeting did not immediately occur to her. One remembers the greeting of the Báb to His unknown disciple, Quddus: “We have communed with this youth in spirit.” All of life pointed to this hour when the Master of 'Akká had cried, “Welcome!” How gently He taught her. To the end of her life she carried with her the tenderness and grace of that meeting.

YEARS of loving service, toil and change took their toll and sped away.* The heavens had opened indeed, and confirmations had descended upon her in fragrant showers. Life had achieved full meaning. Destiny stood clothed in ermine. Possessed of nothing, such a soul is sovereign over all things. One short week on earth remained for her when, looking earnestly at me one day, she said, “My Lord has accepted me”. Who shall look with grief upon that final “Welcome”? A ship had found its harbor; a soul its God. A garden gate opening and closing; that was all. The mother of the faithful had gone home.

*Old age caressed her.

MEMORIALS OF THE FAITHFUL

‘ABDU’L-BAHA

Translated from the Persian by Marzieh Nabil Carpenter

This series of brief biographies of the leading followers of the Báb and Bahá'u'lláh was composed by ‘Abdu’l-Bahá in 1915 and published in Haifa in 1924 in Persian. These translations into English have been made by the request of Shoghi Effendi. The aim has been to render them into colloquial English rather than to follow a literary translation. This work was done specially for The Bahá’i Magazine. The translator states that she does not consider these translations final.

THE great Jináb-i-Nabil-i-Qá’ín, Mullá Muhammad-‘Ali, was one of those who recognized Bahá’u’lláh before the Báb declared His mission. . . . It happened that the son of Mir Asadu’lláh Khán, Amir of Qá’ín, had been ordered to reside in Tihrán as a political pledge, and because the prince was young and far from his father, Mullá Muhammad-‘Ali was serving as his instructor and guardian. Since the young man was a stranger in Tihrán Bahá’u’lláh was especially kind to him; on many a night he was a guest in Bahá’u’lláh’s house, and Mullá Muhammad-‘Ali, later given the title of Nabil-i-Qá’ín, would come with him. This was before the declaration of the Primal Point. It was during those meetings that this trusted friend was irresistibly drawn to Bahá’u’lláh, and wherever he went he praised Him with enthusiasm and spiritual passion, saying as men did in former times that in the presence of Bahá’u’lláh he had witnessed miracles and wonders; he was wonderfully inspired, flaming with a great love, and in this condition he returned to Qá’ín with the young prince.

Then the noted scholar Muhammad-i-Qá’íni, whose title was Nabil-

i-Akbar, arrived in Qá’ín; he had been made a mujtahid by Shaykh Murtadá, who by this time was dead, gone to Baghdad and become a believer, after which he had returned to Persia; all the ulamas and leading mujtahids acknowledged his excellence, his wisdom and learning, his eminent rank; when he arrived in Qá’ín he boldly set about spreading the Cause, and as soon as Mulla Muhammad-‘Ali heard the name of Bahá’u’lláh, he accepted the Cause of the Báb, saying, “I attained the presence of the Blessed Beauty in Tihrán, and I was fired with His love the instant I saw Him.”

Nabil-i-Qá’ín had sublimity of soul and was divinely favored. In his village of Sar-Cháh, he spent his days in teaching; he made believers of his family and taught many others, until he brought a great number under the law of the love of God. Although he had been a close friend of Mir ‘Alam Khán, governor of Qá’ín, had served him on many occasions and won his trust and respect, the thankless Amir turned against him in anger when he saw his faith, and, terrified of Násir-i-Din Sháh, began to persecute the believers. He banished Nabil-i-Akbar, and after confiscating the properties of Nabili-i-Qá’ín, put him in prison,

tortured him, and drove him out into the desert.

To Nabil, the sudden calamity was good fortune, the loss was a rich reward; to him the disgrace was a joy and a great bounty. He passed some time in Tihrán, outwardly homeless and in distress, but tranquil and cheerful at heart—this is characteristic of all those who are firm in the Covenant. He had access to the society of nobles and other important people, and knowing them well, he would frequent a number of them and teach them as he saw fit. He was a consolation to the friends, and a drawn sword to the ill-wishers of Bahá'u'lláh; he was one of those of whom the Qur'án says: "Reproach shall not turn him aside." He taught the Cause to the utmost of his endeavor, day and night; he was surging and thundering and drunk with the love of God.

