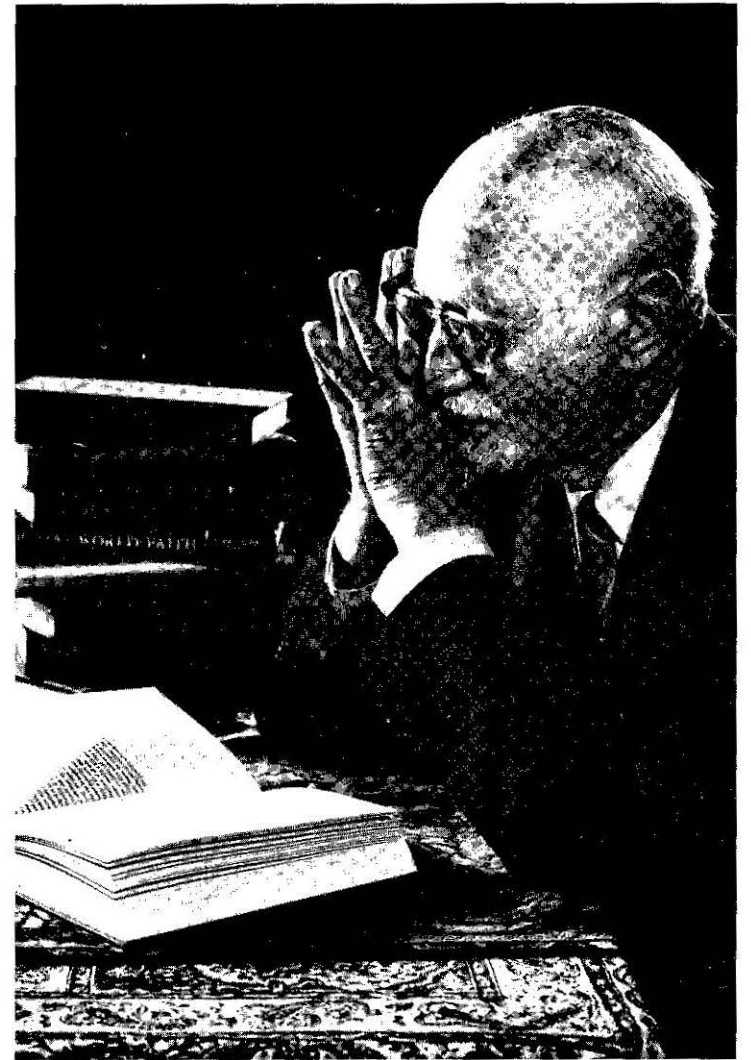


A Call To Action
**DEVELOP
YOUR
SPIRITUAL POWER**



Man's Fulfillment
on the Planet Earth

by
STANWOOD COBB



Photograph of Stanwood Cobb

A Call To Action
**DEVELOP
YOUR
SPIRITUAL POWER**



Man's Fulfillment
on the Planet Earth

Yours for a better world

Stanwood Cobb

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DEDICATION

Dedicated to the health, prosperity and happiness of all the inhabitants of the planet Earth. May they soon realize themselves as one world family, peaceful and loving.

We express here our deep gratitude to Carol Kessler, for her generous aid in contributing her services taking down the dictation of this book and for her aid in suggestions and improvements here and there, and helped me with her spirit.

PREFACE

Civilization On The March

Civilization never stands still. It is always on the move, renewing itself or reaching forward in the creation of new values.

Right at this time life on our planet is in the throes of the birth of a new type of civilization, a civilization based on the universal spiritualization of mankind. Why is this so? The urbanization that is taking place and the outreach of technologization that is pervading all life on the planet - these new developments demand new planetary controls.

Once man fought with spears. Then the bow and arrows appeared, to project death at a distance. But that wasn't enough, gunpowder had to be invented, so that a few hundred Spaniards under Cortez could conquer vast armies in Mexico and establish their rule.

But gunpowder and its affiliates was not to be the last word in warfare. When nuclear power was energized into action by military force, a complete revolution in military thoughts and plans took place. What was this revolution? It was nothing less than the conviction of the ultimate necessity for the complete outlawing of war.

But can this be done? Can man, who is still basically a refined and civilized animal, suddenly relinquish one of his favorite roads to progress and to power?

But there is no balancing of opinions possible at this point; no formation of opinions possible in the nature of pro-war against no-war arguments. Destiny has thrown her dice, and the verdict is NO WAR. Our world must seek and establish peace, or it must perish. Such is the alternative facing humanity as the Twentieth Century draws to a close.

But how can the human race, in which the fever for war is so inbred, be brought to the complete abandonment of it?

There is only one way that this can come to pass. The human soul must reach out and aspire to the stars, aspire for the splendor of its final stage of development, the spiritual.

Destiny now calls upon the planet Earth to begin in earnest

MESSAGE TO OUR READERS

Whether you are rich or poor, wise or dumb, you will notice many printer's typographical errors in this book. This situation is due to great disturbances and upsets in the printing plant that did this work. Actually, the plant was financially falling apart and it was fortunate for me to have the book come through at all. Reflecting on the many obstacles that beset this publication, it would seem as if forces of evil were bent on preventing this book from being published.

So don't let these errors disturb the continuity of your reading. When you come to them, smile, accept them as part of the contradictoriness of life, and pass on to enjoy the text itself.

Stanwood Cobb

the process of universal spiritualization - a process which shall subtly replace instincts of aggression and power-seeking with motivations of serviceableness and loving association - patterns such as will establish that millennial civilization, that Golden Age so long foretold by prophets and poets.

We have no choice. Today the mandate is: Spriritualize or perish.

History on the planet now reaches its climactic stage, destined for it since man began his ape-like development by rising on two feet and using his hands for tool making.

The climax of this destined development is not his attainment of intellectual powers, but his ultimation into man of full spiritual heights! What a glorious cosmic privilege to in any way aid in this spiritual transformation of humanity!

The historic course that has led up to this planetary crisis we shall unfold in this book. The call to action for spiritualization we shall proclaim. The glorious cosmic values that will empower the spiritualized man of the future we shall joyously set forth.

May this book bring inspiration and spiritual direction to all who are ready to dedicate their lives to this transcendent goal, the universal spiritualization of mankind.

This book is dedicated to all humanity. May our prayers and blessings go to all readers, flowing out to those who find in this book an appealing call to action for deepening the spiritual life of man.

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RADIANT LIVING
TROUBLE - HOW TO AVOID IT
WINGS OF THE SPIRIT

Chapter I

OUR PLANETARY DESTINY

Life on this planet has definitely been devised to move in three stages, and doubtless it so moves in every planet in the universe. The first stage is the complete fulfillment of man's physical reality. This occurred here about 50,000 B. C. Skeletal remains found in East Africa proved that by this time man had reached his complete physical development, - his brain being, for the first time the size it is today. So he was called from then on Homo Sapiens, "man the thinker."

But man had not yet begun really to think. He was to remain a food-finder and food-hunter for many thousands of years to come, until the dawning of the so called Agricultural Age which began about 10,000 B. C. in the valleys of the Nile and the Tigris and the Euphrates.

Now for the first time man started, to raise his own food. He planted wild grains that he had hitherto been gathering in the mountainsides - wheat, rye and barley - and nourished them into better development, at the same time settling down in villages for this purpose. Now for the first time civilization became possible. No civilization could ever have arisen among nomadic peoples. The settling into agricultural life, entailing also the domestication of animals, provided the necessary groundwork for the rise of civilization.

Now, great cities began to arise on the banks of the Nile and of the Tigris and the Euphrates. Ample food was raised. Enough was raised to support various vocations such as carpentry, masonry, metallurgy, priesthood, and scribes to manage the writing. Now great edifices arose; - temples, palaces and pyramids. By 2,500 B. C. life in these cities in Egypt and Mesopotamia was almost as advanced in culture as life in Europe up to 1700 A. D. The plow had been invented and the wheel, camels tamed for the desert traffic. The art of weaving produced delicate fabrics for clothing and for rugs and tapestries. The art of writing was created, enabling man to record his progress from year to year. Man had time to think and ponder over existence.

But strangely enough, with this urban civilization evil began to arise in a way that was not possible in the simple village life. Village life is extremely interesting to ponder on. In the first place, it is almost completely self-sufficing. Secondly, there is an extraordinary unification in the life of all its members. Furthermore, work in the fields from sunrise to sunset leaves little time for any mischief. And last of all, life is so intimate that everything done by each individual is known to all others.

But in the city, things are different. There are myriad opportunities for wrong-doing, and myriad temptations to do wrong. For the first time, wealth was stored up in the form of coins and jewelry. What had there been to steal in the village? Nothing of any value. But in the city things were quite different. The stored up wealth tempted to robbery in a way that had never existed before. Other temptations existed. And now crime arose for the first time in history.

It may be stated here that crime is still largely urbanized.

Man then had no directives for proper behavior, - that is to say, no cosmic directives. Evil arose in these cities to such an extent that their very names became synonyms for evil, - Sodom and Gomorrah, Nineveh, Babylon, and Rome.

There was great need, therefore, for Destiny to lay down for this rapidly developing humanity cosmic standards of behavior. This happened in the sixth century B. C., when there occurred a burst of religious foundations over the whole known planet.

The British historian Arnold Toynbee states that many historians consider this the axis of our planetary history. For now prophets appeared in various countries, bringing revelations to mankind of how he was expected to live on this planet. Zoroaster arose in Persia, Buddha in India, Lao-tse and Confucius in China. In Greece Pythagoras and others were evolving the nature of the universe correctly, arriving at the atomic theory. They also arrived at the concept that the universe was orderly and they gave it the name COSMOS, which means "an orderly universe." In Israel, the minor prophets - Amos, Hosea, Isaiah, - were revolutionizing the concept of God, their war-god Yahveh, into the

Father God "who pitieth mankind as a father pitieth his children." Later came Christ, and then Mohammed. So that by the beginning of this century practically all the world had become religionized.

But there is a great difference between religiosity and spirituality. The fact that the world by 1900 A. D. was at least ninety-five per cent religionized does not imply, by any means, that it was ninety-five per cent spiritualized. Far from that! In the course of our pondering over this situation we have put before audiences all over this country this question: How far would you consider humanity to have reached spiritualization in 1900?

Answers given from individuals and groups have never surpassed the statement of the measurement of five per cent of humanity as being spiritualized in 1900. Most thus questioned put the figure at around two per cent. Certainly it is safe to assume that not more than five per cent of humanity had attained to spiritual development by 1900.

Why is it that whereas mankind had attained almost complete religious development by 1900, it had attained practically no spiritual development? Tudor-pole, an English mystic, has stated "Christ came to spiritualize mankind, but mankind was not to be ready for such development for two thousand more years.

Let us look into this statement to see if we can discover why mankind was not ready at the time of Christ for universal spiritualization. In the first place, man was ninety per cent illiterate at that time. And if the Word of God is the food of the soul, how could mankind feed the soul? The Bible, as written, was published in Latin, available only for intellectuals. And the first man, Wycliffe, who ventured to translate the Bible into English for the common people was burned alive at the stake. Secondly, man was cruder and more violent then than he is now in his emotional life.

Can we therefore assume that man has developed a higher sensitivity today, and thus is more ready for spiritual development? We will assume that this latter statement is true. For people no longer go to witness executions as a form of pleasure. Women no longer go to gladiatorial combats and shout; "Kill: Kill:" when they disfavor a gladiator that has fallen to the ground.

3

Humanity has been ready to evolve religiously and has done so universally. But humanity has not been ready, until now, to undertake its spiritual development seriously and universally. In the past it has accepted the ideal standards of behavior laid down by religion and has faithfully performed its rituals. Men were ready to fight for their Lord in the crusades. But they were not ready to develop and express the gentleness, humility and love-nature of their Exemplar.

Spiritualization is a far more cosmic type of development than organizational dedication to religion. Organizational dedication is aroused and increased by group enthusiasms, but spiritualization is mainly an individual process. Spiritualization requires a solitude that is undisturbed and unwarped by the human frailties that are apt to arise in group efforts and enthusiasms. To be alone with one's God is the preconditioned requirement for spiritual growth.

Someone asked 'Abdu'l-Baha, head of the Baha'i Faith: "How can I become more spiritual?"

He answered: "First you must want to, then read the Word, pray and meditate." He has also stated that the West must acquire some of the spiritual habits of the East, while the East must acquire the practical ability of the West. This country is in great need of learning how to practice that solitude, that recession from activity through which alone spiritual development takes place.

In the mind of the American man at any given moment is

the thought: "What shall I do next?" If he was answered: "Do nothing." he would be very far from comprehending the spiritual philosophy of this statement. The Cosmic Spirit has no condemnation for this practical and creative activity of the Occident. but there is needed also the ability to cease from action in such a way as to enrich the soul.

We have said that humanity is now ready to begin the spiritual climb. The truth of this statement is discernible on every hand. Spiritual movements are arising, many of them coming from the East, that are enlisting the enthusiasm and devotion of many groups in this country, particularly the youth. The amazing success of Transcendental Meditation is evidence of this. It has been welcomed by Americans, partly as a help for spiritual development but chiefly as a psychological means of reducing tension. Now for the first time the American man is learning the value of "doing nothing."

Many other movements are enlisting followers, particularly among the youths of this country. Among them we may mention the Hari Krishna followers, the Zen Buddhists, Yoga followers, Sun Myung Moon, and others working within the field of Christianity; We shall describe these movements in a later chapter.

"Science has failed to give its votaries a moral or ethical code. It has sought to increase mental capacity and improve mental quality, but it has failed to recognize that as the mind becomes greater it also becomes more dangerous, unless attended by corresponding moral and ethical growth. — That culture is not sufficient which merely confers upon man a superior mental equipment; it is also vitally necessary that the qualities of the soul be imfolded. The soul is something the intellect can not bestow."*

*Manly P. Hall, "The Culture of the Mind."

SPIRITUALITY AS THE GOAL OF RELIGIONS

The life of St. Paul exemplifies to an extraordinary degree the transition from religiousness, as such, to spirituality. His life partook of both these elements to an extraordinary degree. As a devout Pharisee, the strictest of all Jewish sects, he had been fulfilling all the demands of a religious life as he realized it; but in doing so he had hunted down Christians and led them to their death. His miraculous conversion on the way to Damascus caused him to change all his plans, and to seek for two years the solitude of the desert.

There we can visualize him for many months striving to atone for this cruel action which had previously seemed to him the acme of religious life, but which now seemed to him antagonistic to true religion such as is intended to bring about man's spiritualization. The second year of his hermitage was devoted to a subject which was new to him, as it was new to the whole world of the Occident.— The consideration that the ultimate of all true religion is to bring about a spiritual state of man. Here he forged out that doctrine which was later known as Paulinism, and which was to become the prevalent form of Christianity from then on.

When therefore, Paul began his mission of work among the Gentiles he had already formulated within his own soul the doctrine that religion without spirituality is lacking in perfection; and that such a religion may even violate the chief principle of the spiritual life, the principle of love.

St. Paul had been endowed with a splendid mind and provided from childhood with the best training a wealthy home could afford, both in Judaism and in Hellenism. Thus he was endowed with an extraordinary ability for pioneering among the Gentiles.

The pattern that he had worked out and now presented to thoughtful Gentiles was that salvation from an animalistic state is not to be achieved merely by religious formula, or even by a splendid morality: that is the destiny of the soul to rise out of its earthly condition and reach a more perfect spiritual state,

by something far different from either ritual or morality.

What is this state, this spiritual state, which Paul undertook to train within all his converts to Christianity? It is very hard to define spirituality, because it is experiential and not doctrinal. A doctrine can be stated and explained. But spirituality has to be experienced. And this is an experience that grows and grows, just as a tree grows in order to bear perfect fruit.

To put it in a word, spirituality is a condition of close loving relationship with that Divine Power which gave us birth: a relationship that changes our lives, lifting us from an animalistic condition toward a heavenly state of perfection. St. Paul called it a second birth. How is this to be achieved? St. Paul taught his followers that it is to be achieved in the same way that his own miraculous change of life was achieved, by not only acceptance of the spiritual teachings of Christ, but by the daily seeking of loosening one's self from the ego-tentacles of matter to soar in the imperium of Cosmic love, through devotion to and absorption of the all-powering love of Christ.

St. Paul knew how to freshen his spiritual life daily, a process which he has stated in one of his epistles: "Oh Christ, I die unto myself daily in order that I may live in thee."

Hinduism attained to this perception at about the very same time St. Paul attained it, through the Bhagavad-Gita, which in Hinduism became the foundation of Bhakti Yoga—the religion of devotion. Thus both in the East and the West mankind was given instruction as to how to begin the spiritual climb.

St. Paul did much more than teach the Gentile these noble principles of life. He trained them as a stern schoolmaster of the spirit. He watched their every turn, He schooled them out of careless behavior that nullified the spirit. And he gradually fashioned them into a very different type of being from even the best and worthiest of pagan folk.

Gradually these Christian Communities under the training of Paul became marvelous centers of spiritual life; where Cosmic Love was the normal expression and where all lived together in a warm spiritual fellowship.

But never again was spirituality to exist in such a high degree in the Christian world as during these first three centuries. There were several reasons for this. In the first place, it was a selective process which brought Gentiles into Christiandom. Those who became converts in these centuries were individuals with unusual spiritual sensitivity and proclivity. Secondly, they were thoroughly trained by St. Paul and by subsequent leaders in the process of separating themselves from paganism both by belief and by practice in this new spiritual mode of life. Thirdly, they were weeded out by persecution.

Never again was Christianity to be so prevailingly spiritual as in these first three centuries. This spiritual power in the Christians was contagious. To the pagan mentality it seemed almost miraculous.

For example, the story is told of how a slave girl in a wealthy Roman family returned only Cosmic Love for the injury another slave gave her. This amazed her mistress, the charming daughter of the household. "Why don't you get even with her?", she asked the slave. This gave an unusual opportunity for this slave to introduce to her pagan mistress the spiritual basis of her new religion; and how it required love at all points, even as a return for injury. Her mistress, gradually learning more definitely of the Christian teachings became a Christian herself, and she was finally the means of inducting her whole family into the Christian fold.

