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JUNE 1919

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THE NEW THOUGHT OF THE BAHAI REVELATION

ADDRESS BY MIRZA AHMAD SOHRAB

THE SOLUTION OF THE ECONOMIC AND INDUSTRIAL
PROBLEM. By: Alfred E. Lunt.

EXCERPTS FROM MYSTERIOUS FORCES
OF CIVILIZATION

REALITY

Gip
Mrs. Harrison G. Ryan
Feb. 26, 1920

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IN offering this little pamphlet to the Public — with its great Spiritual and Human Teaching — I am fulfilling part of my debt of gratitude to the Bahai Revelation for the reconstruction of my own life — and if it takes its Message to any hungry heart — then it has succeeded in its Mission.

THE EDITOR.

— Search for truth. Seek the realities." ABDUL BAHA.



(From the painting by Juliet Thompson)

ABDUL BAHA
The Servant of God

To the Editor of Reality:—

Your publication "Reality" designed to be another "voice crying in the wilderness," will, I am sure meet with a hearty response by the seekers of Light, and the Pilgrims who have lost their way.

May its columns be alive with the words of Baha'o'llah and Abdul-Baha.

That Sun of Reality, Baha'o'llah has indeed risen, heralding the day of Life, of bestowal, of deeds. It will illumine and direct the world of motive, enlighten the sphere of thought, and shed its rays of the love of God upon action.

This Sun of Reality has risen at the appointed time, that time foretold by all the prophets. No night will follow its rising. "But it shall be known to the Lord not day nor night but it shall come to pass that at evening time it shall be light."

This Sun of Reality will illumine the West and the East, and will shine eternally from the meridian of its glory. Its rays are the fire of the love of God, that pure alchemical fire that will refine and purify the hearts of humanity. Through knowledge and the understanding of wisdom it will adorn the right hand of the West and East with the mystery of the spirit of the Brotherhood of Man, that will fulfill the purpose of God and His creation.

Verily His greatest harmony is in His greatest diversity! —A. N. N. C.

EDITORIAL

"WEALTH IS EXISTENT—POVERTY IS NON-EXISTENT"

— Abdul Baha.



POVERTY is in the thought of man — The fear thought has made the poverty of the multitude — the fearless thought, has made the riches of the few. "I have created thee rich, why hast thou made thyself poor?" Baha'ollah.

The universal mind of God is the undimmed mirror and reflects the image impressed upon it. The fact that thousands starve and are homeless, is that they see themselves trampled by the conditions of the world of materiality, and call upon that material world for a correction of those conditions. Call and appeal to the very power which has trampled them throughout the ages; and receiving the inevitable answer they resort to force, and that power, if gained, will die by its own hand. Witness the downfall of sword-gained power throughout the world. The very organizations who have raised the cry of "down with wealth" are made drunk by the suppression of centuries; and are in their turn more autocratic than the very power they have rebelled against. No stability or equalization of the principles of government or life can last unless based upon God given laws of love and justice, for such laws when instilled into the hearts and souls of men will do away with the necessity of force. When a man becomes rich he will know the responsibility of distributing that wealth for the benefit of his brother. The capitalist sits in his gilded palace drinking fine wines and indulging in his own particular form of debauchery, and cries out at the ingratitude, the baseness, of labor demand-

ing more pay and shorter hours. The waiter (worker) as he loves to call himself, gets drunk on cheap wine, gives his week's wages to the musician who pleases him; practices the particular vice which appeals to his senses and cries — "Down with the rich man." Were it not tragic, it would be amusing. *Both wrong.* Both wanting the same thing, — freedom to indulge the same passions unmolested by the limitations of wealth or law. "There is no prison, save the prison of self."—Abdul Baha.

HUMANITY in its present state of development, is like the shipwrecked mariners — tossed from wave to wave, famished for water—for days suffering with tongues and throats parched and swollen, until one soul driven to extremity of suffering, dipped his hand into the water against the warnings of his comrades, and drank until his thirst was quenched — and lo! the water was sweet, and his life and those about him were saved.

We are told by the Master, Abdul Baha, "God's Treasury is thine, draw upon it as thou wilt"—but we, in our blindness have no faith in that promise.

The Dream of Mankind is wealth, beauty in daily life and surroundings, and we hope to gain it through uprisings, — back-biting — cheating — craftiness — rejoicing when we have "bested the other fellow," despondent when the other fellow gets the best of us. No other fellow ever gets the best of us. We beat ourselves into failure by the fear thought, by lack of Faith and lack of initiative, and by not using those forces given to all — By the failure to call upon that Treasury which is held in Trust by God for all his children alike.

But we see the unrighteous prosper and the righteous fall by the wayside.

Listen to the words of Abdul Baha, the servant of God: "Blessed is he who will speak evil of no one, for he hath attained to the Good Pleasure of the Lord." Have you the right in the narrow limits of your own vision to say the Man of Wealth is unrighteous any more than he has a right to call you a "bum — a loafer"? Great wealth in this country, in nine cases out of ten, spells service, and service for the multitude always brings criticism and persecution. Rather direct your thoughts to the rebuilding of your own life, and having gained the intimate knowledge of what can be done by your own personal experience, teach it to those about you, than waste time in recrimination against those who are working on other lines. Wealth — all the wealth in the world — can only buy a man as much as he

can eat in a day — as much as he can drink and wear, and man can only sleep in one bed and one place at a time, and if a man gains a block in a big city and builds himself a mansion worth a king's ransom and he locks it up and does not live in it, but travels through the world seeking new experiences for his satiated body and unborn soul, that is *his* personal equation, for you know and I know that the Eternal Law of Justice has recorded against him the fact that thousands are homeless and starving and his mansion could house a hundred orphans; and the day of reckoning will come. Don't bother about the other fellow at all — he really doesn't count. Begin to reconstruct your own life. You may make war with corporeal power, and you will take a centruy to reduce the power of 'wealth to subjugation, for they have had the inside track for so long that you will only lose your own life and bring death and destruction on those you love.

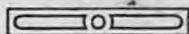
But train your mind to think *yourself* the Son of God — helped by God trusting in his power to carry you safely to your desire to be, and the conditions of your life will surely change.

