

REALITY



A Real Magazine for Real People

Evidences of Life After Death Albert Vail

Law and Order George Latimer

The Universal Gospel G. A. Kratzer

The Greatest Spiritual Force H. S. Edwards

FEB.-MAR., 1920

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THE ONENESS OF MANKIND

The Bahai Movement

Rapidly spreading throughout the world, and attracting the attention of scholars, savants and religionists of all countries—oriental and occidental

For the information of those who know little or nothing of the Bahai Movement we quote the following account translated from the (French) Encyclopaedia of Larousse:

BAHAISM: *the religion of the disciples of BAHÁ'O'LLAH, an outcome of Babism.*—Mirza Husian Ali Nuri BAHÁ'O'LLAH was born at Teheran in 1817 A.D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babists, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission, . . . and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace. From this time, the Babists who acknowledged him became Bahais. The Sultan then exiled him (1868 A.D.) to Acca in Palestine, where he composed the greater part of his doctrinal works, and where he died in 1892 A.D. (May 29). He had confided to his son, Abbas Effendi (Abdul-Baha), the work of spreading the religion and continuing the connection between the Bahais of all parts of the world. In point of fact, there are Bahais everywhere, not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, etc. This is because BAHÁ'O'LLAH has known how to transform Babism into a universal religion, which is presented as the fulfilment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hindoos the reincarnation of Krishna, and the Atheists

a better social organization! BAHÁ'O'LLAH represents all these, and thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites. For Bahatism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and in His Manifestations. . . . The principal works of BAHÁ'O'LLAH are the *Kitab-ul-Ighan*, the *Kitab-ul-Akdas*, the *Kitab-ul-Ahd*, and numerous letters or tablets addressed to sovereigns or to private individuals. Ritual holds no place in the religion, which must be expressed in all the actions of life, and accomplished in neighborly love. Every one must have an occupation. The education of children is enjoined and regulated. No one has the power to receive confession of sins, or to give absolution. The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people. Monogamy is universally recommended, etc. Questions not treated of are left to the civil law of each country, and to the decisions of the *Bait-ul-Adl*, or House of Justice, instituted by BAHÁ'O'LLAH. Respect toward the Head of the State is a part of respect toward God. A universal language, and the creation of tribunals of arbitration between nations, are to suppress wars. "You are all leaves of the same tree, and drops of the same sea," BAHÁ'O'LLAH has said. Briefly, it is not so much a new religion, as Religion renewed and unified, which is directed today by Abdul-Baha.—*Nouveau Larousse Illustré*, supplement, p. 60.

G. J. P.
Mrs. Harrison 2-194
Feb. 26, 1950

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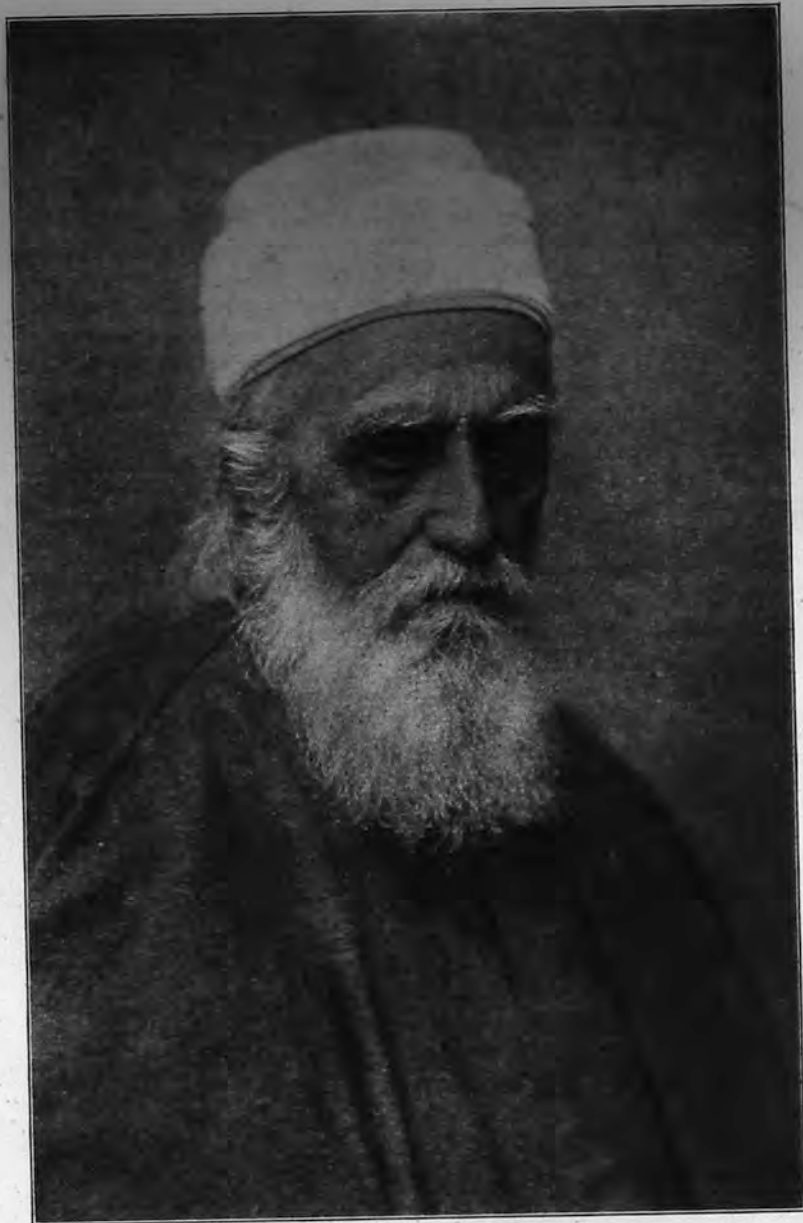
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ABDUL BAHA
THE SERVANT OF GOD



*Instructions given by Abdul Baha to
Mrs. Thornburgh-Cropper*

ALL Prophets are messengers from God; all-ways lead to Him and all have borne fruit.

The great gift is unselfishness, and the loving wish to help others will guide us.

There are seasons in the Revelation from God as in the natural year, and just as the Christ had realized the Spirit of God in the flesh and had helped the earth in His time, now the Message of Baha'o'llah was the medicine of which the world had much need.

All reverence and gratitude should be given to the Prophets of the past. If truth be rejected, it is a mistake for which we should be sorry,—not a sin, and the Mercy of God transcends all human error. That to accept the Laws and Message of Baha'o'llah was the quickest way, but that everything done in sincerity and with a loving heart was accepted and that the Mercy of God covers all. But Baha'o'llah had had a larger Message on a greater number of subjects than any other, just as this was an age more fitted by a great spiritual advance made in the great kingdom of knowledge, to understand and benefit by His just Commands.

That wherever we found good or heard of it, we were to rejoice and accept it; that all Religions were of God.

I asked "How shall we judge? By the unselfishness of the life?" "Yes, the loving heart can never be concealed from man or Heaven."

That He greatly rejoiced in the practical turn that spiritual problems were taking in the world; that He hoped to see them improved upon and carried out without any dissent, in absolute unity and that He felt when the wave of progress swept the shores of the East, their effect would be immediate because the Eastern mind was well grounded in philosophy and thought much on these subjects.

That iron-sight was very ordinary in Persia amongst the Sufis and people who studied these questions. That you could not perfect yourself in it except constantly turning your mind and heart in a spirit of loving demand that God would shower His Bounty; and that illumination was bound to follow. That each time we turned to God we received and showed forth radiance. That one does well in not relying too much upon the teaching of others, but to turn to the Holy Spirit for guidance.

That the Christian Science movement was doing great good in America and in other parts of the world. That different minds needed different experiences. That without splendid health you were incapable of doing your best and most useful work, while suffering and adversity had its lessons which we must all learn sooner or later.

That we must always have a cheerful face because of the glad tidings in our hearts.

That life and death were the same—there was little change, and as human beings helped each other on the earthy plane, they could still continue to show affection and give support to each other after the apparent separation.

That the Heavenly Kingdom was in us now. That if the spirit of the departed entered the most Heavenly Paradise without eyes to see its beauties and ears to hear the celestial music, they would hardly recognize they were there.

That on earth you could either ascend or fall; that in Heaven there was no descent possible,—only unbroken progress.

That one should constantly turn to the Heavenly Father for guidance on all points.

*Words of Abdul Baha at the Tomb
of the Bab, Sunday afternoon,
December 28th, 1919*

When Haji Mirza Haydar Ali was brought into the room, the Master remarked about him and others like him:

“The hair of these men has been made white (through their services) in the Cause of God during the days of the Blessed Perfection and afterwards. They had no ease day nor night—had no attention save service in the Cause of God—had no other thoughts.

“The Bahais in Persia fell greatly under tests, their blood was shed, their lives were given, they used to be caught, killed, imprisoned; they were beaten, they were fined, they were exiled; notwithstanding this they remained firm and steadfast. They are of the believers who have been tested, they received afflictions and remained firm.

“When such tests come to America and the believers remain firm then it will be well

“For instance, now there are no tests save spiritual tests. When there are material tests those are real tests.

“The Bahais of Persia would go under the sword, the executioner would stand over their head with dagger in hand saying: ‘Deny, then you will become free.’ He would not deny and so was martyred. Another would come and be killed because he would not deny, but would say (when asked to deny) ‘God forbid’ (that I should deny). They would cut his throat, cut his ear, cut his nose; they would put iron in the fire and burn his flesh. Sometimes when opposition was at its worst, the government used to search for them, throw them into the rivers. Whoever was suspected of being a Bahai was immediately killed. The Bahais though walking on earth were not on earth, they were in Heaven—they had no news of this world—no one knew that they would be alive an hour—they knew not the feelings of this world—all the time they were engaged in prayer.”

(This talk was taken by Mirza Lotfullah S. Hakim and translated into English that evening at the Pilgrim House in Haifa.)

The Mashrak-El-Azkar or Universal Temple

SHOGHI RABBANI'S DIARY JUNE 8TH, 1919

The eternal Edifice of the Mashrak-El-Azkar of Eshkabad, its perfection, its importance and its unique role was the sole absorbing theme of our conversation and the subject of our thoughts.

This imposing monument is nearing perfection, its dome, large and brilliant, looms from afar. The Greatest Name, carved in gold and in large conspicuous characters, reflects the rays of the sun, while all of its accessories have been provided, and many of its branches, such as school for girls, orphanage, reception rooms, and hospital are nearing completion. Its nine attractive gardens are completely encircling the Temple, intercepted by nine spacious alleys and having each at their central portion a magnificent fountain with beautiful jets of water that add much to the beauty and charm of the place. Electric lights flash amid the trees that cover with their extended branches these fountains and in such a cool and lovely place the friends gather and offer to the Almighty God their prayers and their praise. Although the public park in that city is wide and imposing, yet comparatively speaking, it is forlorn and forsaken, the attraction and charm of the gardens encircling the Temple by far surpassing the beauty of the park.

