

The World *of* Abdul Baha

By
MARY HANFORD FORD

Author of
The Oriental Rose, Etc.

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Foreword

The Bahai Movement has been a salient factor of the world's progress since 1844, when its purposes were first announced in Shiraz, Persia, by Ali Mohammed, later called the Bab.

It has proclaimed always that this is the day for the unity of mankind, both religiously and politically. The Bab foretold the advent of a great Messenger, who would become known to all men as the Glory of God, or Baha Ollah, whose message would bring about the federation of the world, and the universal recognition of the brotherhood of man in the Fatherhood of God.

Baha Ollah was recognized in 1863, as fulfilling the Bab's prophecy; he proclaimed the coming of the terrible war of 1914, and the "Most Great Peace" which would follow it. He passed away in 1892, in the prison town of Acca, Syria, where he had been confined by the order of the Sultan since 1869, leaving, as leader of the movement his illumined teaching had created in many lands, his oldest son, who took the title of Abdul Baha, or the Servant of God.

This movement has been terribly persecuted in both Persia and Turkey on account of its marked divergence from the tenets of orthodox Mohammedanism, and in spite of its in-

sistence upon non-resistance and the universality of religious truth.

Abdul Baha was set free from prison in 1908, and in 1912 traveled through the United States and Europe, speaking widely upon Peace, and the Unity of the world. He warned people of the threatening war of 1914, which he said could only be avoided by such an access of unity and love as would eliminate the abuses of the Old World.

He foretold however the coming of a divine civilization, which would establish justice upon earth, and bring permanent peace to mankind. The era of force is past, he said, the era of love is dawning.

The World of Abdul Baha

There is a world pictured in the words of Abdul Baha which is unlike anything mankind has known before. It is not the paradise of the socialist, the dream of the single-taxer, the empire of the capitalist, nor the arrogant scheme of the I. W. W. agitator. It contains however the idealism of the first, the humanitarian zeal of the second, the organization of the third, and the underlying brotherhood of the last. It exemplifies order and power dominated by love, and expressing the unified intelligence of the people.

Socialism has become so intellectualized or militarized that it fails in guaranteeing the individual liberty so dear to the dream of the human heart, and the basic feature of every truly humanitarian scheme. That wonderful word Unity, the basis of the spiritual and economic teaching of the great Bahai Movement penetrates all the utterances of Abdul Baha in regard to the future of mankind. To him, the economic question is the welfare of humanity, and from the humblest worker of any color to the most bloated capitalist—he never forgets any member of the "body politic."

"The Bahai Movement is not an organization. You can never organize the Bahai Cause. The Bahai Movement is the spirit of this age. It is the Essence of all the highest ideals of

this century. The Bahai Cause is an inclusive movement; the teachings of all the religions and societies are found here; the Christians, Jews, Buddhists, Mohammedans, Zoroastrians, Theosophists, Free Masons, Spiritualists, etc., find their highest aims in this Cause,—the Socialists and philosophers find their theories fully developed in this Movement."

Moreover it contains what is never found in a merely theoretical or philosophic teaching, which touches only the intellect and leaves the heart unstirred. Abdul Baha says:

"There is a power in this Cause,—a mysterious power, far, far, away from the ken of men and angels. The invisible power is the cause of all these outward activities. It administers the complicated affairs of *the cause*. It inspires the friends. It dashes into a thousand pieces all the forces of opposition. It creates *new spiritual worlds*. This is a mystery of the Kingdom of Abha."

To the casual reader these words may seem strange, especially in what is intended as an economic discussion. But in reality they express the hope of the world, and an assurance for the future of humanity.

During the visit to America of Abdul Baha in 1912, he had numerous interviews with many varieties of people, some of which were especially illustrative of his own social teachings and habits. Two of these may be related with advantage, because they reveal that source of inspiration which is above all significant in economic theory. A system which springs only from the brain, no matter how well schooled and experienced it may be, never

covers the vast circumference of human need. To accomplish that, it must find its rise in the infinite fountain of the human heart, whose source is inexhaustible.

It happened that Abdul Baha was entertained in Washington by one of the diplomatic circle. This luncheon was given in his honor, and planned and carried out with all the grace and distinction which accompanies such a function ordinarily. One remembers always that at an entertainment of this sort, the guests are seated according to their rank, and extreme care must therefor be taken with the arrangement of the table.

Among the followers of Abdul Baha in Washington is a dark skinned gentleman of the Negro race, an employé of the government, a man of culture, and widely loved by many people, but owing to the irrational prejudice against color in this country, banned from many assemblages of people. On the day of this luncheon this gentleman—Mr. Louis Gregory—received an invitation from Abdul Baha to meet him at the house where the luncheon was to be given about an hour before the appointed function. Mr. Gregory felt considerable surprise at the invitation knowing the plans for the day, which apparently did not include himself. He was obliged to accept however, and Abdul Baha met him with his usual kindness, and proceeded to talk generalities with him for an hour, when suddenly the butler appeared at the door, announcing, "Luncheon is served!"

Abdul Baha rose quickly, according to his habit, and left the room, leaving Mr. Gregory

somewhat disturbed,—was he dismissed, or should he await the return of his host? Abdul Baha however arriving in the dining room, paused suddenly, and then exclaimed in rather a loud voice, in English, "Where is my friend Mr. Gregory?" adding, "My friend Mr. Gregory must lunch with me!"

There was only one thing to do under the circumstances, for Abdul Baha is the gentle host, wherever he is present, so the butler went in search of Mr. Gregory, while Abdul Baha approaching the carefully appointed table, began to push back the multitudinous knives and forks and glasses, to make a place beside himself for Mr. Gregory, ignoring utterly the delicate laws of precedence which dominate a function of this character.

The dark skinned gentleman thus established in the seat of honor, Abdul Baha proceeded to entertain the assembled company, talking to all with such adorable tact, humor and spiritual wisdom, that each guest was presently supremely happy, and quite unable to remember anything so stupid as social prejudice. All were united for the moment in the spirit of brotherhood, and thus through one action Abdul Baha did more than could have been expressed in many manuals of humanitarian philosophy.

While in Oakland he occupied a spacious mansion where his time was fully consumed in seeing many people who sought his counsel and attention. On one occasion a reception had been arranged for him by the Mayor of Berkeley, and it was considered of the utmost importance that he should be present promptly

at this function, as many influential people had been invited to meet him there, including the president, and members of the faculty of the university of California. As the hour approached however, and the automobile honked its appeal from without, Abdul Baha remained unconcernedly dictating letters or receiving friends, until at length one of his secretaries announced that a fresh visitor had joined the crowd always waiting below for an interview, and was anxious to see him.

This seeker was a poor man, richer in ideas than dollars, such as one encounters frequently on the Pacific coast. He had read an account of Abdul Baha's visit in the newspapers, and craved the happiness of a personal contact with this Educator of mankind. But Alas! He was fifteen miles from San Francisco, and had not five cents to pay street car fare to the city. So he set out to walk the distance, and appeared at last before the desired doorway, disheveled, dusty, weary, but full of eagerness.

Abdul Baha meanwhile had been penetrated by the eagerness,—it is not in vain that we send forth earnest thought toward the goal of our accomplishment! So he let the hour go by for the reception by the mayor of Berkeley and the President of the university, realizing that the heart beating under the dusty coat must be satisfied first. He lingered therefore until the hurrying footsteps of his approaching guest had crossed the threshold, and as he greeted him he took both his hands and said: "I waited for you!"

He did not cut short the interview, but left

the new friend filled with the sense of welcome and the consciousness of established relationship with Abdul Baha. Then he announced his readiness to leave for Berkeley, and strange to say he was not late at the reception. Everything had conspired to delay the Mayor's arrangements, and the function was just beginning as Abdul Baha stepped from his car.

These stories suggest to us an element which has been lacking recently in our economic systems. On whatever basis they are founded, whether radical or conservative in their character, they bring to us a dry series of statistical compilations, which however necessary are not sufficient or compelling. In digesting them we forget the human anguish that must be banished, the human joy that must be created and increased. We are driven back, behind Sir Thomas Moore and his Utopia even, to Saint Francis of Assisi and Saint Augustine, back of these to the early days of Christianity and Mohammedanism, both fragrant with a divine freshness of new life, to find that intimate connection of man himself with the system that supplies his needs, which is essential and ideal. Abdul Baha has restored this to the world, and in all that he says of man in his relation to the world and God, we feel this profound consciousness of a divine scheme in material existence which unites it inseparably with a divine counterpart, so that the two can never fall asunder. We become convinced therefore that the human world is not cut off from the eternal one, that a pulse is beating in the veins of men today insisting

that the ideal be recognized, that it penetrate human conditions until the evils of sordid greed and mismanagement that have made life a misery are banished forever from earthly existence.