WHAT is good for the individual is good for the nation — and what is good for localities is also good for the world. There was a time, even in times of peace, when individual man was allowed to carry a death dealing weapon, with the result that at the first wave of passion, hatred — jealousy or fancied insult — he took, or tried to take a life — and if he succeeded he lost, even if acquitted by legal sharp practice, his peace of mind for life, or failing acquittal surrendered either his life, or his freedom — and upon the innocent dependents of the life he took, he left a load of sorrow never to be assuaged. Seeing this, the Law of the Land stepped in and made it a criminal offence to carry a deadly weapon.

Gazing through the tear dimmed eyes of the millions of bereaved ones now upon the earth — seeing about us daily the broken youth — crippled and maimed humanity — destruction throughout the most prosperous lands of the world — the constructive forces of the world set back a hundred years, will not the eyes of the blinded ones be opened, and the deadly weapons from *every* nation be taken away — not discriminating between this nation and that, but for all nations the privileges of making and carrying arms be punishable by *isolation from every other nation*. Only so can the Real Peace become a reality. What is good and necessary for the individual must also be good for the world — for the world is made up of its People — That would be

the millenium, you say — Well! is it not that for which we all in our hearts pray?

This is a day of miracles. Everything is possible in *this* day. Bring the promise into your own personal experience — Practice the teachings of our present Master of Thought. Happiness within the Heart — Absolute Faith in a better condition awaiting both your own life and the life of the world. Universal Love — Kindness to all — Purification of your own heart — A smile and a cheerful word to the lowliest with whom you come in contact. No bitterness for past injustice. Realizing your life on this plane is your *own*, your thought and intention make or mar it.



The New Thought of the Bahai Revelation

CERTAIN of the clergy in America said, "Many of the truths in our religion have been forgotten. BAHÁ'O'LLAH has come to remind us of them." One clergyman said before a large congregation, "BAHÁ'O'LLAH revises the old beliefs but he has brought us nothing new. These truths are already found in the sacred books."

Then *Abdul Baha* arose and said, "I am going to quote you some of BAHÁ'O'LLAH's instructions for this day and you will show me in which sacred book they are to be found.

"BAHÁ'O'LLAH exhorts men to free their minds from the superstitions of the past and to seek independently for truth, putting aside all dogmas. Religions are one. Let us banish creeds that the reality may become unveiled. In which sacred book do you find this?

"He heralds the hour of unity which has dawned on all mankind. All are the children of one Father; all the inheritors of that future peace on earth. He admonishes men to banish prejudice; religious, patriotic, racial preconceptions must disappear, for they are the destroyers of human society. Where is this written? In which part of the Bible, Old or New Testament?

"Religion must be the cause of affection. It must be a joy-bringer. If it become the cause of difference, it were better to banish it. Should it become the source of hatred, of warfare, it were better that it should not exist. If a remedy produce added illness, it were far better to discard the remedy. A religion

which does not conform with the postulates of science is merely superstition. In which sacred book do you find this thought? Tell me!

"Why should woman be deprived of exercising the fullest opportunities offered by life? Whosoever serves humanity most is nearest God — for God is no respecter of gender. The male and female are like the two wings of a bird and when both wings are reinforced with the same impulse the bird of humanity will be enabled to soar heavenward to the summit of progress. In which sacred book is this written?

"Education holds an important place in the new order of things. The education of each child is compulsory. If there is not money enough in a family to educate both the girl and the boy the money must be dedicated to the girl's education, for she is the potential mother. If there are no parents the community must educate the child. In addition to this widespread education each child must be taught a profession, art, or trade, so that every member of the community will be enabled to earn his own livelihood. Work done in the spirit of service is the highest form of worship. Where do you find this statement?

"BAHA'O'LLAH's solution of the social question provides for new laws, but the different social classes are preserved. An artisan remains an artisan; a merchant, a merchant; a banker, a banker; a ruler, a ruler; the different degrees must persist, so that each can render service to the community. Nevertheless, every one has the right to a happy, comfortable life. Work is to be provided for all and there will be no needy ones to be seen in the streets. The vocational labor adjustment provided by BAHA'O'LLAH precludes there being people too poor to have the necessities of life on the one hand, and the idle rich on the other. In which sacred book do you find this provided for? Show me!"

We are apt to be very pert at censuring others, where we will not endure advice our Selves. And nothing, shews our Weakness more than to be so sharp-sighted at spying other Men's Faults, and so purblind about our own.

When the Actions of a Neighbor are upon the Stage, we can have all our Wits about us, are so quick and Critical we can split an Hair, and find out even Failure and Infirmary: But are without feeling, or have but very little Sense of our own.

"Fruits of Solitude."

Wm. Penn.

From Mirza Ahmad's Diary

Dated December 12th, 1914, Haifa, Syria.

"WHEN we descended the mountain this morning and stood in the Presence of our Beloved in the garden while He was walking to and fro with firm feet, He spoke as follows:

"The Bible and the Holy Books of other religions must always be studied and read in the BAHAI meetings. This study will widen the circle of one's information and acquaint him with the wonderful prophecies fulfilled to-day.

"A BAHAI publication must never contain anything which may cause provocation or injure the feelings of anyone or displease any soul. It must contain such matters as would be conducive to the happiness, hopefulness, advancement, guidance and illumination of the readers. Its field must be universal. Its contents must establish fellowship between the hearts of all the religionists and must not voice anything which might wound the feelings of others.

"The reading and study of the Holy Books is essential, so that man may become informed of the glad tidings. We must follow the Will and Command of the Blessed Perfection and not the promptings of our own hearts.

"We must consort with all mankind with love and amity. If we possess a word of truth we will deliver it to the people; if they accept it the aim is attained; if they reject we leave them to themselves and pray for them. We have to do this, however, most kindly without the least sign of ill-feeling and opposition. We will not engage in disputes or altercations.

"We must affiliate with all religions and sects, speak to them from their own standpoint and show them in practice that we love their books, we read their Scriptures, and we honor and respect the Founders of their religions.

"A BAHAI teacher must keep these facts always before his mind, lest, in the course of his lecture, he may make a dogmatic assertion which may arouse the combative, prejudicial spirit in the listener."

In connection with the above, ABDUL BAHA wrote the following with His own BLESSED HAND to one of our Western teachers: "Through whichever country thou goest, speak thou with moderation. Call the people to the Oneness of the world of humanity, the Dawn of the Sun of Reality from the horizon of Persia and the Servitude of ABDUL BAHA; and then, explain the Centre of the Covenant and no more."

Excerpts from Mysterious Forces of Civilization

Written in Persian by an eminent Bahai Philosopher in 1875.