Not a visitor, not a passerby, not a resident comes to that city without visiting this matchless spot, none without expressing his admiration and astonishment at such an exceptional set of buildings, so strongly built, so magnificently designed, and so richly provided. Many have made the following remark: "The one who erected this Edifice and laid the foundation of such a monument is assuredly Divine."

Often it is the case, the construction of the Temple, its lovely gardens, its completeness and thoroughness in material, intellectual and spiritual equipments, the character of its occupants and owners, their hospitality, their fervor and their conduct—often these awaken the minds of the people and attract them to the Cause. Such was the description given by our friend Agha Mirza Mehdi as he with the friends in Akka had gathered this

afternoon around the Beloved, at the Tomb of Baha'o'llah for the Sunday afternoon visit. When the Beloved inquired of the condition and the association of friends, it was explained that unlike the days gone by the friends are intimately associating with all the people of every shade and opinion, of sect, and of social standing.

"Such is the way that must be adopted, for only through intimate association will the friends be able to teach and sow a seed in the heart of a seeker; the flower must be brought close and near in order to inhale its scent and fragrance."

Then referring to the Mashrak-El-Azkar, the Beloved said;—"The Temple of Eshkabad is unique in that it is the first temple of the kind that has been erected. Many such temples shall be constructed in the future, but this one will ever enjoy this unique privilege and preference. When its accessories are completed and its full machinery starts running, when the melody of vocal and instrumental music arises and rends the air with its joyous notes; when the prayers and supplications addressed at dawn and at sunrise ascend to the Throne of the Almighty, then will the effect of the Mashrak-El-Azkar be made evident and manifest." The Temple that is going to be erected in the United States will be an important and magnificent one its influence and reaction upon the Cause will be tremendous, and the impetus it shall give to the Movement, irresistible.

Soon shall the city of Teheran witness the laying of the foundation of the Temple of Worship, for restrictions have been removed and hindrances eliminated.

In conclusion of this comment upon the Mashrak-El-Azkar, it will be of interest to note that a hearty invitation has been extended by the friends of Eshkabad, in writing and through an oral message to the Beloved, supplicating Him to come to Eshkabad and thus put an end to the eager anticipation of those expectant friends.

Woman's Great Station in the Bahai Dispensation

ADDRESS BY ABDUL-BAHA AT THE RESIDENCE OF MRS. FLORIAN KRUG, NEW YORK CITY, TUESDAY, NOV. 19, 1912.

IN this Bahai Dispensation, His Holiness BAHÁ'O'LLAH has set a brilliant crown upon the head of woman, whose brilliant jewels will shine and gleam throughout all ages and cycles. This must give them great happiness.

In all the former dispensations, men were considered superior to women. Women were lower than men; nay, rather, during some of the past ages women were made captives of men. For example, during the Mosaic dispensation women were captives of men, but in the dispensation of BAHÁ'O'LLAH, His Bestowals have made men and women equal. He caused the people to put into actual practice this social equality and declared that the women in this age shall make extraordinary advancement and they shall reach to such a degree, that no difference will be left between men and women. This is a Bounty for which you must be eternally grateful and extremely happy.

In order to thank BAHÁ'O'LLAH in a befitting manner for this Bounty, you must strive day and night so that you may be the cause of the advancement of womanhood, and that it may become established and well-proven that the Command of BAHÁ'O'LLAH is the Command of Justice and that what He declares in regard to the equality of man and woman, is in accord with the spirit of this age and is real and valid.

As up to this time perfect equality of prerogatives did not exist, as men were more or less stronger, and women were to a certain degree not equal to men educationally, therefore up to this time in certain parts of the world women have not attained to the degree of men; but in the period of BAHÁ'O'LLAH, He conferred this most eminent Bounty upon the women and taught men to revere them. Therefore, they will make great progress. They have already acquired sciences and arts in all the degrees of existence, having attained to such a level, that they have proven to the satisfaction of men that they are their peers. This is one of the special Bounties of the dispensation of BAHÁ'O'LLAH.

Today the greatest duty of women consists in the fact that they must strive to spread the ethical laws, to prove that women are capable of studying arts and sciences and that they are equal in all the duties of life. Women must demonstrate these principles to the men, so that all of them may bear testimony to the fact that these Bahai women are equal in morality, are equal in the acquirement of human excellence, are equal in the virtues of the world of humanity, are equal in crafts and professions, and are equal in sanctity and purity. These Bahai women are the centers through which the world of humanity is improved and the morality advanced. These Bahai women are the radiant signs of the Kingdom of ABHA. These Bahai women are the instructors of the world of humanity. These Bahai women are the candles in the assemblage of human kind. They are in the utmost firmness and power. Their will power is greater than that of man, their moral consciousness and intuition is superior to that of man, and in all virtues of humanity they shine like unto the stars. Then the men will exclaim that this command of BAHÁ'O'LLAH is the Command of Justice, this teaching of BAHÁ'O'LLAH is well-proven, and this crown that BAHÁ'O'LLAH has set upon the heads of women is well-deserving.

Whereas in the former time they were oppressed, now they have attained to the greatest station of honor. Whereas formerly they were disappointed, now they are made hopeful. While in the past they were deprived, praise be to God they have taken a goodly portion; having been weak, praise be to God they have become strong; having been ignorant, praise be to God they have become wise. Whereas in the past they were considered inferior to men, now, through the Divine Favors, they have superseded them in all the degrees of existence. Like unto the lamps they shine and like unto the stars they scintillate. They have become fruitful trees; they are the signs of guidance and they are the embodied proofs and evidences of BAHÁ'O'LLAH. The Favors of BAHÁ'O'LLAH have reached to such a degree as to have caused the ascent of these women to the Horizon of Everlasting Glory.

It is my hope that you may strive at all times so that you may prove the validity and clearness of this Divine subject to all the peoples of the world.

Tablet Revealed by Abdul-Baha

Aug. 28, 1913

O thou my beloved daughter!

Thine eloquent and fluent letter was perused in a garden, under the cool shade of a tree, while the gentle breeze was wafting. The means of physical enjoyment was spread before the eyes and thy letter became the cause of spiritual enjoyment. Truly, I say, it was not a letter but a rose-garden adorned with hyacinths and flowers.

It contained the sweet fragrance of Paradise and the zephyr of Divine Love blew from its roseate words.

In this Revelation of BAHÁ'O'LLAH, the women go neck and neck with the men. In no movement will they be left behind. Their rights with men are equal in degree. They will enter all the administrative branches of politics. They will attain in all such a degree which will be considered the very highest station of the world of humanity, and will take part in all the affairs. Rest ye assured. Do ye not look upon the present conditions, in the not far distant future the world of women will become all-refulgent and all-glorious, *For His Holiness BAHÁ'O'LLAH Hath Willed It So!* At the time of elections, the right to vote is the inalienable right of women and the entrance of women in all the human departments is an irrefutable and incontrovertible question. No soul can retard or prevent it.

But there are certain matters, the participation in which is not worthy of women. For example, at the time when the community is taking up vigorous defensive measures against the attack of the foes, the women are exempt from military engagements. It may so happen that at a given time, the warlike and savage tribes may furiously attack the body politic with the intention of carrying on a wholesale slaughter of its members; under such a circumstance defense is necessary, but it is the duty of men to organize and execute such defensive measures and not the women,—because their hearts are tender and they cannot endure the sight of the horror of carnage, even if it is for the sake of defense. From such and similar undertakings the women are exempt.

As regards the constitution of the House of Justice: BAHÁ'O'LLAH addresses the men. He says: "O ye men of the House of Justice!"

But when its members are to be elected, the right which belongs to women, so far as their voting and their voice is concerned, is indisputable. When the women attain to the ultimate degree of progress, then, according to the exigency of the time and place and their great capacity, they shall obtain extraordinary privileges. Be ye confident on these accounts. His Holiness BAHÁ'O'LLAH has greatly strengthened the cause of women, and the rights and privileges of women is one of the greatest principles of Abdul-Baha. Rest ye assured! Ere long the days shall come when the men, addressing the women, shall say: "*Blessed are ye! Blessed are ye! Verily ye are worthy of every gift. Verily ye deserve to adorn your heads with the crown of everlasting glory, because in sciences and arts, in virtues and perfections, ye shall become equal to man, and as regards the tenderness of heart and abundance of mercy and sympathy, ye are superior.*"

Tests

Into every life there must come trials and tests, it is the law of development. Notwithstanding the forms of so-called New Thought and all the other inspiring cults, which have been, and still are, doing so much for the general uplift of the human consciousness, for the first step to the knowledge of God must in many instances come through the material mind and its aspirations, it is a proven fact, that even to these students and practitioners there comes a time when the smooth running stream of success and health brings them to a point of stagnation on the spiritual plane and that law which has decreed this earth life as the plane of attainment and progress, forces them into an awakening through some experience best suited to their development. How often have we seen this happen?

This life to the individual, and this world to the individual, was and is, created entirely for that individual. All we know of the world before we became conscious of it is based solely on faith. So when we hear a man say he has no faith he does not speak the truth, for his whole life is based on faith. Our journey here is like a tortuous journey through pleasant valley, up hill and down dale, winding slowly with struggling steps to the mountain top, swiftly descending to the barren plain, loitering beside the silver sea, hastening our steps before the coming storm, until we come to our promised destination and rest beneath a friendly shelter. It is useless to deceive the mind and think we are to escape the common inheritance of man. It cannot be done. Any cult or form which holds out this hope but deceives the heart, the day of reckoning must surely come. In the meantime the student has learned to have faith in God, has learned to pray and to know God as a reality, has taken the first steps in submission to God for from the constant affirmation of God as "good," as "love," he has prepared himself to the knowledge that any experience is for the best and has laid the foundation of the knowledge of the evolving of the soul to its ultimate perfection through varied experience. That this must of necessity take the soul through paths of sacrifice is the fault of that soul. It is not the good pleasure of God to make His children suffer, the fault is within ourselves. If we could but develop through happiness, if we could become conscious of

our obligations to our fellowman and to God through prosperity, if we could know the heights to which our thanks should soar through the fact of health, then the necessity for a change of experience would vanish. Swamped in the sea of material well-being we become arrogant and self satisfied. We fail to know the failure of the crowd to get their daily bread, we lose the spirit of sympathy when we never feel an ache or pain, and as these are the attributes of God and the potential God within us, we must be brought to a knowledge of these things, and so we pass from one stage to another until we have attained the utmost possibilities of this life. It is just as futile for adults to think life will afford them an even stretch of smooth sailing, with sickness, adversity, loss of friends, heart yearning eliminated, as it is for the doting parent to look at the newborn infant and think it can develop shielded in the cradle. The parent knows that the child must go through many forms of growth and within those forms there will be suffering, but that does not keep the parent in a state of fear, for before his eye is the picture of the grownup, product of his physical begetting, and his mental and spiritual training.