"All are equal in the estimation of God, their rights are one, and there is no distinction for any soul, all are protected beneath the justice of God."

Meanwhile in the teaching of Abdul Baha the "Justice of God" becomes, not a formula, but a living principle, speaking in the heart of man, and creating reality. So he has uttered many sentient generalities, in describing the Divine Civilization, which he declares it is the special duty of the people of this day to establish, as when he says for instance, "Poverty must be eliminated," and then insists that a society which permits the exploitation and degradation of human life does not deserve the name of civilization. He has not paused at generalities, however, but has spoken many specific truths pointing to the direct path which mankind is already entering, and which human progress must follow in order to realize the true ideal.

In studying Abdul Baha's economic teaching however one must remember that he is not a university professor of economics with a theory to explain, nor the partisan exponent of a cult, but a great world reformer bringing to the human heart the positive vision of the coming time. He has not written a single treatise like *Progress and Poverty*, *Das Kapital*, or *Unto This Last*, but he expresses in his utterances the mighty urge that is behind all

of these, and is pushing the good impulse of every human heart into activity.

A number of years ago, in writing a New Years Greeting to America, Abdul Baha expressed his hope of the future, saying: "Now is the beginning of a new cycle of Reality, a new Cycle, a new Age, a new Century, a new Time, and a new Year. Therefore it is very blessed." He added that he wished this blessing to be manifest in the faces and lives of his followers, "so that they too may become a new people, and having found new life, and been baptised with fire and spirit, may make the world a new world, to the end that the old world may disappear, and the new earth appear, old ideas depart, and new thoughts come; old garments be cast aside, and new garments be put on, ancient politics, whose foundation is war be discarded, and modern politics, founded on peace raise the standard of victory; the new star shine and gleam, and the new sun illuminate and radiate,—that the new will follow the new,—and all the old furnishings and adornments be cast aside, and new decorations put in their places." He continues his picture of world transformation, until as he says, "the flash of hatred become the flame of the love of God, and the voice of the gun, the voice of His Kingdom, the soldiers of death the soldiers of life; all the nations of the world one nation, all races one race, all national anthems harmonized into one melody. Then this material realm will be a Paradise, the earth Heaven, and the world of Satan become the world of angels."

In Abdul Baha's vision of mankind the ideal

should not be separated from the material, except in the clear conception of the two. They must become incorporated, for the ideal is in fact the real, and the manifestation of the latter depends upon our recognition of the ideal. So when he had completed his tour of the western world and was about to return to the Orient, the editor of the Asiatic Review asked him to give his impressions of western civilization, feeling that the concept of the great occidental civilization formed by an illumined Oriental teacher who had come into it after long years of confinement in the prisons of the Sultan, would be most enlightening.

Thus Abdul Baha wrote the eloquent article which appeared in the Asiatic Quarterly Review of April 1913. In the beginning he says:

"The western world has made extraordinary progress in material civilization, but divine civilization is well nigh forgotten. This is the result of the submission of all human thought to the world of nature." Then he goes on in a striking analysis of human progress, showing that the struggle for existence, or the base process which we call competition has become the dominant note in all the social intercourse of mankind, "and this is the cause of war and strife, hatred and animosity among human beings." He proceeds to tell us that though nature is bloodthirsty, egoistic and selfish, the soul-man is capable of nobler qualities, which manifest themselves as the divine Word reaches his consciousness, and rouses him to loftier comprehension of the meaning of existence. This is why the divine messengers, such as Christ, Mohammed and Baha

Ollah have appeared again and again,—and must always continue to rise among mankind, in order that the soul of man may be freed from the entanglements of the mere earthly existence, and learn to dominate material life by the nobler powers of the ideal consciousness.

Religion has degenerated into theory and creed; Abdul Baha teaches us that it must become the true and irresistible force of civilization. In this way competition will disappear to be replaced by cooperation. "Religion must become the means of love and amity, it must proclaim the oneness of the world of humanity." After this he points out the difference between material and spiritual education, showing us that material education merely provides the outer framework of life, assuring our material comfort and advantage, but in fact these do not produce happiness. Surrounded by every luxury, a man may nevertheless be perfectly miserable. His soul is sick, and he is so badly educated that he does not even know he has a soul! So Abdul Baha again points us to the mission of the great Messengers of God, which is to show us for instance that happiness can not flow from a material comfort and progress founded upon injustice and oppression,—such is only the happiness of the animal world, "while the happiness of the human world is dependent upon the virtues of the world of humanity, the love of God, the knowledge of God, equality between the people, justice and equity and ideal communication between hearts." This is what Abdul Baha calls religion, and as is evident, it

is quite different from the image that rises in the conventional mind at its mention.

Abdul Baha's conclusion is most hopeful for us. He says: "A new era of divine consciousness is upon us. The world of humanity is going through a process of transformation,—a new race is being developed. The thoughts of human brotherhood are penetrating all regions,—new ideals are stirring the depths of hearts, and a new spirit of universal consciousness is being felt by all men."

Many times in other utterances Abdul Baha refers to this new consciousness,—the feeling of "togetherness" which makes us suffer with the suffering of others, and determine to banish injustice from the world. This is the foundation of the divine civilization which is to govern the magnificent progress of the future world. It is coming, and its traces are visible in spite of all the unrest, the wrongs and inequalities of our present existence.

Here is the full text of the article published in the Asiatic Quarterly Review:

On the Importance of Divine Civilization

BY ABDUL BAHÁ

During this journey it has become manifest and evident to me that the Western world has made extraordinary progress in material civilization, but Divine civilization is well-nigh forgotten.

This is the result of the submission of all human thought to the world of nature.

All that one observes in the Western Hemisphere are the appearances of the material world and not of the Divine world.

As there are many defects in the world of nature the lights of Divine civilization are hidden, and nature has become the ruler over all things.

In the world of nature the greatest dominant note is the struggle for existence—the result of which is the survival of the fittest. The law of the survival of the fittest is the origin of all difficulties. It is the cause of war and strife, hatred and animosity, between human beings.

In the world of nature there is tyranny, egoism, aggression, overbearance, usurpation of the rights of others and other blameworthy attributes which are the defects of the animal world. Therefore, so long as the requirements of the natural world play paramount part among the children of men, success and prosperity are impossible. For the success and prosperity of the human world depend upon the qualities and virtues with which the reality of humanity is adorned; while the exigencies of the natural world work against the realization of this object.

Nature is warlike, nature is bloodthirsty, nature is tyrannical, nature is unaware of His Highness the Almighty. That is why these cruel qualities are natural to the animal world.

Therefore His Highness the Lord of mankind, having great love and mercy, has caused the appearance of the prophets and the revela-

tions of the holy books, so that through Divine education the world of humanity may be released from the corruption of nature and the darkness of ignorance; be confirmed with ideal virtues, the susceptibilities of consciousness and the spiritual attributes, and become the dawning-place of merciful emotions. This is Divine civilization. To-day in the world of humanity material civilization is like unto a lamp of the utmost transparency, but this lamp—a thousand times Alas!—is deprived of light. This light is Divine civilization, which is instituted by the Holy Divine Manifestations.

This century is the century of light. This century is the century of the appearance of reality. This century is the century of universal progress.

A hundred times Alas! That ignorant prejudices, unnatural differences and antagonistic and inimical principles are yet displayed by the nations of the world toward one another, thus causing the retardation of general progress. This retrogression comes from the fact, that the principles of Divine civilization are completely abandoned, and the teachings of the prophets of God are forgotten.

For instance, it is the clear text of the Old Testament, that all humanity are the creatures of God. They are under the protection of the Almighty. "The devil" had nothing to do with their creation. It is the text of the New Testament that the sun of God shines upon the just and the unjust alike. It is likewise written in the Koran, "Thou shalt not see any difference in the creations of thy Lord." These

expressions, which convey the same idea, are the foundation of the Holy Divine Manifestations of God.

A thousand times Alas! that misunderstanding has completely uprooted this basis.

Firstly, religion must become the means of love and amity; secondly, it must proclaim the oneness of the world of humanity.

