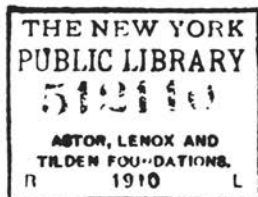


TWENTIETH CENTURY MAGAZINE

EDITED BY
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VOL. I.
OCTOBER TO MARCH
1 to 6

THE TWENTIETH CENTURY COMPANY
PUBLISHERS
BOSTON, MASS.
1910



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ments! We have sent our kites into the heavens that we might receive practical revelation concerning human conduct, and the keys held in our hands have flashed with eternal brilliance. A new vision has dawned upon our race. The dream which our world is now dreaming will come true. Isaiah and John and Plato and Thomas More and Philip Sidney and all the seers of the past are to be justified in the doers of to-day, who are building the new heaven, wherein dwelleth the righteousness of love, upon the new earth. Anything else is not worth while. Make the vision real! Give us the spiritual machinery! And this will be the new expression of religion.

And the Nineteenth Century shall prove to have been not so much a climax as an inspiration, not so much "an acme of things accomplished" as "an enclosure of things to be." A man went home from the Centennial Exhibition in Philadelphia to his Vermont farm carrying with him six oats of a rare Russian variety. He planted

these oats and kept the harvest; planted that harvest and kept the crop, until from his sowing and re-sowing of his six oats and their progeny, he gathered at the end of six years, one crop of three thousand bushels.

Let us take all that we have garnered of the harvest of human knowledge and human achievement to the present hour, and sow it as seed for the larger harvest that is yet to be.

"'Tis coming up the steeps of time,
And this old world is growing brighter;
We may not see the dawn sublime,
But high hopes make the heart throb lighter.
Our dust may slumber underground,
When it awakes the world in wonder,
But we have felt it gathering round,
We've heard the sound of distant thunder;
'Tis coming, yes, 'tis coming!"

"'Tis coming now, that wondrous time,
Foretold by seer and sung in story.
For which, when thinking was a crime,
Men leaped to heaven from scaffolds gory.
They passed. But lo! the work they wrought,
Now the crowned hopes of centuries blossom.
The lightning of their living thought
Is flashing through us, brain and bosom;
'Tis coming, yes, 'tis coming!"

A NEW ECONOMIC MOVEMENT AND YOUNG PERSIA

By HELEN CAMPBELL

TO all peoples of the Western world, to a few of the Eastern, is coming the realization of a new sense, slowly developed through countless centuries, the nineteenth seeing its swift and visibly perfecting growth, and handing on the noble inheritance to the twentieth century. In its largest aspects it is the sociologic sense,—only another name for what we to-day christen social consciousness. It is this new sense that is altering every phase of human life, the heart of its creed the brotherhood of humanity, the betterment of all humanity its solemn purpose. There can be no small surprise in the fact

that the Orient, for ages benumbed and inert under its despotic governments and sharply defined castes, feels the stir, Young India, Young China, Young Turkey, rising with sudden demand for freedom, justice, human brotherhood, and the constitutional laws born of justice.

That there is also a Young Persia, struggling out from the same conditions seems less noteworthy and only a part of the general unrest; yet at some points it holds a deeper significance than anything as yet embodied in the demand for freedom. Conceived in the mind of a great founder of a great religious movement, it has long been

either overlooked by the student of comparative religions, or regarded as too insignificant for special notice. Yet there it stands, worked out phase by phase, not finally it would appear until about 1866, though the seeds of it were deep in the mind of his predecessor, Mirza Ali Muhammed of Shiraz in Persia, better known as the Bab, born in 1819; this name in English being the Door or the Gate, since he opened the way to a truer faith and was prophet of the new day to come,—a John the Baptist, as it were, preparing the way for the new dispensation, and like the Baptist a martyr to the cause he proclaimed.