***The chief, nay, the universal purpose of establishing by great laws the principles and foundations of all kinds of civilization, is the happiness of human beings; and human happiness lies in being near to the "Threshold of the Almighty God," and in the well-being of all persons, whether of high or low station. And the perfecting of the morals of humanity are the chief means towards those ends. The outward trappings of civilization, without inward moral advancement, may be likened unto confused dreams which cannot be interpreted; and sensual enjoyment apart from spiritual perfection is like unto the mirage which he that is athirst believes to be water.

For, the fulfilling of the will and pleasure of God, and the advancement of the peace and well-being of the people cannot be perfectly achieved by external civilization alone. That the nations of Europe, indeed, have not yet progressed to any great height of moral civilization is manifest from the thoughts and acts of them all.

Reflect, for example, that the principal design of the various states today is to seize possession of each other's territories and to destroy one another and that, although they are thus moved by intense inward hatred, they yet make a great show and profession of extreme friendliness, love and brotherhood. It is commonly said that "the king who makes peace and loves reconciliation is aiming more than those kings who have war in their hearts at the building of huge battleships and the increase of military forces, because reconciliation and peace cannot be attained without large armaments."

Under cloak of this they are continually stirring, both by day and by night, with great efforts to make vast provision and preparation for war. The poor people, the poor subjects of these kings, those who gain their livelihood by the sweat of their brow, by undergoing the hardships of their callings, are compelled to yield up the greater part of their hard-won earnings for this purpose, the accumulation of war materials and the training of men to be warlike. How many thousands of men there are who, instead of devoting themselves to the useful arts of peace, are daily employing their keenness and industry to the invention of new deadly instruments of war which are to be the means of shedding

the blood of their fellow creatures with greater facility and profusion. Every day some such new and deadly weapon is being invented, and as the old ones cannot compete with the new the European governments are constantly being obliged to abandon the older fashioned armaments and to make ready new ones.*** The tremendous expense of equipment with these new weapons has to be borne by the unfortunate subjects of either state.

Now, what think you? Does this outward civilization without the true inward civilization give rise to general peace and well-being, and is it likely to meet with the divine sanction and approval? Or is it the destroyer of the highest principles of humanity and of the foundations of happiness and prosperity?

In the years 1870—1871 of the Christian era, during the war between Germany and France, it is known that about 600,000 persons were killed and wounded in battle. How many families were utterly ruined! And how many towns, which in the evening were flourishing and prospering exceedingly, in the morning were razed to the ground and laid waste! How many little children became orphans and how many others lost their foster-parents and guardians! How many fathers and mothers stricken in years had to look on whilst the fruit of their loins, their young sons, were struggling amidst the dust and blood and dying! How many wives were widows, bereft of their husbands and left without any one to help them!

Who does not remember likewise the burning by the Germans of many of the grand and magnificent buildings in France, the destruction of libraries and the conflagration of military hospitals with all the sick and injured inmates? And the terrible occurrences that took place during the Commune in Paris, and the horrible fate that befell many of those who were opposed to it?

Who does not remember the long years of quarreling and enmity between the religious leader of the Roman Catholics and the German Government under Bismarck? And the ruin of cities and houses caused by the bloodshed during the Carlist War in Spain?

There are in short only too many catastrophes of this kind that might be mentioned which prove the deficiency of the European peoples in moral civilization.

As the present writer has no wish to cast reflections, he does not enter into further details, but it is clear enough that no man of thought and discernment would approve of a state of things in which such events could take place. How could it be possible to these peoples and nations among whom such terrible events, utterly opposed to all peaceful and human ideas, are happening

to lay claim to complete and real civilization, especially as the only outcome of such inhumanity is conquest and temporary dominion, as its achievement and consequence is not lasting and enduring, and therefore is not worth the study and contemplation of thoughtful men?

In past centuries Germany conquered parts of France, likewise the French frequently established their rule over parts of Germany.

Is it just that those 600,000 poor people, God's servants, whom we have mentioned, should have been sacrificed for temporary results and external interests of this kind? In the name of God, no! Even a child can understand the injury and injustice caused by such methods.

But when the heart, influenced by worldly desires, throws a hundred thousand veils over the eyes, both the eyes and the judgment grow blind; then hatred enters, the understanding becomes obscured, and a hundred veils coming from the heart blind the eyes.

Yea, the true civilization will raise its banner in the center of the world, when some noble kings of high ambitions, the bright suns of the world of humanitarian enthusiasm, shall, for the good and happiness of all the human race, step forth with firm resolution and keen, powerful minds and hold a conference on the question of universal peace; when, keeping fast hold of the means of enforcing their views, they shall establish a union of the states of the world and conclude a definite treaty and strict alliance between them upon conditions not to be evaded. When the whole human race has been consulted through their representatives and invited to ratify this treaty, which, verily would be a treaty of universal peace and would be accounted sacred by all the peoples of the earth. It would be the duty of the united powers of the world to see that this great treaty be strengthened and should endure.

In such a universal treaty the limits of the borders and boundaries of every state should be fixed and the customs and laws of every government; all the agreements and the affairs of state and the arrangements between the various governments should be propounded and settled in due form; the size of the armaments for each government should likewise be definitely agreed upon, because if in the case of any state there were to be an increase in the preparation for war it would be a cause of alarm to the other states. At any rate the basis of this powerful

alliance should be so fixed that if one of the states afterwards broke any of the articles of it the rest of the nations of the world would rise up and destroy it. Yea, the whole human race would band its forces together to exterminate that nation.

If so great a remedy should be applied to the sick body of the world it would certainly be the means of definitely and permanently healing its illness by the inculcation of universal moderation. Reflect that, under such conditions of life no government or kingdom would need to prepare and accumulate war materials or would need to pay heed to the invention of new weapons of offense for the vexation and hurt of mankind. On the contrary, they would require but a few soldiers as a means of assuring the safety of the state, punishing the wicked and rebellious and preventing the growth of civil sedition. Not more than these few would be needed.

***All the inhabitants of a state would be freed from bearing the burden of the tremendous expense of an army; in the second, the many persons who now devote their lives to the invention of fresh instruments of war would no longer waste their time upon such work, which would but encourage ferocity and bloodthirstiness and is repugnant to the universal ideal of humanity. On the contrary, they would then employ their natural gifts in the cause of the general well-being and would contribute towards the peace and salvation of mankind. All the rulers of the world will then be settled on the peaceful thrones amid the glory of a perfect civilization and all the nations and peoples will rest in the cradle of peace and comfort.