But the leaders among the people have caused it to become the means of hatred and enmity. For the last 6,000 years there has been bloodshed and rapacity amongst the children of men. These blameworthy attributes are the manifestations of the animal nature. Outwardly it has been called religious prejudice, racial prejudice and patriotic prejudice. Men have taken an axe and cut through the root of the tree of humanity. A hundred thousand times Alas!

In short I have travelled throughout many countries in the Western world, especially America. In many big churches and large meetings I proclaimed the oneness of the world of humanity in accord with the teachings of His Holiness Baha'o'llah. I promoted the principle of universal peace, and with resonant voice I summoned all to enter into the Kingdom of God.

I said: Praise be to God that the Sun of Reality has shone forth with the utmost brilliancy from the Eastern horizon. The regions of the world are flooded with its glorious light. There are many rays to this Sun.

The first ray is heavenly teachings.

The second ray is the oneness of the world of humanity.

The third ray is the establishment of universal peace.

The fourth ray is the investigation of reality.

The fifth ray is the promotion of universal fellowship.

The sixth ray is the inculcation of Divine love through the power of religion.

The seventh ray is the conformity of religion with science and reason.

The eighth ray is the abandonment of religious, racial, patriotic and political prejudices.

The ninth ray is the organization of education.

The tenth ray is the organization of the arbitral court of justice, or the Parliament of Man, before the members of which all the international and inter-governmental problems are arbitrated.

The eleventh ray is the equality of the sexes—the giving of the same educational facilities to women as to men, so that they may become adorned with all the virtues of humanity.

The twelfth ray is the solution of the economic problems of the world, so that each individual member of humanity may enjoy the utmost comfort and well-being.

The thirteenth ray is the spread of an auxiliary world-language.

Just as the rays of the phenomenal sun are infinite, likewise the rays of the Sun of Reality are infinite. The above summary only contains a few rays.

The spreading of these rays will deliver the world of humanity from the darkness of ignorance, strangeness, and narrowness, and will

guide it to the centre of all these rays. Then the foundation of warfare and strife, animosity and hatred, will be destroyed from amongst the people, and the misunderstandings existing between the religions will be dispelled. The foundation of the religions of God is one, and that is the ONENESS of the world of humanity.

Praise be to God! while travelling in America I found attentive ears. I associated and became intimate with many people. I observed that their object is the spread of fellowship amongst all people, and their highest hope is the extraordinary advancement of the human world. Similarly in London I met many blessed and enlightened souls who are striving with heart and soul to create love and amity between the various nations and races. It is my hope that from day unto day these lofty ideals may find greater spread, and these philanthropic intentions may more and more appear, so that all the nations of the world may become the manifestors of merciful attributes, and there may remain no strife and ill-feeling amongst religions and communities. This is the everlasting glory! This is eternal prosperity! This is the paradise of the world of humanity.

Education in the World of Humanity is Divided Into Two Parts:

First—Material Education.

Second—Spiritual Education.

Material education confers upon man the means of physical comfort; the complicated

physical needs of humanity are assured and material advancement is made possible in worldly affairs. For example, the European nations, through the blessings of material education, have made marvellous progress.

The founders of the school of material education are the past and contemporary philosophers and thinkers. Scientists and inventors through the application of their mental faculties, bring forth upon the arena of existence wonderful enterprises and undertakings; thus man enjoys the benefit of the labours of these leaders of thought.

However, the teachings of these material educators do not have effect in the world of morality, and if they display any effect it is very small, for material education simply develops the physical side of humanity. It is incapable of illumining the dark regions of the great world of morality. : Eternal beatitude is not made possible through the spread of material education.

Consider, after all, how the sphere of material education is limited. Even if man satisfies his greatest desires for material comfort he is but like unto a bird! Imagine the happy state of a bird which flies in the immensity of space, hops from one branch to another, and builds its nest upon the loftiest branch, whence it can view the whole panorama of nature spread before its eyes—a scene of ravishing beauty and enchantment. Its tiny nest is more beautiful than a King's most sumptuous palace. Its wealth consists of all the seeds in the fields, of the cooling springs flowing from the breast of the mountains, and

of the green meadows. This is the highest point of physical bliss and enjoyment, which is made possible in a more perfect manner for the birds of the fields than for men. These things are prepared for them without any hard labour or suffering. They know not sorrow, neither any danger or fear, such as men experience in their lives. In the utmost ease and happiness they live.

Such, then, is the happiness of the animal world. But the happiness of the human world comes from the virtues of the world of humanity, which enjoyment the animals know not of. That comes from the extension of the range of vision, the excellencies of the world of humanity; the love of God, the knowledge of God, equality between the people, justice and equity and ideal communication between hearts.

These are the principles upon which the structure of human happiness is built. Spiritual education consists of the inculcation of these ideals of Divine morality, promotes these high thoughts. This spiritual education is made possible through the power of the Holy Spirit. As long as the breath of the Holy Spirit does not display any influence, spiritual education is not obtained; whereas if a soul is inspired by the Holy Spirit, he will be enabled to educate a nation.

Consider the records of bygone philosophers: the utmost that they could do was to educate themselves. The circle of their influence was very limited; all that they could do was to instruct a few pupils. Of course a type was the influence of Plato and Aristotle.

These philosophers were only able to train a limited number of people. But those souls who are assisted by the breath of the Holy Spirit can educate a nation. The prophets of God were neither philosophers nor celebrated for their genius. Outwardly they belonged to the common people, but as they were encircled with the all-comprehending power of the Holy Spirit, they were thus enabled to impart a general education to all men. For instance, His Holiness the Christ and His Holiness Mohammed were not among the thinkers of the age, neither were they counted great geniuses; but through the power of the Holy Spirit they were able to confer universal instruction upon many nations.

They illumined the world of morality. They laid the foundation of a spiritual sovereignty which is everlasting. Similarly with those souls who have entered the Tabernacle of the Cause of God. Although not important in appearance, yet everyone is confirmed in stimulating the cause of general moral instruction. Therefore it has become evident that real spiritual universal education cannot be realized save through the breath of the Holy Spirit. Man must not look at his own capabilities, but think of the power of the Holy Spirit.

In this age His Holiness Baha'o'llah has breathed the Holy Spirit into the dead body of the world, consequently every weak soul is strengthened by these fresh Divine out-breathings — every poor man will become rich, every darkened soul will become illumined, every ignorant one will become wise, because the

confirmations of the Holy Spirit are descending like unto torrents. A new era of Divine consciousness is upon us. The world of humanity is going through a process of transformation. A new race is being developed. The thoughts of human brotherhood are permeating all regions. New ideals are stirring the depths of hearts, and a new spirit of universal consciousness is being profoundly felt by all men.

Translated from the original Persian by
Mirza Ahmad Sohrab.

Many years ago Abdul Baha wrote a marvellous little book which is now translated under the title of *The Mysteries of Civilization*. Issued anonymously, it was intended at first for the Mohammedan public of Persia and Turkey, and circulated in the cheapest forms, sometimes printed, sometimes copied in long hand, and then typed. It passed from hand to hand, and mind to mind, carrying everywhere the lovely message of brotherhood and mutual service, and instilling into the heart of the reader the feeling that religion, no matter what name it bears, is always the avenue of helpfulness and the basis of civilization, and that as all religions have been this, all are equally from God. That the great Saviours of mankind, Moses, Zoroaster, Christ, Mohammed, have brought a stir to humanity resulting in vivid development along all lines, that in fact virtue is not the goody-goody quality of mediocre minds, but the integral and dynamic source of all progress.

No one can read this heavenly little book

and remain a fanatic or a hater of any religion, and though written for a Mohammedan public, it draws nearly all its illustrations of holy living, and human perfection not from the life of Mohammed with whom its readers were comparatively familiar, but from Christ, whom they were accustomed to regard as an inferior prophet, though not so inferior as is Mohammed in Christian estimation.

The wide reading of this exquisite story of life and true religion has so modified the accustomed intolerance of the Mohammedan public that when the Kaiser initiated his "Holy War" at the outset of the world struggle, expecting as a matter of course that as in the days of the Crusades long ago, Mohammedan would rise against Christian, sword in hand, and England would be swiftly and easily deprived of her Oriental colonies, nothing followed.

There was in fact no result of the sort. The terrible massacre of the Armenians ensued, under the political excuse of religious fanaticism, but there was no rising of Mohammedan against Christian. The divine "togetherness" of the little book had done its work, and this new feeling had so penetrated the Mohammedan mind that the Moslem could not kill a Christian because of mere religious difference. This fact alone is sufficient to show us the folly of separating what we call economic systems from God. Most socialists are frankly agnostic, or materialist in their conception of divinity, and to suggest to the average politician that he should take counsel with God when initiating his policies would rouse only

derisive laughter in response. There are many socialists today who do not even believe in the principle of altruism, who base their entire system of equalization upon the selfishness of human nature, which they do not hesitate to declare is its strongest power.