No more pathetic or tragic story can be found in any record of the struggle for human freedom than this one recorded many years ago by Count Gobinau, long French minister at the court of Persia and a well-known Orientalist of distinguished scholarship, in his book, still an authority, entitled *Les Religions et les Filosofes de l'Orient*. Martyred when his propaganda had scarcely begun, it remained for the Bab's appointed successor, Mirza Huseyn Ali, known since his acceptance of this trust at the age of nineteen as Beha Ullah, to give to the Bahai movement not only the forms of the new faith, but the economic system contained in the "Book of Laws," as yet only in small part translated from the Persian.

It appears that the essential features of this code came to him during long seclusion in Turkish Kurdistan, in a place named Barkalu, in the mountains and far from human habitation. From this retreat, known shortly as the chosen home of a great teacher and visited by hundreds of believers in the martyred Bab, as well as by learned men and pilgrims attracted by the beauty of his teachings no less than by his singular power over the hearts of all who talked with him, there went out tidings of a new law for all men; a series of laws, indeed, binding on every one who professed the faith, and to be preached to all mankind as the method most certain to ensure peace,

progress and all forms of human betterment.

Despotisms breed revolters, but seldom economic thinkers. The economic sense, if it may be so called,—the power to comprehend and arrange social facts and problems under definite heads, to draw from the past its lessons for the present hour and its promise for the future, is a part of to-day, its facts, deductions and figures never before in such orderly, practical array. But for Beha Ullah were no figures and few facts, save the great overmastering one of general oppression and misery for a people once nobly powerful, cultivated and refined, with wide knowledge and skill in all the arts, crafts and sciences; his own people in the country he passionately loved and longed to redeem.

In that mountain retreat, then, there came to him, and was worked out, this thought of a coming redemption for soul, mind and body. The great Peace movement of the present time, the desire and demand growing day by day for unity among the nations, is the chief plank in this economic platform, and already, wherever Bahai principles have made their sorely hampered way, many millions of the faith are now numbered in the Orient, drawn from every faith, caste set absolutely aside, and all peoples held as one common family born to dwell together in peace, mutual service and full trust.

It was this thought that had been with his predecessor, the young dreamer, Mirza Ali Muhammed, born in 1819, an instinctive and passionate believer in freedom, a fearless protestor against the despotism and fanaticism that ruled his country, a Luther in his denunciation of a blinding, bigoted faith, paying willingly, even joyfully, the penalty of martyrdom for his daring faith, his body hung against the castle wall, riddled with bullets, and cast to the dogs. His chosen successor, Beha Ullah, though held close prisoner at Acca, the penal city, and threatened many times with death, died finally of fever. The son of Beha

Ullah, Abbas Effendi, who prefers to write himself as Abdul Beha, or the Servant of God, has been like him also a prisoner at Acca, and this from his earliest childhood, preaching the same gospel and desiring the same ends, but very recently, with the triumph of Young Turkey and its general amnesty for all political prisoners and exiles, being set free.

His own statement is, however, that while some essential features of the code have been allowed translation, the time is not yet fully ripe for the completion of the work as a whole, since certain necessary conditions for accurate work have heretofore been practically impossible.

The translator of the small portion of the book now in English, Mirza Ali Kuli Khan, now Persian consul at Washington, states that for the best work in this direction a committee is needed composed of the finest Persian scholars and an equal number of the same order in English, to consult upon doubtful renderings and thus secure an absolutely faithful translation of the text. The present translator is an excellent linguist and speaks English admirably well, but none the less regards a translating committee as absolutely necessary for the best work. In the meantime, Orientalisms are dropped as far as possible, yet in the nature of things must in part remain, obscuring for some, it may be, the vital application of the work to-day.

This book, then, *Kor Gitab-i Akdas*, "The Most Holy Book," holds the sum of all and every dream or plan for human betterment, from the Republic of Plato on through all the Utopias that men's minds have planned and men's hands sought to materialize. And while the present head of the Behai movement states that the time is not fully ripe for carrying out all the injunctions given, he also affirms that it is so nearly at hand that all should study with deepest care the phases already included in the two small volumes translated by Mirza Ali Kuli Khan, and made up from the "Tablets," the title given to the in-

structions, spiritual or practical, sent out to all Behais, in whatever country they may be found.