As man is a reflection of the Divine, can we not think the Heavenly Father has the same end in view for us, who through this life and through eternity are always His children?

Only to those who are really awakened to the object of this life can come that composure which takes them through every ordeal with a calm assurance of the wisdom of all things and to search through every experience for the reason for that experience, and to gain from it the lesson it was intended to give. When life is viewed from this standpoint, life becomes one endless adventure, with death as the beginning, not as the end.

How can we know the nobility of service if we have never served? How can we know the yearning of those whose souls are hungry for rest when our lives have been so sheltered, that all our aim has been for excited pleasure?

As the object of life is to develop us along the lines of universal service, we must be forced to do without and to experience those trials to be able to help others.

The human mind is so prone to harsh judgment that it takes a yielding to temptation to humble the arrogance of those who have sat in scorn and contempt before their erring fellowman. Again let us remember that God does not ordain these trials. We make

them a necessity, by our failure to use rightly the powers given us. There is no such thing as sacrifice in universal service, for sacrifice in that instance becomes happiness. As our vision broadens, and our hearts become purified, the way opens and condition become manifest that startle oneself and the world. And in that way New Thought, Christian Science, and other forms of helpful philosophy have done much to advance the human consciousness, for they teach the art of visualization based upon faith, absolute faith in God, and when once the heart has become attuned to God, the inevitable result is a desire for service and after the students have demonstrated health and material welfare for a period, one of two things happen—they either devote that health and prosperity to their fellowman—or they stagnate and go through some ordeal to bring them back to the true realization of the purpose of life.

God cannot manifest His wonders until the mind of man has learned its first lessons, to lose the material life in the spiritual life, to overcome the world, the flesh and the devil, and if each soul could be informed of the wonders awaiting that triumph, that attainment, "that peace which passeth understanding" would resign in all hearts and they would enjoy that "heaven which is not a place, but a state of consciousness."

THE EDITOR

New Evidences of Life after Death

THE BAHAI VISION OF IMMORTALITY

BY ALBERT VAIL

THE doors of the unseen world are opening. A new day of spiritual consciousness is breaking over us. Books on immortality and the life of the soul after its ascension into the spiritual worlds are being read by eager multitudes. Magazines and newspapers are giving purported communications with disembodied spirits as the most popular news of the hour.

Of a truth this is a sign of the times. The light of a new knowledge is breaking into the minds of men, preparing them for a supreme revelation of the spiritual worlds of God, those shining spheres to which we may ascend, which we may see even while on earth.

Some of the books tell us these worlds rise above each other like seven heavens. One of the most striking of these volumes of the hour is called *The Twentieth Plane*. Its author is Albert Durrant Watson, Fellow of the Royal Astronomical Society of Canada and President of the Association for Psychical Research of Canada. The revelations contained in this book are said to be the most convincing and valuable of any among the remarkable psychological experiences of the last few years. This volume declares that there are a thousand planes in the worlds beyond our physical sight. Most human beings attain to only the third or fourth plane. Highly developed minds and characters like Emerson, Carlyle and Lincoln are on the twentieth plane. The supreme spiritual teachers and masters of the race, Jesus, Buddha, etc., are on the thousandth plane. Some one asks in this volume the question: "Is there any one on earth today who belongs to the thousandth plane?" The answer comes back: "Yes, Abdul Baha."

Those who have known Abdul Baha the great Bahai teacher, or with spiritual understanding have read his inspired words and studied his divinely wonderful life, declare with joy that "*The Twentieth Plane*" has seen the truth. However the planes in the next world may be divided, Abdul Baha, and his glorious father, Baha'o'llah are at the summit of that world. They are

at the pinnacle of the unseen Kingdom. They dwell in what the Bahais call the Supreme Concourse. And the greatest bestowal of this radiant century is this, that these exalted beings have appeared in our time upon earth and have written a full spiritual and social message for the reconstruction of the world into the city of God. They have revealed the shining pathway to the divine civilization which shall appear on earth. They have also written wonderful descriptions of the life of the soul in the heavenly Kingdom.

Now we are never sure of purported communications with disembodied spirits from the unseen worlds, whether they are genuine or only reflections of sub-conscious impressions of the human transmitter. And even the best ones purport to come only from the lower planes. But the spirits on the lower levels do not know the exalted planes above them, just as the earthly rose is beautiful in its station but is unaware of the minds of the human beings who surround it. "In my Father's house are many mansions." "These worlds," says Abdul Baha, "whereunto Christ referred, they are spiritual, divine, heavenly, unlocated; neither the imperfect mind can comprehend them nor the sinning soul know them. But verily the sights of the people of El Baha perceive them and the intellects of the people of the Supreme Concourse."

Therefore it is a very glorious privilege to have living today one who belongs to this Supreme Concourse, who sees this sublime spiritual world spread out clearly before his vision even while he dwells on earth. "Blessed are the pure in heart for they shall see God." Through their pure, selfless hearts Abdul Baha and his sublimely perfect father, Baha'o'llah, see God and the worlds of God and record to us the most wonderful, exact and perfect vision of immortal life which our hearts can receive. As for ages men knew of immortality through the testimony of Jesus, the divine Christ, so today we have the added and more complete testimony of Baha'o'llah and Abdul Baha. A few of their words on this most engrossing topic of the hour are given in the following compilation.

Immortality

"O bird of the Rose-garden of Fidelity!

Be of no cheerless heart; have no wing nor feather broken; sigh not, neither do thou wail, and sit not chilled in a corner.

The little girl lamented is in the divine rose-garden in the highest happiness, delight, cheerfulness and gratification. Why then art thou grieved, sorrowing with a bleeding heart? This is the day of rejoicing and the hour of ecstasy. This is the season of the dead arising from the graves and gathering together. And this is the promised time for the attainment of plenteous grace.

Be calm, be strong, be grateful, and become a lamp full of light that the darkness of sorrows may be annihilated and that the sun of everlasting joy may arise from the dawning-place of heart and soul, shining brightly."

Tab. Abdul Baha 2:405.

"The whole physical creation is perishable. These material bodies are composed of atoms. When these atoms begin to separate, decomposition sets in, then comes what we call death. This composition of atoms which constitutes the body or mortal element of any created being is temporary. When the power of attraction which holds these atoms together is withdrawn, the body, as such, ceases to exist.

With the soul it is different. The soul is not a combination of elements. It is not composed of many atoms. It is of one indivisible substance and is therefore eternal. It is entirely out of the order of the physical creation. It is immortal. Scientific philosophy has demonstrated that a *simple* element ('simple' meaning not 'composed') is indestructible, eternal. The soul not being a composition of elements is in its nature a simple element and therefore cannot cease to exist. The soul being of that one indivisible substance can suffer neither disintegration nor destruction, therefore there is no reason for its coming to an end."

Paris Talks p. 82.

"Briefly, the human spirit is in one condition. It neither becomes ill from the diseases of the body nor cured by its health. It does not become sick, nor weak, nor miserable, nor poor, nor light, nor small. That it to say, it will not be injured because of the infirmities of the body and no effect will be visible upon it even if the body becomes weak or if the hands or feet or tongue be cut off or if the body loses the power of hearing or sight. Therefore it is evident and certain that the spirit is different from the body and that its duration is independent of that

of the body; on the contrary, the spirit with the utmost greatness rules in the world of the body, and its power and influence, like the bounty of the sun in the mirror, are apparent and visible. But when the mirror becomes dusty, or breaks, it will cease to reflect the rays of the sun."

Ans. Ques. 266.

"Materialists say, 'Where is the soul? What is it? We cannot see it, neither can we touch it.'

This is how we must answer them: However much the mineral may progress it cannot comprehend the vegetable world. But that lack of comprehension does not prove the non-existence of the plant. The animal be he ever so highly developed cannot imagine the intelligence of man neither can he realize the nature of his soul. But, again, this does not prove that man is without intellect, or without soul. It only demonstrates this, that one form of existence is incapable of comprehending a form superior to itself. This flower may be unconscious of such a being as man, but the fact of its ignorance does not prevent the existence of humanity. In the same way, if materialists do not believe in the existence of the soul, their unbelief does not prove that there is no such realm as the world of spirit. . . . The inability of the materialistic mind to grasp the idea of the Life Eternal is no proof of the non-existence of that Life. The comprehension of that other life depends on our spiritual birth."

Paris Talks p. 84, 86.

"Thus it is apparent that the soul, even as the body, has its own individuality. But if the body undergoes a change the spirit need not be touched. When you break a glass on which the sun shines the glass is broken, but the sun still shines. If a cage containing a bird is destroyed the bird is unharmed. If a lamp is broken the flame can still burn brightly. The same is true of the spirit of man. Though death destroys his body it has no power over his spirit which is eternal, everlasting, both birthless and deathless."

Paris Talks p. 59.

"The spirit does not need a body; but the body needs spirit or it cannot live. The soul can live without a body; but the body without a soul dies."

Paris Talks p. 78.

"This is a rational proof (of immortality) which we are giving so that the wise may weigh it in the balance of reason and justice. But if the human spirit will rejoice and be attracted to the Kingdom of God, if the inner sight becomes opened and the spiritual hearing strengthened and the spiritual feelings predominant, he will see the immortality of the spirit as clearly as he sees the sun, and the glad tidings and signs of God will encompass him."

Ans. Ques. p. 262.

"Universal Immortality.

Concerning thy question whether all the souls enjoy eternal life: Know thou that those souls partake of Eternal Life in whom the spirit of life is breathed from the presence of God and all beside them are dead, without life, as Christ hath explained in the texts of the Gospel. Any person whose insight is opened by God seeth the souls in their stations after the disintegration of the bodies. Verily they are living and are subsisting before their Lord, and he seeth also the dead souls submerged in the gulfs of mortality."

Tab. Abdul Baha, II: 453.

"Thou hast asked concerning the spirits of men. They are not at all annihilated; they are immortal. The spirits of heavenly souls will find eternal life, that is, they will attain the highest and most great stations of perfection. But the spirits of the heedless souls, although they are eternal, yet they are in a world of imperfection, concealment and ignorance. This is a concise answer. Contemplate and meditate upon it in order that thou mayest comprehend the reality of the mysteries in detail. For instance, no matter how much the mineral has an existence and life yet in comparison to man it is entirely non-existent and deprived of life. For when man is carried from life to death, his comparative station (if he be of the heedless) will be that of a mineral existence."

Tab. Abdul Baha, III: 550

"You asked concerning mankind, whether after apparent death they will remain or perish; and if we say they will remain, then how; if the person has insanity or other form of illness will his feelings and perception cease; and as death is the destruction of the material composition and elements, then how can it be that after death the form of personality and feeling will be understood, conceived or apprehended since the material combination has disintegrated?