FINALLY permission came for him from 'Akká to go to the Greatest Prison, because he was in constant danger in Tihrán, where he was known everywhere as a Bahá'i, as he was absolutely fearless, never thought of caution or patience, and would not hear of secrecy. When he reached the Prison enemies shut him out, and try as he might he could find no way to enter; he was obliged to leave for Násirih, where he spent some time, alone except for his two sons Ghulam-Husayn and 'Ali-Akbar, living in extreme poverty. At last it was arranged for him to enter the fortress. . . . He was called into the presence of Bahá'u'lláh and entered in a state that cannot be described; when he saw the Blessed Beauty he trembled, fell down and lost consciousness;

Bahá'u'lláh spoke kindly to him, and he rose, and spent a few days hidden in the barracks, after which he returned to Násirih; here the inhabitants were much puzzled by him because they saw that he was a great man, doubtless of importance in his own country, and they wondered how he had come to live in their village and to content himself with so destitute a life.

Later when as Bahá'u'lláh had promised the doors of the Prison were opened, and friends and pilgrims could enter and leave the barracks as they pleased, respected and unmolested, Nabil-i-Qá'in would come every month to see Bahá'u'lláh, but in fulfillment of His instructions continued to live in Nasirih, where he taught the Cause to a number of Christians and sorrowed over the wrong done to Bahá'u'lláh. He earned his living by going into partnership with me; I furnished three krans of capital, and with this he bought needles, and used them to trade with; the women of Násirih gave him eggs in exchange—an egg for three needles; he would collect thirty or forty eggs a day, sell them, and live on the profits. He sent into 'Aqá Ridá's for needles every day—there was a daily caravan between 'Akká and Násirih—and amazingly enough he lived two years on that capital. He was always thankful and one can judge how content he was from the fact that the inhabitants of Násirih would say, "We can tell by the way this old man acts that he has endless wealth, but because he is in a foreign country he is selling needles for the sake of prudence to hide his fortune."

Whenever he entered the presence of Bahá'u'lláh he would receive new bounties, and he was my constant

companion; if sorrow came upon me I would send for him, and as soon as I saw him I was happy; how genial and eloquent he was, how radiant and pure in heart! He eventually came to live in the Greatest Prison ('Akká) and saw Bahá'u'lláh every day. Then one day when he was walking with some friends in the bazaar he met a grave-digger known as Háji Ahmad; he was in perfect health at the time; he spoke laughingly to the grave-digger and said "Come with me". Then he led the way to the shrine of Sálíh, and said, "Háji Ahmad, I have a favor to ask you; when I go from this world to the next, dig my grave here—close to the grave of the Purest Branch", and he gave the man some coins. After sundown they brought word

that Nabil was ill. I went to his house at once and found him sitting down, talking and very happy; he was laughing and joking, but for no apparent reason his face was beaded with perspiration, and that was his only sign of illness; he continued to perspire, grew weak, and took to his bed; toward morning he ascended.

The Blessed Beauty (Bahá'u'lláh) showed the greatest favor to this personage and revealed important tablets in his name, and after his passing whenever he would be mentioned Bahá'u'lláh would speak of his faith and certitude and love, saying that he was one who had been drawn to the Bahá'í Dispensation before the declaration of His Holiness the Báb.

RELIGION -- CAUSE OR EFFECT?

SYLVIA PAINE

"Religion is the outer expression of the Divine Reality. Therefore it must be living, vitalized, moving and progressive. If it be without motion and nonprogressive it is without the divine life—it is dead. The divine institutes are continuously active and evolutionary; therefore the revelation of them must be progressive and continuous. All things are subject to re-formation. This is a century of life and renewal."

—'Abdu'l-Bahá.

THE fact of change in our present day political and economic surroundings is a commonplace. Likewise students in the field of religion are aware of similar tendencies in this branch of life today. Dr. Charles S. Braden of Northwestern University has recently published *Modern Tendencies in World Religion**, in which he summarizes trends in each of the present world religions other than Christianity.

His book is based on the premise that religion must of necessity change with our cultural and economic life. *Religions that fail to satisfy human needs, he says, do not live* and in the long run anything which affects our social, intellectual, or economic life must likewise produce a change in man's religious beliefs.