First, then, the Book of Laws forbids further religious warfare for any people, of any faith whatsoever; and second, that all people shall meet with joy as children of one God, Ruler and Father of all, and seek only and steadily the understanding which will mean harmony of life, thought and work, the abolition of all castes being made obligatory.

For the speedier bringing of such end, the third command calls for the adoption of a common language. "The kings or counsellors of the earth must consult together and appoint one of the existing languages or a new language"—Esperanto, it might be—"and instruct the children therein in all the schools of the world; and the same must be done with respect to writing also. In such case," reads the text, "the earth will be considered as one, for all peoples must become familiar with each other's writing and language; a common tongue essential to unity, and the child to know this common tongue even before he may know that of the land in which he is born."

The fourth command may on one side be questioned, since the end it desires to secure comes most often through necessary revolt against despotism and injustice, as in our own case in the War of the Revolution. It reads:

"In every country or government where any of this community reside, they must behave toward that government with faithfulness, trustfulness and truthfulness. So may the armaments of the world be changed into Peace, and corruption and conflict vanish from among men."

For the fifth, we find directions peculiarly applicable to Oriental nations. In the matter of habiliment and cut of hair or beard and its dressing, men are permitted free choice, but are not to assume any uncouth dress or shape of beard that will bring ridicule from critical unbelievers.

Sixth. "All monks and priests must

this day abandon solitude for open places; that is, the society of men, and engage in that which may profit both themselves and other men. Permission is conferred on all to engage in marriage, that there may appear children to celebrate the praise of God, the Lord of the Seen and the Unseen."

"The first obligation of all Behais is to strive by all means to bring up and instruct their children, male or female. The girls are like the boys. There is no difference; ignorance in both is censured, and in both stupidity is hateful."

"In reality, looked at with the eye of truth, the education and instruction of the girls is more useful than that of the boys; for in time these girls will become mothers and will have children. The first educator of the child, is it not the mother? Children are like green and tender branches; as they are cultivated, they grow and increase. If the cultivation is right they grow straight, and if it is wrong they grow crookedly, and until the end of their lives they advance upon the same path. It is thus then proved that if girls without education or instruction become mothers, it is they who are the cause of this loss, the ignorance, the stupidity, the want of education of many children. Strive then with all your souls to train and educate all children, above all your daughters. On this point no excuses can be accepted."

"In the divine book of this cycle, instruction and education are not optional, they are obligatory. He who educates his child or any other's children, it is as though he educated one of My children. The most splendid fruit of the trees of knowledge is this exalted word: Ye are all fruits of one tree and leaves of one branch. Glory is not his who loves his own country, but glory is his who loves his kind. These are means for the prosperity of the world and the unification of nations. Blessed are those who attain and blessed are those who practice!"

Seventh. "It is not allowable to confess or declare one's sins and transgressions before any man, inasmuch as

this has not been nor is conducive to securing God's forgiveness and pardon. At the same time, such confession before the creature leads to one's humiliation and abasement, and God does not wish this humiliation of his servants."

Eighth. "All books of varying religions may be read by all, with no further barring out by any faith of books or beliefs not their own." This command at another point adds to itself another phase: "Read all books of all religions, that so the heart of each one may be added to your own heart in love and understanding."

Ninth. "All arts and sciences that are profitable and lead and conduce to the elevation of mankind, must be studied and practiced."

Tenth. "It is made incumbent on every one to engage in some one occupation, such as arts, crafts, trades and the like. This, the occupation, is identical with the worship of God. Waste no time in idleness and indolence, but occupy yourselves and others beside yourself. The most despised of men before God is he who sits and begs. Every soul who is occupied in an art or trade, this will be accounted an act of worship before God."