You know that the spirit is permanent and steadfast in its station and the feebleness of the sick person is due to preventing causes. Yet, in fact, the feebleness will never approach the spirit. For example, when you look at the lighted lamp you find it shining and radiating, but if there is something before it, then the light will be obscured; yet in its sphere it is radiating; but by means of prevention its light was kept from shining forth. In the same way with a person. While he is in a diseased condition the manifestation of the power and might of the spirit will be prevented and concealed on account of the means of prevention. But after the spirit leaves the body it will appear with such power, might and superiority that all ordinary comparison is impossible.

The rare, pure and holy spirits are, and will be, in perfect might and joy. For example: if a lighted lamp is put under an iron lantern, its light will never come forth; yet it is shining just the same. Look

toward the sun when it is behind the cloud, shining and gleaming in its rank but, owing to the cloud, its illumination seems weak. Now suppose that this sun is the human spirit and all other things its body, and that by its light and rays all the body is lighted and illumined. This is so when no means of prevention will be found to veil the light. Now the appearance of the sun seems very weak behind the veil when a cloud obscures: though the land is illumined by the light of the sun yet this light is always weak. But after the cloud passes away, the illuminations are again manifest. In the two cases the sun was the same in its condition. So likewise the sun of the souls, which is named, mentioned as, and ever will be called, spirit.

Again look to the weakness of the fruit which is in the tree before it comes forth. It is in the tree in such a very weak condition that it cannot be seen and if any one cuts the tree into pieces he will never find the minute atom of the fruit, nor the form. But after it comes forth from the tree it will appear with a wonderful, beautiful embroidery, and irresistible power as is seen in the fruits of all trees. Some fruits ripen after they are plucked from the tree." Baha'o'llah.

"But concerning that which you asked about the spirit and its everlastingness after its ascension. Know that it will ascend at the time of its departure until it enters the presence of God in a form which throughout all centuries and times and throughout all circumstances and events of the world will remain unchanged but will be everlasting as the perpetuity of the Kingdom of God, His sovereignty, His power, and His might and from it will appear the traces of God, His qualities, providences and favors.

The pen cannot move at the mentioning of this station as it is in its supremeness and exaltation. The hand of the Divine Bounty will cause the spirit to enter into a station which cannot be comprehended by expression nor be explained by all the creatures of existence. Blessing be upon the spirit who departed from the body purified from the doubts and superstitions of the nations. Verily it moves in the atmosphere of God's desires and enters into the Supreme Paradise.

All the angels of the Supreme Paradise attend and surround it and it will have fellowship with all the prophets of God and His saints, and will speak with them and tell them what happened to it in the cause of God, the Lord of the Universe.

If anyone could realize what hath been assigned in the Kingdom of God, the Lord of the throne and the dust, he would immediately yearn with a great longing for that immovable, exalted, holy and most glorious station.

O Abdul Wahal, now listen in the Persian language. My Baha is upon thee. As you asked about the immortality of the spirit, this Wronged One beareth witness to its eternality; and as to your question

about its form, it cannot be described and needs not to be expressed, but only some things need to be known, and messengers come only to guide the creatures to the straight path of God and in order that people may be trained. Then at the time of their ascension, with a perfect holiness and separation and having been cut from the things of this world, they will repair to the Supreme Station. By the Self of God, the rays of those spirits are the cause of the development of the people and the station of the nations. These are the leaves of existence and the greatest cause of the appearance of Divinity and the works of the universe. By them the clouds will shower and the plants of earth spring up. Not one thing of all the things is existing without cause, reason and beginning. The greatest cause is that the spirits were and are forever above as unequal, and the difference between this (earthly) kingdom and the other is like the difference between the embryonic world and this world; though after its ascension the spirit will enter into the presence of God in a form suited for eternity and for the Kingdom.

If you ponder carefully the actions of the Prophets you will bear witness that there are other worlds beside this. * * * Now, if all of them believed that the 'worlds' of God are only this world, they would not put themselves in the hands of the enemies and endure such hardships and difficulties as are beyond comparison." Baha'o'llah.

"Know verily, the soul which each individual possesses will exist after all the elements are mingled in their nothingness. As the spermatozoid, after it has progressed to its appointed station, then God manifests from it, itself, which was hidden in it. Verily thy Lord does what He wills and commands what He desires. The soul which is needed verily it will be resurrected or sent by the Word of God. And verily it is the one which if it be enlightened by the fire of the love of its Lord, it will not be quenched by the water of opposition, relinquishments, nor the oceans of the universe. Verily it is the conflagrating, flaming fire in the Lotus Tree of man which declares, 'Verily, there is no God but Him.' And he who heard its proclamation, verily he is of the successful ones. And when it is withdrawn from the body, God sends it in a better form and causes it to enter a Supreme Paradise." Baha'o'llah.

"Varying stations in the other world.

'Will the stations of the believers continue to be different hereafter?'

Abdul Baha answered, 'Yes, this will be necessarily so, for the Kingdom requires it. The king appoints one to be his prime minister, another to be his greatest general, another a soldier and so on from the highest to the lowest. If all were generals or all were soldiers there would be no kingdom. God created the mineral, the vegetable, the animal, and man. Had He created only man there would be no world.'

Daily Lessons in Acca. p. 46.

"The Life after death.

As to the soul of man after death; it remains in the degree of purity to which it has evolved during life in the physical body, and after it is freed from the body it remains immersed in the ocean of God's Mercy."

Paris Talks, p. 59.

"Then as to what thou hast asked me about spiritual people who die before they heard the Voice of this Manifestation, listen. Those who have mounted to God before hearing the Voice, if they followed the rules of conduct as laid down by Jesus and always walked in the straight path, they have obtained the Dazzling Light after their rising to the Kingdom of God. I pray God to lift the veil for thee and to corroborate by the spirit of experience so that all may be evident to thee by the Holy Spirit of God."

Tab. Abdul Baha 2:478.

"When the souls of the sincere depart, then their unreal vision is changed into a vision of reality. Even as man, when in the age of babyhood and imperfection, though he seeth things, yet is that vision superficial and external. But when he reacheth the age of perfection and becometh endowed with the reasoning faculty and discrimination and comprehension, then that vision of his is a vision of reality and not of unreality.

It is evident that the divine nearness is an unlimited nearness, be it in this world or in the next one. This is a nearness which is sanctified from the comprehension of the minds. The more a man seeketh light from the Sun of Truth, the nearer he will draw. For instance, a clear body is near unto the sun, and a black stone is far from the sun. This nearness dependeth upon clearness, purity, and perfection, and that remoteness is due to density, dullness, and imperfection.

As to the question whether the souls will recognize each other in the spiritual world, this fact is certain, for the Kingdom is the world of vision (or sight) where all the concealed realities will become disclosed. How much more the well-known souls will become manifest. The mysteries of which man is heedless in this earthly world those will he discover in the heavenly world and there will he be informed of the secrets of truth. How much more will he recognize or discover persons with whom he hath been associated. Undoubtedly the holy souls who find a pure eye and are favored with insight will in the kingdom of lights be acquainted with all mysteries and will seek the bounty of witnessing the reality of every great soul. They will even behold the Beauty of God made manifest and those of the former and recent times present in the heavenly assemblage.

As to the difference and distinction between Lazarus and that rich man; the first was spiritual, while the second was material. One was

in the highest degree of knowledge and the other in the lowest depths of ignorance. The difference and distinction will naturally become realised between all men after their departure from this mortal world. But this distinction is not in respect to place. It is in respect to soul and conscience. For the Kingdom of God is sanctified from time and place. It is another world and another universe. But holy souls are promised the gift of intercession. And know thou for a certainty that in the divine world the spiritual, beloved ones will recognize each other and will seek union with each other, but a spiritual union. Likewise a love that one may have entertained for any one will not be forgotten in the world of the Kingdom. Likewise thou wilt not forget there the life that thou hast had in the material world." Tab. Abdul Baha 1:204.

"Do not grieve on account of the death of thy son, neither sigh nor lament. That nightingale soared upward to the divine rose-garden, that drop returned to the most great ocean of Truth, that foreigner hastened to his native abode and that ill one found salvation and life eternal.

Why shouldst thou be sad and broken hearted? This separation is temporal. This remoteness and sorrow are counted only by days. Thou shalt find him in the Kingdom of God and thou wilt attain to everlasting union. Physical companionship is ephemeral, but heavenly association is eternal. Whenever thou rememberest the eternal and never ending union thou wilt be comforted and blissful."

Tab. Abdul Baha 1:99.

"Those who have passed on through death have a sphere of their own. It is not removed from ours, their work, the work of the Kingdom is ours. But it is sanctified from what we call "time and place." Time with us is measured by the sun. When there are no more sunrise and no more sunset that kind of time does not exist for man. Those who have ascended have different attributes from those who are still on earth, yet there is no real separation."

London Talks, p. 27.

"Intercourse between the two worlds.

"In prayer there is a mingling of station, a mingling of condition. Pray for them as they pray for you. When you do not know it, and are in a receptive attitude they are able to make suggestions to you, if you are in difficulty. This sometimes happens in sleep. But there is no phenomenal intercourse. That which seems like phenomenal intercourse has another explanation. * * * We hear voices in dreams. It is not with the physical ear that we hear. The spirits of those who have passed on are freed from sense life and do not use physical means. It is not possible to put these matters into human words. The language

of man is the language of children, and man's explanation often leads astray.'

Some one present asked how it was that in prayer and meditation the heart often turns with instinctive appeal to some friend who has passed into the next life.

Abdul Baha answered. 'It is a law of God's creation that the weak should lean upon the strong. Those to whom you turn may be mediators of God's power to you, even as when on earth. But it is the one Holy Spirit that strengthens all men.'" London Talks, p. 97.

"When souls leave their bodies they do not assume elemental bodies. Whatever man thinks regarding this is but his own imagination."

Star of the West 2:16, p. 3.

Daily Lessons, p. 87.

"'Can a departed soul converse with someone still on earth?' 'A conversation can be held, but not as our conversation. There is no doubt that the forces of the higher worlds interplay with the forces of this plane. The heart of man is open to inspiration; this is spiritual communication. As in a dream one talks with a friend while the tongue is silent, so is it in the conversation of the spirit.'" Paris Talks, p. 167.

"When man desires help and communication from holy souls he puts himself in a condition of self-unconsciousness and becomes submerged in the sea of meditation. Then a spiritual state, which is sanctified from matter and all material things, becomes visible and apparent to him. Then he thinks he beholds a form. Its appearance is like unto a vision.

Man beholds in the world of vision various images, communicates with them and receives benefits, and in that world of vision he *thinks* they are physical temples and material bodies while they are purely immaterial. * * * To be brief, the holy souls have great influence and intense effect and their influence and continuity does not depend upon physical existence and elemental composition."

Daily Lessons, p. 87.

"Progress after death.

If one refuses the Cause of Baha'o'llah during his lifetime, may he hear of it after death? Yes, he will hear of it in his next life but through the mercy of God alone and not through his own ability."