At least five factors are constantly interplaying to produce change in

*Macmillan Co., New York.

man's life and hence in his religion; scientific discovery, economic change, political evolution, intellectual change, and cultural interchange. As knowledge in each of these fields of man's activity has increased, the scope of religion has been thereby narrowed. Man has discovered facts and laws which have lead him to think for himself rather than follow blindly the superstitious beliefs and practices which were formerly the bulk of his religion. Furthermore as his control over forces around him has become more complete his concern has come to be predominantly with the present rather than future life. His concern over his life in future worlds has become less acute and thus the sphere of religious influence has been doubly narrowed.

THE MAIN chapters of Dr. Braden's book are devoted to showing briefly what has happened recently in each of the largest countries and religions to affect the religious beliefs of the people, and furthermore along what general lines change has taken place within each of the world religions. He treats Hinduism, Islam, and Judaism, religion in China, in Japan, and in Russia today. The similarity of the trends is most striking.

Forces are at work the world over to increase international and inter-cultural human intercourse and consequently to bring the various religions into closer contact and to subject religious creeds to more critical scrutiny. This makes for reactionism on the one hand and at the same time breeds scepticism, agnosticism, and even atheism among the adherents of each religion. Syncretic tendencies also re-

sult and religious creeds and practices are borrowed.

Lastly there is in each case a movement towards liberalism in religious and social thought the world over. Women are being given a social status in Oriental countries where formerly they had none, the caste system is gradually being done away with, and the idea of mass education is spreading.

We feel after reading this book that, although it is regrettable that religious influence is somewhat on the wane today, this loss is almost more than compensated for in the tendency toward shaking off time worn religious prejudices and the accompanying social liberation. The general social well being of human beings is certainly a most important goal to be held in view. Is a spread of scientific knowledge, of universal education, and of class liberation a more vital gospel in the Orient today than the more purely religious one? This leads us to question, what is religion and what part should it play in the civilization of the future as well as in the life of the modern individual.

People today tend to regard religion as only one among a number of factors which go to make our social and individual life what it is. Religion and religious institutions seem to many to be of human origin and to exist primarily because of a desire in man to worship a Being greater than himself. Dr. Braden similarly rather implies that the various change-producing factors in our modern life are themselves the causes of religious change. Just as social, economic, and political ideals and institutions change, so do religion and religious institutions alter

in response to the change in human life and relationships.

IN SHARP contrast to this rather commonly accepted materialistic interpretation of history we find the Bahá'í teachings insistently emphasizing its religious interpretation. These *clearly state that religion itself is the ultimate cause rather than an effect of human progress.* All the great prophets and religious teachers of the past lived solely for the purpose of educating the world of humanity, and were it not for these divine teachers man would never have attained his present state of civilization. *Great advances in human civilization as well as a quickening of interest in religion follow the advent of these prophets.* Although in some ways their influence during their lives on earth is not apparently world wide or spectacular, yet it is actually more lasting and widespread than that of leaders in any other branch of human activity. All of them pointed out for man the essentials of true religion and exhorted him to remain firm in these precepts and to worship God.

Bahá'u'lláh commands kings, rulers, princes, and mystics, all to hold fast to religion. "Religion is the greatest instrument for the order of the world and the tranquility of all existent beings." Again He says, "The principle of

religion is to acknowledge what is revealed by God and to obey the laws established in His Book." 'Abdu'l-Bahá in speaking of the influence of religion on man's life says:

"Religion is a mighty bulwark. If the edifice of religion shakes and totters, commotion will ensue and the order of things will be utterly upset, for in the world of mankind there are two safeguards that protect man from wrong doing. One is the law which punishes the criminals; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely the religion of God, prevents both the manifest and the concealed crime, trains men, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind.

"People think religion is confined to an edifice to be worshipped at an altar. In reality it is an attitude toward divinity which is reflected through life. . . . 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. Alas! that the leaders of religion have abandoned this solid foundation and have fabricated a set of blind dogmas and rituals which are at complete variance with the foundation of divine religion."

DR. BRADEN'S admirable survey is certainly of significance to thoughtful people in pointing to the modern trend away from unreasoning prejudices, and in showing so concretely how religions in all parts of the world are moving in the same general direction. Must not the ultimate outcome be a unifying of religious institutions as well as thought, accompanied by a greater realization of the importance of true religion in the modern life?

"The Manifestation of God is proof of Himself just as the sun is its own greatest and sufficient proof."

—'Abdu'l-Bahá.

CURRENT THOUGHT AND PROGRESS

“We have called on enlightened business judgment, on understanding labor and on intelligent agriculture to provide a more equitable balance of the abundant life between all elements of the community.”