Some persons who are ignorant of the world of true humanity and its high ambitions for the general good reckon such a glorious condition of life to be very difficult, nay rather, impossible to compass. But it is not so. Far from it. For by the grace of God and by the testimony of the Beloved, those near to the threshold of the Creator and by thoughts and the opinions of the wisest men of the age, there never has been and is not now anything improbable and impossible in existence. What are required are the most resolved determination and the most ardent enthusiasm. How many things which in ancient times were regarded as impossibilities, of such a kind that the intellect could hardly conceive them we now perceive to have become quite simple and easy. Why then should this great and important matter of universal peace which is verily the sun amongst the lights of civilization, the cause of honor, freedom and salvation for all, be considered as something improbable of realization?

The Solution of the Economic and Industrial Problem.

Extracts from the Address of **ALFRED E. LUNT Esq.**, of Boston
made at the Convention.

... There is a great law, a great intangible law, called by the economists the law of *supply and demand*. This also is a law of duality, supply and demand, ebb and flow, and in the face of this law, mankind in the industrial sense has been helpless from the dawn of history. Man has tried for centuries by various measures of legislation and the enactment of statutes to overcome or modify this law, but without any measure of success.

Today, we witness various attempts in the Legislatures of the world, especially in this country, to blunt the sharp instrument of that law,—old-age pensions, minimum wage laws, have been devised which it is believed will result in ameliorating the conditions occasioned by the application of this greater law, but they are not adapted to the seriousness of the disease. The old age pension law is only the faintest trace of the Divine remedy which has been given us today for the solution of sociological needs. It attempts only to take care of persons who have passed, for instance, the age of sixty-five, and these are to be given a mere pittance which in turn is raised by various means from taxation, but it entirely ignores those under this age limit who are likewise subject to vicissitudes. Consider how often that men and woman of thirty, forty, fifty and sixty years find themselves the victims of this pitiless economic law, through no fault of their own, and are deprived of the necessities of life, having to turn to charitable organizations or the almshouses for their food and their shelter. The widow and fatherless, left without means, find no relief under this law. The young or middle-aged, upon whom fortune has temporarily frowned, are left without remedy. How frequently it is that such souls, temporarily tided over the hard places, becomes sources of economic wealth to their communities and countries. Is it right that mankind should be subjected to such humiliation and pauperism as this? The old age pension plan will never care for these universal needs, it cannot be acceptable as a complete remedy.

Likewise the minimum wage law. Originally intended to assist the poorest paid women workers—a very high ideal brought it forth—it was found, in many typical cases, that the moment it was put into operation these needy ones became the victims of

the law, wholesale unemployment resulting in factories and in stores. In my own State of Massachusetts, from the moment the minimum wage decrees went into effect in certain industries, hundreds of girls were discharged by their employers, who said "If we must pay high wages, we will see that we get the very most efficient service, and you to whom we have been paying a low wage are not able to earn this, therefore you must go out in the street,"—and when that condition was brought home to some of the advocates of the law, they said, it is true it is inevitable, but, they said "No wages is better than low wages." Does this sound reasonable? And yet these are the highest expressions and attempts of American and English legislation to meet this tremendous question which is on the tongues of everyone, which is responsible for the risings in Russia, which is responsible for the famine in Europe, which is responsible for the breadlines in New York.

We, as Bahais, nay the whole world, have been given a complete and detailed remedy by the Heavenly law-giver. Why, then, do we reach out to the theories and imaginations or the disputes of theorists in Russia or anywhere else? Their protest is sound. They need the Divine help. They need proper legislation. They need kindness. They need brotherhood and all the high elements of life, but the remedy they offer and the means they use is the remedy of force and violence, is the remedy, at times, of assassination, is the remedy of ignorance, is the remedy of a class system, simply substituting a class control by a certain part of the workers for the former class control by the Czar and his nobles. This limited remedy cannot surely be acceptable in this Divine plan because Abdul Baha has said "Force is not acceptable; you cannot obtain these remedies by force," he says. It must be done through love, it must be done through justice, it must be done through the inclusion of every class, for, as he said to the Socialists, "There must always be the captain of industry, the general, as he called him, the captain, the private, and lieutenant in the body of humanity?"

You cannot level mankind. You cannot equalize mankind in that sense because it is contrary to the inherent creative elements with which man has been endowed by God Himself, the law of variant capacities. These theories which we are hearing from all quarters are the theories of desperation and of imagination; they are theories which ignore absolutely the law of unity so wonderfully set forth in the Bahai teachings, which show that the body of humanity is even as the body of a man. Abdul Baha says, in substance, — "The body of humanity is stretched on the

bed of severe disease, almost perishing, and only the Divine Physician can save it." That is, the diagnosis and prescription of that Holy One alone can raise this patient, desperately ill, into health.

Only the emanations of the Divinity, the Love of God, can solve this problem. Until the hearts of humanity are instilled with that love, until they are transformed, until the bird of humanity is raised from the mud and clay of desire and passion and selfishness, and released from these chains, and from the prison of the contingent world, and flies in the air of the spirit, how can we apply the Divine remedy? In other words, it is transformation, it is metamorphosis, it is resurrection, it is rebirth, which is needed. And that is the mission and the task of the great Manifestation of this age, and the Center of His Covenant who is amongst us; and unless we look to that Divine Plan we have no redress.

Now this divine plan comprises several different aspects. — First, the Inheritance Law. No longer shall a wealthy man be able to hand down his entire fortune to his oldest son, creating a family autocracy of enormous wealth, which through the years, or so long as the family resists the process of degeneracy, may constitute a menace to society. Instead of this, the Bahai law provides that every fortune, small and great, shall be distributed equally among the children, and others of kin and groups in certain definite proportions. In this also, is contained another important provision which in turn must not be ignored because it relates to the very heart and soul of *education* — this is for the establishment in every life, in every distribution of fortune, of a definite part to be given to the teachers of the world. How this will elevate the station of the teacher, which is so crippled today, ill-trained, poorly paid as many of them are, incompetent in many cases. Under the training of the Divine Institutes illumined by the light of the new and wonderful sciences of this New Age, the teachers of the world, endowed and protected by this Fund, will become the mirrors of the heavenly knowledge, and the moulders of character and wisdom. Then, you will see humanity leap forward into the arena of mental conquests previously undreamed of, under the guidance of teachers adequately prepared for this greatest of human services. Such teachers will be informed of the inner life of the child, the realities of the indwelling spirit which must be brought forth, fostered and made brilliant, inasmuch as these are the divine jewels of each soul.