Star of the West 2:16, p. 3.

"But regarding the progress of the spirit in the world of the Kingdom after its ascension, it is wholly beyond space and time, and developments after leaving this body are spiritual and not terrestrial. It is like

unto the progress of the child from the world of the foetus to the world of maturity and intelligence, from the world of ignorance to the world of knowledge, from the station of imperfection to the pinnacle of perfection. As divine perfections are infinite, therefore the progress of the spirit is limitless."

Daily Lessons, p. 89.

"In the world of spirit there is no retrogression. The world of mortality is a world of contradictions; of opposites; motion being compulsory everything must either go forward or backward. In the realm of spirit there is no retreat possible; all movement is bound to be towards a perfect state. 'Progress' is the expression of spirit in the world of matter."

Paris Talks, p. 82.

"The Bahai attitude toward death.

HE IS GOD!

O thou pure spirit, Amalie Knobloch! Although thou didst soar away from this terrestrial world, yet thou didst enter into the immeasurable, illumined universe of the Almighty. While in this life thou didst hear the Divine Call, beheld the light of Truth, became alive, by the breaths of the Holy Spirit, tasted the sweetness of the love of God, became the maid-servant of the Lord of Hosts and the object of the bounties of His Highness, the Desired One. Thou didst lead the erring ones into the path of Truth and bestowed a portion of the Heavenly Food upon those who are deprived. Thou didst consecrate the days of thy existence to the service of His Highness, the Clement and spent thy time in the diffusion of the fragrances of the paradise of Abha. There are many souls perfumed, and many spirits illumined through thy services.

O thou divine, beloved maid-servant! Although thou didst disappear from mortal eyes, yet thou didst train and educate thy daughters each of whom has arisen to serve the Kingdom like unto thee and is engaged in the guidance of souls. In the assembly of wisdom they are lighted candles; they sacrifice their lives in the path of God; they are gardening in thy orchard and irrigating thy rose-garden. Happy is thy conditions for thou art enjoying eternal life in the Kingdom of Everlasting Glory and hast left in this world kind and loving remembrances.

Happy are those souls who visit thy luminous resting place and through thy commemoration receive and acquire spiritual powers."

(Signed) Abdul Baha Abbas.

"Visiting Tablet revealed for the attracted maid-servant of God, Mrs. Amalie Knobloch who has ascended to the Kingdom of God. The believers in that city in which the maid-servant is buried must go to her tomb and read this visiting Tablet." (Signed) Abdul Baha Abbas.

"A friend asked, 'How should one look forward to death?' Abdul Baha answered, 'How does one look forward to the goal of any journey? With hope and expectation. It is even so with the end of this earthly journey.'"
London Talks, p. 97.

"O thou spiritual friend! This world is a prison for heavenly souls and this earthly world is but a cage and not a nest unto the divine birds. A prisoner who is awake and conscious will certainly seek for freedom and a mindful bird will certainly wish for deliverance from the cage. When the heart becometh free from attachment unto this world it will long for the world of the Kingdom and will seek eternal life."
Tab. Abdul Baha 1:109.

"Law and Order"

BY GEORGE LATIMER

THE outstanding fact of the present world situation is that the war has left the whole social structure of humanity in a chaotic condition. Abdul Baha recently said: "The loss in this war will be felt in the future. All these strikes in Europe and America are the result of the war. Had there been no war, there would have been no such strikes." It is evident that all the countries will need at least fifty years to recover from this great shock. The increased cost of living and the difficulty often resulting in the inability of men to return to their former positions or even to find new ones, have quickly led to discontent and great unrest. In this state of mind the inception of all kinds of destructive forces and political prejudices readily takes place. Experience has shown us that skilful propaganda can mold and shape public opinion in easy fashion and at present it is of such a nature that the order, foundation—even the very life itself—of our State is threatened.

President Nicholas Murray Butler of Columbia University in a recent address has said that without the sincere devotion to the pure ideal of our government, without respect for the law, and without the existence of good-will on the part of all elements and groups of society, the life of the nation cannot progress and "we are in imminent danger of national shipwreck and of incalculable disaster," adding, "the State is so busy doing things for particular interests and groups that it is neglecting the protection of its own life. It would be an odd by-product of social and industrial change if state suicide were to be one of its results."

This thought naturally leads one to the consideration of the question—What is the purpose of Government? Is it to protect or to destroy the rights of man, that the State is created? There seems to be only one answer, the preservation of order and the defense of liberty which insure to all the open door of opportunity. Yet there is a great deal of organized, destructive propaganda at the present time attempting to do away entirely with the very organization which stands for order, progress, the protection of property and ideals and the liberty of all.

The Bahai Movement, although essentially a spiritual Cause, gives a sane and comprehensive answer to these vexatious questions. It is the purpose of this article to briefly set forth some of the teachings of Abdul Baha, which embrace the attitude of the Bahai world on these vital matters so that a new consciousness, a better understanding may be aroused before it is too late to stop these destructive forces.

GOVERNMENT

The first consideration is the standard to be set by the government. Abdul Baha says: "The supreme concern of any government must be the establishment of equal justice and equal opportunity amongst its citizens. Justice is the light of a nation, the lamp burning amongst the people. Justice is the sun through the light of which progress is secured and peace obtained. Through justice commerce thrives, industries are developed, morals are refined, honesty is established, international comity fostered and education popularized. That nation is honored and respected above all others which practices strict justice and mercy in all its dealings with the outside world. By justice a nation is exalted, attaining to the pinnacle of eternal glory. The path of justice is the golden path of universal salvation."

With the ideal of justice and righteousness as a basis for the establishment of the State, the next step is its creation. Abdul Baha says: "Two things are most necessary to the political realm:

1. The Legislative Power.
2. The Executive Power.

"The center of the executive power is the government, and the legislative power lies in the hands of thoughtful and wise men. On the other hand, if these strong pillars and firm foundations are not complete and comprehensive, how can it be supposed that there will be safety and salvation for the nation? Thus it is of the utmost importance to establish an assembly of learned men, who, being proficient in the different sciences and capable of dealing with all the present and future requirements will settle the questions in accordance with forbearance and firmness."

The working out of these two principles is fully explained by Abdul Baha in his writings on the House of Justice (the legislative power) and the Store-house (the executive power) which is some-

times called the House of Finance. Therein lies the solution of all our economic troubles, but that is a subject for another article.

The goal is then reached "when the sincere purposes and the justice of the sovereign, the knowledge and perfect political efficiency of the ministers of state and the ambition and the enthusiasm of the people are all realized at the same time; then indeed, the millennium of progress and human perfection, the consummation of the glory and the prosperity of state and nation will be accomplished."

POLITICS

It must be well understood before proceeding further that the Bahai Cause is a religious cause, not merely an organization for the material advancement of civilization. It has nothing to do with purely political questions, but concerns itself with matters of the heart, of the spirit, and of morals and education. On this subject Abdul Baha emphatically says: "Politics are occupied with the material things of life. Religious teachings should not invade the realm of politics; they should concern themselves with the spiritual education of the people; they should ever give good counsel to men, trying to serve God and humankind; they should endeavor to awaken spiritual aspiration, and strive to enlarge the understanding and knowledge of humanity, to improve morals and to increase the love for justice."

"At the same time religious interests should not be brought into politics. Religions should treat of morals; politics of material circumstances. Those in authority should occupy themselves with the lives of men, they should teach ideas of service, good morals and develop the habit of justice. 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.'"

At a time when Persia's political ship of state was in a most distressed condition, and the Bahais were falsely accused by all parties of sympathizing with the other side, Abdul Baha wrote to one of the prominent Persians: "We have no connection with any party. * * * We stand aside from all strifes, wish well to all, and offer our prayers and supplications at the throne of God that He will reconcile these two honorable elements with one another, so that they may become one element, and may work together for the glory and advancement of both Government and people. Praise be to God, by God's grace we strive to be at peace and on

friendly terms with all parties in the world; we show friendship and affection (to all), seek after righteousness, and spend ourselves in this path."

It is an established fact that the Bahais are the well wishers of the nation and the government; are showing forth obedience and displaying good intentions; are not interfering in political matters; are engaged in the education and spiritualization of characters and are occupied with the training of the ignorant ones."

Recently, one night at dinner in Abdul Baha's home in Haifa, Palestine, he was discussing with an American officer the changes in governments, the League of Nations and political questions in general from the view point of Universal Peace. He ended the conversation with these words: "We pray that all these (questions) may pass away. God willing the world of humanity will find rest; the existing competition between the powers may pass away. Thank God we are free from all these questions. His Holiness Baha'o'llah has emancipated us. With us all are the same. All countries are one. We have no conflict with anyone. Any government which is based on justice is appreciated. Whatever government it may be, as long as it is just, it is acceptable. Any country is our country. Wherever we go that is our country. Baha'o'llah says: 'The world is one home. There is no glory for one who loves his country, but for one who loves the world.'"

STRIKES.

If loyalty and obedience become the cornerstones of man's association with his government. They will also be the foundation of his relationship with all the various institutions of his own community, which are so closely interwoven. This will mean the establishment of confidence which is the real cornerstone of all of life's activities. At present Abdul Baha says: "The question of socialization is very important. It will not be solved by strikes for wages." He said when discussing these problems with us at Haifa that: "Now each one is thinking of his own interest. That is why there is so much conflict. This must not be. If it (the Bahai Store-house system) becomes established, then justice will prevail and there will be no war. * * * Suppose you take the property of the rich, what will you do after one year? All of you will be in need and will die from starvation. But it cannot be so for neither you nor the rich will be at rest. This question of strikes can only be solved through the Religion of God. In

Egypt the laborer gets an increase of thirty per cent. Next year they will want more. They will strike. Then it will be doubled. Again they will not be satisfied. Finally they will say they want to be partners. Then both the capitalists and the laborers come to a standstill and affairs will be topsy-turvy."

"When there is an agitation of the masses, it will not be quieted until it reaches its climax. At last, things will come to such a state, that they will say the factories belong to them and the capitalists will get their share from us. It will come to that. 'We will apportion the share they ought to receive, for instance, one-tenth.' They will take nine-tenths. Everything will become chaotic. At last it will reach such a state that the world of humanity will come to an absolute standstill. Even the laborer will go hungry. Then absolutism will return so that the government may remedy it. * * * Nothing save the Religion of God will solve it—nothing save the Religion of God. This will include both, the capitalists and laborers will both be freed."

LAW AND ORDER

To insure the State from suicide, the peace of the whole community, the equality of opportunity and the progress and general welfare of mankind, law and order are necessary. Collective life, the public weal, is protected by law; not the law resulting from class legislation, but the law, that is created through the spirit of cooperation and consultation of all. When this is done, with moderation, then the rights, comforts, honor and welfare of man are preserved,—not by destruction but by construction.

Abdul Baha teaches: "It is impossible for a country to live easily without laws. To solve this problem strong laws must be made, so that all the governments of the world be protectors thereof.