So it is very significant when Abdul Baha says: "The body politic today is greatly in need of a physician. It is similar to a human body afflicted with nervous ailments. A doctor diagnoses the case, and then prescribes treatment. He does not prescribe however, until he has made the diagnosis. The disease which afflicts the body politic is *lack of love and absence of altruism*. In the hearts of men no real love is found, and the condition is such that unless their susceptibilities are quickened by some power, so that unity and accord may develop within them, there can be no healing, no agreement among mankind. Love and unity are the needs of the body politic to day."

Abdul Baha continued his comment, saying that neither science nor racial prejudice nor patriotism can provide restoration for this illness, which can only be healed through the divine remedy—the spiritual teachings of the religion of God. "Therefore hold to these heavenly agencies, which God has provided, so that through the love of God this soul may be established, this heart attachment realized, and the light of the reality of unity be reflected from you throughout the universe."

The socialist as a rule has his mind fixed definitely upon certain changes in the holding and management of property, which will bring happiness to mankind, and equalize social con-

ditions, but Abdul Baha insists always that two things are necessary to attain that end, the rousing of a new consciousness in the human mind, and the creation of new laws. Neither is sufficient alone. Without the deeper and more sensitive consciousness founded upon love, the improved legislation cannot be initiated, or if it were brought into existence could not be executed.

When Abdul Baha was in the United States in 1912, he made very definite statements in regard to the economic changes that must take place in our midst in order to establish a more perfect commonwealth, and banish the evils that have recently threatened even to dismember our democracy. It is most interesting to observe that the changes which are now manifesting themselves everywhere are exactly along the lines indicated by Abdul Baha's prophetic comment. It is as if he spoke the creative word, and this, written upon the ether of our country has touched all sensitive minds.

For instance, speaking to an inquirer in New York he said: "You did a wonderful thing in the United States in the civil war, when you abolished chattel slavery, but you must do a more wonderful thing now, you must abolish industrial slavery."

At that time there were not many people in the United States, outside of the workers themselves, and a few sincere students of economics who knew there was such a thing as industrial slavery in the United States, but this illumined denizen of oriental prisons knew it well, and declared its abolition.

So in 1913 a surprising thing happened. The

congress of the United States appointed a commission to investigate industrial conditions, and stretching its long arm across the country to Kansas City, Missouri, picked up Frank Walsh to be its chairman. He was one of the finest criminal lawyers of the community, a man skilled in all the finesse of cross-examination, with no reverence for wealth or established position, and capable as they say, of getting the truth out of Satan himself.

Presently the commission was holding its sittings in different sections of the republic, investigating the enormities of child labor, the wages of telephone girls, the status of agricultural workers, of dock men, steel men, mines and miners, and everywhere the fearless acumen of the chairman drew the drastic and unpleasant truth from the most reluctant sources. When the report was published a cry went up from all the centres of wealth. It was called distorted, exaggerated, revolutionary! Three separate reports were finally made, but that of the chairman is now issued by congress, so that any citizen may have it and read in its melancholy pages the shameful fact that industrial slavery is at the present moment a blot upon the fair surface of our country's laws which we must erase.

Considerable legislation has already resulted from the Commission's work. The passage of minimum wage laws for women in various states, the passage finally of the Child Labor Law, the Workmen's Compensation Law, the Rural Credit's Act are all more or less directly due to the agitation concerning the investigations of the Commission. None of these laws

are perfect, but all indicate the positive awakening of consciousness to existing evils, and the necessity for their removal. As a community we are no longer wrapped in the blindness of a false optimism. We confess that we are suffering from huge ills which must be eliminated. The process of economic reform ceased temporarily with the advent of the world war, but certain forces are still present among us, with activity which promises a fruitful return, and may perhaps be accelerated by the feeling of increased "togetherness" stimulated by war experiences.

But the world is subject to waves of both progress and reaction, and at the moment of writing a tempest of such reaction has left its impress upon the entire planet, including the United States. As a result of this the Child Labor law and the Minimum Wage law for women have temporarily disappeared, and an amendment to the constitution permitting such regulations in future seems essential.

It is curiously inconsistent that a great body of thinking people like those of this immense republic should hesitate at the enactment of laws unquestionably necessary for the protection of its children and citizens. Yet such is the case, and the newspapers of the country, under the guidance of selfish interests, have published misleading statements which have prevented the readers from understanding the true situation.

The Industrial Court of Kansas has disappeared also, owing to decisions of the Supreme Court affecting its authority, owing also to the fact that capitalistic influences of the state

had too greatly controlled its jurisdiction, and prevented its beneficent activity.

During his visit to the western world Abdul Baha was much shocked by the evidences of dire poverty in the midst of excessive wealth. He said once in answer to a question: "The time will come when a manufacturer of immense wealth will not be allowed to leave all of his property to his own family. He will be obliged by law to bequeath three quarters of it to the workers who have assisted in the accumulation of his riches."

Later on, while the guest of a wealthy family in Dublin, New Hampshire, he gave an outline of the future economic development in this country which would result in far more ideal conditions for the life of all classes. Asked in regard to the conflict between capital and labor, Abdul Baha said that this problem must be settled lovingly and not by force. Its solution lies along the lines of cooperation and profit-sharing, and will be found in this way. Employers, he said, will discover that strikes can only be eliminated and the best service obtained by taking their employes into their confidence, and giving them a share not only in the management of the business, but in the profits as well. The employer must recognize, he declared, that the labor of the worker is also capital, and must receive its valuation and return. Men and women are no longer satisfied by accepting benefits from their employers. They demand justice, and the age long contention of the capitalist that because of the money invested it is "my" business, must pass away. "What is the use of a beautiful rest room in a

factory when the hours are so long that the worker has never a moment to remain there?

The great trusts, he said, would go, there would be nothing left of them in the general process of a new socialization. Under the more sensitive and loving consciousness of the future, the exploitation of a great trust must become an impossibility, and organization for the benefit of the many will replace the capitalistic organization for the sole profit of the few.

Abdul Baha says: "Now I want to tell you about the law of God. According to the divine law no wages should be given to the employés. Nay, rather, indeed, they are partners in every work."

"The question of socialization is very important. It will not be solved by strikes for wages. All the governments of the world must be united and organize an assembly, the members of which should be elected from the parliaments and the nobles of the nations. These must plan with utmost wisdom and power so that neither the capitalists suffer from enormous losses, nor the laborers become needy. In the utmost moderation they should make the law, then announce to the public that the rights of the working people are to be strongly preserved. Also the rights of the capitalist are to be protected."

"For instance the owners of properties, mines and factories should share their incomes with their employés, and give a fairly certain percentage of their products to their working-men, in order that the employés may receive, beside their wages, some of the general in-

come of the factory, so that the employé may strive with his soul in the work."

"In reality, so far, great injustice has befallen the common people. Laws must be made because it is impossible for the laborer to be satisfied with the present system."

"The essence of this matter is that strikes are conducive to destruction, but laws are the cause of life. Laws must be framed (i.e. the new laws of ideal justice). 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 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 can not 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. This is one story and that is another story."

There are already many indications that the economic statements of Abdul Baha are finding expression in the progress and socialization of American life. Sometimes this expression is not entirely ideal, but mixed with mercenary motives, as for instance the steel trust introduces a method of profit sharing among its employés, partly to avert strikes and destroy the power of the union, not purely from a desire to establish justice. But public opinion is compelling the steel trust to do justice to its men.

The Shop Committee plan of the Amalgamated Garment Workers is exactly in harmony with the suggestion of Abdul Baha. According to this, all questions concerning the management of the business, the conditions and wages of the workers, are decided by a central committee in which employes and employers are united and in any difference, the deciding vote is cast by an outside man of wisdom and authority, like a professor in the economic department of Columbia University, whose word is an ultimatum; this plan has been in successful action for many years in the establishment of Hart, Schaffner & Marx, and has given complete satisfaction.

In the great commercial establishments of Macy, Wanamaker, and Altman in New York and Philadelphia, and of Filene in Boston, as well as in many enterprises of the west, the interests of the employes and their right of participation in the profits of the institution have long been recognized. Filene is the pioneer in advancement along these lines, and has not only made a point of profit sharing, but has included his employes in the government and discipline of the "big store." A "board" is elected by the employes which has control of the working force in many ways, and no one can be dismissed from the number of those employed without the consent of this board. No member of the firm moreover is allowed to be an officer of this board, so that its decisions may remain as untrammelled as possible.