—President Roosevelt.

WE have to educate a whole new generation of citizens and leaders for responsibilities that you and I were never educated for at all. We have to expand the body of human knowledge beyond everything we have previously imagined. For we are entering a great period of American life, a period in which our voice, our power, and our example will be felt in every quarter of the globe. . . . To discharge this responsibility we shall have to change the outlook of young men. We can no longer allow them to believe that the normal career of a college man is to go out and make a private fortune. . . . And the young men who go to college must be taught to look upon themselves as engaged in preparing to qualify for an elite of democratic rulers who have renounced vulgar ambition and private acquisitiveness. . . . No people has ever long fulfilled a high destiny, which lacked a governing class that was ready to live and die for the Commonwealth.—Walter Lippmann, *Harvard Alumni Bulletin*.

WHETHER we like it or not, we are having in increasing measure with each passing year an extension of the role of government in organizing and directing economic activities. . . . Everything depends upon whether the government is autocratic in character or democratic in its organization and in its methods

of operation, and whether the objective of enriching human life is borne consistently in mind. It may well be possible so to organize our government machinery and so to enlist the interests of citizens in the affairs of their government—national, state and local—as to stimulate the development of individual capacities in ways and to a degree hitherto undreamed.—Dr. Harold Glenn Moulton, President of the Brookings Institution.—*The Scientific Monthly*.

IN CELEBRATING the anniversary of the birth of Susan B. Anthony the progress of woman's struggle for equal rights will be reviewed. For the life and character of this unique crusader are a source of perpetual inspiration to the feminist movements.

Miss Anthony's role in the emancipation of women can not be appreciated without understanding of social and economic conditions when she began her work. In the eyes of the law, woman was merely a chattel. The colleges were closed to female students. Only the most meager opportunities of earning a living were open to women. Politics, business, the professions and industry were entirely outside of their province.

Early in life Miss Anthony evolved a modern philosophy of woman's place in the world. Her greatness

arises out of her persistent and effective crusading for women's rights over more than half a century.—Editorial, *Washington, D. C. Post*.

CHINESE HISTORY records the achievements of many women leaders.

In the affairs of state, too, women have been prominent. Formerly they were as well educated as men.

Today women assume leadership in China in every field of human endeavor. They are vital in shaping the destiny of the nation. They have made big strides in education, entered the professions, taken part in business and asserted their individuality in their family and social relations. Women doctors, teachers, lawyers, nurses, clerks, secretaries and typists are to be seen all over the larger cities of China.

The ideal, of course, is to have the Chinese woman retain the best in China and supplement it with the best in Europe and America. With a foundation of this sort, there will come a sweet harmony in meeting her threefold duty to self, home, and society."—King-Chau Mui, Chinese Consul in Hawaii, *Pan-Pacific Union Bulletin*.

IN THE last four years there has been a 40 per cent increase in the number of people using public libraries, according to Carl H. Milam, secretary of the American Library Association. On the rolls are 4,000,000 new borrowers. By far the heaviest demand is for books in the technical, trade and cultural fields. Fiction gets little time from these millions possessed with new leisure.—*New York Times*.

IN TRAINING the mind of our youth, in teaching the student to think and to use his mind as he would a finely tempered tool, we should urge always the practice of the scientific method. That method proceeds by experimentation, by making a disinterested search for truth, by getting the facts and seeing where they lead. Imagination constructs the hypothesis. Then we verify or check the hypothesis to see if the thing works.

This means that no fixed and static dogmas can necessarily stand unchanged in a changing world. They must give way to fit the altered conditions. Our university can give the student the spirit of this scientific approach to most efforts of human endeavor; not only to the realm of abstract knowledge, but to a vast number of the practical affairs of every-day life, to sociology, religion, business, politics, government. Our university can give its students tolerance, so that they will not condemn an idea offhand, because it is new or because it is old. It can help them to develop that tempered judgment which is the beginning of wisdom.—Thomas W. Lamont—*The Scientific Monthly*.

RELIGION is a power house; something you can get power out of if you know how. Of that sort of religion . . . there is a lot in circulation and more making . . . Now it may be that there is ahead of us a good deal livelier outfit of religion than we have been able to observe for many years, and one that will capture intellect in increasing quantity and make it more serviceable to the country and better qualified to lead mankind.—Edward S. Martin—*Harper's Magazine*.

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