That was how Christianity spread throughout the Roman Empire. By the time of Constantine it was estimated that Christians constituted ten per cent of the population and were spread everywhere throughout the empire, including Gaul.*

Constantine, ruling in the early part of the fourth century, had contacted Christianity through his mother who was a Christian. While he did not outwardly become a Christian until his baptism on his death bed, he greatly favored the Christians. He helped to build churches, called the council of Nice, and put Christ-

ians in important positions in the government. For he found Christians to have more integrity and dependability than any other people. Strangely enough Christianity proceeded in winning over the Roman government to such an extent that in 378 A. D. Theodosius officially made Christianity state religion of the whole Roman Empire.

*After the death of the last Roman emperor in 482 A. D., when the western part of the Roman government fell before the ravages of the Goths, the Christian communities became the only source of law and order and the Goths, who were already largely Christianized, accepted this Christian regimentation. But this very success proved ruinous in so far as a universal infusion of spirituality was concerned. No one woke up the next morning a better person because of this imperial edict.

Such wholesale conversions increased the number of Christians in the world, but greatly decreased the percentage of spirituality within them. When Clovis I, King of the Franks, around 500 A. D. decided to make his whole tribe Christians, he decided upon a novel way of doing this by having the whole tribe march through a shallow stream, being baptized by priests as they marched through. Did they come out a better people the other side?

St. Patrick, around the same period, in converting Ireland centered his efforts upon the four kings. Once they were converted, they brought all of Ireland into the faith. King Olaf of Norway, around 900 A. D., brought his whole people into the Christian faith.

It can thus be seen how it came about, from this reason as well as for other reasons, that by 1900 the world was almost completely religionized but very little spiritualized. Never again were Christians to be as uniformly spiritual as they had been in the first three centuries. A careful study of their wonderful communal life at that time—the love, the joy, the serviceableness that characterized their lives—can convey to us some hint of what life will be like all over this world when mankind reaches its final destined development of spirituality.

WHAT IS SPIRITUALITY?

One can define various religions by their claims, their creeds, their rituals. But one cannot define spirituality in this way. Spirituality is difficult to define, for it is not creedal but experiential. To those who have had no spiritual awakening and experience, no words can make spirituality adequately clear.

Imagine a young lady of eighteen who was for the first time falling in love, trying to describe romantic sex love to her little sister of seven. "Tell me all about it, what makes you so happy?", she asks. No words could suffice in answer, because the little girl of seven had not yet arrived at the potential for such love.

In the same way, spirituality cannot be comprehensibly described to one who has never undergone any spiritual experience. Just so, the airplane, the television, the atomic power could no be comprehensibly described to primitive peoples.

However, since it is now necessary to define our terms, we must undertake in this chapter to describe the spiritual state and the ways of obtaining it. Not trusting to our own capacity for this, we shall call on others to aid and enrich our insufficiency by their own attempts at a definition of spirituality. None of these definitions, however, nor all of them together, can yield a sufficient picture of spirituality. Splendid as these descriptions may be, none of them nor even their combined force—can adequately picture that connection of man with the Creative Force of the universe which we term spirituality. For however far these spiritual explorations of the Cosmos may progress, there will still be more infinite reaches of spiritual existence for humans to explore.

But in spite of the essential limitations of our task and asking the reader to excuse our deficiencies—we shall now undertake our own description of spirituality. This will be followed by the glowing and profound descriptions of others who have ventured out upon the Ocean of Existence, not so much in order to explore its Nature as to be benefited individually by its Light,

its Warmth, its Loving Power.

Revealed religions in the past have lifted the burden of thinking spiritually from the masses, who had only to accept and obey and practice certain rites. But now man has developed sufficiently on the planet to begin a definite and conscious quest for spiritual development. And the individual must now take upon himself the full responsibility for spiritual growth. He can no longer rely upon a priesthood. Religiosity has been a mass phenomenon and process with the aid of a priesthood. Spirituality is an individual process.

"Our spiritual perception and our inner sight must be awakened," said 'Abdu'l-Baha, "so that the signs and traces of God's Spirit can be seen in every thing, for everything can reflect the light of the Spirit."

We are no longer in an era when religiosity is sufficient, spiritual development is now expected of everyone. We must develop to the point where we can envision the invisible.

"And then with a new eye thou wilt see in every atom openings unto the attainment of the station of absolute knowledge, certain truth and evident light. And thou wilt perceive in all things traces of the Horizon of Eternity." Thus spoke Baha'u'llah over a hundred years ago, Who conceived that it was His mission to universalize spirituality, "I came in order that mankind might be regenerated." Amongst His prayers is one in which He says "Oh God, I beseech Thee to endow every soul with the ornament of Thy love so that none may remain on Thy earth who have not turned unto Thee."*

This reminds us of the dedication of Amitabha Buddha, who refused to enjoy Nirvana as long as there remained on earth one unredeemed soul.

The revelators of religion have all come to help man rise above his animalistic inclinations. Without these divine mes-

sengers such as transformation could not take place. St. Paul's whole spiritual psychology was based on this differentiation between what he called "carnal man" and "spiritual man." He set in force a system of training which eventuated, as has already been described, into a type of Christian life that for a few centuries was more spiritual than life had ever been before or has ever been again on this planet.

And today 'Abdu'l-Baha, leader of the Baha Faith says: "The Manifestations of God come into the world in order to effect the disappearance of the physical, the animal aspect of man, so that his spiritual place may become manifest and his God-like aspect may become paramount and all the potential within him may come to life. They deliver man from the world of nature.

"Man is selfish by nature. The Manifestations cause him to be severed from self. Men are haughty. The Manifestations cause him to become meek and loving. Men are earthly. The Manifestations cause them to become heavenly. They are material. The Manifestations cause them to become divine. They are immature children. The manifestations cause them to develop into maturity.

"Were it not for the coming of these Manifestations of God, all men would be found on the plane of the animal.

"Today the greatest need of the world is the animating, unifying presence of the Holy Spirit. Until it becomes effective, penetrating and interpenetrating hearts and spirits, and until perfect, reasoning faith shall be implanted in the minds of men, it will be impossible for the social body to be inspired with security and confidence. Nay, on the contrary, enmity and strife will increase day by day and the differences and divergences of nations will be woefully augmented.

"Therefore we must strive in order that the power of the Holy Spirit may become effective throughout the world of mankind, that it may confer a new quickening life upon the body-politic of the nations and peoples and that all may be guided to the protection and shelter of the Word of God. Then

this human world will become angelic, earthly darkness pass away and celestial illumination flood the horizons, human defects be effaced and divine virtues become resplendent. This is possible and real but only through the power of the Holy Spirit."*

To return to our search for an adequate definition of spirituality, we cannot do better than to quote from Plotinus, the Great Spiritual Philosopher who exercised a great influence on early Christianity. "The soul feels its kinship with some vaster Soul, some Cosmic Creative Life and Power. And in the perfection of this thought it aspires to join again that supreme Spiritual Reality from which it came. The more developed a soul is, the more persistently it seeks its Divine Source. It will find the ladder down which it came and climb back to its God.

"Let the soul, then, purify itself, let it desire the Unseen Essence passionately, let it lose the world in meditation. And suddenly, when all the noise of the senses is stilled and matter ceases to pound on the gates of the mind, the soul will feel itself absorbed in the Ocean of Being, the Spiritual and Final Reality."

Walt Whitman in his later years attained to a spiritual height which has been described as "cosmic consciousness." It has not been realized enough, in regard to his life, how completely his loving devoted service to wounded soldiers of the Civil War affected his spiritual development. Many of these soldiers died in his arms. The psychic strain of this service affected his health for the rest of his life. But he was rewarded with a new spiritual insight into existence which characterized all of his later work. We quote one of his most spiritual poems:

"Ah more than any priest, O Soul, we too believe in God.
Bear me indeed as through the regions infinite,
Whose air I breathe, whose ripples hear, lave me all over,

What is Spirituality?

Bathe me, O God, in thee, mounting to Thee,
I and my soul to range in range of Thee,

O Thou Transcendent,
Nameless, the fibre and the breath,
Light of the light, shedding forth universes,
Thou centre of them,
Thou mightier centre of the true, the good,
the loving,
Thou pulse—Thou motive of the stars, suns,
systems,—
How should I think, how breathe a single breath,
how speak, if out of myself,
I could not launch, to those superior universes.”

May we at this point take the liberty of quoting from a poem
of our own:

The Mystery of Life

He who would penetrate the mystery of life—
Must penetrate behind the veil
That matter hangs before our eyes
To curtain off Reality;
Must first acquire new powers of sight,
Gain other eyes to see
That matter is but spirit in disguise.

Let's realize that we are a part—
A struggling, still evolving part—
Of a stupendous Stream of Life
That flows through all Eternity.
And in this realm, Spirit-ruled,
What is the role that man must play?
Let's leave the laboratories for a while—
Leave lens and scalpel to the scientists—
And venture into new-dimensional fields .

What is Spirituality?

Unexplored by footrule or by telescope.

Let's realize, with our inner sight,
We stand upon the threshold of a magic age,
The dawn of a New Day
When all humanity will find its way to God.

As the soul draws near to its creator, in loving surrender, it finds itself endowed with an infinite resourcefulness due to its creative connection with its Source, This matter will be discussed more fully in a subsequent chapter. But we quote here from the great mystic Jacob Boehme a striking treatment of how man as an individual can be empowered from the Infinite and Absolute:

“Therefore, O eternal Spirit of Wisdom and Love, Thou art the Fountain, and I am the stream that leads or carries Thee forth into expression.

“Thou art the sun, and I am the ray that goes forth from Thee.

“Thou are the Father and Mother, while I am the child, or Father and Mother in expression.

“All that is in Thee is also in me, for there is nothing of me except Thee.

“Therefore I have nothing to do, for Thou doest it all. I am nothing, for Thou art all. There is no existence for me, for Thou only dost exist.

“Then, if I am conscious, I must be conscious in Thy consciousness. If I love, I must be expressing from the Fountain of Thy Love. If I am Wisdom, it is Thy Wisdom.

“All there is of me is Thyself. And since Thou art eternal, and the only existence, Thou wilt never cease to be, and I need never worry or fear for aught that is or is to come, for there is no one but Thee to direct or do things. This then lets me rest in Thy Peace, act in Thy Action, love in Thy Love, be wise in Thy Wisdom.”

Many people are not able easily to discover this metaphysical quality of spirituality. Mankind is still young on the planet, not yet fully developed. Many people, probably the majority of people, will find it easier to come close to God in the beauty and power of Nature than in metaphysical speculation. Down through the ages human-beings have come close to God by living closely with Nature. Many of the beautiful Psalms—a subsequent consolation and spiritual inspiration to millions of people—were composed in the midst of nature.

Lao-Tze constructed his whole spiritual teaching, as set forth in the Tao Te King, upon the marvelous perfection and harmony visible in all creation. To attain to this celestial harmony of living was for the human being the acme of perfection. These teachings and the inspiration of subsequent Chinese spiritual thought, have been an important factor in causing the Chinese to be the most peaceful nation in history: and also as a consequence of this the longest lived nation in history, with the exception of the Egyptians who also owed their national longevity to their avoidance of warfare.

Both of these nations were protected from attack by natural boundaries. In China:—in the south and the southwest it was the Himalayas, in the west the Gobi desert. The area still open to attack not by huge standing armies but in the northwest they helped to make impregnable by the Great Wall. As for their long coastland, they protected that by allowing no ships of foreign countries to enter their harbors.

The Hindu religion is based upon the forest meditations of the authors of the Upanishads, which occurred around 700 B. C. Retiring into the forest after their family needs were all met, these searchers of the Spirit found it in the midst of Nature. Here they felt a oneness with the Universal Creative Force.

This sense of relationship with the Divine Being was to subsequently underlie all Hindu spiritual thought.

As a matter of fact, all the ancient world religions grew up around personification of natural phenomena. In the Greek pantheon Apollo—brightly shining—was the god of the sun. Poseidon—dripping wet—was the god of the sea. And so every function of nature had its tutelary deity. Some were resorted to in planting in the spring; and another set of deities for reaping in the fall; and there were the household gods protecting the home. Over and above all was Zeus, whose role was hurling thunderbolts to stop injustice.

In America the Indians evolved a very adequate religion centering around the Great Spirit. They too had their special deities for all occurrences of nature. They quaintly apologized to the animals which they shot in hunting for having to kill them for the sake of food. The antelopes prancing livelily over the prairies, what a shame to have to put an end to this vital life. Therefor they made a formal apology to the animal before having to kill it.

To come down to modern times, Ralph Waldo Emerson was the great apostle, for the modern age, of the divinity of nature. Every morning he walked for some hours in the woods adjoining his small farm, and upon returning wrote down the thoughts that had come to him. When he needed to give a lecture he composed it from excerpts from these notes. His doctrine of Transcendentalism, which deeply affected New England thought, was a result of this closeness to Nature.

The hectic and unspiritual quality of modern life in this country is probably due in large measure to its over urbanization. How can one feel close to God on Broadway in New York City, or on any other city avenue where the hectic life of today streams from dawn to dusk. Spiritualization of humanity will require more life in the midst of Nature.

For the sake of those who find it impossible to frequent the countryside, it can be stated that through meditation one may establish the “countryside” within oneself. This is one of the

teachings of Silva Mind Control, a vital teaching in this day when life is so necessarily almost completely urbanized.

Every time we drive past an immense grouping of apartment houses grouped around tiny parking lots, we abhor such a desecration of nature. How are any of the thousands living in such a complex going to view the beauties of Nature in their daily living? This urbanization has many evils connected with it, among which is the spiritual evil of depriving people of their birthright, Nature in all its beauty. No wonder youth are flocking to agricultural communes.

High in quality among all writings that realize the Divine in nature are the journals of Amiel. A citizen of Geneva in the past century, he confided his spiritual thoughts to his "Journal Intime." Perhaps no other book is so permeated with the search for the Divine at every hand, and especially in Nature, as is "Amiel's Journal"—from which we quote the following: "Will they ever return to me, those grandiose, immortal, cosmogonic dreams, in which one seems to carry the world in one's breast, to touch the stars, to pass the infinite? Divine moments, hours of ecstasy, when thought flies from world to world, penetrates the great enigma, breathes with a respiration large, tranquil, and profound, like that of the ocean, and hovers serene and boundless like the blue heaven! Visits from the muse, Urania, who traces around the foreheads of those she loves the phosphorescent nimbus of contemplative power, and who pours into their hearts the tranquil intoxication, if not the authority of genius, moments of irresistible intuition in which a man feels himself great like the universe and calm like a god! From the celestial spheres down to the shell or the moss, the whole of creation is then submitted to our gaze, lives in our breast, and accomplishes in us its eternal work with the regularity of destiny and the passionate ardor of love. What hours, what memories! The traces which remain to us of them are enough to fill us with respect and enthusiasm, as though they had been visits of the Holy Spirit. And then, to fall back again from these heights with their boundless horizons into the muddy ruts of triviality!

what a fall!

"The most beautiful poem there is, is life—life which discerns its own story in the making, in which inspiration and self-consciousness go together and help each other, life which knows itself to be the world in little, a repetition in miniature of the divine universal poem. Yes, be man; that is to say, be nature, be spirit, be the image of God, be what is greatest, most beautiful, most lofty in all the spheres of being, be infinite will and idea, a reproduction of the great whole. And be everything while being nothing, effacing thyself, letting God enter into thee as the air enters an empty space, reducing the ego to the mere vessel which contains the divine essence. Be humble, devout, silent, that so thou mayest hear within the depths of thyself the subtle and profound voice; be spiritual and pure, that so thou mayest have communion with the pure spirit."

In terminating this chapter may we present to the reader a poem of our own, "I Can't See God", which has helped many people.

I can't see God,
He is beyond my ken!
But yet I can envision Him
In many things around me.
I can see Him in the flowers of spring,
In sprays of apple blossoms,
And in the rapt hearts of roses.

I can see God in the lilted flight of birds
And hear Him in their joyous songs.
I can see Him in the foliage
That gently flutters in the summer breeze.
I can see Him in the azure sky
Softly fleeced with floating clouds.

And I can see Him best in fellow men—
Men of intergrity and solid worth;
Men of splendidly creative minds,

of noble hearts and dedicated souls.
In women whose gracious sympathy,
Like sunshine, warms the path of life,
And coaxes growth in children as in flowers.

And I can see Him in the little child
"Who constantly beholds our Father's face"
The child, who comes from Heaven
"Trailing clouds of glory as he comes."
Here in the child I perceive divine qualities
Of freshness and of spontaneity;
Swift powers of creativeness;
A cosmic love which is outflowing
Without the limitations of design,
Or any boundaries.

I can not here see God.
But I can see so many lovely things on earth
Which speak to me of God,
That I can feel I know Him intimately.

WORLDWIDE SPIRITUAL ACTIVITIES
OF THE TWENTIETH CENTURY

At the end of the First World War, in the midst of the confusion and materialism of the period of the great depression, George Vaughan, a lawyer, undertook the extraordinary enterprise of getting hundreds of world leaders to comment on whether there was a rising tide of spiritual belief and effort as reaction to the world's difficulties. In this remarkable book, he gave evidence of worldwide belief that interest in spiritual ideas was invading our plenary thought.

Looking back to the beginning of the century, we can trace the religious history of the planet from a point of normal and universal affiliation and activity with the church to the mid-century period of creeping unbeliefs and discontinuities in regard to religion. Today the youth do not find a complete answer to their spiritual needs in the church. Perhaps the chief reason for this is because the church gives to them religiosity rather than spirituality. At any rate, youth is earnestly seeking clues to the problems of life, and they are seeking these clues elsewhere than in the church. They are even seeking to escape "the rat race" by living in agricultural communes over the country.

When we were in college at the turn of the century, the ideal presented to youth was to "make good." This meant to achieve material success. Now almost miraculously, there is a complete turning away from this materialistic attitude, to a search for more ideal guides to life in daily living.