Next, we have the encouragement of Profit-Sharing for the

worker, i. e., the employee; this provision forms a part of the divine solution. Wages, as a means of satisfying labor have proved inadequate. The wage system has led to strike upon strike, force upon force, violence upon violence. This is because wages alone, as a means of determining the value of labor, are peculiarly subject to the inexorable economic law of supply and demand, which is a requirement of nature, as we have seen. There must be an added determinant of value which will draw the worker nearer the center of common interest which the industry presents both to him and his employer. This common interest is the welfare and prosperity of the business itself. If this be done, the outer pressure upon the worker which ever seeks to array him against the employer, by force, if necessary, finds its influence diminished and the appeal to force will be substituted by that persuasion of unity which is the common interest of both. Until society properly and justly cares for the worker by making him a real partner in enterprise to a certain degree which is just and equitable, entitling him to a share, at the end of the year, of the profits according to the interest he holds, we will never find labor either quiescent, peaceful or contented.

It is certain that wages alone as a means of compensation has led to these constant strikes and lockouts, bitterness and great economic loss; whereas the matter should be dealt with at the fountain head. The meaning is not to abolish the wage system, but to supplement it. The bargaining power of enormous aggregations of workers, i. e., trade unions, is at present necessarily invoked to combat a stubborn employer, or one who is himself helpless in the grasp of the economic law of competition with its frequently sharply defined margin of profit. But this bargaining power of the labor union sometimes openly ignores the justice of the common interest. In its anxiety to demonstrate its power, unemployment, following the strike, hits hardest at the slender pocket-book of the worker, the unionist, himself. Its most serious failing, however, lies in its being an instrument of force and compulsion, setting up a similar psychology in the employer. Shutdowns, and lockouts result, with great financial loss to the ones who can least afford this, the workers themselves.

This mode of settling great industrial conflicts is rejected by the enlightened thought of this new Age. "Not warfare but perfect welfare," says Abdul Baha, is the aim. The organs of this industrial body must co-relate and, in sympathetic cooperation, function in the utmost unity. The eye of man does not see

because the liver arises with force to compel. Rather, under such conditions, the vision becomes impaired and the whole body poisoned. On the contrary, in the healthy body each assists the other, each draws necessary aid from the other, and each contributes harmoniously to the highest functioning of the other.

Therefore, Force and Violence are seen to be the handmaids of the Contingent world, not the divine agencies of happiness. The rich and the powerful ones among us must voluntarily and through recognition of this great industrial truth, give a full measure of justice to the noble place of labor, freely consenting to a fundamental law which recognizes the industrial body of unity. For Baha'o'llah has exalted labor, denoting it even a worship to God, and has said to the wealthy ones of earth

"The poor among ye are My Trust. Therefore guard My Trust and be not wholly occupied with your own ease."

Next, is the great law of the Tithe or Income Tax. In this, a new and wonderful principle has been disclosed by Baha'o'llah as interpreted by the Center of the Covenant. A Trust principle, a great trust fund and a beneficiary of that fund has been created by him. For the first time in the history of the world, a Prophet of God has dealt in a comprehensive way with the economic question, and revealed a law for its solution. As he says:

"We have heard the midnight sighing of the poor."

His Holiness Christ said —

"Blessed are the poor for theirs shall be the Kingdom of Heaven."

and His Holiness Abdul Baha, explaining this, says,

"Blessed are the nameless and traceless poor, for they are the leaders of Mankind."

In the Koran it is written

"We desire to bestow our gifts upon those who have become weak on the face of the earth, and make them a nation and the heirs (of Spiritual Truth)."

This is interpreted by Abdul Baha to mean

"We wish to grant a favor to the impotent souls and suffer them to become the *inheritors* of the Messengers and the Prophets."

Thus, it is seen that, in this Day of Restitution of all things, the Divine promises respecting the poor are fulfilled. The Divine Justice establishes that which mankind in its selfish absorption, has forgotten. And this establishment, being inclusive of all classes, preserves the rights of the rich, as well. Under this law, a portion of the surplus income of every soul must be diverted to

this Trust fund which will be administered by the wise men of every community, to be put into effect first with the farmer. Agriculture will receive a great impetus and from this the plan will be extended into the other industrial fields. For the first time the poor are assured the right to the necessities of life. Let it be understood clearly that to be entitled to this right, one must not have failed in conscientious effort according to his ability.

"God has provided for all," Abdul Baha tells us. "His rain showers upon all, His sun shines upon all." There is ample food for all, there is ample provision in this expanse of earth for everyone for their necessities. The principle underlying this trust is this, — that every child born into the world has a right to the necessities of life, and this is a Bahai principle. Praise be to God.

Now, without going into the details of the Tithe or Income Tax, it is sufficient to indicate that it is levied upon the surplus income in a progressive measure, according to the size of one's surplus, one must pay a certain increased proportion. It still leaves each soul an ample incentive, making his own the true balance of that surplus, to do with as he wishes, protecting his individual rights; it does not aim at private property as some socialist philosophy would advocate, converting the substantial part of all wealth into a collectivism governmentally controlled and owned; but it protects both extremes, protecting the individual even as it protects the common need. This will result in preventing so called swollen fortunes. It will be found to be the greatest means of raising up the poor to the place to which they are rightfully entitled, a position of self respect. It does away forever with the humiliation of pauperism and assures necessities. It casts off the industrial shackles, opening the door to comfort and well being. Can the Kingdom of God find existence while industrial serfdom continues, while humanity made in the Image of God dwells in constant fear of becoming the objects of almsgiving, destroying self-respect, extinguishing the light of hope, blunting the finer qualities of the soul?

Applying this Trust principle, Abdul Baha says that if a man who has not failed in endeavor fails to raise a crop, (we will say he is a farmer), because of the difficulties of weather or pests, so that he and his family are without means of provision, then that man has a right to go to the storehouse, i. e., the Trust Fund, in that village and secure the necessities of life. This is a divine principle. It may be, of course, and frequently is the case, that through previous savings, accumulated property,

or outside income, etc., one whose income in a given year falls below necessary outgo, is enabled to meet his annual deficit. My understanding is that the Right to necessities from the common store-house would not accrue to one in this position, since no need arises.