One of the most important and highly paid employes of the big store is the "happiness man," who is there purely and simply to keep

every one within the walls as content as possible. Is not this the beginning of Abdul Baha's definition of happiness? When he says: "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;" for the contentment desired at Filene's is one founded upon justice and well being for all.

Perhaps the duties of the "happiness man" at Filene's will be best illustrated by an instance of his activities. It happened that there was a girl among the employes who had the reputation of a trouble maker. One day the head of her department came to the "happiness man" in great excitement, "Now she will have to go!" he declared, "this is the limit!" and then followed a tale of hysteria and bad temper which certainly seemed inexcusable.

But the "happiness man" had been thinking about this particular girl, who usually caused inharmony by criticism of methods or personalities, in the department where she happened to be. After an interview with her, in which she had finally become calm, and enabled him to understand what had taken place, he went up to the advertising department, where designs were made of the various objects to be pictured in the page displays of the daily papers, and asked that this girl might be put upon the force there, where original ideas were much desired. There was an immediate and strenuous refusal. The director said his force was full, and besides he did not want that girl under any circumstances. The "happiness man" however insisted. He had been con-

sidering the fact that this girl possessed an original mind which she had never been able to use to advantage, and this probably had been behind all her trouble making proclivities. It would be far better to provide it an outlet than to condemn the girl to endless future difficulties springing from the same cause. So he insisted, saying: "I'll be responsible myself for her salary the first week, so that it won't come out of your department's budget, and this is only experimental anyway. If she is not satisfactory, I'll move her again next week."

So the change was made, and the obnoxious girl went for the first time into a place where she did what she enjoyed, and where good ideas were really at a premium. At the end of the week the "happiness man" went back to the director and said: "Well, I'm much obliged for your kindness in regard to Miss Blank, but I have found a place for her now in another department."

The director glanced at him with a look of profound disappointment. "For heaven's sake man," he exclaimed, "Don't take that girl away from me, she's the best I've ever had!" And Miss Blank stayed, and is now one of the most highly paid women of the Filene employés.

The establishment thus illustrates the true spirit of cooperation, not only the profit sharing of money, but the sharing of interest and feeling, the complete recognition of the fact that we can not do our best, for ourselves or others, unless we are happy in the doing.

The great Altman store on Fifth Avenue, in New York, has recognized the principle of

profit sharing for some time, and several years ago, when its proprietor died, he left the bulk of his fortune, to serve as a nucleus for the carrying on of his huge enterprise as a co-operative business, in which all his employes should share, and those who had been in his employ for a certain number of years were generously remembered in his will.

A most significant change has begun to manifest itself recently in the tone of business advertising and expression, in fact in all the comment connected with business matters. This is evidenced especially in the Trade journals such as *Woman's Wear*. This periodical has an immense circulation among commercial establishments, and not only voices their sentiments, but is regarded by them as a valuable means of suggestion.

A few years ago, one would discover nothing in such journals but pure commercialism. There were endless instructions as to the best way to sell, the surest method of increasing profits, etc. The tone was that of commercial greed, with no consciousness of shame in its expression. How to sell at the best advantage, how to increase profits, stories of rapidly acquired fortunes, how to excel in the mad quest for money, these were the slogans that crowded the pages of trade publications. Now, we find them talking about service, about the duty a great commercial enterprise owes the public, its employes, its patrons. The fact is insisted upon that a failure in either direction will finally bring financial loss to the institution, as to the individual, and that it pays to be altruistic. In fact one sees insistence every-

where upon the need of sympathy and good feeling in every line of work, and recognition of the truth that this is impossible without mutual helpfulness. A few years ago such ideas would have been termed "crazy!" from a business standpoint, but now even the hard headed expert is compelled to incorporate them in his financial processes.

Could there be a more telling illustration of the "new consciousness" that is rising in the heart of mankind? There is a remarkable school for saleswomen, carried on by Mrs. Prince of Boston. Its headquarters are in the Woman's Industrial Union, and it is another vivid illustration of the same "consciousness." Some years ago Mrs. Prince was distressed at the conditions of saleswomen everywhere, their poverty, inefficiency, and the meagre reward they received for their work. She was herself a university graduate, and the wife of a successful physician, she had leisure and opportunity, and decided that the surest way to help these girls was to render them more capable, and therefore more valuable.

So she opened a school which has proved eminently successful. The graduates of this institution are sought for all over the country. They command better salaries than others, because their services are more efficient, and wherever they go their influence tends to raise the standard of the establishment of which they become a part, so that its morale is lifted, better salaries are paid the employés, and a new and more intimate relationship is established between employer and employé.

These traces of another conception of life in

its connection with business are evident all over the United States, and side by side with the persistent remainders of hardfisted greed and rapacity, of money getting to the exclusion of all else, they offer nevertheless the surest encouragement to the social observer, because at their present rate of advancement they will soon cover the entire field of financial enterprise, and create a new world.

While in Montreal in 1912 Abdul Baha gave a remarkable talk to the Socialist club of that city, in which he propounded some economic truths, quite different from anything to which the club members had listened previously. He showed that the economic well-being of every community depends upon its agricultural condition, and showed how each community must organize its communal centre, from which all its productive and distributing power is adjusted. In this way the central committee would know the exact status of each member, his agricultural product and its value.

Abdul Baha thereupon suggested a scheme of management for community products quite unlike any which has been contributed in the past. The socialist does not approve of an income tax, because his method of communal adjustment looks always forward to an ideal state where everything and everybody will be accurately tabulated, and all values equalized. The condition visioned by Abdul Baha is not that, but — may we say it? — something better, because it takes into consideration perfectly the human proposition, and not merely the financial one. It is unquestionably an advance upon our present habit of purely com-

mercial estimation, and takes for granted a communal spirit, which would develop with the new system; it may be the approach toward a still more perfect one.

With the centre of control established, Abdul Baha plans an income tax levied not upon the income itself, but upon the excess of income over the expenses of the family involved. A family obliged to consume all its income would pay no tax; a family having an income of ten thousand dollars and expenses of two thousand, would pay a tax on eight thousand; a family with an income of one hundred thousand dollars, and expenses of fifty thousand, would pay a tax on fifty thousand, and in Abdul Baha's system the tax is an ascending one, becoming practically confiscatory for incomes greatly in excess of family needs. This is incomprehensible to the financially educated intellect of today, but Abdul Baha's conception of the income tax is that of a fluid sum flowing back and forward in the community, not only removing excess, but relieving want. So while the fortunate man with an excess of fifty thousand dollars pays a huge tax on his wealth, the man who finds himself facing a deficit, on account of expenses which his income will not meet, shall be able to draw from the communal treasury according to his needs.

The scheme revolves around the conception of a communal reservoir, such as a terminal elevator for wheat, in which all the products of an agricultural section will be gathered, and from which they will be marketed through the agency of a committee selected by the workers from their own number. Thus the entire pro-

ductive wealth of a region will be garnered and managed as a community value, benefiting all the people involved.

One can imagine the small amount of red tape which would surround the Rural Credits Act of such a community. And one can imagine also the instant feeling of horror in the financial breast, at the suggestion that the citizen should be able to draw according to his need from the communal treasury. Our habit pictures the communal treasury as a strong box into which is poured what is torn from us, and a new habit of mind must be generated before we can vision this other communal centre, loving, comprehending, devoid of suspicion, and open to those gentle and intimate sympathies which are ever untinged by financial bias.

Here is the full text of this remarkable address, given by Abdul Baha on the evening of September 4th, 1912.

Economic Happiness for the Human Race

I

It seems as though all creatures can exist singly and alone. For example, a tree can exist solitary and alone on a given prairie or in a valley or on the mountainside. An animal upon a mountain or a bird soaring in the air might live a solitary life. They are not in need of coöperation or solidarity. Such ani-

mated beings enjoy the greatest comfort and happiness in their respective solitary lives.

On the contrary, man cannot live singly and alone. He is in need of continuous coöperation and mutual help. For example, a man living alone in the wilderness will eventually starve. He can never, singly and alone, provide himself with all the necessities of existence. Therefore, he is in need of coöperation and reciprocity.