An English mystic, Tudor-Pole, half a century ago, made this remarkable statement about the rise of spiritual energy throughout the planet: "There are those in our midst who, looking up into the hills, can perceive a new wave of cosmic energy gradually approaching human levels - a remarkable, tremendous new wave of spiritual life and light, a new wave of power into human life available for us as individuals, as communities, as nations, to use for human betterment."

Thus, a great mystic expresses in a nut shell the whole situa-

tion facing our planetary life at this epoch. Destiny calls upon all humanity to spiritualize itself, and many movements are arising in answer to this call, movements both within Christianity and from other areas of spiritual life.

2

Formost among the movements within Christianity itself has been the International Christian Leadership Group, founded by Abram Vereide, a movement of which the author has made a study through his intimate friendship with the founder.

Abram Vereide was born in Norway, the child of a manager of a large estate. He was rather tempersome as a boy. One day when he let loose with such an explosion at the age of seven, his father – then a widower – said: “You naughty boy, go and ask God to forgive you and make you better.”

Abram rushed into the forest, threw himself on the ground, and prayed to God to make him a better boy.

At this point Abram had some sort of a vision of God, a vision which he ran home to communicate to his father. His father, then reading the daily paper, attached little importance to his son’s words. But from his evangelistic experience, there developed a mystic power in Abram which brought into his new field of spirituality several brothers and sisters and several of his school mates.

The time came when he left Norway, due to failure of the estate his father managed, and came to America at the age of seventeen. After two years of meandering, he found himself in Milwaukee one day with only ten cents to his name. He thought: Shall I spend this for bread and milk at some restaurant, or for a ride to the park where I can sit and pray and meditate.?

He chose the latter. And as he was sitting alone on a park bench, a clergyman from Seattle came along and sat down beside him. This clergyman must have been very spiritually intuitive. He must have sensed this youth’s need of help. He quizzed him about his life and present situation; and realizing his deep spiritual nature, he made him an astounding offer. “Come home and

live with me and study for the ministry.”

This took place, and eventually Abram was not only licensed for the ministry by this clergyman but married to his daughter. As the years went by, he engaged in welfare work such as Goodwill Industries and trying to salvage alcoholics.

One night he woke up in the middle of the night with a wonderful project dawning in his consciousness. Instead of merely rescuing drunks from the gutter, he conceived the idea of the spiritual institution he was destined to organize. An institution which should spiritualize the nation’s leaders, and eventually the leadership of the whole world.

Fired by this vision, he came to Washington, D. C., alone and as an unknown person. Yet in three months, working personally with Congressmen and Senators, he brought to pass a national prayer-breakfast dedicating the whole nation to God. This prayer-breakfast has become a permanent institution of the country, being held every February.

But this annual prayer-breakfast was not the real work Vereide wished to bring about. His real enterprise was to inaugurate all over the country small prayer-breakfasts of twelve to fifteen people of leadership everywhere who would breakfast at some restaurant weekly, and be ready from eight to nine o’clock to hold exercises that would intensify their spiritual life. Bible readings, prayers and testimonials flowed out for an hour, the purport of which was to raise people who were merely nominal Christians into that higher realm of being which we call spirituality.

All over the country Vereide founded these prayer-breakfasts until his death in 1970. He realized that in order to improve the world its leadership must be spiritualized. He realized that religiousness was not enough. It is only the ground work upon which to build a spiritualized character.

We came to know Dr. Vereide very intimately. We often had lunch together at the Cosmos Club near which he lived. I adored his deep spirituality and looked up to him as one who had achieved a great spiritual nature such as few mortals possess.

Norman Vincent Peale in his "Foundation for Christian Living," with over 500,000 members, conducts the most important mass adventure into the world of spirit of any such movement in America. With a firm foundation established for his work by his pastorate of the Marble Collegiate Church, and by the worldwide popularity of his "Power of Positive Thinking," Peale is reaching out all over the country to create a daily faith in the Powers of Spirit and to direct this faith in positive and true action.

Peale's medium for this worldwide work is his little monthly pocket pamphlet, "Creative Help for Daily Living," by a clever printing device, divisible into three or four weekly numbers, most of which are composed of his weekly sermons.

Not only are these little weekly treatises helpful to spiritual development, but "in toto" they represent a vast reservoir, over the years, of well-evidenced spiritual phenomena. They have been recording weekly, spiritual events in men's lives, events within his own cognizance. Some day the entire collection of these little sermonettes will play an important part in proving beyond all doubt the power of Spirit to affect favorably the life of man upon this planet.

"Creative Help for Daily Living" is sent without charge to all who request it. Of course, one is glad to make a contribution from time to time. Personally, this writer welcomes gladly the monthly arrival of this "creative" help. It is possible that this "free-of-charge" system brings in more funds to its exchequer than if a specific sum were charged for its subscription.

We consider Peale to be the broadest in vision and the most far-reaching of any American whose life is dedicated to helping mankind evolve spiritually.*

*Foundation for Christian Living, Pawling, New York, 12564.

One of the most remarkable worldwide spiritual movements of modern times is the work of Herbert W. Armstrong, a successful businessman who changes the whole tenor of his life from the law of "getting" to the law of "giving" when he founded the "World Wide Church of God" and "Plain Truth" magazine in the thirties. "Plain Truth" is a most penetrating and accurate monthly presentation of world affairs. We welcome its appearance each month. Strangely enough, no subscription price is charged for this excellent magazine. It is absolutely "given away." But, of course, readers who enjoy and profit by its monthly issues send in contributions to the work of the magazine and of the "World Wide Church of God." The mailing list of the magazine has jumped from the original 5,000 to 200,000.

"The Plain Truth" has for so long proclaimed, it will require the intervention of almighty God and the imposing of his government of love and outgoing concern to finally put an end to the strife, turmoil, and confusion we find in the world today.

"The scope of Armstrong's work is now worldwide. As a result, this enterprise new affects the lives of a hundred and fifty million people and more on all continents. Many thousands of lives have been changed — turned right side up - made more successful and happy.

"Mr. Armstrong is now Founder, Chancellor and Chairman of the Board of the Ambassador Colleges with the parent campus in Pasadena, California, and a second campus at Big Sandy, Texas. He is also President and Pastor General of the Worldwide Church of God, as well as Editor-in-chief of our periodicals.

"In the last several years Mr. Armstrong has had countless state, leading educators and others. He has spoken at many dinner meetings with large groups of leaders in nations all over this world. These meetings have led to major public appearances in a number of countries. Many more such events are being planned."*

**"Plain Truth", Worldwide Church of God, Pasadena, California, 91123

Marcus Bach, author of many books on phases of world religions, and professor in the School of Religions at Iowa State University, has been for some twenty years conducting his religious newsletter "Outreach," publication of his Fellowship for Spiritual Understanding. This spiritual news sheet explores religious and spiritual progress and understanding all over the world.

"Outreach" has for years been in the forefront of spiritual progress, reporting important movements in this field (with great breadth of understanding). This little monthly publication has given forefront support to such movements as acupuncture, yoga, psychism, baptism of the Holy Spirit, Ecumenism, and Inter-religious Understanding. Because of his pre-cognitive anticipation of trends and truths in the process of spiritual understanding, Bach has been in the forefront reporter of many spiritual movements, including the Baha'i World Faith.

He is now taking up the reporting of Holistic Healing, which he defines as "the recognition that body, mind and spirit are indivisible, that true healing and health are found in the harmonious inter-relationship of this triad of body, mind and spirit, and that this holism is the true secret of the total health of the total person."

We consider Bach's "Fellowship of Spiritual Understanding," as set forth in "Outreach," to be one of the significant expressions of what the title expresses, a universal fellowship with all the world's helpful spiritual movements. We shall discuss Holism in our chapter on "Spiritual Healing."*

*Copies of "Outreach" sent on request: Fellowship of Spiritual Understanding, P. O. Box 816, Palo Verdes Estates, California 90274.

Another organization, where people are receiving help in finding their inner self where their spirituality dwells, is Silva Mind Control.*

Silva Mind Control, founded by Jose Silva in Laredo, Texas, is an organization that teaches the new science of Psychor-intology (Psyche Orientation) that helps man to develop control of his own mind and use it to locate his superior mental perspective. It teaches man a scientific and controlled approach, through meditation to the inner conscious levels of the brain. Different from other methods of meditation in that Silva teaches individuals not only how to meditate and achieve their inner kingdoms but how to use them creatively, as the Silva slogan says: "For the betterment of mankind," man can learn to communicate subjectively, develop his psychic senses and, while acquiring proficiency to function at Alpha brain wave levels, deep within, he can become resonant with a spiritual dimension, the dimension for prayer.

Silva Mind Control teaches that Alpha is a spiritual dimension where we can increase our I. Q., have better health, acquire greater problem-solving potential and communicate with our creator, our God — following his guidance, all is possible within this inner dimension.

The "Summit Lighthouse" is a remarkable weekly, sent also without charge, upon request. It claims to be publications of spiritual reachings coming from great Masters of the past. Whatever is the actual case, the teachings themselves are spiritually helpful, hence well worth reading from time to time. Their general message is much the same as the message of this book, a call to Spiritualization, with frequent statements of the tragedies that will happen to the planet Earth if spiritualization does not take place.*

* * *

*Silva Mind Control, 1110 Cedar Avenue, Laredo, Texas 78040.

*Summit Lighthouse, Box 7081, Pasadena, California 91109.

A soul completely dedicated to the spiritual awakening of the world is that of Christopher Hills. Some years ago we became intimately acquainted with him when he was on a lecture trip to Washington, the purpose of which was to found a "World Spiritual Center" here.

It seems that Hills had sold an art store belonging to him in Jamaica and now was endeavoring to found somewhere a world spiritual center. He had selected Washington as his goal, and it seemed as if his lectures here had brought success to his plan. But after he left here the foundation faded away. Some years later he returned and again he thought he had found a group to carry on his work. But again the support faded away.

The next time I heard from Hills, he had succeeded in founding a "World Center" in London. But now is newly located in the University of the Trees, in Boulder Creek, California.

We revere Hills as a man completely dedicated to the Spirit. He lives for no other purpose. His field of spiritual operation includes Hinduism as well as Christianity. Perhaps this broad spread of thought is responsible for his lack of well-deserved success up to date.*

7

This chapter would not be complete without an account of spiritual work and power of AA, which now has a functioning membership of over 600,000. Its work is highly praiseworthy for several reasons, chief among which is that it vividly exemplifies, as does Zen Buddhism elsewhere described in this book, the power of Spirit to enter into human lives and perfect their activities. That is the whole purpose of this book -- not to call for religious revival but to call for spiritualization as a practical means, and in fact the only means, for perfecting life upon this planet.

*Christopher Hills, University of the Trees, Box 644, Boulder Creek, California 95006.

How does AA function in seeking to attain its aim of salvaging men and women who desperately desire to escape from alcoholic enslavement? The peculiar situation here is that it would turn away a large number of needy souls, some of whom are atheists and many of whom are non-religionists.

How then, can all these people be brought with full earnestness into a movement of reform that is fundamentally spiritual? The procedure which gradually was established, with the aid of such notable churchmen as Samuel M. Shoemaker, will now be described. It is a fascinating procedure which combines the utmost practicality with the furthest reach to and attainment of spiritual power.

The first of the dozen steps to be taken by the alcoholic do not bring in religion. These steps are purely practical, based on the alcoholic's desperate wish for reform, this acquaintance with a group, that once in as desperate need as he, have found salvation from their former tragic existence. By attending AA meetings, the newcomer is led to realize that many others, who were in as desperate plight, as he, have been completely cured and redeemed.

How has this happened, he wonders. Constant attendance at AA meetings both acquaints him with the necessary procedure and builds up a firm faith that salvation from alcohol can be attained. Once the desire is strongly awakened in the newcomer, he is led from step to step in his reform, culminating, perhaps unconsciously to him, in a spiritual awakening and improvement.

The interesting thing about AA is that the spiritualizing change and support ultimately necessary for permanent cure may not at first be realized as spiritual by the reformed alcoholic. All he may realize is that there has taken place a fundamental change in his attitude toward life, and in all his actions and reactions. The former egocentric drives which produced an unbalance driving him to drink have been replaced by a harmonious loving attitude which is fundamentally spiritual in nature, though the patient may not realize it. Even atheists are helped to find this inner peace of the spirit, without the need of any direct

attack on their irreligiosity.

Dr. Shoemaker has this to say of AA: "I believe AA may yet have a much wider effect upon the world of our day than it has already had, and may contribute greatly to the spiritual awakening which is on the way, but which has come none too soon. For the world of our time is not sitting pretty."

It is as an important factor in the spiritual awakening of progress of humanity that AA is given such attention in this book, not so much as a means of victory over alcohol as it is a tremendous and inspiring example of what the power of Spirit can accomplish in our practical everyday lives.

The whole purpose of this book is not to proclaim Spiritualization as a means of escaping from this worldly life, but as the ultimate and cosmic means of glorifying this daily life of ours and raising it worldwide to a celestial level.

Not only are broad spiritual movements arising in this country. They are also rising all over the world and we shall describe here a few such movements.

Brother Mandus founded some years ago—in Blackpool, England—his "World Healing Crusade." He had been a businessman who had a nervous breakdown, and was healed by a spiritual healer who told him that he himself had power to heal. Brother Mandus from then on devoted his life to healing, taking on a monastic pseudonym to more universalize his work. We have been in touch with him almost since the beginning of his mission. Somehow his little monthly magazine, "The Crusader", found its way to our door.

This magazine treats not only of healing, but also of spiritual principles of living.

We consider Brother Mandus to be one of the deepest spiritual thinkers in the world today. We have for years been in touch with him by correspondence; and we had the pleasure of meeting him in person in a healing, preaching crusade he made in this

country. We shall speak of Brother Mandus again in relation to his system of healing without charge or price—voluntary contributions are his sole source of income. His work and influence is worldwide.

"We do truly live and move and have our being in the Omnipresent Life, or Spirit, of God. It is a wondrous fact that while this Life Stream is part of our own being we still can only progress in awareness to the degree our free will minds can embrace and recognize this truth.

"So the deep and eternal objective is increasingly to become aware of our pre-destined partnership with the Lord of Creation—and with each other. We awaken to this stupendous reality and its potentials in a progressive way and can help each other to fulfillment.

"I do believe, completely, that the real solution to all the world's major problems, and most of our personal trials and tribulations, can only be found through the realization and practice of spiritual Laws."*

Sri Aurobindo, India's leading spiritual writer, in his last book, "The mind of Light" published before his death in 1950, sets forth briefly the broad outlines of his entire cosmic and transcendent vision. He asserts that when the unification of spirit and matter completely takes place, a new birth will occur which will affect all life on this planet. With its opening up, he prophesies, a new spiritual principle will operate on earth enabling the entire Force of the Spirit fully to manifest in the material world, thus creating a new evolutionary form, a new race of beings in our midst—"The Life Divine". Organic changes hitherto unthought of are predicted for the human body. If man is to progress, we are told, "a divine life in a divine body" is the way. Super-religious, Aurobindo's teaching has been called the most inspiring, most scientific, most daring, dynamic and progressive spiritual doctrine of the future yet to be propounded by any man—the all-seeing higher reconciliation of human differences and oppositions.

*Brother Mandus, "The Crusader", World Healing Crusade.

We consider Aurobindo to be the most deeply spiritual writer of his period. He has invented a method of relaying spiritual truth to us in such a way as to forestall all contradiction. It is the very simple method of putting his statements in the form of questions such as; "May it not be that-?" Or he will state it as a probability; "Is it not possible that --?" No one can contradict such a subtle presentation. Thus his ideas can get across without being open to any contradiction. We recommend this treatment of truth to other writers. It is a very winning way of delving into the profundities of man's spiritual life.

9

One of the most powerful spiritual movements in the world today is in Japan, the Soka Gakkai. This movement reaches the masses in Japan by its practical teachings, bringing spiritual power into daily life to fulfill the needs and wants of man and also to bring about spiritual healing. At last count it had twenty million members, and has become a power in the political life of Japan.

Soka Gakkai is a recrudescence of Japanese Buddhism which had been very much suppressed when Shinto was the national religion of Japan. After the last World War, MacArthur, in administering affairs of Japan, abolished the national support of Shinto and closed its temples as being a militaristic religion responsible for Japan's war acts.

This opened the way for a recrudescence of Nichiren Buddhism had appealed mostly to intellectuals the Soka Gakkai broadened its appeal, bringing the masses into a practical religion as Christian Science does here, promising them greater health and welfare. It has spread very rapidly in Japan, to the point where it has become a political party. It is the fastest growing religious body in the world. It is now organizing centers in this country where it is obtaining a following. It presents Buddhism as a spiritual teaching "which enables the common everyday man to overcome all the obstacles which may confront

him in an effort to attain the happiness which is naturally due him and every human being."

Like other spiritual movements, Soka Gakkai is invading especially the college campuses. Its appeal to college students is strong all over the world. Today "students around the nation are finding themselves absorbing a philosophy which is rapidly converting attitudes of defeat and confusion into those of hope and direction." This spiritual movement now employs music as a spiritual upliftment in many countries. Its concert programs are carried on in the United States, South America, Europe and Southeast Asia.

* * *

Another movement penetrating our college youth is a movement of modern Sufiism, founded a generation ago by Inayat Kahn. This movement, a revival of the deeply spiritual teachings of the Sufi poets in Persia, has its headquarters in Switzerland. Inayat's books are deeply spiritual and penetrating. We rank him next to Aurobindo as a world teacher of the Spirit. He brings a very important message in stating that a spiritually developed person will recognize spirituality in others no matter what their religion. This universality of spirit has never been adequately appreciated up to this time. Religions have caused differences and barriers. There are many kinds of religions, and there are many kinds of sects within religions. But there is only one kind of spirituality, just as there is only one kind of romantic love between the sexes, no matter in what country of the world.