So, the Divine Justice whose Voice is now heard in the world is rending asunder our so-called human justice, exposing its weakness, remedying its inequalities. Pauperism must succumb to the sanction of Right. The beneficiary of a Trust possesses something he can claim without humiliation or shame. That same Self-Respect which he thereby retains and fosters, serves a two-fold purpose as his protector against his invoking that right without a sound reason. To apply this concretely is the crying need of the hour. The order of the world will be thus promoted, revolutionary and desperate demands set aside, force and violence seen to be a satanic instrumentality, and the great law of unity and cooperation enthroned in the hearts of rich and poor alike. The differentiation of capacities in individuals is preserved, fruitless attempts to level humanity to mean averages are rebuked, and the respective functions of the body politic are witnessed as divinely bestowed.

In closing, meditate upon this paragraph from the utterances of His Holiness, Abdul Baha, on this subject, a most significant utterance given in Montreal, September 3, 1912:

"Although the body politic is one family, yet because of the lack of symmetry some members are comfortable and some are in the utmost misery; some members are satisfied and some are hungry; some are clothed with the most costly garments, while some families are in need of food and shelter. Why? Because this family has not that reciprocity and symmetry needed. This household is not well arranged. This household is not under a perfect law. All the laws made do not insure happiness; they do not afford comfort; therefore a law must be given forth from this family according to which each member of this family will enjoy equal comfort and happiness. Is it possible for a member of a family to be subjected to the utmost of misery and abject poverty, and for the rest of the family to be comfortable? It is impossible, unless the rest of the family be without feeling, having become spiritually atrophied, inhospitable, unkind. Then such would say, 'Though these members are of our family, nevertheless let them alone, let us look after ourselves, let them die. So long as we are comfortable, we are honorable, we are enjoying bliss, it is enough. But this, our brother let him die. If he is in misery let him remain in misery, provided we are comfortable. If he be hungry, let him remain so, we are full. If he is without clothes, provided we are clothed, let him remain as he is. If he is shelterless, homeless, so long as we have homes let him remain in the wilderness.' Such a callous condition in the human family is due to a lack of control and a lack of the working of the law; to a failure of kindness among men. If kindness be

shown to members of this family surely all will enjoy equal comfort and happiness. The purport is this: That we are all of us inhabiting the globe of the earth, in reality we are one family, and each of us a member of that family. Accordingly, we must all be in the utmost of happiness and comfort, under a just rule and regulation agreeable to the good pleasure of God, causing us to be well pleased, for this life is fleeting and if a man looks after himself only, he is no more than the animal, for the animal alone is to that degree egoistic. Nay, rather, man should be willing to accept hardship for himself in order that others may be happy; he should prefer poverty for himself that others may enjoy wealth; he must welcome trouble for himself, if by so acting others may enjoy happiness and well being. This is a characteristic of man; this is becoming to man, otherwise man is not man but worse than animal. Such a man is an honor to the world of humanity; such a man is the glory of the world of mankind; such a man is he who wins eternal bliss, such a man is nearer the threshold of God, such a man is the very manifestation of eternal happiness. We ask God that he may give to human souls justice whereby they shall be fair and try to provide for the poor their comforts, so that each member of the race shall pass his life in the utmost of comfort and well being. Then shall this material world be the very paradise of the Kingdom and this elemental earth a heavenly state and all the servants of God shall live in the utmost of joy, happiness and gladness. We must all strive and we must all concentrate all our thoughts on this in order that such happiness may be obtained by the world of humanity."

Allah'o'Abha!

A WISH

*May you dwell
On the mountain heights of peace,
Gathering
Starlike flowers sweet with love —
Glistening
White with lasting faith and joy
Where the sun's
Rays in fountains rich with life
Radiate
High above the clouds of thought.
May you see
Heaven's myriad clear lights
Shining like
Wisdom mirrored over all.
May your voice
Sound like music through the world.*

Tennye Mary Poole.

Extract from an Address by Mirza Ahmad Sohrab

at the Unveiling of the Tablets of Abdul Baha before the
Bahai Convention held at the McAlpin Hotel in April

ALMOST every one feels that we are today, standing on the threshold of an age of material, intellectual and spiritual regeneration. All the hidden forces of humanity are being stirred; political, social and economic principles of the last two generations are more or less set at naught and the wise men of every nation are thinking to reconstruct the body politic from top to bottom. There is not a man or woman in the remotest corners of Asia and Africa who has not felt the thrill of the coming change, and the spirit of transformation sweeping all over the world has brought about tremendous unrest and upheaval. This great war and its perfect machinery for the destruction of men and property have appalled the ideal conscience of mankind and have made them realize more than anything else that War is death, while peace is life; war is hate, peace is love; war is darkness, peace is light; war is destructive, peace is constructive. All the beneficent forces of society have sprung up through the interplay of the forces of love, peace and association, and thus the vision of a better state of being has taken hold of the minds of men all over the world, without exception. They long and pray for a more rational religion, they work for a higher standard of truth, they pray for a nobler state of existence, they aspire toward a loftier plane of consciousness, and they dream of the perfections of humanity. They aim to eliminate the poverty of body and soul, and through the laws of a social religion recover the lost vision of beauty and love. For as James Dealy, in his book on Sociology, says: "Back of statistics, heartless laws, agnosticism and materialism, is a belief in the perfectibility of mankind, whether in this world or the next ... the perfection of humanity on earth, however, lies far in the future, and it may be that thousands of years will be needed before its possibilities become real, yet the human mind is so constituted that it will continue to dream of the good time coming, and, as it frees itself from error and illusion, its utopianism will gradually merge into a science of prevision, and social energy will strive methodically to bring about a social reconstruction, founded on reason and inspired by the hope of final achievement."

It is this divine optimism, this dream of the perfectibility of

mankind, that characterizes more than anything the Bahai Movement. It is the dynamic spirit of the age, the up-rushing breeze of the Garden of Truth, the ideal picture of the oneness of humanity, that inspires our hearts and swells our breasts with bright hopes and eager expectations to behold the countenance of brotherhood, to unfurl the banner of international solidarity and to cooperate for the realization and perfection of a League of Nations based upon justice and righteousness. Our great spiritual leader, Abdul Baha, has been teaching and upholding these universal principles all through his life and has shown in his daily life and deeds that it is possible for men to live with their neighbors peacefully and without quarreling, and it is also possible to manifest the divine life in our material world, suffering it to become the prototype of the heavenly realm. I believe that from every standpoint Abdul Baha is portraying to us the ideal perfections of God and humanity, and therefore his instructions are all based upon spiritual wisdom and celestial sagacity. Whatever he says or writes is for the good of humanity and the progress of social and divine order.