"The essence of this matter is that strikes are conducive to destruction, but laws are the cause of life. Laws must be framed. Demands should be according to the laws and not with strikes, force and harshness. Tonight you have spoken of politics; but we are not accustomed to talk of politics. We speak about the world of spirit. We speak of the wealth of the Kingdom, not of the wealth of the nether world. Politics are obligatory matters, but eternal happiness cannot be obtained by force. Happiness and force are impossible. What is meant by happiness? It means that the people should live according to the most perfect

virtues of the world of humanity and the power of the divine Kingdom."

THE SOLUTION

Abdul Baha goes into detail in the discussion of all these matters and troublesome questions saying: "The Bahai Cause includes questions of economic and social conditions, but they are under the heading of laws. The Bahai spirit is, that in order to establish a better economic and social condition one must abide by certain laws." Although great stress is laid upon the establishment of these laws and regulations, yet he goes much deeper and shows us that the structure of human society is founded upon the knowledge and love of God. The divine teachings create in the heart of man the noble sentiments which enable him to enact and abide by such just laws. It gives him a new vision, a new understanding, it makes him, out of the free-will of his own heart, safeguard the welfare of others. It produces a change of heart in man. Real love becomes manifest, and man, instead of spending his precious capacities on personal and selfish ends, promotes the public weal, cares for the poor, uplifts the down-trodden and works for the general prosperity. As a Bahai he becomes distinguished because of his sincerity, faithfulness, love, honesty, fidelity, truthfulness and loving kindness. A Bahai has nothing to do with seditious movements nor corrupted politics.

The men who are elected to the law-making bodies should therefore be chosen on account of "an accurate knowledge of the Divine Commandments, of the most important fundamental matters and of the rules of loosing and binding of domestic affairs and foreign relations" and also *be followers of the law*, for "the laws of God are not impositions of will, or of power, or of pleasure, but the resolutions of truth, reason and justice," before which all are equal.

The keynote of the solution is to be found in the following thoughts of Abdul Baha. "While thousands are considering these questions we have more essential questions. The secrets of the whole economic condition are divine in nature and are concerned with the world of the heart and spirit. In the Bahai teaching this is most completely explained, and without consideration of the Bahai teachings it is impossible to realize a better state. All this will come to pass. The Bahais will bring about the better state, but not through corruption and sedition. It will not be warfare but perfect welfare. In short hearts must

be so cemented together, love must become so dominant, that the rich shall most willingly, out of the free will of their hearts, help and extend assistance to the poor and take steps in the way of these adjustments. . . .

"You must strive as much as possible to create love in the hearts in order that they may become shining and radiant. When that love shines in the hearts, even as this (electric) light, it will permeate other hearts. And when the love of God is established everything else will be realized. This is the foundation. Be thoughtful of this! Think of becoming the cause of the attraction of souls. Manifest true economics to the people. Show what love is, what kindness is, what reverence is, what giving is."

This, in brief, is the Bahai attitude. A Bahai strives to serve God by serving his fellow-man. His endeavor is to awaken a new spiritual aspiration, to enlarge the understanding and knowledge of humanity, to improve morals and to increase the love for justice.

"Not Every One That Saith 'Lord, Lord!'"

BY HENRIETTA BRITTINGHAM

AS in the Old, so in the New! "Until we become centers of attraction because of SINCERITY, FAITHFULNESS, LOVE, HONESTY, TRUTHFULNESS and LOVING-KINDNESS,—until we do attain to this Station, we have not fulfilled the Covenant and Testament of GOD," says Abdul Baha. Needless to mention "Firmness in the Center of the Covenant"; needless to profess recognition of Abdul Baha as the Center of the Covenant of GOD, if in our heart of hearts we cherish feelings of envy, criticism, resentment, or presume to sit in judgment upon others.

The tendency lingers to say "Lord, Lord!" and feel the task is accomplished. The cry of "Firmness in the Center of the Covenant," of itself, can do nothing. "Characterize thyself with the Attributes of GOD," says the Center of the Covenant.

"Verily man is not called man until he become imbued with the Attributes of the Merciful."

"Know the Truth, that a heart wherein lingers the least trace of envy shall never attain unto my Immortal Dominion."

*Following Extracts From the Preface of
the New Edition of "The
Universal Gospel"*

BY G. A. KRATZER

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THE BAHAI MOVEMENT

Concerning this great movement, the writer was ignorant when he published the first edition of "The Universal Gospel"; but, in the light of considerable study and observation since that time, he has become convinced that the Bahai movement is the better calculated to make a universal appeal than any other religious movement in the world at the present time, and this because it is pre-eminently a religion and psychology and is scarcely at all a science or a philosophy, in the technical sense of those words.

For this reason, it tends to bind men together in the bonds of love, rather than to engender strife about doctrine. It appeals both to the individual who sees God manifest in Nature and wishes to worship through the avenue of the seen, and to him who has risen to the perception of severance from the world, and who inclines to St. John's teaching.

"Love not the world, neither the things that are in the world; for if any man love the world, the love of the Father is not in him: for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, are not of the Father, but of the world; and the world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

Both these views cannot combine in one "system" of thought; for one view is relative and the other absolute; but both have a very practical place in the religious development of mankind, and both find eloquent and inspiring expression in the writings of Baha'o'llah and Abdul Baha, who work in the Spirit. So their appeal is seen to be to all classes and all stages of religious development.

Thus that, which, in the writer's thought, remained for a time "rejected," through ignorance, has become, in his estimation, "the head of the corner," for the purpose of a present-day "Universal Gospel,"

The Bahai movement was the pioneer for the unification of mankind religiously, and deserved a prominent place in such a booklet as this, with a sketch of its history and examples of its teaching, such as will now be given for the benefit of those readers who may be as uninformed as the writer was a short time ago.

The Bahai movement was initiated, and was first propagated, among the fanatical Mohammedans, and the equally fanatical Jews and Christians, of Western Asia. It has brought tens of thousands of these formerly warring religionists to dwell together in peace and amity, without their ceasing to be respectively Mohammedans, Jews, and Christians. This is one of the miracles of the movement—something the like of which has never been before accomplished in the history of the world.

The Forerunner, the "John the Baptist," of the Bahai movement was Mahomet Ali (1819-1850) a young merchant, who became known later as the "BAB" meaning the "gate," or "door," and his disciples were called "Babists." At Mecca, in 1844, he foretold the coming of one greater than himself, who would begin his ministry nineteen years later.

Mahomet Ali was put to death six years after this proclamation. His followers were bitterly persecuted, and many of them were tortured and executed.

The Founder, the great Teacher and Leader of the movement, was Ali Hussain, (1817-1892) a Prince of Persia. The Bab gave him a spiritual title by which he is now almost invariably spoken of,—Baha'o'llah, meaning "The Glory of God." He began his ministry at Teheran, Persia, in 1863, the exact year foretold by the Bab, most of whose disciples immediately accepted Ali Hussain as their leader and guide.

The new movement met with the bitterest persecution from the authorities of church and state. Ali Hussain's high rank saved him for a time; but, after a few years, he was imprisoned and then he was exiled to Turkey, and, later, cast into one Turkish prison after another, where he spent the remainder of his life, more than twenty years of incarceration, in all.

From the words of Abdul Baha, recorded in one of the Bahai books, we quote:

"Reflect on the tribulations the Divine messengers endure in each age—exile, prison, the cross, decapitation; yet they are unaffected. Behold the apostles of Christ! They had every trial to undergo. The friends of Baha'o'llah in Persia have undergone unspeakable calamities; their possessions were seized and destroyed, their children captured, their lives sacrificed; yet at the hour of martyrdom they danced with joy, for they were completely detached from the life of the world. Trials have never prevented men from knowing the happiness of the beyond. Nay, rather this is the path. Consider what fiery ordeals Baha'o'llah was forced to endure! He was imprisoned, and after a long incarceration he was exiled; yet, day and night, he diffused the light and guided men to the truth. Baha'o'llah was imprisoned in an underground cell, where he was chained for four months, then exiled to Bagdad, Constantinople, Adrianople and finally to Akka. One knows the prison there. For two years he lived in a dark cell, and for seven years in one room.

A number of pilgrims from Persia came to Akka, expecting to see him liberated. They arrived at the very moment when he was being conducted from his cell to the fortress, where he lived seven years. After these nine years he was allowed more liberty, and on his parole lived in a house in the fortified town.

Yet, in spite of all difficulties, he was ever in an exalted state; his face shone continually. He had the presence of a king. One cannot imagine any one with more majesty. One would have said he was enjoying the greatest comfort. He drew his strength from divine power, which always triumphs. Minds were exalted on beholding him, and Baha'o'llah never hid himself. He spoke courageously before all. 'He is incomparable,' declared the people, 'but he is setting himself against Islam. Such a one is an honor to humanity,' they said, 'but a detriment to our religion, therefore, we must declare ourselves against him.' When Baha'o'llah wrote to the Shah of Persia, he called for a volunteer to take the letter. A young Persian, by the name of Badi, stepped forth and took the letter. On the envelope Baha'o'llah inscribed these words, 'The bearer of this letter will sacrifice his life.' He was martyred by the order of the Shah."

Baha'o'llah usually converted his jailers, and several times, he was offered the opportunity to make a sure escape; but he set the example of obedience to the civil power and refused to go, unless released by the authorities. He scorned "the use of material means for spiritual ends." He passed away in prison at Akka, in 1892.

By his ability to maintain his health and cheerfulness for two years in a dark dungeon, and for all of his later human life under

great hardships and deprivations, he made a demonstration of spiritual power, the like of which is not recorded in history.

A still greater miracle was the fact that Baha'o'llah could and did write voluminous works, displaying not only the greatest inspiration, but great learning in practically all branches of human thought and investigation, while completely cut off from libraries and even from periodical literature. He claimed, and undoubtedly had, the ability to gain knowledge of the contents of any book by direct mental perception without having it in his possession. The greatest miracle of all was Baha'o'llah's power to spiritually nourish and propagate the Bahai movement until it assumed world-wide proportions, while cut off from the opportunity to address his followers, and while often prevented from even reaching them through written words. We quote again from Abdul Baha.

"When Baha'o'llah declared himself to be the 'Glory of God,' nineteen years after the Bab's declaration, the Bab's followers, with few exceptions, believed in him. His brilliance shone forth like a sun. His power had already been recognized before his proclamation, and on the day of his declaration all became aware and were amazed at his perfections. Behold how in a few years, although exiled and imprisoned, he spread his cause. Two kings were planning his death, and still his power grew stronger day unto day! *In the darkness of prison he shone like a star.* The more his followers were killed, the more the number grew, for each man killed, a hundred men arose. *No one entered his presence without becoming awe-stricken by his power.* The learned men who approached him were astounded at his knowledge, yet he never attended school or learned aught of men. His friends and his family all testify to this, yet his teachings are the soul of this age."