For spirituality is not doctrinal. It is experiential. And it is one and the same experience all over the world. There are no different kinds of spirituality. It allows of no creeds and no divisions. And is not the monopoly of any one world religion. Spirituality has been achieved, and can be achieved, in any one of the various world religions. And the worldwide development of spirituality, which we are discussing in this book, will do much to unite the world in an active and loving brotherhood.

The fact that there are no separate doctrines for spirit will make it possible in the future for the study of spirit to become a part of every school curriculum. We shall discuss this in another chapter.

Of all the movements, worldwide to bring about the spiritualization of man on this planet, the most significant and widespread is the Baha'i World Faith. This Faith has recently been invited to take part in the annual meeting of the World Congress of Religions in Canterbury, England, ranged there as one of the six world religions: Judaism, Buddhism, Hinduism, Christianity, Islamic, and Baha'i. The Baha'i World Faith reached the United States from Persia through the avenue of the Middle East at the beginning of this century. 'Abdu'l-Baha, son of the Founder Prophet, came to the United States in 1912 where he lectured to large audiences in churches and educational institutions from coast to coast.

We will let 'Abdu'l-Baha describe the Baha'i Faith in his own words: "The Baha'i Cause has become worldwide. In a short space of time it has permeated throughout regions, for it has a magnetic power which attracts all intelligent men and women toward this center. These teachings are the spirit of this age. The Baha'i Movement imparts life. It is the cause of love and amity amongst mankind. It establishes communications between nations and religions. It removes all antagonisms. When this Cause is fully spread, warfare will be a thing of the past, universal peace will be realized, the oneness of humanity upon this planet will be realized and religion and science will work hand in hand.

"The Baha'i Movement bestows upon man a new spirit, a new light, a new motion. It enlarges the sphere of thought. It illumines the horizon of the intellect. It expands the arena of comprehension.

"This is the ultimate goal of human life. This is the brilliant

pearl of Cosmic Consciousness. This is the shining star of human destiny."

The primary purpose of the Baha'i Faith is, through universal spiritualization, to bring about world peace, unity and brotherhood. It teaches the validity of all the world religions; and it claims not to come in rivalry to the other religions but for the sake of their fulfillment. This extensive spiritualization on the planet can only bring about complete unity and develop mankind into such an attitude of love and universal serviceableness as to make life on this planet of that ideal quality forecast by Christ in his vision of the kingdom of God on earth. Baha'u'llah, Founder Prophet of the Baha'i World Faith—states "Is not the object of every Revelation to effect a transformation in the whole character of mankind, a transformation that shall manifest itself, both outwardly and inwardly, that shall effect both its inner life and external condition? For if the character of mankind be not changed, the futility of God's universal Manifestation would be apparent."

The Baha'i Faith is the fastest growing world movement on the planet. It has brought into its magic circle members of every country, race and climate from the Eskimo to the Pygmy of Central Africa, from the scholarly world of America to the aboriginal world of Australia.

In this country Baha'i makes a strong appeal to college youth. Wherever three or more students exist in a college or university, they organize into a Baha'i Club and hold regular meetings.

To these college youth questing for a more vital faith than religiosity offers, the Baha'i Faith, with its deep spiritual life and its plan for a better world civilization (a plan which will be described in the final chapter) makes a strong appeal. Many of these youth become such zealous Baha'is as to consecrate themselves to Baha'i missionary work all over the planet.

The description of these various spiritual movements must make us aware that Destiny is a work in our midst to forge out a new type of human being — man attaining his final stage of development upon the planet, that of spirit.

Let us reflect for a moment upon the meaning and importance of these various outbursts of spiritual life and light that we have been describing in this chapter. Here is factual evidence that we are at the dawn of a new age in which mere religiousness will not suffice. Humanity is expected by Destiny to now begin a spiritual climb to be consummated in the establishment of the Kingdom of God on earth — a new type of civilization in which, as Christ foretold, God's will would be done on earth as it is in heaven.

Then a new motivation will empower all humans into lives of loving service. Then indeed God's will of creative love will reign upon this earth, as it does in the heavenly concourse. In the midst of worsening gloom upon this planet we can console ourselves with the thought that the darkest hour is just before the dawn. The reign of self-seeking egoism is being brought to a dramatic close, to make way for the new civilization founded on love and service.

"A new life is in this age stirring within all the peoples of the earth." said Baha'u'llah. And 'Abdu'l-Baha, while lecturing in this country in 1912, as has been described, stated: "The Spirit is the energizing factor in the life of man. The Spirit has enabled man to discover means of bending many natural laws to his will. The Spirit will give man greater power than these, if only he will strive after the things of the Spirit and endeavor to attune his heart to the Divine Infinite Love.

"The spirit breathes in this day unto the hearts which are moving, beating, and attracted by the love of God."

SPIRITUAL VALUES IN THE DAILY LIFE

Man's spiritual development should be looked upon not so much as a duty and a responsibility as it should be considered an inestimable privilege. The development of man's mind is so considered: The values that it leads to for human beings are so palpable that no argument is necessary in order to convince man of his need for thorough training of his mind.

Just so in the world of spirit. It should be realized that inestimable values accrue for man in this development: We shall discuss them in this chapter.

The first and most important value that accrues to man from spiritual development is more harmony in his relations with his fellow men. Inharmonious relations can result in all sorts of psychosomatic ailments. We will give here a vivid example, which we were witness of years ago in Annapolis, where two brilliant women founded a very enjoyable Seven Arts Club of which we were a member. These women were brilliant; but unfortunately they were too brilliant for their mutual harmonious relationship. They quarrelled over the direction of the club, and vilified each other to the public. In fact, a complete feud grew up between them. What was a result of this? Each came down in six months with a serious ailment.

In our lectures we assure audiences that we can tell them how to become sick in six months if they so desire. Just let them go to work in daily contact with some person they hate intensely and who hate them. Under such circumstances we can guarantee that illness will occur. Psychiatry is only too well aware of the dangers to health of such inharmonious conditions.

Lao-tse made harmony the basis of his whole religion of Taoism, deriving this spiritual principle from a deep study of the universe and its ways of harmonious functioning. Confucius itemized such a life of harmony into a definite regulation of life in the family, life in the village, and life in the empire. The result of these teachings of Lao-tse and Confucius, as they became embedded in the life of the Chinese people, brought

about a stability and an endurance of empire the like of which has not occurred elsewhere in history.

Complete harmony in life, under all and any circumstances, is possible only by spiritual development. Humanity is only too prone to detest people who are detestable. When we were visiting 'Abdu'l-Baha, head of the Baha'i Faith, in 1908 in his prison home in Acca, we were told at a table-talk: "People will say, 'I'll endure that man as long as he's endurable.'" 'Abdu'l-Baha smiled and added: "Anyone can endure a person who's endurable. But we must learn how to endure people who are unendurable." He said this with a smile, so differing from the clergy who would make this a very mournful duty. He said it with a smile, as if to say: "Try it, it's great fun." In fact that is the way he gave out all his spiritual teaching. And this is a truth we want to emphasize throughout this book: that spiritualization is a great adventure fraught with joy and with great reward.

2

The second value that spiritualization brings into our daily lives is the gift of serenity. Without spiritual development and the resourcefulness that it confers, many occasions in life cause us to lose our serenity in ways that are injurious to our well-being. A psychologist has stated that man is apt to be more strained in his drive from city work to home in the suburbs, at the crowded part of the day, than in the course of his whole days work in the office.

We envy the life of animals as we see them in the pasture, or the flight of birds, or the joyous scramble of squirrels over the trees. We feel a longing to have that same perfection of un-anxious action that characterizes animal life.

The life of the savage is almost as serene as that of the animals. A portuguese landowner in Angola remarked recently, to a writer of a book on Negro life, that the Negro had the rare ability to be happy in difficult circumstances. The life of the peasant everywhere, and of the tiller of the soil, is calming in its effect upon the nervous system.

It is our urbanization which today is bringing myriad causes of tension into daily life. Man will destroy himself by the very technological civilization he has built up, unless he learns how to relieve himself of the daily tensions caused by it. We can give no general recipe for such transformation as to rescue humanity from the chaos he is himself creating, except spiritual development such as to make man immune to these tests and trials.

The Stoics of old sought to make themselves thus immune to the exigencies of life. Marcus Aurelius developed this philosophy almost to the point of a religion, so that his "Meditations" have become an inspiration throughout the ages. His attitude expressed as "Nothing is too early or too late, for me, oh Universe, which is not too early or too late for thee.

This self-dicipline of the Stoics was not an easy one. Few arrived at its perfection. But at the same time that Roman philosophers were training themselves to be Stoics, Christian converts of every range of intelligence were finding serenity in a spiritual way, by means of their religious faith. This serenity was carried to remarkable lengths on the part of Christians condemned to death by means of lions in the arena. Such condemnation did not ruin their joy of life. In fact, in strange emotional ways they actually rejoiced at the destiny of sacrifice for the sake of their Lord, who had given his life for them.

To sum this up we will state that Stoicism is not necessary if one can, from a purely spiritual point of view, accept life with all its exigencies and remain serene. Let us state conclusively that spiritual development is the only thing which can guarantee serenity at all times and under all circumstances.

3

Spiritual development brings a third value into our daily lives, by means of his close connection with the Cosmic Power itself and the ability to be guided by it.

The life of the plant and animal world is fully guided by this Cosmic Power. On this truth Lao-tse based his whole religion of Taoism — to direct our lives by flowing with this Cosmic Force.

The plant life and the animal life cannot take their affairs into their own hands in such a way as to misdirect their energies. But man can do so. The great gift of self-direction is bestowed upon him, and this is what frequently leads him into trouble. How shall he direct his energies? The fact is that he is prone often to misdirect them. This is the point at which Cosmic Guidance can be of great benefit to him.

Gandhi once suddenly broke an important plan he had made with Nehru. Nehru asked him: "Why do you want to change this plan?" Gandhi answered: "I don't know, probably time will show." What a strange answer for one statesman to make to another statesman! Nehru burst into tears and said: "Gandhi, I don't understand you." Gandhi smiled and said: "I don't understand myself, but I have to follow guidance, and my guidances are always right."

Gandhi had apparently trained himself to be under constant guidance from the Cosmic Mind. And with this power he helped to free and guide India.

Another who lived under this constant guidance was Abdu'l-Baha, leader of the Baha'i World Faith. One afternoon in England, when he was a guest in a private home, he was informed: "Abdu'l-Baha, it is time we started to go to the afternoon tea at which you are invited to speak."

But 'Abdu'l-Baha would not budge. He made no answer to their urgings, but simply sat there. In a few moments there arrived at the door a tramp who had walked a hundred miles to meet him. It was this that caused his delay. Like Gandhi, he could not explain why.

More important still was his directive to his secretary at the time in France when he was preparing to sail on the Titanic for America. He asked his secretary to cancel the tickets for himself and four of the group accompanying him. The secretary argued with him that it was too late to make such a cancellation. He argued so vehemently that 'Abdu'l-Baha had to give him a slight tap on the cheek, meaning: "Stop talking and get to action!" The tickets were cancelled:

What a loss it would have been to the world if 'Abdu'l-Baha had sailed and gone down on the Titanic. It is not recorded that he foresaw the exact event that was to take place. That was not necessary. The important thing was, not to sail on the Titanic. Thus it would seem, it is not for us to question why when these Cosmic messages come to us. It is for us to welcome them and carry out their directives.

4

We may at this point describe a similar episode in our own life. In 1935 we had gladly accepted an invitation to lecture on Progressive Education in Honolulu. No salary was to be paid, but all expenses. We looked forward greatly to this rare opportunity to visit the golden island of Hawaii, to see friends and relatives en route in California, and to enjoy the swimming pool on the ship we would be sailing on from San Francisco.

But early in January we began to get warnings about this trip. The first thing to do in such a case is to kill all desire. Although this was difficult, we gradually stopped all desire. We stopped ardent dreamings of visiting friends and relatives in California, of swimming for a week each way on the ocean trip, and of enjoying the climatic delights of that elisium, Hawaii. We made our mind perfectly neutral to this trip. Then each day the antagonism to the trip grew stronger. The times we felt this guidance most strongly was on going to sleep at night and waking in the morning. Within a week my decision was made. Coming down to breakfast I said to my wife, "I'm not going to Hawaii."

Why? she asked, "you have been looking forward to it so much."

"I don't know," I answered, "time will probably show."

And time did show. At the very day we came down with acute appendicitis, threatening perforation in twenty four hours, we would have been on a small ship sailing back from Hawaii. Peritonitis at that time, before penicillin was discovered, was fifty percent fatal.

This unfolding of events satisfied my wife as to the wisdom

of my decision. But I also began to believe that it was unduly selfish of me to absent myself from the school so long as five weeks and leave it under Nayan's management. At any rate the guidance came, and all our friends realized the beneficial importance

5

Such guidance has been evidenced all through the history of mankind, but no methodology has been arrived at. We will present here a method that can be counted upon under all circumstances to bring guidance in making plans and decisions. Many people face issues during their lives in which they must make very important decisions for their life guidance. How important and valuable it would be if we could turn to the Divine Intelligence for guidance at these times.

Here are the directives for finding this guidance: If we have to choose between A and B, or between A and not A, and the values of each of these alternatives seem so equal that it is very difficult to make a decision, how important it would be for us to get Divine Guidance. In order to get such guidance, we must divest ourselves of all personal desire for either alternative. Then with a perfectly neutral attitude—like a lake that can reflect the stars when there are no ripples on the surface—we await our guidance. If there is time to seek this guidance daily—over a period of a week or more—we will find a definite guidance growing in our soul, day by day, until we are perfectly certain of the cosmic answer to our problem.

We described this process some years ago to a young lady coming from college, at the end of the college year, to her home near our summer camp in Maine. Her problem was this. She had thought to be a doctor and had just finished her pre-medic year at college. During the year she had begun to get a distaste for this profession and wished she had concentrated on physics instead. But to change now would cause her to lose the whole year of education she had just finished. How could she be sure that the shift to physics would be rewarding enough to suffice for this loss of a college year.

We described to Jean the process of seeking guidance by eliminating all desire for either choice, and waiting patiently to receive guidance. It was some twelve years later that, talking to her mother on the telephone, we discovered what had occurred. Jean had dropped medicine and taken degrees in physics. She was now the only woman engineer in IBM's biggest plant near New York, had been promoted three times, and had a fabulous salary. Can there be any doubt about the wisdom of the guidance she received? A year later, I learned that she had married one of the engineers she had met in the plant, so that now her every lifeneed was fulfilled in the IBM plant. Can anyone doubt the wisdom of her final choice. It was not human wisdom but a Cosmic wisdom that brought this about.

* * *

Let these illustrations suffice to show the desirability of putting our lives constantly under the directives of Cosmic Wisdom. Unspiritual man is constantly the creature of circumstance. He does not know what may turn up to shift his bearings and to dislocate his plans. He never has a feeling of faith, assurance, and guidance. But spiritual man is not the creature of circumstance. He knows how to seek Divine guidance at any moment. He never has to wander unguided over the deserts of life.

SPIRITUAL HEALING

Unfortunately, the last people to go to for the truth about a new movement are the specialists in that field. The reason for this is that these specialists have spent a lifetime of thought and action elaborating the system which they practice, and they turn against any new thought or practice which might disrupt their system.

Mesmer inaugurated the psychological phenomenon called hypnotism two hundred years ago. It was called after him Mesmerism. He was persecuted by the medical profession, driven from Vienna, and settled in Paris where his consultations on the part of the aristocracy became the fashion. But the medical faculty of Paris stigmatized him as a charlatan.

Up to recent times the last persons to go to about the existence of psychic powers have been the psychologists. Also the last people to go to about the truth of a new religious movement are the clergy of the old established faith. And up to recently the last persons to go to for the truth about spiritual healing are the members of the medical profession; This is why spiritual healing has not yet arrived at scientific acceptance.

2

If we look into the subject of spiritual healing with open mind and with scientific application—studying the pages of history up to the present we find continuous occurrences of spiritual healing, but on a basis which has seemed miraculous and not to be a part of normal life processes.

But today the world is so full of amply testified instances of healers and of healing, both by psychics and religionists, that medical science is forced to admit the validity of these healings.

In order to forestall medical skepticism Lourders—the world center of religious healing miracles—added two physicians to its staff who have recently published a book about the so-called

miracles they have witnessed there. The three most remarkable types of healing are: the instantaneous disappearance of diseased matter, as in the case of dropsy where two quarts of body liquid can suddenly disappear; the instantaneous creation of new matter to fill up a wound or cavity; and the straightening of bone structures and malformations that had defied the surgeon's care.

3

These so-called miraculous cures are not, however, the most important world part of spiritual healing, for the reason that they are sporadic and not available to humanity in general. The important healings by spirit today are those that are currently being practiced by spiritual or psychic healers all over the world. Many healers use the laying-on-of hands method. But this is not necessary. Healing can be done even at a distance. There are three organizations known to the writer that carry on continuous prayer around the clock by means of a corps of devoted people who stand by both day and night, each for an hour, to hold in their prayers all requests for aid on the part of the sick people anywhere in the country. No charge is made for these services, which operate by means of voluntary contributions. These three organizations are: The World Healing Crusade, Blackpool, England; The Order of St. Luke's under the direction of Rev. Alfred W. Price, 10 So. 10th Street, Philadelphia; Silent Unity, Unity School of Christianity, Lee's Summit, Missouri.

The World Healing Crusade issues a monthly, "The Crusader", devoted to this work, with testimonies of healings, which is sent free upon request. The Order of St. Luke's is also represented by a magazine. Unity publishes "A Daily Work" and a magazine, "Unity."

When ill, why not add to materia medica the benefits of this Cosmic Power drawn to our inmost being by prayer, faith and love? Dependence upon spiritual methods of healing alone is dan-

gerous. Medical science as well as spiritual science should be invoked. But to supplement all that medicine and hygiene can do, why no call also upon Spirit?

There are surgeons who never operate without a silent withdrawn moment of prayer. There are physicians who call upon a Power greater than themselves to aid in diagnosis and healing. There are psychiatrists who refuse to take on patients that have no religious faith. The day will come when medical science will join hands with spiritual science in the prevention or cure of all diseases.