During the last few years, while the war was raging all over the earth and the doors of communication were closed with the outside world, Abdul Baha was not only praying for the friends of God and the suffering humanity, but he was also drawing a wonderful plan, a great Law, a Bill of Rights for the spiritual guidance and regeneration of the world.

THE MEEK

*We bore the chains of poverty until
Link after link they rusted to decay,
Insatiate famine gathered and made prey
Our broken bodies. Famine had his fill.
The blades of war that sharpen as they kill
Destroyed our generations — even they
Glutted at last, and slept, and could not stay.
So prison on prison crumbled; silent still
Through slavery and through ignorance we came,
Betrayed, and yet surviving. Now above
The spent, the outgrown memories of our shame
We open gates to beauty and pure love,
So long despised, a weak and lightless flame,
Which now, its Sun, the world is gladdened of.*

Horace Holley.

The Heavenly Language

THERE is a Universal, Spiritual Language; in fact, it has always existed. It originated with the Manifestations of God.

The Prophets were all educated in this Spiritual School and learned this Heavenly Language.

It is not limited to one nation or country, but has been used by all the religious Teachers in the world. It arose in the East, the Home of the Manifestations of God.

This language is strange to the lay mind until it receives instruction in its mysterious symbols.

It appears to be contradictory and even foolish to the uninitiated; they do not understand it; for it is incomprehensible to the materialistic mind of man.

To the satanic mind it even serves as meat for ridicule and scoffing. To the merely ignorant it may become intelligible, instructive and enlightening.

"The pure in heart shall see God" it is written, and verily, they also will hear the Voice Divine in the Heavenly Language.

All the Manifestations instructed the Prophets, disciples and followers in the mysteries of these terms.

Each preceding Manifestation foretold in this Heavenly code the Advent of his Successor in the subsequent cycle, giving the Signs by which He could be known to these whose spiritual perceptions were awakened.

Those who fail to read "The Signs of the Times" are of three classes: The materialistic and agnostic, they often refuse to hear of the new message to the world. 2d. Those who do not comprehend, but accept the dictum of their spiritual Leaders, oft blind leaders of the blind, but who are *willing to hear* and to be *taught*, and then come to *know* the hidden meanings embodied in the symbols. 3d. This class is composed of those who having heard, refuse to accept the reality of the symbolic language, either through fear or egotism and persistently adhere to their own limited, preconceived ideas, and they are of "Those who have ears and hear not and eyes have they but see not"; of a truth are they not blind?

The wise teacher will not argue or dispute with either class. The teacher offers his message for the sake of the Face of Truth, without money or price, as a kingly gift; The hungry for spiritual knowledge will eat and if one merely tastes thereof his desire increases, and his capacity enlarges and he may eat till he is filled.

The materialistic mind questions, and must ask to find out and when this inquiry is for the purpose to learn and know, it is the duty and sacred privilege of the instructor to be kind, patient and willing to hear all the arguments the *listener* brings to bear upon the subject under consideration.

The questioner generally starts in with something like this: "Why is it necessary to employ a language that the ordinary mind does not understand, when it is distinctly stated in scriptures, that all is made so plain that a fool need not err, nor a blind man go astray?"

There are various reasons which may be explained to the seeker, and which will appeal to him as truth if he be sincere in his search for truth.

In the lapse of time language among men changes, many words or phrases deteriorate as man falls away from ideal and spiritual ways of living. A few examples will suffice to make this clear. The word "lady" in common use today, once meant the person so designated was in possession of those graces, fine qualities which befitted the term, so with "gentleman". In our day these terms are applied to male or female regardless of the qualities which made the distinction. In fact the lady and gentleman today may be profiteer, grafter, and jail-bird if they received their just deserts.

Again, the word "awful," once meant that which was worthy of the deepest reverence, full of awe, while the very opposite quality is implied today. Once, to be loose meant simply to be freed from fetters, today it also refers to an immoral state or condition.

These examples could be multiplied many times over, to the thoughtful mind these few are sufficient to point the way.

The wisdom of the Manifestations of God cannot be questioned, for they ever prove themselves by their works.

They have employed the Heavenly Language which is symbolic and embodies *Eternal Principles*. As the outer language changes with the lapse of time, and even a different terminology is used by the Prophets, yet, the inner Heavenly Language remains in essence one, and is understood, therefore, by all the Prophets and Manifestations, though separated in time and in country.

These Chosen Ones, the Mouth-Pieces of the Spirit of God, are conscious of this Spiritual Law and Order, and *know* there can be no flaw in this Illumination, for it is The Light of God.

On account of this Oneness, which is so apparent, material-

istic minds have accused the Religious Teachers of the different periods of plagiarism, which their lack of spiritual knowledge led them to believe. Theft, however, is not the cause of this similarity, but this similarity is *proof* of the *Identity* of the *Speaker of Reality*.

The second reason for employing the Heavenly Language is a test whereby and through which the people may know it to be the Spirit of God that speaks in each Day, and what He says must come to pass, and his Instrument must Voice what the Spirit gives though He forfeits all His belongings and even sacrifices His life in the accomplishment of His Mission.

Another reason is: to awaken in man the intuitive faculty, to discern spiritual truth, which lies dormant until awakened by this call of the Voice of God to his soul, which is in fact, in one aspect the "Trumpet" that shall sound, as spoken of in the Heavenly Language. For him who hears and heeds, it is also the "Resurrection," the rising up from among the dead of the Real Self of man asleep in the grave of his carnal mind.

Hear what the Spirit of Baha'o'llah has to say in this Great Day of God: "O Son of Spirit: I have created thee rich; why dost thou make thyself poor? Noble have I made thee; why dost thou degrade thyself? Of the essence of knowledge have I manifested thee; why searchest thou for another than Me? From the clay of Love I have kneaded thee; why seekest thou another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, Powerful, Mighty and Supreme."