The third great prophet of the movement is Abbas Effendi, (born in 1844), a son of Ali Hussain, and now known and generally spoken of by his spiritual title, "Abdul Baha," meaning "The Servant of God," or "The Servant of the Glory." He shared his father's imprisonment and remained in prison after his father's passing, until 1908, when he was released by order of the new Turkish government. Though he had been in exile and deprived of liberty from boyhood, cut off from all ordinary means of learning and culture, he soon undertook a journey to Europe and America, where he met as an equal or as a superior, men of the highest rank and of the greatest learning, and addressed acceptably and inspiringly large audiences of people, though he had had

no previous experience in public speaking. He has the "gift of tongues," for he sometimes spoke in languages which he had never learned in an ordinary way.

He had been the effectual leader of the Bahais since his father's passing. His home is in Akka, Palestine. When someone expressed to Abdul Baha gratification at his release from nearly 40 years' imprisonment, he graciously replied.

"Thank you. Freedom is not a matter of place. It is a condition. I was thankful for the prison, and the lack of liberty was very pleasing to me, for those days were passed in the path of service, under the utmost difficulties and trials, bearing fruits and results. Unless one accepts dire vicissitudes, he will not attain. To me prison is freedom; troubles rest me; incarceration is an open court, death is life, and to be despised is honor. Therefore, I was happy all the time in prison. When one is released from the prison of self, that is indeed freedom, for self is the greater prison. When this release takes place, one can never be imprisoned. They used to put my feet in stocks. I would say to the guard, you cannot imprison me, for here I have light and air and bread and water. There will come a time when my body will be in the ground, and I shall have neither light nor air nor food nor water, but even then I shall not be imprisoned. The afflictions which come to humanity sometimes tend to center the consciousness upon the limitations. This is a veritable prison. Release comes by making of the will a door through which the confirmations of the spirit come. The confirmations of the spirit are all those powers and gifts with which some are born and which men sometimes call genius, but for which others have to strive with infinite pains. They come to that man or woman who accepts life with radiant acquiescence."

While they have made no specialty of spiritual healing, as Christian Scientists do, the leaders and many of the disciples of the Bahai movement have displayed great power to heal the sick and solve other human problems through prayer.

Though it has millions of adherents, the movement has practically no organization, and its Founder and its Prophet have aimed to make it non-sectarian. They have taught that people need not leave their various religious denominations, but should act in the Bahai spirit within them. For instance, Abdul Baha said,

"The sun of Truth rises alternately in every point of the horizon—today it is at this point—yesterday it was at that point, and tomorrow it will be at yet another point. Why do you keep your eyes eternally fixed on the same point? Why do you call yourselves Christians,

Buddhists, Mohammedans, Bahais? You must learn to distinguish the sun of Truth from which ever point of the horizon it is shining! 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."*

In the light of such teaching, it is to be hoped and expected that the Bahais will avoid becoming clannish and sectarian through being so wholly absorbed in contemplation of the place, the teachings and the accomplishments of their own leaders, superlative as they are, that they neglect to see, appreciate and emphasize what has been done by other great leaders and teachers ancient and modern. Of course, this is just the sort of thing which has happened in every other religious movement in the history of the world; but may it not be that the Bahai movement will escape this, since it was conceived in such a different spirit, and can only fulfill the chief purpose of its Founder.

The writer regards himself as a Bahai, and is endeavoring to think and act in the Bahai spirit. Though he is a Christian Scientist as absolutely as ever he was, this fact has not prevented him from seeing the place and worth of the Bahai movement, as what has been written previously is sufficient evidence; and it has not prevented him from seeing the value and place of other great religious movements, as evidenced in the remaining pages of this work."

An Interview With Dr. Behram of Bombay, India

Dr. Edal Behram, who is on a visit to New York, is doing a great work in the education of those desirous of going to the root of matters and preventing diseases such as tuberculosis, insanity, appendicitis, leprosy and cancer.

Dr. Behram also has been able to cure patients already afflicted with these destroyers of life and happiness. Dr. Behram is a fellow of the Royal Medical Society and the founder of the Lady Willingdon Infirmary of Surat near Bombay.

In his personality Dr. Behram represents the highest type of poise, refinement and spirituality to be found in the East. He has a perfect command of the English language and his gentleness and unselfish desire to educate those with whom he comes in contact to a finer, better, more helpful and economic mode of life is inspiring. He has a following of enthusiastic believers who are loud in the praise of his diet.

In the August number of the *Practioner*, a medical journal with a splendid reputation, and widely read all over the world, one may find the value of vitamine foods and the opinion of scientific authorities on this food as a prevention of most of the diseases above mentioned.

The fact that the people, as well as the scientists, are giving so much thought to these important subjects, leads one to the hope that the time will soon come when it will be a matter of common knowledge that incorrect feeding is the fundamental cause of almost all diseases produced by the development of toxins in the system and it will soon be established that the correct habit of feeding by dietetic rules, will prevent and cure the great multitude of diseases which are the results and scourge of forced civilization.

In these days of congestion in the large cities, hospitals and infirmaries are crowded, and so much energy is lost in the world's progress by the wasted vitality of the corps of physicians and nurses required to care for the so-called incurables, and those made ill by ignorance of food values.

This discovery is not only of value from a health point of view,

but also from an economic aspect, for as Dr. Behram points out, you can be amply sustained and nourished, enjoy good health, keep in a good humor, feel vital and resourceful, at the small sum seventy-five cents a day.

Dr. Behram is a mystic and philosopher of great knowledge and advancement. His menus consist of "liquid bread, milk, fruit of all kinds, uncooked vegetables prepared in an appetizing and palatable way, containing in each meal the necessary building and vitalizing properties." Dr. Behram carries with him a report of the operations of the Lady Willingdon Infirmary which contains indorsements of the work of the institution by many prominent medical men, among them Dr. A. Lankester of London, and Dr. R. W. S. Lyons, Surgeon General of the Indian Medical Service, who is the head of the British Government's Medical Organization in India.

Dr. Behram has given several demonstrations of the value of his vitamine foods in New York at some of the Women's Clubs and in Vegetarian Restaurants. The *New York Tribune* of February 2d, devoted several columns to Dr. Behram and his work.

It is his first visit to America, but it is the hope of those who have had the privilege of association with him that he may permanently abide with us, as a teacher both on the physical and spiritual plane.

Dr. Behram is the possessor of several beautiful tablets from Abdul Baha and was one of those who recognized the great Master and gave Him a beautiful reception in London, accounts of which are contained in newspaper clippings and in the books written at that time.

Abdul Baha

The Greatest Spiritual Force of the Age

BY HARRY STILLWELL EDWARDS

Extract from *The Macon News* of Feb. 1, 1920

It is hard to define in a few lines even the mission of this great teacher, who makes no claim other than that he is the "Servant of God." The teachings themselves may be grouped under four heads.

1. To believe in the glad tidings of the coming of God.
2. To confess His oneness and singleness.
3. To be naturalized in His attributes.
4. To come nearer the knowledge of God. And there is nothing to man but to attain these ends.

In this there is no conflict with the spiritual system of the world, but an enlargement of them all.

But Abdul Baha stands for more than at first appears in these lines. He in reality preaches against the narrowness of creed and bigotry. His belief in the direct and unfailing power of spiritual communion is supreme. We open the windows of a closed room. The ozone and oxygen that flow in, the sun rays, the electric currents are invisible, but no one doubts their existence or that they quicken life, purify the blood and lift the vapors from the mind of the inhabitant of that room. And in the revelation and insistence of this great prophet, so too, if one opens the doors of his temple, the body he inhabits, letting in the spiritual currents, he finds himself in communion with God—a part of God. But to open the doors and windows of that temple is to sacrifice all worldliness, personal ambitions for place and wealth; to forgive injuries; do justice; to serve and sacrifice. He does not teach idleness or poverty. He does not profess to be Christ on earth again. But one can not read the teachings of Abdul Baha without the feeling that he is reading anew the teachings of Christ with much that was obscure made plain.

There is this difference. Christ stated that he came into the world to bring a sword. Abdul Baha shows by the Revelations that the age of the sword is past and that the age of peace, so long

foretold, is at hand. That where we have been reading the "end of the world" the new interpretation, the true reading is the "end of the age" or cycle. And that God Himself is to come next and abide on earth.

It is impossible here to give an adequate description of the growth and extent of the Bahai religion. It is probably the greatest spiritual force in the world today. It is a common experience with those who are brought within its sway to express a realization that they have been Bahias for many years without knowing it. The bearing and lives of those who declare themselves are beautiful in the extreme.

They are better husbands and wives, better neighbors, better citizens and better church members. For Bahaim disturbs no church, unless to broaden, deepen and spiritualize anew its creed be a disturbance.

Sacrifice and service is the cornerstone. As by magic Bahai centers have sprung up in the great world centers, free meeting rooms, free libraries, free lectures, free preachers. On the shores of Lake Michigan a great tract of land has been purchased and plans prepared for the greatest church on earth, a church that will embrace colleges, hospitals, homes for the dependents of earth, libraries, etc. There is no lack of money. It is not only never demanded, it is never asked for. To those who have sought for means to carry on church work heretofore, this alone might indicate a spiritual revolution. Well that is just what it is. A spiritual revolution has occurred. Its culmination was the world war. Its blossoms will be peace and happiness for the human race. We stand at the threshold of the new age.

It is interesting to note that Mr. Edwards was ignorant of the Bahai movement until some three months ago when he visited the Bahai Library. The original article from which these extracts are taken contained a full description of the history of the Cause and the life of the Bab, Baha'o'llah and Abdul Baha. Since that time he has written another extensive article which appeared in the *Macon News*, also.

From the January "Builder"

The Sage and His Pupil

BY GENEVIEVE BEHREND

EARLY in the Spring I was preparing to go to Europe once more. I was alone in my rooms when the telephone rang. One of my dearest friends had called me to ask if I could go with her for a personal interview with Abdul Baha. I promptly refused. I was too disinterested; I had an engagement for afternoon tea.

"Have you ever seen him?" she asked. "No," I answered. "You don't know what you are missing," she persisted. "He's wonderful. Do come." Her heart seemed so set upon having me see him that I relented, and began to inquire whether it would be possible for us to see him, and still enable me to keep the afternoon's appointment. She thought this would be possible, and so it was that promptly at two we found ourselves at the apartment in which the reception of this distinguished seer was to be held.

I do not know what I expected to find, but I am sure that I did not expect to find the room overcrowded with people waiting to see him.

The moment we entered, and I saw the number of people, I turned to leave. My friend put a restraining hand gently upon my shoulder. "Don't go yet," she said.

I looked at her in amazement. Could it be possible that she expected me to wait until all those people had seen him?

"Wait a little while, Genevieve," she said. "Anything that is worth while getting is worth while waiting for."

"But," I protested, "it will take all the afternoon!"