4

The most thoroughly scientific study of spiritual healing that we know of is that which was carried out by the Layman's League of New York a few years ago. For several years a week's session of investigation was conducted on their charming property in Rye. To this conference on healing came healers from England and this country, plus doctors and scientists to aid in the investigations. Ample reports were published of each session.

The important diagnosis by a physical scientist, made at the end of the second summer, is worthy of note. He said he believed the healing was due to a subtle Cosmic Power, more subtle than the energy all matter is reducible to. What is this power? He did not explain. Let us realize it to be the Power back of all creation, the Creative power itself that sets in motion all phenomena of the material universe. It is the Creative Power of God.

5

How do these so-called spiritual cures take place? No physical contact is necessary; Christian Scientists practice often distant healings. Nor is faith on the part of the patient necessary. People in a state of coma have been healed. Baptismal healing of infants takes place.

A dying dog belonging to my brother, which neither family

physician or veterinarian could help, lay dying. He was unable to rise up to greet me, or even to raise his head. He could only lift his tail in order to say hello to me. Yet within two weeks that dog was running around perfectly well after treatment by a veteran Christian Science practitioner, a man so devoted to his calling as to be almost a saint.

Strangely enough, in all the medical research into the field of spiritual healing the broad area of operations that has daily been going on in the field of Christian Science for almost a century has utterly been overlooked by the researchers. Yet these healings in the aggregate represent the largest segment of Spiritual healing going on in the whole world today.

Why is this field so utterly neglected by researchers? There are probable two reasons. The first is the refusal of Christian Science to make use of medical aid, and obstinacy which is frequently causing unnecessary deaths. This fact well known to the medical profession. The second is the remarkably inclusive and exclusive nature of Christian Science, and its unwillingness to face a really scientific investigation such as would study and enumerate failures as well as successes.

Yet the pages of Christian Science publications are full of remarkable testimonies to healings. They have been recording these healings for many years. Right in these records lie a tremendous treasure-trove of evidence regarding spiritual healing, once medical science can adapt itself to this investigation.

Christian Science knows how to make use of group therapy by means of its mid-week testimonial meetings. Such meetings not only present reports of healings that are encouraging to all present; but they also develop a control-power of group enthusiasm and faith which is helpful to all individuals that compose the group.

Alcoholics Anonymous bases its initial steps of cure wholly on the faith produced by testimony of those present that even the worst cases of alcoholics jump up to testify.

The Healing Order of St. Lukes of the Episcopal Church holds mid-week group testimony meetings in the manner of the

Christian Scientists.

6

More important than to learn how to get well is the duty and ability to keep well. This is more than just common sense. We are under a spiritual obligation to keep the body, which God gave us, in perfect condition.

If God gave us a lovely automobile to use in our work and play, we would take good care of it. We would keep it supplied with adequate nourishment, and we would not drive it at twice the speed it was made for. We would be ashamed to let it get out of kilter by abuse or neglect of proper care.

But strangely enough, we treat our bodies as if we owned them and could do anything we pleased with them. Such is not the case. The physical machine called the body is loaned us to use for our own benefit and for that of the world. To let it run down is to grossly neglect a divine responsibility laid upon us when we were at birth given this physical machine for life-use. To neglect its care is to fail in fulfilling a spiritual responsibility.

This subject of how to keep in good health is so important that a new movement has arisen called "Holistic Healing." This new movement calls upon the individual to maintain normal health by understanding the factors health, and of bodily abuse that lead to illness. To keep well one must keep in constant harmony body and both mind and spirit.

The body needs regular and wholesome nourishment. Neglect here will lead to lowered vitality. In shaking hands with individuals in the course of our lecturing, we discover that many are lacking in full vitality. The most likely cause of this on the part of college youths is the neglect of the morning meal, so important for starting a day of work on. Looking this person in the eye we say, "You do not eat good breakfasts." Surprised, the youth generally admits this is true. The fact is that college students are apt to stay up late into the night, and consequently get up late and rush off to school without breakfast.

After arousing great alarm in the hearts of these youths, we induce them to join our A. B. C.—"American Breakfast Club." When we meet these youths a year or more later, we are pleased to find they have established better vitality by eating regular breakfasts.

7

A still more devastating practice leading to regular health is that of overwork. The body responds in peculiar ways to this situation. Rebelling against this unjust load laid upon it, it caves in at its weakest point. This may be the stomach, resulting in ulcers; the respiratory organs, resulting in colds; the intestines resulting in constipation; the heart, resulting in failure. Or what is worse than any of these, the brain, resulting in a stroke that is completely disabling. This is how the body is apt to behave when we overwork it, it forces us to pay attention to its needs.

This country has in general the most stimulating climate in the world, says Ellsworth Huntington, professor of geography at Yale and an authority on climate. Because of this stimulating climate Americans are congenitally apt to overwork. In the mid-fifties, when man goes through his masculine change of life, there should be a let-up in exertion. On the contrary, this is just the point at which the industrialist tends to work his hardest, for promotion or for profit. The result is death from heart failure in the mid-fifties. The study of any obituary page in any newspaper will verify this fact.

A British lecturer here a few years ago pointed out that in America wives in the upper middle class get their husbands to heavily insure their lives; then encourage them to overwork for sake of promotion or profit; and so kill them off in the mid-fifties—while said wives go on living merrily on the insurance. Of course this is an exaggeration, there is enough truth in it to cause reflection. The fact is the American businessman must slow down. His tempo is too fast for the continuance of normal health.

The writer probably would not be alive today but for the solicitude of the family doctor, one of the best in Washington. In our mid-fifties had made the suggestion that we take one day a week to do nothing. So we lay idly abed Saturdays, feeling morally innocent because it was the doctor's orders.

As far as the writer's long life is concerned (95 at this date), we should also express here our gratitude to the family doctor of our home in Newton Highlands, where we were growing up. Entering Newton High School at the early age of eleven, in the early fall we came down ill with malaria, then with a bad cold. The family doctor very wisely diagnosed the real trouble as overwork, and advised that we be kept out of school for a year.

This was done and for a whole year our life was rhapsodic: — with daily walks into nearby woods or meadows, coasting down our long hill in the winter, catching bull frogs in the spring in the pond nearby, and exploring the countryside on a tricycle given me; also my intellectual joys in reading daily the novels of Henry, Scott, Dickens and others.

God bless that doctor! Today doctors are too much apt to be mere pill-throwers. The true physician should be aware of the whole family environment, and be thus able to prevent a good deal of illness as well as cure illness when it comes. "Holistic Healing," as above described, will require more responsibility on the part of the physician as regards the living conditions of his patients, as well as healing them if and when they do fall ill.

8

This brings us to the problem of why many illnesses are cured by spiritual healing, but many are not. In order to study this subject of healing thoroughly, we should try to ascertain if possible the reasons that prevail against such healings.

The first reason that comes to mind is a simple one, easy to understand. We have been describing how we owe a spiritual responsibility toward the body-machine God has given us. Well,

it must be apparent that we cannot repeatedly violate this responsibility and then turn to God and expect Him to adjust the ailing machinery. We must learn through illness how to avoid illness.

A second situation in which healing would be disadvantageous is where the illness is due to psychosomatic causes which are unspiritual—such as selfishness, envy, hate, inordinate desire, etc. Buddha gave out as the basis of his teachings a very simple rule: Overcome inordinate desire and replace hatred with love. He did not teach "Go ahead and cram your soul full of desire, and I will guarantee to keep you well." Nor did he say — "Feel free to hate people, for I will keep you well even when your heart is seething with hatred."

Abdul Baha, when asked why some healing efforts were not successful, said that if the illness was due to spiritual faults it would be the individual no good to surface the sickness over be like sewing up a wound without first sterilizing it.

9

In conclusion, let us state that the time will come when everyone will seek spiritual as well as medical means of recovery from illness. Both of these healing methods are a gift to humanity from the Supreme. Why neglect either of them?

Best of all, why not avoid illness itself by wise living and spiritual aid? Spiritual faith and power can carry one through many predicaments without unduly affecting the nervous system. Without his superb faith, St. Paul would have become a nervous wreck early in his ministry. At one point in his life, the Jews became so angered at him that they took him out of the city to a vacant field and stoned him to death. At least, they thought they had left him dead. But his followers were able to revive him. We lack sufficient details upon this strange recovery, but there must have been something marvelous about it.

Health is so vital to every human being! We urge every reader of this book to investigate means of spiritual help in any case of

illness, as well as summoning medical help. And we urge our readers to realize the ill effect on health of negative emotions, or lack of proper diet and sleep. And above all, to know when/and how, by means of meditation, to relax from the strains of our daily work.

We bequeath to all our readers a little formula which we use many times daily to refresh and strengthen us: "I feel the Divine Life Force flowing into me, healing, vitalizing and renewing me." Sit down quietly alone and say this to yourself until you actually feel the Divine Elixir of life permeating every cell!

We hope this chapter on healing can be of positive help to our readers. For this book is not mere theory. It is intended as a compendium for better and more joyful living.

The subject of health naturally ends with the end of life, which is death. Recent medical discoveries about death have led to articles and books describing numerous remarkable instances of people who have practically died, and then been resuscitated. These experiences are the same, in all cases. The soul leaves the body, hovers above it, and watches the operations of the surgeon. In all such cases, the persons brought back to life describe the wonderful feelings of peace and happiness that irradiated them while separate from the body. Some even adventured further still into the next life, meeting friends or spirit guides. All agree as to the joyousness and peace of this other life. They didn't want to come back to earth.

The Baha'i Faith states that the reason the next life is concealed from us here is because its loveliness, if disclosed, would tend to make us dissatisfied with life here. The story is told of Baha'u'llah's gardener who was offered a vision by his Lord in return for his years of faithful service. Baha'u'llah tried to dissuade him without success, so finally granted him a vision of the next life. The next morning the gardener was found suicided in the pond of the garden.

The early Christians had no fear of death. In fact, they brought martyrdom on themselves with such intrepidity as to amaze their rulers. How has it come about, then, that Christianity has, to a large extent, lost this radiant attitude toward the next life? If Brown should die early in the midst of a successful career, people are apt to say, "Poor Brown!"

The people to pity in such a case are his family and friends who will miss him. Brown, himself, has no need of our pity. He has entered into a more glorious existence.

Our point here is, that mankind's improved care of health in the future should be accompanied by a more cheerful, even radiant attitude toward death, when it finally occurs.

A SCIENTIFIC APPROACH TO THE STUDY OF SPIRITUALITY

The scientific world at present views the religious world and its spiritual beliefs and practices somewhat permissively and skeptically. It is not convinced of Spiritual Reality as anything which plays, or should play, a normal part in our daily life. Spirit, if it exists, is to them something in the clouds. Scientists are willing to let religious enthusiasm continue to play its part in the life of the world. But as scientists they prefer to stay on solid ground; that is to say, to confine their researches and beliefs to the study of the material universe.

But once the full nature of existence is realized, this materialistic view of the scientist is seen as short-sighted and almost childish. For Spirit is the causal reality back of all phenomenal existence. Why, then, confine one's studies to the secondary and phenomenal side of existence, while shutting out from all consideration the primary cosmic creative side of existence.

What can awaken the scientist, then, to a realization of Spirit, and a desire to study into it, in order to discover its laws and to conform ourselves and our lives to these cosmic causal laws in such a way as to enhance our chances of success and happiness in life?

2

It seems like a miracle, the way in which Edgar D. Mitchell, astronaut, was awakened to the reality of Spirit simply by walking on the moon in 1971. Let him tell his own story as to what then happened.

"When I went to the moon I was as pragmatic a test pilot, engineer, and scientist as any of my colleagues. More than a quarter of a century had been spent in learning the empirical approach to dealing with the universe. Many times my life depended on the validity of scientific principles and the reliability of the technology built upon these principles.

"But there was another aspect to my experience during

Apollo 14, and it contradicted the pragmatic engineer attitude. It began with the breathtaking experience of seeing planet Earth floating in the vastness of space."

Mitchell's first impressions were its "incredible beauty. How peacefully, how harmoniously, how marvelously it seemed to fit into the evolutionary pattern by which the universe is maintained.

"In a peak experience, the presence of divinity became almost palpable, and I knew that life in the universe was not just an accident based on random processes. This knowledge came to me directly, vertically. It was not a matter of discursive reasoning or logical abstraction. It was an experimental cognition. It was knowledge gained through private subjective awareness, but it was and still is every bit as real as the objective data upon which the navigational program or the communications systems were based."

Then Mitchell's thoughts turned to the life on our planet Earth, where wars and murders and lying and cheating and all sorts of evils prevailed, and the world was "in danger of a nuclear Armageddon." How could our highest scientific development on earth be wedded to the highest development of our subjective intelligence epitomized by religion?

"Only when man sees his fundamental unity with the processes of nature and the functioning of the universe - as I saw it so vividly from the Apollo spacecraft - will the old ways of thinking and doing disappear. Only when man moves from his ego-centered sequence to a new image of universal man will the perennial problems that plague us be susceptible of resolution. Humanity must rise from man to mankind, from self-consciousness to cosmic consciousness. I see no other way."

The importance of this vivid cosmic experience of Mitchell's is that it vividly assures Mitchell's scientific conferees of the reality of the spiritual world. But Mitchell goes a step further, a very important step. He organizes a book which is of supreme importance to humanity. It is the first book to explore the vast field of psychic and spiritual phenomena not by the research and

work of one author—but by the researches and findings of twenty-nine scientists each well known in his own sphere.*

This remarkable book helps us in our contention that the day will come when science will have so explored and verified spiritual phenomena as to prove, not only the reality of spirit but its causal power for good as exercised in the daily life of man upon the planet Earth.

Our world civilization will never be perfect so long as the intelligent creative portion of it averts itself from Spirit. When science yields to Spirit, and knows how to obey its laws, only then will our planetary life become perfected.

3

The century-long battle between science and religion has greatly impaired earnest religiousness on the part of intellectuals. Civilization on this planet will never become perfect so long as this intellectual class, this creative class which constitutes the vanguard of humanity and its leadership, ignores the power of Spirit. It is not enough for evangelism to try to bring the rest of humanity into a spiritual recognition of existence, so long as the leadership quartet ignores this cosmic truth.

How can the intellectuals, the scientific minds, be brought into recognition of and dedication to this planetary Law of Spirit? This titanic task can only be accomplished by such scientific investigation of the life and power of Spirit in the affairs of man as to convince the most critical scientific minds.

Half a century ago Dr. Rhine, at Duke University, undertook such an exploration of psychic phenomenon. At this time intellectuals scoffed at much of the data which Rhine proceeded to authenticate. What was the result of his scientific approach to psychic phenomenon? The result is that anyone who today ridicules the existence of these strange phenomena thereby proves himself to be lacking in intelligence. A most astounding result of Rhine's scientific investigation of psychic phenomenon is that the whole government of Russia has undertaken, in its

*"Psychic Exploration - A Challenge for Science," Putnam.

turn, a most earnest investigation of these phenomena.

In the same way, the time will come when the evidence of spiritual powers and values in the life of man will be so palpably authenticated as to win the respect of all intelligent people. In that day, no preacher will have to urge humanity to become spiritual. Dr. Rhine did not have to send psychic missionaries to Russia, in order to urge their interest in the field of psychic phenomena and values. The conclusive result of his investigations was sufficient inducement to Russia for it to dedicate its whole power to further study in this field.

And so the time will come when no clergy will be heeded to urge mankind to develop spiritually any more than clergy are needed today to urge man to be developed intellectually.

Consider this. Let's say that we approached the caveman in his time and said, "Wouldn't you like to develop your mental abilities?" He might respond "Why should I? I have no need to, I'm the best hunter in my tribe."

Today if we approach a business man and ask: "Wouldn't you like to develop yourself spiritually?" He would respond, "No, why should I? I'm a successful executive and live a good life. I don't need anything else."

The values of mental development are apparent. No exhortation is needed today to arouse a desire for mental development. And so the time will come when humanity will, of its own motivation, earnestly dedicate itself to the development of those extraordinary spiritual powers and values which will have been abundantly proved by scientific evidence.

It is time humanity awoke to the fundamental nature of these spiritual powers, and to the importance of their development as a part of the destiny of man upon the planet Earth.

We must see these spiritual powers as Cosmic Powers, powers implicit in the very nature of our cosmic existence; not as some intangible benefit awaiting us in roseate clouds, but as innate powers in us awaiting their ultimate fulfillment. Not only awaiting, but actually and absolutely demanding their fulfillment. Such is now the cosmic call of Destiny to the planet Earth.

How can this scientific study be made in the field of the spirit? Unfortunately, it is not possible to experiment in this field as Rhine was able to do in the field of psychism. No one can suggest that ten intelligent people volunteer to try their best to develop spiritually for the period of a decade, while ten other people of equal IQ try to live as unspiritually as possible in order that the results of these two lines of action can be contrasted. Obviously, man's spiritual life is too precious, too intimate to him individually, for him to yield himself up as a guinea pig in a field of experimental research. Nor can spiritual people be called into a research study and asked to perform miracles for the sake of scientific investigation.

How then can any scientific study be made in this area, the rarified area of man's spiritual life? Obviously it must be made by the application of Aristotle's scientific method: observation, verification and classification. An extensive study connected over a course of years, throughout the world, will not only verify the existence of these powers, but will assist humanity in the way of developing these powers.

Perhaps the most important approach to this field of evidential study of the spirit are the testimony meetings that take place in so many fields of spiritual activity. Abram Vereide, already mentioned, made such testimony one of the most potent factors in his prayer breakfasts made up of the country's leadership in the fields of government and industry.

Frank Buchman, in his Oxford group founded early in the century and later changing its name to "Moral Rearmament", made this public testimony of the power of spirit a strong factor in his monumental endeavor to spiritualize the leadership of the country. Years ago the author heard a most vivid testimony at a Buchman meeting, on the part of a French Industrialist who testified that the result of his pledging his life to spiritual fulfillment was much greater harmony with his labor force. At a Christian Leadership Breakfast of Abram Vereide's we heard a prominent American industrialist give a similar testimony.