Can you doubt the Voice of the Holy Spirit of God in this sublime language? Not the one in whom the divine image has been irreparably blurred; for spirit ever answers to Spirit, if ever so faintly at first, since the human spirit has wandered in most cases afar from the Father's House, yet, the first call, if not repugnant, if the spirit in us does not arrogantly oppose but merely hesitates, and recognizes a quicker heart-throb, a certain unrest becomes manifest, a new sensation is experienced, and when in time the "prodigal" turns his face homeward, he only too eagerly leaves the husks and the swine of his lower nature and finds the royal welcome, and the fatted calf, spiritual bounties, awaiting him, and all redeemed souls share in this overwhelming joy of one son returned or advancing in the higher life of the spirit.

This Heavenly Language, in another aspect, symbolizes the "Clouds" in which the Holy Spirit envelopes Himself as well as in the Chosen Human Body of His Manifestation to mankind. What other form so desirable as the human, like ourselves, so

that He can come near to us, to make known His Laws, His Will for our enlightenment, our advancement?

When man has hidden himself in the densest clouds of his imagination God mercifully pierces these various clouds of selfishness by His Divine Light of Wisdom and Love — at the close of the barren winter — time of his being, and the New Spring-Time dawns; the Sun of Spirit appears and shines upon the souls of men, and they who respond to the warmth, place themselves under the Guidance of The Lights will become illumined by its Power and in turn will radiate rays from the Central Orb to a dark and needy world.

Over and over has this process been repeated until in this "The Greatest Day of Resurrection" the numbers of the redeemed have increased and multiplied as the sands of the sea.

Marie A. Watson.

The Bahai Congress, the New Cycle, and Divine Command

Notes of Memory and Anticipation.

A HUMAN crowd is the noblest musical instrument in the world.

The noblest in purpose, in possibility, it is the instrument most easily betrayed into discord and prostituted into the service of hate, of lust and of wrong. Who can evoke this hidden and waiting music to its whole magic of redeeming power?

Those crowds that gathered for the gladiatorial games, passionate at the sight and odor of desperate blood—what played their so terrible discord save the lion, the Beast?

Those other, later crowds, the Soldiers, responding to a force like nature's greatest catastrophe—what unseen Musician plucked the strings of hearts to sound re-echoed above the sound of guns?

Only one Player knows all the secret of that noblest of instruments, the Player who was its Maker, the Player who is God.

I can recall that Bahai Convention only in its aspect of a tremendous, an unending crowd. My memory sees a great hall, a hall dominating the world's greatest city, a hall opened as by prophecy at the War's end—a hall to which men and women came

from the corners of the world. And this Crowd, without effort, without will, sounded pure music from the noblest instrument in the world. This Crowd moved to ecstasy under the fingers of Divine Beauty. This Crowd revealed in essence the meaning and glory of the oneness of mankind.

This Crowd in its oneness became greater than any man who came to it with his own greatness. This Crowd manifested a Spirit of Command more powerful than any aspiration or ambition of the self-seeking heart. This Crowd existed for its term of hours and days within the very centre of that miracle whereby a multitude was fed by the loaves contained within a small basket. This Crowd was as that cripple who believed, and was made well. This Crowd was as that blind one who prayed and was given sight. Nay, not limbs and physical organs were made whole, but thoughts and beliefs; not flesh but soul.

For this Crowd was gathered by Abdul Baha. Abdul Baha gave it his Oneness for its multiplicity, his Parity for its blindness; his Will for its wayward desire. The Crowd which was more than the one man gave every man a purpose and a realization that fulfilled his own.

It was as if many wheels and gears had at last been fitted together and made a perfect machine—as if many wires had at last been joined together and a Message sent to the ends of the world.

The Bahai Convention lingers in my memory as the supreme Crowd, the unity which is music, and healing and power.

It means little to mention who were there. I would not willingly resolve that perfect concert into its little, single notes. At moments it seemed as though everyone of mankind was a part of that Crowd. All the types were there, if not all the individuals. As in the Ark, no kind and no sort had been left behind.

Has there, then, been as it were a flood, a flood of the new memory and the new mind, whereby all things else have been destroyed?

Was it the purpose of that Crowd to take into each member the realization that at last the new Day is already at hand?

These are not usual words nor terms, but the memory is not usual; for I have been one with the human Crowd—the Crowd that was played upon at last neither by man nor devil, but by God.

—Horace Holley.

The Cooperative Principle of the Bahai Movement

PROMINENCE has recently been given to Bahai disciples during the sessions of the eleventh annual congress, where Merza Ahmad Sohrab (former Secretary of the Persian Legation at Washington) was the principal speaker and the special emissary from Abdul Baha, also the bearer of important manuscripts containing revelations received by the Persian prophet during his six years' imprisonment in Haifa, Syria, from which he was released only when Gen. Allenby took possession of Palestine.

It was at the meetings of the Parliament of Religions at the Chicago World's Fair in 1893 that Dr. Jessup, President of the American College of Beirut, Syria, first brought attention to Abdul Baha and his teachings. Pilgrimages and correspondence followed, and in 1912 a visit from the Persian philosopher aroused interest in the movement. Briefly stated, the Bahai movement is not a religion, but an attempt to spread throughout the world that divine impulse toward spiritual expression which is in the heart of each human being, the revelation coming to each soul individually to be lived universally. Its activities are directed to aiding existing institutions doing similar religious, social, economic and philanthropic work rather than in promoting untried lines of endeavor, the fundamental principle being not to compete with but rather to harmonize and quicken spiritual forces already operating effectively. It seeks to emphasize the value of "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Its students are not desirous of being tagged with the name of Bahai, but continue by choice their relationship with churches. Creeds, sects and dogmas have no place in the philosophy of the Bahai. Based on the teaching of Christ and free of all superstition, its followers aim to banish differences and bring about world harmony and peace. As Dr. David Starr Jordan has said, "People think religion is confined in an edifice, to be worshipped at an altar. In reality it is an attitude toward divinity which is reflected through life."

Some seven months ago there appeared in golden letters on the show window of a small store at No. 203 East Ninth Street, a sign bearing this inscription: "The Stepping Stone That Gathers no Moss. Trials are stepping stones unless we make them stumbling blocks." About a month later a similar sign was hung out at No. 44 Bowery. These "poor men's clubs" have ministered to more than 35,000 men, providing food, lodging and opportunities for employment. The man at the head of this work, Urbain Ledoux, who conceived the idea of this mission, is a student of Bahai principles and is endeavoring in this humble way to express them. Behind Mr. Ledoux are others of the same belief who are assisting financially. Work for women in the neighborhood is also contemplated and there is a probability that a reading room will be opened in the near future.

(The New York World, May 10th, 1919).