The mystery of this phenomenon, the cause thereof is this, that mankind has been created from one single origin, has branched off from one family. Thus in reality all mankind represents one family. God has not created any difference. He has created all as one that thus this family might live in perfect happiness and well-being.

Regarding reciprocity and coöperation: each member of the body politic should live in the utmost comfort and welfare because each individual member of humanity is a member of the body politic and if one member of the members be in distress or be afflicted with some disease all the other members must necessarily suffer. For example, a member of the human organism is the eye. If the eye should be affected that affliction would affect the whole nervous system. Hence, if a member of the body politic becomes afflicted, in reality, from the standpoint of sympathetic connection, all will share that affliction since this (one afflicted) is a member of the group of members, a part of the whole. Is it possible for one member or part to be in distress and the other members to be at ease? It is impos-

sible! Hence God has desired that in the body politic of humanity each one shall enjoy perfect welfare and comfort.

Although the body politic is one family yet because of lack of harmonious relations some members are comfortable and some in direct misery, some members are satisfied and some are hungry, some members are clothed in most costly garments and some families are in need of food and shelter. Why? Because this family lacks the necessary reciprocity and symmetry. This household is not well arranged. This household is not living under a perfect law. All the laws which are legislated do not ensure happiness. They do not provide comfort. Therefore a law must be given to this family by means of which all the members of this family will enjoy equal well-being and happiness.

Is it possible for one member of a family to be subjected to the utmost misery and to abject poverty and for the rest of the family to be comfortable? It is impossible unless those members of the family be senseless, atrophied, inhospitable, unkind. Then they would say, 'Though these members do belong to our family—let them alone. Let us look after ourselves. Let them die. So long as I am comfortable, I am honored, I am happy—this my brother—let him die. If he be in misery let him remain in misery, so long as I am comfortable. If he is hungry let him remain so; I am satisfied. If he is without clothes, so long as I am clothed, let him remain as he is. If he is shelterless, homeless, so long

as I have a home, let him remain in the wilderness.'

Such utter indifference in the human family is due to lack of control, to lack of a working law, to lack of kindness in its midst. If kindness had been shown to the members of this family surely all the members thereof would have enjoyed comfort and happiness.

His Holiness Baha Ollah has given instructions regarding every one of the questions confronting humanity. He has given teachings and instructions with regard to every one of the problems with which man struggles. Among them are (the teachings) concerning the question of economics that all the members of the body politic may enjoy through the working out of this solution the greatest happiness, welfare and comfort without any harm or injury attacking the general order of things. Thereby no difference or discussion will occur. No sedition or contention will take place. The solution is this:

First and foremost is the principle that to all the members of the body politic shall be given the greatest achievements of the world of humanity. Each one shall have the utmost welfare and well-being. To solve this problem we must begin with the farmer; there will we lay a foundation for system and order because the peasant class and the agricultural class exceed other classes in the importance of their service. In every village there must be established a general storehouse which will have a number of revenues.

The first revenue will be that of the tenths or tithes.

The second revenue (will be derived) from the animals.

The third revenue, from the minerals, that is to say, every mine prospected or discovered, a third thereof will go to this vast storehouse.

The fourth is this: whosoever dies without leaving any heirs all his heritage will go to the general storehouse.

Fifth, if any treasures shall be found on the land they should be devoted to this storehouse.

All these revenues will be assembled in this storehouse.

As to the first, the tenths or tithes: we will consider a farmer one of the peasants. We will look into his income. We will find out, for instance, what is his annual revenue and also what are his expenditures. Now, if his income be equal to his expenditures, from such a farmer nothing whatever will be taken. That is, he will not be subjected to taxation of any sort, needing as he does all his income. Another farmer may have expenses running up to one thousand dollars we will say, and his income is two thousand dollars. From such an one a tenth will be required, because he has a surplus. But if his income be ten thousand dollars and his expenses one thousand dollars or his income twenty thousand dollars, he will have to pay as taxes, one-fourth. If his income be one hundred thousand dollars and his expenses five thousand, one-third will he have to pay because he has still a surplus, since his expenses

are five thousand and his income one hundred thousand. If he pays, say, thirty-five thousand dollars, in addition to the expenditure of five thousand he still has sixty thousand left. But if his expenses be ten thousand and his income two hundred thousand then he must give an even half because ninety thousand will be in that case the sum remaining. Such a scale as this will determine allotment of taxes. All the income from such revenues will go to this general storehouse.

Then there must be considered such emergencies as follows: a certain farmer whose expenses run up to ten thousand dollars and whose income is only five thousand, he will receive necessary expenses from this storehouse. Five thousand dollars will be allotted to him so he will not be in need.

Then the orphans will be looked after all of whose expenses will be taken care of. The cripples in the village—all their expenses will be looked after. The poor in the village—their necessary expenses will be defrayed. And other members who for valid reasons are incapacitated—the blind, the old, the deaf—their comfort must be looked after. In the village no one will remain in need or in want. All will live in the utmost comfort and welfare. Yet no schism will assail the general order of the body politic.

Hence the expenses or expenditures of the general storehouse are now made clear and its activities made manifest. The income of this general storehouse has been shown. Certain trustees will be elected by the people in a given village to look after these transactions.

The farmers will be taken care of and if after all these expenses are defrayed any surplus is found in the storehouse it must be transferred to the National Treasury.

This system is all thus ordered so that in the village the very poor will be comfortable, the orphans will live happily and well; in a word, no one will be left destitute. All the individual members of the body politic will thus live comfortably and well.

For larger cities, naturally, there will be a system on a larger scale. Were I to go into that solution the details thereof would be very lengthy.

The result of this (system) will be that each individual member of the body politic will live most comfortably and happily under obligation to no one. Nevertheless, there will be preservation of degrees because in the world of humanity there must needs be degrees. The body politic may well be likened to an army. In this army there must be a general, there must be a sergeant, there must be a marshal, there must be the infantry; but all must enjoy the greatest comfort and welfare.

God is not partial and is no respecter of persons. He has made provision for all. The harvest comes forth for everyone. The rain showers upon everybody and the heat of the sun is destined to warm everyone. The verdure of the earth is for everyone. Therefore there should be for all humanity the utmost happiness, the utmost comfort, the utmost well-being.

But if conditions are such that some are happy and comfortable and some in misery;

some are accumulating exorbitant wealth and others are in dire want—under such a system it is impossible for man to be happy and impossible for him to win the good pleasure of God. God is kind to all. The good pleasure of God consists in the welfare of all the individual members of mankind.

A Persian king was one night in his palace, living in the greatest luxury and comfort. Through excessive joy and gladness he addressed a certain man, saying: 'Of all my life this is the happiest moment. Praise be to God, from every point prosperity appears and fortune smiles! My treasury is full and the army is well taken care of. My palaces are many; my land unlimited; my family is well off; my honor and sovereignty are great. What more could I want?'

The poor man at the gate of his palace spoke out, saying: 'O kind king! Assuming that you are from every point of view so happy, free from every worry and sadness—do you not worry for us? You say that on your own account you have no worries—but do you never worry about the poor in your land? Is it becoming or meet that you should be so well off and we in such dire want and need? In view of our needs and troubles how can you rest in your palace, how can you even say that you are free from worries and sorrows? As a ruler you must not be so egoistic as to think of yourself alone but you must think of those who are your subjects. When we are comfortable then you will be comfortable; when we are in misery how can you, as a king, be in happiness?'

The purport is this that we are all inhabiting one globe of earth. In reality we are one family and each one of us is a member of this family. We must all be in the greatest happiness and comfort, under a just rule and regulation which is according to the good pleasure of God, thus causing us to be happy, for this life is fleeting.

If man were to care for himself only he would be nothing but an animal for only the animals are thus egoistic. If you bring a thousand sheep to a well to kill nine hundred and ninety-nine the one remaining sheep would go on grazing, not thinking of the others and worrying not at all about the lost, never bothering that its own kind had passed away, or had perished or been killed. To look after one's self only is therefore an animal propensity. It is the animal propensity to live solitary and alone. It is the animal proclivity to look after one's own comfort. But man was created to be a man—to be fair, to be just, to be merciful, to be kind to all his species, never to be willing that he himself be well off while others are in misery and distress—this is an attribute of the animal and not of man. Nay, rather, man should be willing to accept hardships for himself in order that others may enjoy wealth; he should enjoy trouble for himself that others may enjoy happiness and well-being. This is the attribute of man. This is becoming of man. Otherwise man is not man—he is less than the animal.