Norman Vincent Peale — in his little pocket editions of his sermons, "Creative Help for Daily Living," sent out all over the

country, free of charge in his books, and in his work in his Foundation for Christian Living with its 500,000 membership—is recording and authenticating spiritual events in such a way as to help, not only today in this scientific study of spiritual phenomenon, but also is storing up in this way an authentic reservoir of spiritual phenomena for future study.

Years may have to evolve before such exploration is geared up sufficiently to win the confidence of intellectuals around the world. Yet assuredly, this will take place. It is one of the most important investigations awaiting humanity. For it will help guide men with assurance into the spiritualization of their lives, into their final development on the planet Earth.

Spiritual science is much more than a code of behavior. It is an exploration of man's full potentiality, of the inner most reality of his being. And as such the study of spiritual science will bring about an extraordinary enhancement of human life on the planet Earth. For the purpose of this new science will be not so much regimentation as exploration. New gifts, new creative powers will be discovered in man which, will seem magical, just as the rich material values of technological man today seems magical to the savage.

To omit all this from the educational curricula is simply suicidal. Education without consideration of the spiritual side of man is treating only of the lesser half of the human being. Religion cannot be taught in the schools because of the diversity of sects and gospels. But there is no such divisive structure to spiritual development. Spirituality is not doctrinal. It is experimental. And this experience is the same the world over and in every religion — the experience of the conscious oneness of the individual with the Universal Creative Power which gave him existence. Spirituality, like material science, has solid and inchangeable dimensions. These can be, should be, and in due time will be, taught in all the schools of the world.

The miracles of spiritual healing at Lourdes are now being studied scientifically by a medical staff residing there. Such miracles of healing, claimed by Lourdes, were for years laughed off by skeptics. They really didn't have the disease; they were in a

psychosomatic condition and that is what was healed they claimed. Lourdes then undertook steps to block such skepticism. Applicants for healing had to be under a doctor's care for a year before coming to Lourdes, in order to have scientific medical assertion of the disease from which they hoped to be healed.

So then the skeptics turned around the other way and said — Well, they weren't really healed, the sickness will assert itself again. So Lourdes made another requirement, that patients should remain under a doctor's attention for a year subsequent to the healing, so that the allegations of the skeptics could be denied.

Lourdes even took a step further to authenticate their healings. They put two doctors on their staff, living at Lourdes all the time in order to verify events.

These doctors have written a book describing especially three kinds of very miraculous healings. The first was instantaneous destruction of bad matter in the patient's body, such as gangrene for instance. Most miraculous of such healings were cases of dropsy or edema, where the two quarts of liquid usually drawn from the patients leg daily, suddenly disappeared instantaneously. Bandages dropped to the ground but no moisture appeared on the ground. This internal moisture or liquid had become instantaneously annihilated. The second miraculous event was the formation of new matter instantaneously. A noted American Surgeon reported that he had seen this happen on the filling up of a gaping wound with good flesh. The third miraculous healing was in bad bone structure that surgeons were unable to modify but that became suddenly perfected by the power of Spirit.

How can one deride or deny that such miraculous healings have taken place over the world through the power of Spirit? Recently the first scientific study of spiritual healing was made by the Laymans League in New York. This has been recounted in the chapter on Spiritual Healing. This is one area in which a definite scientific study can easily be undertaken. All that is necessary is observation, verification and classification.

Now let us take a very important field, that of creativeness by inspiration. Kipling, who at the beginning of the century was held forth as the model writer of the day, once told his method of writing his short stories of India. Material for a plot he would gather and ruminate over for a week. But when he sat down to write he let his "daemon" do the writing and bring the story to an end. If he ever tried to change this ending he only injured the story, he said. Robert Lewis Stevenson made a similar statement once, that his "little Brownies" did the writing for him.

All great musical composition has been the result of similar inspiration. Brahams always prayed before sitting down to compose. Handel suffered a decline in his fortunes at the age of about sixty. His failure in England in 1737, through hostile competition of court favorites, brought about his bankruptcy and partial paralysis brought on by his anxiety and overwork. In this unfortunate situation, Handel became deeply inspired by a current religious writing and he dedicated himself, in complete seclusion, to composing the oratorio "Messiah". This not only restored him to popular favor, but instituted a new type of musical composition, the oratorio. Handel composed this under great inspiration in eighteen days.

Spiritual science should be the fundamental basis of all education. Psychology, "the study of the psyche or inmost self" has degenerated into the paraphernalia of behaviorism. This study of the "psyche" has succeeded in denying, by complete omission, the very existence of the spiritual side of man.

Spiritual science will penetrate far deeper into human life than does psychology, for it will found all its teachings on the existence of the Cosmic Spirit. On this cosmic assertion will be founded a study of how the soul should manage itself in the midst of its cosmic existence; how, in a word, the soul of man should relate to the Oversoul. This is the study that spiritual science concerns itself with. It is the most important subject of the entire field of knowledge, because it deals with the profoundly important subject of how best to live.

Spiritual science is vastly more than a religious contemplation of existence. Religion, by laying down certain codes of behavior, is of great service to mankind. But spiritual science goes deeper into existence, seeking to discover the cosmic laws back of which the dicta of religions have been set forth for man's behavior.

Thus spiritual science will exert a powerful influence on man's behavior. For through this study he will explore the cosmos and come to more fully understand his destined place in it.

Let us not look upon spirituality as we are apt to look on religion, as something for Sunday and for our best clothes, or for certain periods of daily prayer. Spirituality is a destined stage of man's existence on the planet Earth. It is a developmental power to have and to use on all occasions and for every need. Like the development of the intellect, it stands always ready for our use. We don't departmentalize the use of our intellectual power. It stands ready for our use at all times and for all needs.

Well, the spirit in us, when ultimately developed as the mind has already been, will permeate with its power every daily act and need. It is not to be put on the shelf for Sunday use. The point we wish to make here is all-important for mortal man. The point is: Spiritual development is an added power for life, a power that brings into our mortal existence a quality of the immortal. It tends to make our life more celestial, while still on earth.

The world needs to realize this cosmic, developmental quality of spirituality. This truth has been little presented to humanity up to date, for the simple reason that humanity has not been till now sufficiently evolved to appreciate this cosmic truth and to apply it to the daily life. But today, we are evolved enough to appreciate this cosmic truth and to begin the planetary effort which will culminate in the universal spiritualization of mankind and the celestializing of his hitherto mundane existence. This is a glorious prospect for mankind. Let those of us who realize it exert every effort to arouse others from mundane lethargy into the beginning of their stellar climb.

Mankind in general is just beginning to reach a point of development sufficiently spiritual to enable Christ's parable of the

"Lily of the field" to be fully comprehended and acted upon.

"Consider the lillies of the field. I say unto you that Solomon in all his glory did not compare with these. If God so clothe the flower of the field, which today is and tomorrow is cast into the oven, how much more will He fulfill your needs, oh ye of little faith! Therefore do not worry about what he shall eat or where with ye shall be clothed, but seek ye first the Kingdom of Heaven, and all these needs will be provided for."

"Take no thought as to what ye shall eat or drink or where withal ye shall be clothed. But seek ye first the Kingdom of Heaven, and all these needs will be provided for."

Today, as we have endeavored to show in these pages, there are many who do understand that to place one's life in Divine Charge is to insure oneself of the full progress and achievements that our native abilities warrant.

What human being is as capable as God is, of directing his life? "Seek ye first the Kingdom of Heaven" means Change your desire-nature so that it will renounce the claims of the ego and open itself to Divine Guidance.

That is what Christ meant by "seek ye first the Kingdom of God." This spiritual change awaiting humanity will, as we show more fully elsewhere in this book, create a new type of civilization in which the law of "loving service" will reign instead of the law of "grab."

In the last two chapters we shall attempt to describe the joyous perfection of life on our planet when this coming Kingdom of God shall be fully established. It is already on the way. It will be a glorious civilization in which Christ's teachings will be fully realized.

THE POWER OF COSMIC LOVE

Hinduism has a lovely allegory about creation, that the whole universe burst forth from the golden egg of creative love. Baha' u'llah said God said: "I loved thy creation, therefore I created thee." Christ brought a new element into religion, that of all-embracing, forgiving love.

Paul, without ever having met Christ in person or listened to his preachments, found however an unusual way to take on himself the quality of Christlove, and he states it in his writings. It was to pray daily for submersion in the Christhood: "O Christ," he said, "I die unto myself in order that I may live in thee." Here is the cry, the cosmic effort, of one of the world's greatest mystics, who inaugurated the world's first dispensation of Cosmic love. He gives us the fullest praise of this Cosmic love in his world-famous message to the Corinthians:

"I may speak in tongues of men or of angels,
but if I am without love, I am a sounding
gong or a clanging cymbal.
I may have the gift of prophecy,
and know every hidden truth;
I may have faith strong enough to move
mountains;
but if I have no love, I am nothing.
I may dole out all I possess, or even
give my body to be burnt,
but if I have no love, I am none the better.
Love is patient;
love is kind and envies no one.
Love is never boastful, nor conceited,
nor rude
Love does not gloat over other men's sins.
but delights in the truth.
There is no limit to its faith.
its hope, and its endurance.
Love will never come to an end
In a word, there are three things that
last forever:

faith, hope, and love;
but the greatest of them all is love.*

Why does Paul evaluate love above faith which can move mountains — in fact above all the other spiritual gifts and powers he enumerates? It is because these gifts and powers, unless consecrated and guided by Cosmic love, can become dangerous to their possessor. They can become dangerous because they can, by their very success, induce egoism - that most deadly of all sins. All these wonderful powers of the Spirit must be tempered with love in order to be safely used. Love must be the guide and the fundamental empowerment. Only this cosmic consecration can enable us, safely and without danger, to walk the path of Spirit and to aspire to its heights.

2

Love in human beings begins biologically by the law of attraction. Whatever is lovely tends to attract us. This is a biologic law. Sunshine, in cool weather, tends to draw us into its embrace. Even the plant world seeks its beneficence. Love in the animal world is a power of biological attraction potent enough to ensure the continuence of life-forms.

Human beings, obeying this biologic law, fall in love with each other, mate and produce children. Under this biologic compulsion we tend to love that which is loveable, and conversely to despise and avoid that which is unlovely. Obedience to this biologic compulsion tends to charge our life-patterns with likes and dislikes, with loves and hatreds, with peaceful coexistence and with dangerous hostilities.

This is the way the world of nature works. And as long as we remain natural-man so long do we live in these ups and downs of life, a natural life fraught with emotional disturbances.

To escape this frictional existence, so dangerous to health and happiness, we must rise above these behests of Nature, and by spiritual power be reborn into a life of that divine empowerment which not only forgives its enemy but seeks by the power of

cosmic love to change and benefit all with a love that is basically creative, and not itself the creature of biological circumstance.

For instance, this power of cosmic love can help us not only to forgive and injury, but also to direct such spirit power upon the offender as perhaps to change his life. This was what Christ came to teach, this is what Paul, through the power of Christ, taught his convertes – not the law of justice but the higher law of cosmic love.

What a privilege to have been living in those first centuries of Christianity! To pagans was presented a dazzling new world – a world empowered, for the first time in the history of the planet, with the amazing force of cosmic love. This love, as expressed by the fully developed converts, amazed the pagan world. These little Christian communities shone forth with a new light and power, that of cosmic love. Nothing like it had ever been manifest.

In spite of persecutions, in spite of careful plans laid by the Emperor Decius in the middle of the third century, these spirit-charges bodies of Christians joined together by cosmic love, came to the final victory of becoming established in 378 A. D. by the Emperor Theodosius as the state religion of the whole Roman Empire. And at the murder of the last Roman Emperor in 482 A. D., the Christian communities throughout the whole Roman Empire were turned to administer law and order. Thus did Love triumph over all its adversaries. And thus will Love continue to triumph over all its adversaries, time without end.

A charming modern romance about early Christianity shows how a whole leading Roman family was converted to Christianity through the practice of cosmic love. It seems this Christian slave girl had been injured by another slave but instead of trying to get revenge, she showered cosmic love upon her. Her mistress, the adored daughter of this patrician family, said: "Why don't you get even with her?"

The slave girl, in explaining why, was the means of the gradual conversion of her mistress. And in time the whole family became Christian. Such occurrences began to take place in the third century, bringing many Roman families in their entirities into the Christian faith.

How, then, did this spiritual development of such a height cease to continue in subsequent centuries? When Theodosius made Christianity the state religion, the next morning everyone woke up a Christian but assuredly no more spiritual than they had gone to bed the night before. Never again was spirituality and cosmic love so to dominate the lives of Christians! Looking back upon history, we may feel that humanity at that time was not ready for universal spiritualization.

Coming down the centuries, we still find examples of supreme exercise of this Cosmic love. The most striking example of this we find in Christian history is the life of St. Francis of Asisi, who in 1206 left his father's house to devote himself to the service of the poor, the sick, the lepers. He preached a life in the closest imitation to that of Christ. The Order of Franciscians, thus founded, became the greatest monastic order in Europe, and survives even today. St. Francis left his paternal home of great wealth to devote his life to loving service. He and his fellow monks wandered in pairs over the country, dressed in the ordinary clothes of the peasants, working in the fields to earn their daily bread; sleeping in barns or in the hedgerows or on the porches of churches; mixing with the laborers and the poor, with the lepers and the outcasts. No such service to humanity, founded on the principle of cosmic love, had been evidenced in the centuries previous to St. Francis, not subsequent to his remarkable career.

St. Francis evidenced cosmic love vividly by his beautiful prayer as follows: "Lord make me an instrument of Thy peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy."

An extraordinary example in modern times of how Divine Power supports noble enterprises of funds is the orphan asylum founded by George Mueller in London a century ago. This young Methodist clergyman felt the urge to found an orphan asylum in which children would receive the kindest of treatment. He

started with two adjoining houses in the London area and a small group of children. This project expanded, miraculously, until two thousand orphans were being cared for during a project that lasted thirty years. The extraordinary thing about this project was the Mueller never solicited funds. He said, "God is my treasurer." The miracle was that he continued his orphan asylum for a whole generation thus using God as his treasurer.

One morning, waking early, he found that food was needed for breakfast and no funds were at hand to provide it. He and his wife prayed with great earnestness for the needed supply. At this moment a London banker, who had made donations previously, got the idea to take a gift around to the asylum on his way to the train that was to take him into London. He started out toward Mueller's residence. On the way it occurred to him that he might be late and miss his train, and that it would be just as well to bring the gift to Mueller on his way home. But, as he reported to Mueller, his feet would not take him to the station. He seemed forced to go to Mueller's home and present him with a ten pound note. Such were the ways in which God provided for the needs for this spiritual philanthropist.

At the age of seventy five, Mueller decided to take his message around the world. His friends urged him not to do so. "It is enough," they said, "to support your orphan asylum, how can you also expect to get support for a trip around the world?" But Mueller, acting on supreme faith, successfully undertook his trip around the world. And funds were never lacking either for his orphanage or for his trip. A book has later been written on this remarkable enterprise, a biography of George Mueller.

We cite this apparently miraculous enterprise as supreme evidence of the great spiritual law, "Give and it shall be given unto you."

In this country various spiritual enterprises, we have described in Chapter II, have been carried on in the same way.

Could cosmic love open prison doors to a convict and bring release when no other effort was possible of success? Here we come to the story of Starr Daley who gives us his life story in his book, "Love Can Open Prison Doors." This young man was back in prison again because of a misdemeanor, after being released on parole. The chairman of the parole board, incensed at his return, said: "You will never be paroled again."

So Daley settled down, with no happy prospects ahead of him, to a long life with prison walls. But like so many other apparant misfortunes this internment was to bring about the greatest blessing in his life. It seems that his cell-mate had become an earnest spiritualized Christian; and he converted Starr and trained him in the practice of cosmic love. This new power Daley practiced in aid which he gave to the hospital. He became of great service there. One man, who was dying in bitter hostility to the whole world and would not accept comfort or love from anybody, passed away with a loving smile on his face as his head rested on the shoulder of Daley.

The chairman of the parole board called Daley in to thank him for such services but he added: "We are grateful to you. But this does not mean that you will be paroled."

Now the monumental task before Starr Daley was directing love toward the parole board to change their attitude toward him. He concentrated, for two weeks, powerfully on this one objective. At the end of two weeks he was called in and paroled. His book "Love Can Open Prison Doors" was written by him to give evidence to this remarkable power in our daily lives. Daley was to become an evangelist, and help many people in their lives. He has died but his book will never die. We suggest to our readers that they get a copy of this book and read it. It is a must for all spiritual seekers.

A remarkable case of cosmic love winning the friendship and love of a most ferocious dog is told by Jack London in a short romance of his. This dog, bred for fighting in the gambling arena, became defeated and was thrust aside by the owner. The dogs

fiery temperament was quenched and he lay in agony and despair. A rancher took pity on him and bought him for the purpose of taming and domesticating him. But he found he had a most ferocious animal on his hands. Several times, in trying to train him, his very life was endangered. Gradually, after months of loving effort, the dog's affections were aroused and he finally became a stalwart and loyal friend of his owner. This is a remarkable story of the power of cosmic love as between man and the animal world.

Many other instances could be adduced similar in nature. The point to observe in all this friendship between man and the animal world is the fact that it is not human love that brings this about, but cosmic love. There is something very beautiful in this loyal and submissive attitude of the animal toward its owner. Each is connected with the other by the exercise of cosmic love.

An arab camel breeder formed the practice of going to the stable of a pregnant camel and praying daily over it. The camels born under this procedure were the finest in all Arabia and were so considered by dealers.

In the same way it has been well evidenced that this cosmic love directed toward flowers and plants produces an extraordinary effect in growth and value.

All this brings us to the realization that this cosmic love is the principle of intergration throughout the universe. It is the creative power of God, integrating and unifying the whole material universe into one harmonious system.