"Oh, no," she answered assuringly, "I do not think so."

I went into the overcrowded room with a little feeling of annoyance on my part. I mention this because it shows my attitude of mind at that time. I was imperious and impatient when circumstances or conditions were not exactly as I expected to find them. Since then I have come to recognize that it is only the loving attitude that overcomes, not the imperative or impatient attitude; but at that time, of course, I had much to learn.

Someone gave us chairs on the opposite side of the room, and I began to take a mental inventory of everyone in the room. Everybody was talking as usual, but in a decided undertone—a whisper. I thought it was the strangest reception I had ever attended.

After waiting about an hour, I approached my friend with the determination not to let her persuade me to wait any longer. As I was doing this, a rather good-looking young woman in flowing purple veil, whom she knew, entered the room. She opened a chest and took out a hand towel. My friend approached her and asked: "Is Abdul Baha not receiving here this afternoon?"

"Yes," she answered, "but he has just awakened from his siesta. You will not have to wait very much longer."

I had never seen the dear old man, knew absolutely nothing of his work, and so I felt rather chagrined to think that I had been sitting and waiting while he had calmly been taking a nap. I looked at my friend and smiled, and in what was perhaps a rather caustic tone, said: "I think I need some sleep myself. Now, dear, but I really must go."

"Oh, do wait a little longer," she pleaded. "You have never seen him, and I am so anxious that you should."

Just then a gentleman with snow-white beard entered the room.

"Is that he?" I asked.

"No," she replied.

Some of those present left the room, and others came. Finally it came our turn to enter the little room, and there we were brought into the presence of a personality who, for all the world, seemed like some patriarch of old, transplanted into a modern world. I was completely taken unawares. His striking personality seemed to fill the whole room with light, which radiated from him. I was at once made interested.

But all the questions it had been my intention to ask him vanished from my mind. I seemed to catch the vibration of his feeling. The look in his benevolent, wise countenance fascinated me. Never did I feel myself in the presence of such wonderful love, such unmistakable wisdom, and power. There was none in the room except this venerable seer, his interpreter, my friend, and myself. The interpreter told me that Abdul Baha wished me to be seated in the chair just opposite him. He was seated near a window overlooking Riverside Drive. Quite mechanically I went over and sat down in the vacant chair. He was looking

out of the window. As I took my place, he turned and looked at me.

His interpreter told me that he wished to know what it was I wanted to know.

As the interpreter spoke, I seemed to come to for the first time, and asked the question:

"What shall I do to find contentment and peace of mind?"

I had not come with the intention of asking any specific question. That question just slipped out, seemingly involuntarily.

"I have both time and money, but I am not happy," I told him.

The dear old man turned his head and looked out of the window, as if looking into the future; and, without looking at me, he replied: "You will go from city to city seeking the Truth. This will make you happy. And when you have found it, you will speak it out."

Perhaps, in the back part of my consciousness, the idea came that if I could study with him, I might find this Truth, as well as the peace which he so unmistakably radiated, but I did not express it. Instead, I said: "What do you mean, that I should become a teacher?" I do not know what prompted me to ask this. But I know the thought was ridiculous to me at the time, but the dear old man did not answer. Instead, he took from the folds of his white robe a small red stone, pressed it to his lips and handed it to me with a decided indication that the interview was at an end.

By the way, I quite forgot to tell you what he looked like. He was rather tall and slender, white hair and a long white beard, very bright and keen eyes. I have never seen such a kind expression in any human eye. He had a white turban of the Orient upon his head, and was gowned in a long white flowing robe. I couldn't tell the color of his eyes—I only saw the kindness in them. Nor did I remember the contour of his face, but I know his face was illumined. I remembered thinking that while he is evidently all love, benevolence and wisdom, he certainly does know how to end an interview. When we were again on the street, my friend asked me what I thought of him. I remembered telling her that I was quite overcome, almost overpowered, and I began to fumble in my bag for the little red stone which he had given me. When I found it, we both bent our heads over it to see if we could decipher the hieroglyphics upon it, but we could not. My friend asked me what I intended to do with it. I told

her it was my intention always to keep it near me, that I should have it set in a ring for the small finger. She then asked me if I had noticed that Abdul Baha's interpreter had asked me to come and see him upon his return from Boston, to which I replied: "Why, yes, I accepted the invitation," and was quite amazed when she told me that I had not accepted the invitation orally, nor had I given any indication that I had heard it. This convinced me that I was all absorbed in the wonderful old man's presence. I was glad to be reminded that what he said to me did not make nearly so great an impression as the feeling which was transmitted from him to me, while I was in his presence. It gave me a feeling of glorification, simply to sit down and somehow, somehow, I became filled with the feeling right then and there, that I did want to know the Truth, but as we talked over what he had said to me about finding the Truth and speaking it out, we both laughed. It seemed so foreign to the woman I saw myself to be, also the woman my friend saw me to be. It seemed absolutely an unthinkable thing that I should ever do anything in a public way, so our conversation quickly turned upon my approaching visit to Europe.

NOTE. The work of Genevieve Behrend is known throughout the world. As a pupil of Judge Troward she has lectured to thousands of audiences. She has inspired countless souls to a higher consciousness. It brings joy to the writer, who has known of Mrs. Behrend's work for years, to find that she received her inspiration from Abdul Baha. There are many who have had the same experience and have left His presence to go out into the world and serve humanity.

Bahai Activities

Mr. Hooper Harris and Mr. William Hoar continue their Sunday morning meetings at the Bahai Library.

Mr. Howard MacNutt speaks on Monday evenings at the Bahai Library.

Miss Ann Boylan speaks on Tuesday evenings in the Bahai Library.

The co-operative Wednesday evening meetings continue at the Bahai Library under the direction of Mr. Ledoux, Miss Irwin, Mr. Lotze, Mr. and Mrs. Death.

Miss Juliet Thompson has her meetings on Friday evenings at the Bahai Library.

All of these meetings are open to the public. Everyone welcome. No collection.

On Wednesday evening, February 18th, Mr. William Randall, Mr. George Latimer and Mrs. Rice-Wray spoke in the Bahai Library. Mr. Latimer read from his diary, extracts from his talks with Abdul Baha taken during his recent visit to Palestine.

Mrs. Rice-Wray outlined the aims and the need for the immediate erection of the Mashrak-El-Azkar, telling of its importance both on the spiritual and material plane, giving the history of how the funds had been raised to purchase the land in Chicago and outlining a plan to complete the sum necessary for the laying of the foundation stone. It is the first time Mrs. Rice-Wray has spoken in the Library, but those who heard her are looking forward to her return in the near future.

Mr. Randall was as usual inspired to win the hearts of all those present and has been asked to speak at many private gatherings upon the Bahai cause which is progressing so rapidly and which is always a source of interested investigation. Miss Beatrice Irwin presided and was most happy in her introduction of the speakers.

Mrs. Mary Hanford Ford has been speaking at the Wednesday Evening Co-operative meetings and has formed about her a group of earnest seekers whose eager questions she is so well fitted to answer. Mrs. Ford can approach the metaphysical side of the Bahai question in a remarkable manner and many who wish enlightenment along these lines would do well to consult with her. Mrs. Ford has made a deep study of theosophy and can elucidate the points of contact and divergance in that teaching and the Bahai Revelation with great clearness.

On the night of February 25th, Mme. Bell-Ranske spoke to a large audience in the Bahai Library. Her subject was "Ibsen, the Man and his Message." Mme. Bell-Ranske's work in the development of pure drama is well known throughout this country. Her vision of what the stage should be, the possibilities it affords for education and upliftment is one that should appeal to everyone. Her knowledge of the commercialism which is rampant and destroys so much that is beautiful and really noble in this form of art gives her the power to do her great work. Her tribute to Ibsen and his work as the inspiration of her life, and to her awakening to the responsibilities in life and to humanity, was a very beautiful one. She gave us an insight into his aims, into his personal life and viewpoint, which one could only receive

from the earnest study and keen insight of such a mind as Mme. Bell-Ranske. She pointed out that Ibsen was truly a Bahai for he saw the responsibility of woman, and motherhood, and the necessity of the early education of the young and through his virile pen, tried to awaken the latent power of womanhood. In her vivid recitations from "The Master Builder," she pictured this power used so often in the wrong way and along purely human lines. Mme. Bell-Ranske is so forceful, so earnest and so magnetic that she carries her audience with her to any heights she desires. We take this opportunity of thanking Mme. Bell-Ranske for the wonderful evening she gave to those present.

She was most charmingly introduced by Mrs. Mary Hanford Ford whose admiration for her work was expressed in Mrs. Ford's quiet dignity. Mme. Bell-Ranske made a statement "that every thinking person in the world today is a Bahai, whether they know it or not, that the Bahai movement is the movement upon which is based the hope of the world, that it is an *inclusive* movement and a *world movement*." It is a source of inspiration to us to hear such words from such a source. Mr. William Lotze was chairman for the evening and before Mme. Bell-Ranske spoke gave an outline of the Bahai movement in a clear and convincing manner. Mr. Lotze in his work and in his manner of presenting the Bahai Revelation is one of our shining lights and we hope the general public will avail themselves of the opportunity of coming to his Wednesday evening meetings and receiving from him the Bahai message. At the close of the meeting Miss Segler sang a beautiful solo.

Dr. Hills Cole has been giving a series of talks at the Bahai Library, on Wednesday afternoon at four o'clock. Dr. Coles subjects have been associated with spiritualism and have brought many together who are interested in this subject. Dr. Cole is a convincing, logical speaker with an open mind as to the investigation of all truth. He makes no claims as to the messages received through Mme. G—. He simply states facts and leaves the deduction to his audience. Some of the messages are of exquisite spirituality and whether they come from departed spirits or from the Spirit of Light shining through a pure medium is a question for each individual to decide according to his standard and to the teaching of his faith.

The thirteenth annual Bahai Convention is to be held in New York the latter part of April. At the time of going to press the exact place has not been decided upon. It is the hope of REALITY to devote an extra issue to the convention and to the Mashrak-El-Azkar, that Universal Temple of Peace which is to manifest the hope of the ages, a uniting of all races and creeds.

We have been requested to put in the following notice. Visitors will find a warm welcome at the Bahai Unity House, 120 Charles St., Boston, Mass. The house is in the heart of the city close to Boston Commons. The friends meet for tea every day between four and six. The Unity House is provided with a beautiful reading room. Visitors are accommodated at moderate cost and receive all the advantages of Bahai hospitality and happy spiritual atmosphere.

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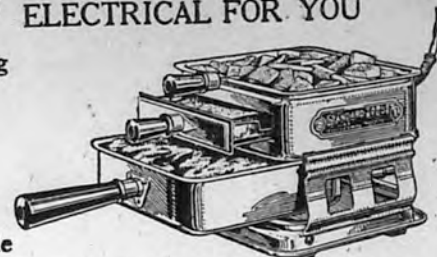
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