The man who thinks only of himself and is thoughtless of others is undoubtedly inferior

to the animal because the animal is not possessed of the reasoning faculty. The animal is excused; but in man there is reason, the faculty of justice, the faculty of mercifulness. Possessing all these faculties he must not leave them unused. He who is so hard-hearted as to think only of his own comfort, such an one will not be called man.

Man is he who forgets his own interests for the sake of others. His own comfort he forfeits for the well-being of all. Nay, rather, his own life must he be willing to forfeit for the life of mankind. Such a man is the honor of the world of humanity. Such a man is the glory of the world of mankind. Such a man is the one who wins eternal bliss. Such a man is near to the threshold of God. Such a man is the very manifestation of eternal happiness. Otherwise, men are like animals, exhibiting the same proclivities and propensities as the world of animals. What distinction is there? What prerogatives, what perfections? None whatever! Animals are better even — thinking only of themselves and negligent of the needs of others.

Consider how the greatest men in the world — whether among prophets or philosophers — all have forfeited their own comfort, have sacrificed their own pleasure for the well-being of humanity. They have sacrificed their own lives for the body politic. They have sacrificed their own wealth for that of the general welfare. They have forfeited their own honor for the honor of mankind. Therefore it becomes evident that this is the highest attainment for the world of humanity.

We ask God to endow human souls with justice so that they may be fair, and may strive to provide for the comfort of all, that each member of humanity may pass his life in the utmost comfort and welfare. Then this material world will become the very paradise of the Kingdom, this elemental earth will be in a heavenly state and all the servants of God will live in the utmost joy, happiness and gladness. We must all strive and concentrate all our thoughts in order that such happiness may accrue to the world of humanity."

When Abdul Baha gave this picture of an agricultural community, under the fostering care of the state, and governed by cooperative principles, there was little in the United States to suggest it. There was the beginning of a great movement in the cooperative exchanges of the California fruit growers. Their activities came into existence in 1893, through the altruistic enterprise of Peter J. Dreher, who founded the first exchange. But it was some years before the great idea embodied in such community work took root, and influenced wide circles of people.

We must remember that in all these formulæ in regard to economic reforms, Abdul Baha speaks, not as an economic expert, but in the larger sense of a seer, who opens the spiritual door of initiative for practical efficiency and ensures a huge influx of power along the lines of suggested improvement and progress. So we must not wait for the absolute adoption of his plan in every detail, know-

ing that its spirit will surely direct our human collective effort.

Thus the dominant note in his sketch of an ideal communal organization is the fact that the true economic system of the future must be based on the just and equal ordering of our agricultural resources.

The man next to mother earth is not a grafter, he is the most independent of human beings, and as soon as he is awakened and a thinker, he is full of sane conviction, which renders him singularly immune from the interested advances of the political agitator. We have always conceived our systems of finance in the closets of the banker and the lawyer, and written them from more or less logically constructed theories, but the true system will rise from the organized needs of our common life, and we will take it from the hands of mother earth, as we are more fully awakened to the divine law of brotherhood.

The California fruit growers now include a majority of the agricultural workers of the state, and their activity has brought prosperity to all fruit growers of the region, because they have broken the monopoly of the middleman, and united the two opposite ends of the market and the producer. In 1915 Governor Johnston appointed Mr. Weinstock market supervisor of California. He had won the attention of the entire state by his organization of the raisin growers, and his office gave him superintendence of the cooperative enterprise of California. It was very significant that the government of California felt it necessary in this way to lend a hand to the agricultural ad-

vancement of the state, and thus intervene to push business into more progressive lines.

In 1915 also President Wilson appointed a committee of three to visit the farmers of the Northwest, and assist them in forming co-operative alliances similar to those of California. This important intervention of the government was again momentous from the point of view of future economic development.

The fruit growers of California had been driven to desperation, and therefore to combination, by the aggressive greed of the middleman, who controlled the markets, and paid the producers only what he pleased, which was invariably a starvation price for all their product. So in North Dakota the grain growers experienced even worse conditions. They were unable to borrow any money on their standing crops, as the banks refused such security. The elevators were all in the possession of the grain dealers, so the farmers year after year saw themselves forced to sell their harvests to the speculators, who would immediately house them in their own elevators and proceed to borrow money on them with which they went forth to victimize other helpless farmers with uncut products, the banks ever refusing to advance money unless the grain was safely within the walls of an elevator.

Another element of huge injustice to the men of North Dakota lay in the fact that not only the sale of the wheat but its grading was in the hands of the big flour men and grain dealers of Minneapolis. The unfortunate

farmer had no redress. He was forced to sell his wheat to Minneapolis, and accept the price remitted, although he knew perfectly well he was being docked for dirt that was never in his wheat, and that while he had sent first grade, or a grade which would make excellent flour, he was frequently paid only for *D. Feed* the lowest and cheapest grade.

Professor Ladd of the University of North Dakota at Fargo, wishing to ascertain the real quality of North Dakota wheat, built a small mill on the college campus, which is said to offer grading facilities for all varieties of wheat. Henceforth his wheat bulletins have been the inspiration of the North Dakota farmer, and have provided many a slogan for the agitators of the Non-Partisan League, rousing them to rebellion against the commercial exploitation of which they believed themselves to be the constant objects.

True economic progress is frequently gradual because it is dependent upon an awakening consciousness among the people. A cooperative experiment of supreme interest is at present being carried on by the states of California, of North and South Carolina, and by the federal government in the reclaimed lands of the great west.

The movement originated in California, which more than five years ago set aside a portion of the reserved district for an experiment in cooperation. According to the plan outlined by the state authorities, one hundred families should be sold plots of land, care being taken that the persons admitted to the colony were congenial to one another. The

state agreed to build houses and stock the farms for the settlers, not according to a machine made agreement, but, within limits, with regard to the taste of each unit. Payment was arranged with renewable notes on very long time, and bearing low interest, so that no burden was attached to the debt. Also the tenant could borrow of the state on easy terms if he fell into financial difficulties.

In this way the state became the adviser and backer of the colonists, who speedily grew into a group of cooperative workers in whom the spirit of comradeship was fostered in every way. The good offices of the state university were also enlisted and through its agricultural department gave efficient assistance in the uses of the soil.

The first experiment resulted so favorably that California is forming another colony of a hundred families, while North and South Carolina have made appropriations of reserved land to experiment along the same line, and the Federal government has set aside space in the reclamation district of the far west with a like intent. This is the true spirit of cooperation, and must produce permanent effects. Perhaps it is the beginning of a system which will create real prosperity for the farmer.

The economic teaching of Abdul Baha as so far outlined, refers more particularly to those financial relations which vitally concern the individual. There are other statements of the great Bahai leaders, both Baha Ollah and Abdul Baha, which refer to the world conditions illustrated by the great war, and the results

flowing from it. These matters are intensely interesting, not only because many of these statements, uttered years ago, have been already fulfilled, but because they outline for us the possibilities of a union of nations, ensuring permanent peace, and creating a feeling of universal tolerance and love, such as has not been previously known among men, and would go far to create that "earthly paradise" of which Abdul Baha so frequently speaks.

More than forty years ago, Baha Ollah gave a remarkable series of forecasts, telling what humanity faced in the approaching years. He described the gigantic war we have experienced, declaring that it would involve all the principal countries of the old world, but that the United States would not become involved in it. He said however that this republic would intervene in the great war to bring about peace, and in this way would have its place in the mighty struggle. He said many significant things in regard to the status of the various nations after the war, speaking of it as a disintegrating force for the autocracy of the past, which must disappear under the splendid new conditions dawning for humanity. Baha Ollah wrote a series of unique letters addressed to the rulers of the world, announcing his own advent, and the dawn of a spiritual cycle for mankind which this presaged, and in which the world should become united as never before. In the light of recent events his adjuration to the United States is significant, he says: "Assist with the hands of Justice the broken hearted (oppressed) and crush the great oppressors with the scourges of the

commands of your Lord, the Powerful, the Wise."

In 1889 Professor Edward Brown of Cambridge, an eminent Persian scholar, visited Baha Ollah in Acca where he had been held a prisoner for many years, by the Mohammedan governments, because his divine teaching as to the unity of all religion was regarded by them as distinctly heretical. In response to Professor Brown's questions, Baha Ollah made a statement of the leading principles embodied in his message, which has been widely quoted. He said: "We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer up of strife and sedition, worthy of bondage and banishment. That all nations should become one in faith, and all men as brothers; that the bonds of affection between the sons of men should be strengthened; that diversity of religion should cease and differences of race be annulled;—what harm is there in this? yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the Most Great Peace *shall come*. Is not this that which Christ foretold? Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race, than on that which would conduce to the happiness of mankind. These strifes and this bloodshed and discord *must cease*, and all men be as one kindred and one family."