"The essence of God, Love, is the creative principle. Love is an outpour from God and His pure Spirit. It is the immediate cause of the laws which govern nature, the endless varieties of nature which science has discovered."*

The creative power of cosmic love is shown in the lives of inventors and artists of all types. It is the cause of what we call "inspiration." A word which means from its derivation, "the breathing in of spirit." No better example exists in all the history of creative work than that of George Washington Carver, the

southern negro, who in his simple home in Tuskegee, Alabama, invented 300 different ways to use the peanut and 118 ways to use the sweet potato. These inventions greatly enriched the economy of the South. He had no scientific library and very little in the way of a laboratory. Every morning he would say, "God, what do you want me to do today?"

Edison is another example of the magic quality of the inventor. When at the important creative task he slept only briefly, enough to recreate his powers. Like George Washington Carver he was a dedicated soul.

And so in the lives of inventors, artists and creative people of all kinds, we find this "in-spiro", the breathing-in of the creative spirit of cosmic love to inspire and direct its recipient.

This creative love is an integrating power in the affairs of men. It is how religions produce civilizations by integrating various types of people, various countries and resources into one great civilization. Arnold Toynbee spent his whole life on this theme, the connection between religions and civilizations. In the past various religions have built civilizations, but none of them were worldwide. It is only today, with the tremendous unifying possibilities of communication and technology, that we can envision a world civilization that will be all-encompassing. This would need to be based on spiritual principles set forth by a world religion. Toynbee said he hoped Christianity could broaden its theology enough to do this job. But if not, some new religion like Baha'i, would have to accomplish this planetary task.

The power of religious influence to integrate and hold people together in functional unity is evidenced by the past history of socialist colonies in America. Near the beginning of the previous century Fourier — a pre-cursor of Marx — was the cause of Fourierist colonies being planted from France on America's Gulf Coast. Robert Owen, a wealthy Scotch manufacturer who was an ardent Socialist, planted two colonies in Ohio which he furnished with all buildings and equipment. Other Socialist com-

*Abdu'l-Baha'

munities were founded on the same secular basis. Meanwhile, religious colonies were founded, of socialist type. The Moravians planted colonies in different parts of the country. And the Oneida colony of New York became world famous. All over the country Shakers had been founding their colonies.

We had occasion to study this aspect of our history as a thesis in university work. What it definitely established was the following. Every religious colony continued and became more prosperous than the surrounding agriculture.

Why did the secular colonies fail? Well, the idiosyncrasies of human nature were just too much for them. In one of the colonies a member of their band was seen to be practicing his flute in the shade of an apple tree while his fellow colonists were arduously toiling in the hot sun at their garden work, it was this sort of thing multiplied a hundred times and erupting throughout the whole history of the secular colonies that made them impossible of success.

But the religionist colonists, elevated by religious feeling and rules into an active brotherhood, actually gained more prosperity by working together in a solid unit than the neighboring farmers attained by their individual work.

Many agricultural communes have been founded for youth in this country in recent years. The most outstanding of these is that founded by "Stephen" in Summertown, Tennessee.* Starting ten years ago by holding weekly meetings in San Francisco, he brought a group from there gathering forces on the way, and planted three hundred members on the farm.

This has grown to eight hundred members with subordinate colonies in other parts of the country. It is very successful for two reasons. One is the unifying and integrating effect of the colony's spiritual life. The other is the splendid working qualities of these young people, who dedicate themselves to farmwork with the same enthusiasm and application that football and baseball in our colleges dedicate to their athletic life.

This is Stephen's creed daily indoctrinated into the colony:

*A grand nephew of ours, who joined this community some years ago, keeps us in touch with its activities.

"We believe in God. We believe that religion is the natural wiring diagram of the mind of man and the Universe. The mind of man does not change if you cross the state line — the trees are not made by a different company. Because you happen to have an Italian or a Chinese name doesn't mean you have a different Creator. We are all of us one thing. This whole world is obviously one thing. What holds us together, to the extent that we are, is religion.

"Religion is something that lives in the hearts of the people. We honor the old religions, like Buddhism and Christianity and Judaism and Islam, because they're enshrinements of a heavy thing that happened in the hearts of a certain generation. And there's something happening now that doesn't have a name on it because it isn't old enough to have a name. But it's living in the hearts of the people.

"We're trying to settle on a standard of living that would be fair if everybody in the world lived that way — not grim, but graceful and fun and full of love and friendship and being happy living together — a level that everybody in the world could make it on with the existing resources."

Biologically, the highest love humans are capable of is the mother-love. This is a self-sacrificing love, induced by nature. When mammals appeared upon our planetary stage of life then altruism first appeared — devotion to another at no matter what cost. Expanded into the many services that mother-love in humans renders, this biological compulsion laid the foundations for concepts of devotion and self-sacrifice, as exemplified in the life of the human mother.

But we must realize that this was a limited love. Devotion to one's own children could lead to a very different attitude toward the children of other mothers. For instance, in connection with the descent of rule in polygamous families many a mother, in the course of history, poisoned or attempted to poison the heir to

the throne when it was the child of a rival mother. Thus we see that even mother-love lacks the qualities that go with cosmic love.

Cosmic love sheds itself upon all without distinction, just as the sun does. It does not seek out loveable people to bestow its benefits upon. In fact, the more unlovable people are, the more they need the benefits of this universal love.

To endure people who are unendurable, and even to bestow love upon them, as 'Abdu'l-Bahá once challenged us, requires more than human love is capable of. It requires a transcendental power of love. This is what we mean by cosmic love. This power of love must be developed by spiritual striving. Its power represents the acme of spiritual development. Without it, no man or woman can be considered completely spiritual.

There comes a time in our lives when we learn to make a daily practice of joyance under the rays of the Spiritual Sun. But a still further stage of development awaits us, that of attaining the power of ourselves radiating this warmth of solar sunshine to others. Then and then only, have we reached the acme of spiritual development.

Try out this magic power for yourself, reader. Bestow a little of this cosmic warmth upon all you deal with socially and in business. You will be amazed at the response, to see how they respond with a smile that comes from their very soul. A card tacked on the side of our Chevy Chase post office window said; "If you don't see a smile, give one!"

"Did you put that there?" we asked of the lady at the window.

"Yes," she said with a smile.

This is a wonderful maxim with which to venture on the paths of life, **IF YOU DON'T SEE A SMILE, GIVE ONE.**

"THE SPIRITUAL DESTINY OF AMERICA"

We all realize the leadership of this country in many phases of civilization and world affairs. But the claim that this country is the most earnestly religious country in the world and that its destiny is to lead the world into its final stage of development, that of universal spiritualization, — this statement will cause surprise in many quarters. Yet it is true. Let us study into the situation, both historically and from the present viewpoint.

In viewing the history of colonial settlements in America, it would seem that this new continent had been kept by Destiny for the purpose of being a refuge for groups seeking religious freedom. The first secular settlements undertaken did not succeed. Ponce de Leon and his conquistadors did not succeed in Florida. The English aristocratic attempt at colonial settlement in Virginia failed to maintain itself.

This left history to record that the first colonial attempt to be successful was a religious one, that of the Pilgrims at Plymouth in 1621. They intended to land further south but gales blew them into Plymouth and perhaps it was the purpose of Destiny to bring them there in order to found New Englandism. A year later came a great hoard of Puritans, settling in and around the area now known as Boston. Due to restrictions imposed upon them by Charles II this was a remarkable immigration, consisting of whole villages bringing with them all the accoutrements necessary for village life, including every profession, and agricultural equipment. It was different from a raw settlement in the wilderness, because of this complete provision for successful settlement.

This puritan colony grew so, that in time "Puritanism" came to be "New Englandism". And "New Englandism", under the genius of Emerson, blossomed into "Transcendentalism". Finally this buoyant philosophy of self-reliance and courage for action came to be the dominant character of, the very spirit of, "Americanism" itself, as evidenced in Peale's world popular "Power of Positive Thinking". Americans today know how to tackle the impossible and how to succeed as evidenced by Eisenhower landing an Army on the coast of Normandy in the face of German

fire.

Other daughty religious colonists have come successively to this land of liberty. Some of these colonial settlements we shall describe later in the chapter.

2

The next important group of colonists which came to our shores were the Quakers, who also were being constrained and somewhat persecuted under Charles II. The religious climate of Puritanic Boston proving unfavorable to the Quakers, They settled in Rhode Island at first. Then they founded the whole of what is now the state of Pennsylvania. William Penn, son of British aristocracy who in his youth had become Quaker, had sufficient friendly relations with the crown to be granted the rights of settlement in the New World, being given a charter for an area that was greater then what is now Pennsylvania.

The history of this colony, in connection with its relationship with the indians, is remarkable. Whereas the deeply religious Pilgrim and Puritan colonies were unable to prevent their members from fomenting quarrels with the Indians – a procedure which resulted in unending warfare between the colonists and the indians – William Penn on the other hand guided the actions of his followers with such dedication to peace and good will that there was never a single life lost in Pennsylvania from warfare between the Indians and the whites. At Penn's death the indian chief attended his funeral and wept. He said: "I loved that man."

The next large body of migration for religious purposes from Europe was that of the Huguenats from France, who settled in South Carolina. Their exodus from France followed the most atrocious massacres in the name of religion ever perported, The Massacre of St. Bartholomew. The Edict of Nantes was later issued to give tolerance to the Huguenaut population of France – consisting of its most capable citizens – migrated to Germany, Holland, England, and the United States. This proved a gain to America. But it meant sheer disaster to France, who in this wholesale emmigration lost the finest element of its citizenry – a loss from which France never recovered.

Subsequent groups have migrated to America for religious purposes, but not in large enough numbers to influence the characteristic culture of America.

3

Not only did America develop a deep religious quality from its early colonization. It has also given birth to more new religions than any other country in recent history. The first of these were the Mormans, founded by Joseph Smith and moving under the leadership of Brigham Young across this country to Utah. Mormanism is more than an ordinary section of established Christianity. It is essentially a new religion, with its own founder and scriptures. Mormanism is more active at the present moment than ever before, and with its world membership of three million people is now envading every corner of the planet. Mormanism very earnestly trains its youth into the development of spiritual qualities. It is outstanding in this direction. Mormans are noted everywhere for their integrity.

Another entirely new religion is that of Christian Science. This movement, while parading under the banner of Christianity, is actually a new religion under the leadership of its Founder, Mary Baker Eddy, and with its own scriptures. Christian Science has exerted a profound influence in the field of spiritual healing, and has been described in a previous chapter. Its success brings very powerful evidence to bear on the innate religious potentiality of this country.

Another new religious movement – originated in India but transferred to America for its successful operation – is Theosophy. Founded by Elena Petrovna Blavatsky in India, its actual working headquarters shifted to New York. Later it became a world movement under the presidency of Annie Wood Basant, but its principle work-area has been in this country.

Another new religion founded in America was Spiritualism. Spiritualism was founded as a definite movement near Rochester, New York, about 1848. It took fire in England, where The London Spiritual Alliance was organized, assisted by Alfred Russell Wallace, Sir William Crookes, Sir Arthur Conan Doyle and others.

Strangely enough, religious organization took a wholly different trend in this country from that in European countries. As might be expected here it was more democratic. In Europe the State supported and controlled the church. All that the religionists has to do was to worship in this church. That was their sole responsibility toward the church organization. But in this country each separate church has been supported and managed by its own congregation. This naturally has led to a more earnest and active religious life than in Europe.

Lord Bryce, in his study of democracy in this country, "The American Commonwealth", comments on this fundamental difference between religion as supported and practiced in this country and in Europe. A careful study of the situation made him conclude that this democratic form of religious organization in the United States produced a far more vital religious life.

It seems strange to assert that America, in spite of its materialistic progress and infatuation, is a deeply spiritual country. Hu Shih, Chinese Ambassador to this country — who wrote a chapter for Beard's "Whither America" — states therein that this country is more deeply spiritual even than India, which is considered the most religious country of the world. "The acid test of religiousness," he said, "is that which Christ laid forth in the parable of the good Samaritan. By this test America stands forth as the most truly religious country in the world."

We do not wish to make comparisons here. On the other hand we maintain that America has a great spiritual destiny. The flocking of youths to Oriental Cults is part of the spiritual propulsion of our planetary life from a Higher Plane. These cults all help specifically to awaken and develop the spiritual potentials of man.

Krishnaism has played an important part in the spiritual development of our planet. Next to the Sermon on the Mount, the Bhagavad Gita is the most spiritually powerful document in the history of mankind. Emerson and Thoreau read together the first translation of it to reach this country. Gandhi used this scripture, in partnership with the Sermon on the Mount, for his spiritual nourishment. It is remarkable how the college youth of today

are turning to this sacred scripture and melding it devotedly into their life processes.

Fifty years ago, in our "Essential Mysticism," we went very thoroughly into the subject of the destined coalescence of Oriental and Occidental thought. We here quote at length from this book: "Each hemisphere has its final part to play in the great world civilization which is at hand. The Orient is the germinating place for the soul. It is there that religions are engendered. The Occident, on the contrary, is the place of expansion; it gives physical form and shape to the ideals of the East.

"Nineteen hundred years ago there spread from the Orient a religion whose spiritual principles have enveloped one half the world — a religion which the West has expanded in a great civilization. But the beautiful breath of mysticism which stirred hearts of old at the name of the Christ has died out from His Church, leaving it formal and cold. Shall it be that a new breeze will blow from the Orient, arousing again the hearts of men to heroism, nursing into flower the buds of faith atrophied under a long winter? If the time has come for a great renaissance of religion, shall the presaging star not rise again upon the eastern horizon?

"Whatever favors as to mystic wisdom Destiny has granted to the East, yet she has reserved for the new and virile West the privilege of applying spiritual principles to life, rendering efficient the glory of the mystic's dream. Let no one suppose that the East is to be exalted above the West. Each has its place in the regard of Destiny; each is beloved of God; each is playing its great role in the cosmic evolution.

"Might one venture here a symbol of sex? Does it not seem that the soul of the Orient is feminine, while the soul of the Occident is masculine, in its qualities? The Orient is dreamy, mystical, poetic; the West is bold, aggressive and unintuitive. The union of these two temperaments will constitute the greatest incentive and stimulus to humanity since the days of Ancient Wisdom.

"For from it will be born a new race — tender, imaginative, mystic, — yet efficient to the highest degree, heroic in action as in thought, bold to penetrate the secrets of Nature and to

subdue her to its will. Thus will arrive a new civilization, splendid in beauty and in force, surpassing even the hopes of Utopian dreamers in the achievements of its mighty androgynous genius.

"And this country — eldest child of the New World — is it to be favored by Destiny as the means and place of Union? Shall the furthest West become East? For further West one cannot go without surprising the dwelling of Phoebus as he springs up from the Eastern ocean, ruddy and golden for his journey across the sky's empyrean. And so here must be the final link of the chain that is to girdle the earth."

6

It is strange, in viewing the history of religions on this planet, to realize how impenetrable a distance seems to separate the spiritual life of the Orient from the Occident, and vice-versa. Buddhism appeared to be making headway in the West, due to the conquests of Alexander. But actually it made no abiding place for itself in the West.

On the other hand, while Northern Germany was being enrolled in Christianity, Missionaries carried it to the far East; and yet this missionary effort of the Nestorians found no permanent lodgement anywhere in the East.

But today, as we have been reporting, there is a vast and final interchange of spiritual thought between the Occident and the Orient. Religions are many, and they differ in their dogmas, but spirituality is one and the same, the world over. As the world develops spiritually, according to the viewpoints we are setting forth in this book, this spiritual oneness will become apparent. A truly developed spiritual person, Inayet Khan once remarked, cannot fail to recognize spirituality as it prevails in other developed souls.

We have already mentioned Norman Vincent Peale's surprise when in a miscellaneous meeting he spoke to in New Delhi, India, in which he felt a great spiritual power was engendered. He was surprised to find, on inquiring at the end, that there were only two Christians in the entire group. He therefor came to realize in his own vital experience that Hindus, Sirhs and Moslems could engender spiritual power and development as well as

Christians.

Oriental religious thought first reached this country through the avenue of New England Transcendentalism. We ourself revelled in Orientalism from the turn of the century. Today Oriental thought is blossoming profusely throughout this country, especially in academis circles. College students are turning eagerly to Krishnaism, Transcendental Meditation, Yoga, and what-not. Oriental cults are even penetrating college curricula here and there.

In fact, it seems evident that this country is on its way unwittingly to fulfill one of the chief principles of the world reformer Baha'u'llah — the coalescence of Oriental and Occidental cultures." Each of these cultures has much to endow and exchange with its planetary partner. Thus the present and amazing spread of Orientalism here must be viewed, not as an aberation but as a fulfillment of our planetary destiny.

Because of its oceanic position midway between East and West — so far to the West that to go the next step is to find oneself in the East — would it not seem that the destiny of America is to play the final part in the cultural union of the Orient and Occident?

Therefor, apart from America's deep spiritual searching today both within and without — an earnest search which is destined to lead the planetary way toward universal spiritualization, — America has the added destiny of bringing about the coalescence of Oriental and Occidental cultures, separated through the centuries by vast stretches of land and sea.

But the search is the same — an instinctive rapport with the Cosmic Power that is penetrating our planet to propel it toward the universal spiritual development that is its ultimate destiny.

As described, the youths of this country are undergoing a remarkable spiritual awakening. Not satisfied with Churchianity, they are seeking at every hand a deeper spiritual development. Some find it in a deepening spiritual realization within Christ-ianity itself. Some find it in Oriental cults.

The youth, free from religious ties and obligations, are able to respond to this new planetary urge in a way and to a degree not possible to those of mature age and organization. When these awakened youths mature and take their place in the development of world affairs, they will not only guide their own lives by this

new planetary consciousness; they will also be able, now in full charge of affairs, to guide all planetary thought and action into the spiritual paths that have, by a peculiar destiny, been revealed to them.

This spiritual guidance for world affairs will emanate chiefly from this country, where the futuristic germs of it are already being fostered by Destiny. This is, as we have announced as the title of this chapter, the spiritual destiny of America.