Eleventh. For every city, town, village, or even smaller community, is ordered the establishment of Houses of Justice. This would include not only all the ordinary forms of law and its administration, but all the measures of the wisest modern philanthropy or general social betterment, such as the children's court in cities and all places where education has not yet been brought to the point that will in time give to every child the sense of citizenship and his or her personal obligation and responsibility to fulfil its duties.

"Men and women must place a part of what they earn by trade, agriculture or other business, in charge of a trustworthy person, to be spent in the education and instruction of the children. That deposit must be invested in the education of the children under the advice of the trustees or members of the House of Justice. It is decreed that every father must educate his sons

and daughters in learning and in writing. He who neglects that which hath been commanded, if he is rich, it is incumbent on the trustees of the House of Justice to recover from him the amount required for the education of the children; otherwise, if the parent is not capable, the matter shall devolve on the House of Justice."

"Beyond a certain point all required wealth must pay nineteen per cent over to the House of Justice, as a general fund for education, and for those who through sickness or accident or old age have become dependent." In other words, this includes a system of pensions, of the same general nature as the old age pension now adopted in England and Germany, and to come, we may hope, for the world of man as a whole.

Twelfth. "In the matter of lands, interest must be allowed on moneys loaned, for if none be allowed necessary business will be trammelled and obstructed. Few can at any time be found who would loan money to any one upon the principle of 'Ghargi-Hassan'—literally, 'a good loan'; that is, money advanced without interest and repaid at the pleasure of the borrower. Usury in all its forms of injustice and exaction, though outwardly wrapped in a garment of lawfulness, is abolished, and moderation and justice, love and good will, must and shall rule in all the affairs of men. Inheritance is limited to near relatives, and nineteen per cent must go to the House of Justice for the purposes just mentioned. Complete regard and understanding of the place of agriculture must be had, for Persia above all, where it still remains unheeded though greatly and nobly developed in foreign countries. In teaching and practice it must hold first place."

"All rulers of the earth, and especially the trustees of the Houses of Justice, must seek to establish union and harmony and the knowledge and love of God, the development of the world, the training of nations, the tranquility and security of all people

of all lands, to be known by all as under Divine leading and protection. To this end, in each House of Justice the conditions of all whom it governs must be inquired into, with the deeds and affairs of everyone, that suitable protection and guidance may be given wherever needed. And these trustees must at all times study every means of advance for the people, and bring about by all means that can be devised justice for all, equity, love and good will. The British people have both a King and a Parliament, and thus absolute despotism cannot be. The first duty of all rulers is to see that the people of each government shall find in the execution of its laws, security, affluence, welfare and tranquility. Much else covering all methods and needs of men is in the Book of Laws, in good time to be known of all."

"Ye are all leaves of one tree and drops in one sea," is repeated insistently in the comment on each law. Gambling, opium, intemperance, are absolutely forbidden, and the hygienic laws laid down are in line with the most advanced thought of to-day.

"To do justice it is obligatory that the Houses of Justice over all the earth should have knowledge of every ruler, every prophet in his time, and his book; and of the rulers, the limits of their kingdoms, the number of their soldiers, the price of all that is in their hands, even to their jewels. All towns must be cleansed and kept in neatness and cleanliness. Bath-houses must be built and bathing be a law for all men daily, wherever possible, since health and purity of mind are born of purity of body and habit."

"For the burial of the dead, it is well that they be buried in coffins of glass and the burial place be lined with cut stones. In such manner corruption does not reach and poison the living; but the dead must be bathed and wrapped in fine cloths of silk or cotton before they are laid in the coffin. If there is poverty that forbids such form of burial then coffins of wood may be used and a wrapping of woollen cloth in place of silk."

"By our laws four great barriers set between the nations by men are abolished, these barriers by which, when beliefs differed, war arose. Thus came the destroying men's lives, beheading men because their faith was not as that of him who would burn or behead. This was the first, and the second arose from that: the religious books of other religions were ordered to be burned and the man punished who read them. The third was the shunning of all other nations and counting them as infidel and unclean; and thus came the fourth; which allowed, yea, ordered, the extermination of all such communities. All this shall pass and the nations be as one."