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

In foretelling the great war forty years

ago, Baha Ollah declared that at its close a great council would be formed, made up of delegates from all the countries of the world, who would meet to discuss the questions involved in a universal peace. They would decide upon disarmament, he said, and the armies and navies of the dominant nations henceforth, and the trained forces like those of Switzerland, would go back to the avocations of peace, with hearts at rest. After that men would begin to replace hatred with love in the conduct of life, and suspicion with confidence. The Council would prove so admirable as a means of establishing concord among men, that it would be made permanent as the Parliament of Mankind, and would become an international court for the adjustment of all disagreements among nations. This would be the commencement, Baha Ollah said, of the Federation of the World, after which for a thousand years no huge outward conflict should again rack this war worn earth.

When Abdul Baha was in this country in 1912 he was asked many questions in regard to the coming federation of the nations, and gave many significant answers. For instance he said the twentieth century is the century of federation, and before it is ended, all the world will be united in a bond as close as that which now cements into one the different states of our own country. He seemed to regard the government of the United States as an ideal one, because it combines great personal liberty with the possibility of prompt and harmonious united action. So he said there would be in the end a United States of

the World, as compact as the present United States of America.

When asked if this change would appear suddenly, he said, no, that it would arise first in the western continent. The bond between North and South America would be greatly strengthened he declared, and later, the entire two continents, including Mexico and Canada, would grow so harmonious that they would act upon all important questions like one country. This would arise through the increase of arbitration and the habit of consultation, which banishes suspicion.

It is interesting to note that this change has already manifested itself, through the very means indicated by Abdul Baha's words. During the period that William J. Bryan was Secretary of State he devoted himself to the completion of arbitration treaties between the United States and the other nations of the world, with the result that these treaties were signed between ourselves and all the South American countries. According to these treaties it is impossible for the United States to make war upon any country so bound to us, without the preface of a year long arbitration. Such arbitration as one can imagine, would not often be followed by war. The offer of these treaties to the southern nations did much to banish a suspicion of the more powerful northern brother, which had long been cherished in South America. The proffer of such a treaty did not look like aggression or desire for conquest, and a feeling of warm friendship and desire for concord with the United States was engendered, as has been vividly

illustrated by the attitude of the South American countries since the outbreak of the great war. Their sympathy with the United States has been unhesitatingly expressed, and it looks as if it would not be very long before the western continent can act upon important questions, as Abdul Baha said, as one nation.

"Now is the time that all of us may embrace the law of peace, and treat each other with honesty and straightforwardness. Let the religious prejudices be wiped away. Let the law of racial supremacy be discontinued. Let political expediences be done away with. Let the love of country be superseded by the love of the world. Let us all deal with each other with infinite kindness. We are all the servants of the one Divine Threshold. We are all receiving the rays of truth from the same Sun of Reality. We must all believe in all the prophets. We must all acknowledge the Divine authority of all the heavenly books. We must wash our hearts free of all human prejudices. We must *serve* God. We must propagate the oneness of the realm of humanity. We must be the cause of the perfections in the world of man. We must not be like the beasts of prey. We must not allow carnage and bloodshed. We must regard the blood of man as sacred. We must all agree upon one fundamental principle. That principle is the *Oneness of the Kingdom of Humanity.*"

Already the war has brought enormous constitutional change to Europe. The completeness with which Russia has thrown off the

weight of the old autocracy, gives ample promise for her future. The Balkans and Germany, Austria and Czecho-Slovakia are experimenting boldly in Government. Even Spain wishes to be a republic, in spite of her popular and liberal monarch, and her constitution. The experienced republics like the United States are taking stock of their internal conditions, and realizing where they need to reenforce individual liberty, and prevent the power of graft and insensate wealth from limiting true democracy.

So we can look forward to a world in which the individual has naturally more complete power of expansion than ever before, no matter how he may have been born. In this world the child will be educated according to his gifts, not moulded into an iron frame of enforced conventionalism, the franchise of women will be as natural and free as the franchise of men. Abdul Baha said that when universal peace became the law, the suffrage of women would be recognized everywhere,—as its natural bulwark—for certainly a world will less easily break into war, when all the women vote. They will insist upon a long arbitration before they consent to a process which brings certain death to father, husband, son, or lover.

In such a world capitalism and its abuses will easily disappear. A violent revolution will not be necessary to banish it, for as the new consciousness arises, the money mania and the craving for personal domination will gradually die away. A man or a woman will realize that it is far better to be loved for oneself than

for the ministry of the pocketbook. Therefore the organizing ability that formerly commandeered a huge fortune will become the efficient servant of a community.

When we have done everything for ourselves, no matter how splendid the result, we are miserable. When we have done much for our community, for our family, in a spirit of unselfish love, we are singularly happy and care free. When mankind in general realizes this there will be a vast and new efficiency in the public service.

To be loved is far more desirable than to be feared. The capitalist whose word can withhold the advance of needed money to any citizen of his community, is regarded with a sort of terror, and never hears the truth from any one, but the man whose sympathy is easily aroused, who is not afraid to risk something to do another kindness, comes in touch with life on all sides, and finds the hearts of all open to him.

The world is approaching an era when to be loved will be the only coveted fame; to be loved for service freely rendered among ones friends, or to the public, this will be the highest reward of citizenship.

Probably the carefully formulated plan of the socialists will never be fully realized in every detail, but certainly their earnest preaching of equality and mutual service has been a necessary part of the world's preparation for the new era, and its basic principles can never be forgotten, and must be largely applied in the divine civilization which we are entering.

For years the influence of the new day, centered in its Messengers has been penetrat-

ing the world, opening unknown realms to the thought of mankind, discovering fresh pathways of investigation and experience. These show us the outlines of the coming time, of its tendencies and changes.

We can already see that in the coming era men will talk about God, and they will not fear death. The great war has brought us this blessing. Through shrapnel and the trenches men have become so intimate with the ancient terror that fear of it has disappeared. Their eyes have gained a new power, they no longer look at it but through it, and seeing what is beyond they can not tremble but rejoice. With the discovery of death as a gateway, they have come to know God as a Presence, and thus all over the planet, in Arabia, France, Germany, England and America, men and women are talking together of God, discussing Him, wondering of Him, praying to Him. It is not the God of the churches, not the God of the past, but an expression of the Divine and Intimate Presence possible only in the future. It is brought to us by the direct revelation of His Messenger, but also most tenderly and gently by the Divine Nearness which touches every heart. This is the religion of which the prophet speaks when he says the tinkling of the bells upon the horses tells of God.

"In that day shall there be upon the bells of the horses, *Holiness unto the Lord*; and the pots in the Lord's house shall be like the bowls before the altar." (Zech., Chap. 14, 20.)

In this new federation of mankind, the Orient and the Occident will be for the first

time fully united. As racial jealousy and intense nationalism disappear the west will receive from the east its wonderful revelation of spiritual truth, and the unequaled power of realization which goes with it, but which the east has never learned to apply. Today the east will take from the west the application of the great message, and its development in material forms. Thus a world civilization will arise penetrated by divine feeling and inspiration, producing a human life surrounded by love, and dowered by opportunity, such as the planet has not yet seen, and such as is only possible when humanity is fully united. The progressive spirit of Japan, the awakening of China, and the desire of India for self-government and the freedom of modern constitutionalism all point to the unity that will bring pervasive sympathy instead of suspicion to mankind and will share with all men the attainment of the fortunate.

For the first time in the history of our planet, the Orient receives a divine revelation and sends its Messenger to the Occident so that he himself, before the growth of theology has distorted its meaning, can spread the heavenly teaching among mankind. It is a teaching through which God is again brought into intimate contact with life, as has been slightly outlined in the preceding pages, and through which the lovely mysteries of the spirit are made clear to every heart. In 1912 Abdul Baha visited many of the principal cities of the western world, speaking everywhere in his glorious Persian tongue his message of peace, unity and brotherhood, and giv-

ing to all the meaning of the present day, and its significance to mankind. His address was translated as he spoke it, so that the words were comprehended, but many realized that its utterance in Persian established the intimate vibration of the Orient throughout the Occident, as would not have been possible if Abdul Baha had clothed his thoughts simply in words familiar to his audience. Under such contact the east and the west joined hands in a union which will never be broken, and which must produce in the future an outward realization of the most noble character.