"To undertake journeys for the sake of visiting the tombs of the dead is not necessary. If those who have means and wealth should give to the House of Justice the amount which would otherwise be expended on such journeys, this would be acceptable and agreeable before God."

"Be not the cause of sorrow, how much less of sedition and strife,—ye are all leaves of one tree and drops of one sea."

The rightly guided men of learning who engage in enlightening the people and are 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.

Man should know his own self and know those things which lead to loftiness or to baseness, to shame or to honor, to affluence or to poverty. After man has realized his own being and become mature, then for him affluence or competence is needed. If his wealth is acquired through a craft or profession, it is approvable and worthy of praise to men of wisdom, especially those who arise to train the world and beautify the souls of

nations. These are the cup-bearers of the wine of knowledge and the guides to the ideal path. They direct the people of the whole world into the right path and instruct them in that which is conducive to the elevation and progress of being.

The followers of Sincerity and Faithfulness must consort with all the peoples of the world with joy, for free association or intercourse is always conducive to union and harmony, and union and harmony are the cause of the order of the world and the life of nations. . . . Forbearance and Benevolence are the two lights for the darkness of the world and the two teachers to lead nations to knowledge. Blessed are those who attain thereto.

"The people of Beha must respect possessors of talent. They must not refuse to discharge the due reward of any one. To acquire knowledge is incumbent upon all. . . . In this day the mysteries of this earth are unfolded and visible before the eyes, and 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, et al. therefore to be sanctified from the prejudices of egotism and desire and to be adorned with the ornament of Equity and Justice."

"The real treasury of man is his knowledge. . . . To acquire knowledge is incumbent upon all, but of those sciences which may profit the people of the earth, and not such sciences as begin in mere words and end in mere words."

Most significant of all is the special bearing of the Laws on the future of the women of the Orient. Equality of the sexes is insisted upon, though at first Oriental women may shrink from the new order and the responsibilities it involves. But the mothers of the race must no longer be childish.

undeveloped slaves, or, when come to maturity, be fettered by unending restrictions which render development impossible, and insure an utterly false relation between men and women.

All this is in the nature of a dynamite bomb in countries which have had no recognition of woman's real place. In and through this new gospel of freedom and equality of opportunity, they are to come into a life which educates every faculty for service, making women and men alike citizens and co-workers in a world republic nobler even than Plato's majestic vision. Education is for each alike, allowing for any necessary divergences.

Work, education, science, art, literature, are all exalted,—full place for each in individual and national life; and the final word, for all of Beha Ullah's program holds the sum of all faiths that have lived, "Let him not glory who loves his own country, but let him glory who loves the whole world. May East and West delight in one another as lovers, and North and South embrace each other in closest affection."

In Rangoon, a year ago, a trained and keen student of sociologic questions found in a Behai meeting representatives of six of the world's great religions; men of mature age, doctors, lawyers, government employees and others brought up as strictest Hindus, Buddhists, Zoroastrians, and Christians of varying sects, but conferring together in perfect harmony.

Co-operative stores on English lines are established in Bombay, Port Said, Rangoon and Alexandria. Others are contemplated, and so far as despotic governments admit, the movement for co-operation, which now includes many hundred thousand, seeks in all ways to carry out the principles already established and proven, working together in entire harmony to that end.

As an illustration of their methods, two incidents may be given which came under the personal observation of the sociologic student already men-

tioned. Both occurred at a meeting of the council of the House of Justice for Bombay, a council of nineteen persons, chiefly Mohammedans and Zoroastrians. A poor Zoroastrian Behai came and told the members that affairs had been going very badly with him, and that he was on the point of failure. The council deliberated and decided that the different members should give a part of their time each day to helping him in his shop, lay in a new stock of goods, and give pecuniary help if necessary. This was done and soon the man was on his feet again, an example that they practice the fraternity they preach.

This was simply human kindness at its best; but the same evening brought up a much more complicated case.

"A Mohammedan Behai had arrived in a state of much perplexity. He had just received from a Mohammedan friend lottery tickets to dispose of, the lottery being for some Mohammedan charity. 'I don't know what to do with them,' the man said. 'In the Book of Laws, Beha Ullah has strongly forbidden gambling, but I am not sure whether a lottery would come under the head of gambling or not. If I accept and distribute these lottery tickets, I may be breaking one of the laws. On the other hand, if I refuse them, I shall probably make this friend of mine, who is an influential Mohammedan, my bitter enemy.'

"The nineteen members of the House of Justice deliberated together as to what should be done. Finally a Zoroastrian member saw a way out of the difficulty, and he proposed that each one of the Behais should take a ticket and then return them with the hundred rupees, writing that they did not care to take a chance in a lottery, but they were very glad to help a Mohammedan charity.

"Here were two great results of Behai teaching; gambling, one of the most prevalent vices of the East, being looked upon with aversion, and the feeling of animosity and hatred of Zoroastrians for Mohammedans, which has endured for many centuries, be-

coming so modified that they were glad to help a Mohammedan charity."

Though Christianity holds all the principles at heart of any social progress, it does not define a program of scientific reform. The Bahai faith develops such a program, in line with the conclusions of advanced economic science, and requires of its followers the practical fulfilment of these economic laws as religious observances and obligations. One might even say that it would be quite possible to believe whole-heartedly and steadily in Christianity, without the slightest inconsistency, yet *do* Behaism with immeasurable advantage to the world.

It is certain that the one would never interfere with the other, much less do away with any real factor in the progress of human kind, whether in soul, mind or body. But no Bahai would venture to affirm that the last word has been spoken and will remain unaltered and unalterable in the form now given in the Book of Laws. On the contrary, as progress is the eternal law, each fresh development will call for new statements and fresh methods born of deeper comprehension, until the day dawns in which no law save the Law of Love will be needed by or for any child of man.

A PROPHET OF SOCIALISM

By JAMES CLYDE WILKINSON

ONE Sunday evening, more than a dozen years ago, I stood with a motley assortment of fellow human beings in one of the smaller parks of London, listening with amusement to the harangues of certain vociferous and terribly earnest Socialists. It was a new experience for me, and mildly amusing. A rough, heavily-bearded man, a typical Cockney with an adorable accent, kept the crowd convulsed by a succession of stories, each of which was designed to leave in the minds of his hearers the impression that Heaven must be occupied only by workingmen and women, while the other place holds only rich men crying to happy Lazarus in Heaven. He was a demagogue of the worst type, the sort of man who would revel in marching through the streets bearing a head impaled upon a pike. I shuddered then at the thought that Socialism could win the tolerance, and even the applause of a London crowd.

Presently the speaker gave way from sheer exhaustion and there was a restless movement among the crowd. Together with a number of others, I had turned away when my footsteps

were arrested by a strange, fascinating sound. One of the most pleasing voices I had ever heard rang out strong and clear, and I felt rather than heard the signs of generous culture in the speaker's words. Turning to listen, I observed that a new spirit had come over the crowd. They laughed quite as heartily as before, for the speaker possessed a keen sense of humor, but there was a new note in their laughter. There was nothing coarse or brutal in the laughter, or in the speech which provoked it so irresistibly: it was the wholesome, mirthful laughter which makes life so much better worth while.

But there was more than humor and good-natured sarcasm in the speech. Behind all there was a great, passionate yearning for righteousness, and a plea for a life worthy of man's highest aspiration. I caught myself applauding, quite unconsciously. My loathing for Socialism as I had heard it was replaced by admiration and something very like enthusiasm for the new Socialism to which I was listening. Had the speaker called for volunteers to come forward and declare their belief