Especially are our youths spreading out over the whole world to share the doctrines and New World Order of the Baha'i Faith, a faith that appeals equally Oriental and Occidental thought. In this all-incompassing activity America shares with Persia — the land of the Baha'i Faith birth — the planetary missionary task to a degree not approached by other countries.

OUR PLANETARY CRISES

We are at present living in the greatest crisis this planet has ever had, or will ever have again. The problems that face the world now will become dissipated only by the spiritualization of mankind. This new spiritual age will change human thought, motivation and action in every department of our planetary life. War will cease, world federation will become a reality. Humanity will proceed to develop as one great functional unit of power and achievement. One universal auxiliary language will bring together the various countries of the world into a communicative power that has never existed before. Released from the energy-exhausting tendencies of war, brought into loving unity, this planet will gradually become a paradise on earth.

2

We are now at the climax and culmination of animalistic man. Hitherto mankind has been motivated, as all animals are motivated, by the desire "to get." There is nothing condemnatory in this motivation on the animal plane. It adjusts itself into forms of behavior that finally develop a harmony of action. The law of might makes right, working in both the animal and human worlds, always finds its way to establish a harmonious "status quo."

An experiment was tried with hens, as to how their pecking instincts would work out into an orderly behavior in the coop. A hundred hens were brought together, all from different coops, and left to shift for themselves in one large coop. There was great confusion at first, pecking and pecking. Finally it all worked out into perfect law and order, with the strongest pecker as ruler of the coop, surrounded and aided by her subordinate peckers of next best ability. These ruled the coop. There was no confusion. Perfect order ruled from then on.

A researcher into the behavior of wild animals in Africa was present at one point where vultures were approaching a dead carcass. It seems that there was one breed of vulture much larger and more powerful than any other breed. Three of these giant vultures now approached the carcass and began to feed upon it, while some twenty of the ordinary type stood aside until the

three giants had satisfied their appetites. Everything worked out in perfect peace and order. There was no violence of contestation. In a world where "might makes right," even these birds knew how best to behave in order to enjoy life.

In the same way savage man has organized himself, the more powerful and capable forcing their way naturally into the leadership of the group. By some almost seemingly miraculous power, the ones most gifted for leadership gradually rise to that position. This psychology of leadership has prevailed whether in Africans, American Indians, Eskimos and whatnot.

Such has been the law throughout the modern world, invading the industrial and mercantile life as well as the political life. This law of "get" has functioned with practical success, in general, so far as law and order is concerned, but it does not produce a stable civilization. It is not the law that will function in the future life of this planet. Spiritualized man of the future will be motivated by the principle of loving service.

But how can a man be sure of getting what is due him if his motive is chiefly that of service to others? At this point we refer the reader back to our description of the miraculous founding and maintenance of George Mueller's orphanage in London. Other altruistic enterprises based on the law of giving are the healing services and publications of Brother Mandus in his "World Healing Crusade"; the circulation without charge of "Plain Truth" by Herbert Armstrong; and the no-charge circulation of "Creative Help for Daily Living" by Norman Vincent Peale. The long success of these services of pure love and desire to aid humanity are striking instances of creative attitudes in the future. No one need fear lack of success in their enterprises because of altruistic motivations.

There is a mysterious Cosmic Law that guarantees the success of wise and needed altruistic enterprise. He who cast his bread upon the waters shall find it returned manifold, and in accordance to his own needs. But nothing short of complete spiritualization enables man to operate on this wonderful, selfless cosmic plane of action. We look forward, then, to the day when all mankind will be spiritualized — the Age of Spirit.

The first and most vitally necessary change in this functioning of our spiritual life upon the planet will be the total cessation of war. War has been, throughout the ages, the majestic extension of the law of "get." War has been considered an honorable means of national aggrandisement and success. Bismarck, Prime minister of Prussia, decided to bring together some eighty free ancient units of feudal life that constituted what is now Germany. To do so he decided to wage three wars. In 1866 he attacked Denmark, a country which he easily defeated with the loss of only three hundred German soldiers. Next he attacked Austria. This was a daring procedure, but he won the war with the cost of only three thousand German soldiers. Now came the climax of his aims and endeavors, war with France. But Bismarck astutely avoided directly attacking France. Instead he found ways of arousing Louis Napoleon III to attack him. He won the war at the cost of Thirty thousand soldiers, demanded the rich province of Alsace-Lorraine, and two billion dollars indemnity. With these riches he industrialized the new-formed country of Germany, making it the second leading industrial country of the world.

How could one say that war has not been beneficial to some nations while the great law of "get" ruled human life on this planet? England did not form the great British Empire "on which the sun never set," by writing letters to minor rulers inviting them to become part of the British Empire.

Our own use of naval force on Japan is little realized by Americans. It was due to the maltreatment of our shipwrecked sailors by the Japanese. The reason they were treated in a peculiar way, unworthy to their nature, was because they were heavily bearded. The only heavily bearded humans the Japanese were familiar with were the aboriginal Ainu population in northern Japan who happened also to be white of skin. So the Japanese treated American shipwrecked sailors with little respect, thinking them also to be savages.

Our diplomatic representations proved to have little effect. So at the close of the Civil War President Grant, sending our navy around the world, finally landing on Japanese shores to

demand better treatment for our bearded sailors. It was these forceful demands on our part, backed up by our powerful navy, that opened up the hermit kingdom of Japan. Fortunately for its own benefit. The Japanese government took steps immediately, to acquire the same kind of power that, at her gates had forced humiliation — the power of modern science and industry. They sent capable men all over the world to gain this power and bring it back to Japan. The wisdom of this enterprise is proven by the great industrial power Japan has since then become.

4

Another important issue now facing humanity will be permanently settled through the spiritualization of man and the change of his motivations. The subject of work-ethics has come before the world as an issue that must be solved. At present men tend to dislike work and to indulge in it only in order to make a living. Changes must be made in the conditions of labor before we can expect the workman to actually give his heart to his work.

Years ago I happened to be visiting a Ford Factory in Detroit. When we came to the assembly line I stood there watching a worker keep lifting a heavy piece of material from the assembly line as it reached him. I wanted to make some judgement of my own as to whether this work was unduly monotonous and exhausting. My factory guide became suspicious and tried to lug me on to further rooms, but I persisted in watching this assembly line work until I came to a definite conclusion about it. This conclusion was, that this assembly line task was in some degree inhumane.

My decision is now the decision of all specialist in Labor, namely that the assembly line needs reforming. One reform suggested, the most practical one, is to switch the assembly line worker, at intervals, to other positions in the factory in order to avoid the intense monotony of assembly line work and its imperious control of the worker. Another reform would be to lessen the hours of work on the assembly line. This is just one of the areas where psychology must step into industry in order to help the machine worker to be thoroughly content in his work.

The whole problem of daily labor requires a new planetary outlook. This labor is a necessity for humans. The problem is how to help the laborer do his work with his whole heart devoted to it. This is what Mao was trying to do in China, but it is easier there because most of the labor is agricultural. Machine labor is a fairly new phenomenon in the history of the planet. And since the working day constitutes half of our waking hours, if we want the manual laborer to be happy in his work we must arrange machine-work of mankind in such a way as to prevent it from being too arduous and monotonous.

Man should be able to enjoy his work and commit his whole heart to it. This is the goal of our expectations when the planet becomes completely spiritualized, and motivation changes from the law of "get" to the law of loving-service. But how can one expect a machine-laborer to work in the spirit of loving-service? This will require a miraculous change in our industrial world, but this change is necessary. In fact, it is inevitable. It will come about as conditions in labor improve, and as labor itself becomes differently motivated, feeling itself a necessary part of the welfare of humanity.

How can this come about? Henry Ford once said that all labor is a form of service. It is quite evident that whenever a man draws pay for his work, that work must have some value to humanity or he would not be getting paid for it. When labor takes this viewpoint of the situation and when conditions of labor are improved for all concerned, every man who is working for a daily living — whether on the farm, in the counting-house or in the factory — will look upon his work as a form of service and will gladly perform it for the sake of humanity.

Is such a situation possible? Yes, it is. This has been demonstrated in small ways, particularly in religiously inspired colonies where every individual is dedicated to the welfare of the colony. Hawthorne, when a member of Brook Farm Colony, wrote his fiancee, Sophia, that his task was taking charge of the Golden Horde. What was this Golden Horde? It was the manure pile. To this task Hawthorne devoted his whole allegiance, because he knew it was a necessary part of the colony.

In the spiritual future of the planet every member of the world organization will work with the same devotion, knowing that

his work will fill some planetary need. Actually such a situation now occurs in the Farm, the agricultural colony in Tennessee described in a previous chapter. Everyone of these eight hundred members works with complete dedication. They love their gospel of work-duty daily and are happy putting into practice. Their thorough work-habits have won the admiration of farming communities surrounding them, who gladly engage their assistance at harvest time. But this complete and happy application to the job at hand is not produced in the colony without spiritual effort and training by their leader.

Let us say, once and for all, that the natural attitude of man toward labor is how to avoid it. The black African, in his own way of life, has not needed to greatly exert himself, or to be under any law of continuous labor. A few months work at planting can suffice for food for a whole year. Why work when it is not necessary?

But this charming life in the antipodes cannot remain a norm. When the Industrial Revolution took place and people were forced into factories, they had no choice as to the hours and conditions of their labor. Great wrongs were endured by the laborer as the motivations of greed conditioned the manufacturer to exhaust every working energy of his labor. Dickens and others of his time were oppressed by this. Even the poet Shelly devotes his eloquent pen to this theme.

Gradually reforms have taken place. Personally I have witnessed a tremendous change in the operations of labor in this country. When I was a boy, an older brother who was shipper and stock-keeper in a big foundry and machine-shop told me he would give these husky immigrants — from Poland, Russia, Germany and England — some ten years to live. Their exhaustion in a ten hour day and six day week gradually brought on such strains as to cause an early death.

I have seen in my lifetime the power of labor unionism bring great and needed modifications into the life of labor. But unionism in England said; "The capitalist tries to get as much labor as he can for as little wages and the worker tries to get as big wages as he can for as little labor."

Thus there's an inevitable warfare between capital and labor the only solution for which is profit sharing, a spiritual obligation

laid down by Baha'u'llah upon capitalistic enterprise. Nothing short of this can stop the chronic warfare between capital and labor. The Shah of Iran, as described in a previous chapter, has made a law requiring twenty percent profit sharing in all business and industry.

Another aspect of the labor problem which will be remedied in a spiritual civilization is the old-fashioned class distinction between the manual worker and the gentleman. The obliteration of class distinction is gradually transforming this country. Henry Ford contributed greatly to the democratization of America when he invented his inexpensive automobile. In 1926 I was able to buy a new Ford for six hundred dollars. Undoubtedly, part of Ford's motivation in the creation of his new machine was service to the people of America. As a boy I Witnessed an age in which the wealthy — and certain professions such as farmers and doctors — possessed horse and carriage but no one else. On Sundays in the big cities the patricians — riding in their elite carriages — could look down upon the common man who walked the sidewalks of the city. Everything at that time seemed to separate the hand laborer from the intellectual and the wealthy. Ford obliterated one factor, that of transportation. The early makes of automobiles had been palaces on wheels, possible only to the wealthy. Ford opened up machine transportation to the whole public. A noble enterprise.

A second powerful factor leading to democratization in this country was the creation of well-designed ready-made clothes. No longer is the hand laborer recognizable on the public street by his costume. This democratization is a factor in making hand labor agreeable to all concerned. Why look down upon the man who works with his hands? In order to prevent such class pride, Mao sent professors from colleges to work temporarily in the fields and mines helping to improve the economic welfare of the country by manual labor, so that when they would return to their professional duties they would know how the wealth of the country was being produced.

Tolstoy had a strong feeling against this separation between

mental life and physical activity, so strong that he actually went out to work in the fields daily with his peasants. He even engaged a shoemaker to come to his home daily and teach him how to make shoes. The spiritual gospel of love which he had evolved for himself through a lifetime of study and meditation he now applied to every factor of human life, desiring to obliterate all cast distinctions.

Even today humanity has functioned at times in its industrial work on this plane of spiritual parity. A striking example of this is the extraordinary way Japan pulled herself up from the destruction of the World War and rapidly made herself one of the leading industrial powers of the world. This was due to the infusion into her industrial system of the great spiritual loyalty characteristic of Bushido, the religion of feudal Japan. The immense loyalties between leaders and their followers in this period actually came now to permeate the industrial field of Japan in her effort to pull herself together economically. This loyalty was reciprocal. A loyalty that carried on production with supreme devotion on the part of the laborer and with an equal devotion and loyalty on the part of management to the welfare of its labor force.

We cite this phenomenon of the spiritualization of the labor process because it also bears witness to the fact that spirituality is not a thing apart from the daily life, but a power that will transform the daily life and lead it into the way of prosperity and happiness. Let us not think that spiritualization on our planet Earth consists only of aspiration and devotion. Through spiritual connection with the Highest will come many untold benefits to man's practical everyday life.

The creative artist enjoys his work because he knows its consumation will bring joy to others. This dedication to his creative task brings inspiration. But men must should do their own particular work in this same spirit of dedication. In this spirit of service all work can be joyous. The time will come when all men will do their work joyously.

It all sums up to this: the need of finding satisfaction and even joy in those necessary tasks which we call "work". A spiritualized humanity will know how to find joy in work that is necessary for the world. And they will willingly dedicate themselves to their

daily work attracting thereby a cosmic reward. "Work done in a spirit of service is equivalent to prayer," said Baha'u'llah.

What a change in the emotional color of everyday life in the future, when all men find joy in their work! We cannot avoid that activity which we call "work", either here or hereafter. And think that Heaven is an arena of infinite leisure. Life in the Celestial Realms also entails work. But work there is joyous, because it is performed as voluntary loving service.

And so, when here on earth all work is done in the spirit of loving service, even daily work life will take on a paradisaal tinge.

In the coming age where motivations will be spiritualized class distinctions will disappear. Work of all kinds will be glorified into a form of loving planetary service. This spiritual attitude toward work, in order to universalize itself, will require many years of effort and consecration on the part of humanity. But it will eventually take place in the spiritualized civilization which we are understaking to describe in this book.

Everyone realized that we face grave problems and difficulties in our planetary life today, but few realize that we are at the greatest crisis our planet ever has faced or ever will face again. Buckminster Fuller — inventor and philosopher — says: "We are in for the greatest revelation in history. Humanity is now going through its final examinations as to whether it can qualify for its universal function and thereby qualify for continuance on board the planet."

From the point of view of creating a successful civilization, let us state again that the first and most serious point of issue is that of world peace, with the complete abolition of warfare on the planet. The second factor in the perfect civilization is a world commonwealth of nations that shall be completely functional to a degree that present organizations are incapable of.

When these two major planetary problems are solved, it will be for all time. There will never again have to be any planetary effort to abolish war. And as far as world — organization is concerned, once the federation of the world is fully achieved that task will never present itself again.

These two points of issue, and many other planetary needs facing us today, are however absolutely dependent upon a third need – the greatest need of all – that of the universal spiritualization. This is what destiny now calls upon us to achieve. As a precursor to all material reforms, and as the final development of man on the planet earth, the universal spiritualization of mankind is now on the blueprints of Destiny.

The development of the physical machine of man, his body, and the development of his mind have already taken place. But the development of his spiritual potentiality has not yet occurred. this is the most important task before mankind today. This development must antedate and supply the potentiality for all civilizational reforms. Fortunately there are signs at every hand that mankind is beginning such a development, half unconsciously. Many new movements are afoot, as has been described, that are helping to spiritualize mankind. These movements will increase, because they are in the line of our planetary destiny.

7

Sixty years ago 'Abdu'l-Baha, head of the Baha'i World Faith, lecturing in this country, prophesied a vast world unity which he described as follows:

“Unity in the political realm, the early glimmerings of which can now be discerned.

Unity of thought in world undertakings, the consummation of which will ere long be witnessed.

Unity in freedom which will surely come to pass.

Unity in religion which is the stone of the foundation itself, and which, by the power of God, will be revealed in all its splendor.

Unity of nations – a unity which in this century will be securely established, causing all the peoples of the world to regard themselves as citizens of one common fatherland.

Unity of races, making of all that dwell on earth, peoples and kindreds of one race.

Unity of languages – the choice of a universal tongue in which all peoples will be instructed and converse. Each and every

one of these will inevitably come to pass, inasmuch as the power of the Kingdom of God will aid and assist in their relationship.”

This ideal civilization which is on the cards of destiny for the planet earth is now fast approaching. The dire troubles in the world at this moment are in a way a precursor of the civilization which is to come. The ideal civilization awaiting our planet earth may have to be forced upon us by such calamities. Mankind will be forced then to turn to God for His divine aid in establishing the perfect civilization which is destined for this planet. The motivations for this world civilization are, strangely enough, already at hand in the serious world problems that beset us.

Every dire trouble that afflicts mankind today is a precursor and directive agent eventually bringing about the perfect civilization which is destined for us. Therefore those who feel the urgency of our planetary needs today are not discouraged by the adversities that are arising on every hand. Let us look upon them as precursors of the golden age which is to come. Mankind must become sick of its earthliness in order that it may turn willingly to the golden civilization which Destiny plans for us.

ONE WORLD AT LAST:

Cosmic events have brought about an extraordinary change in public opinion during this century. At the beginning of the century there was peace, and it was hoped the world would remain at peace, But this was a peace of power. Those nations equipped with modern technology of war had used this power to subjugate and sway all of the lesser peoples of the planet.

Lothrop Stoddard, boyhood friend of the author, pointed out in one of his latest histories that at the turn of the century it seemed as if the world had reached a situation of permanent peace, for the simple reason that all the weaker peoples had fallen under the sway of six imperialistic powers: England, Germany, France, Russia, Italy and Holland.

These modern nations divided up the control of all backward peoples by a sort of "gentlemen's agreement." The last attempt to use military force for subduing a backward people was that made by Germany in 1898 to seize a small country on the North-west coast of Africa. Great Britain sent her navy with the polite suggestion that Germany desist from this. Germany, being in no condition to compete with the British navy, accepted the hint. This affair was patched over and a settlement made that seemed to indicate there would be no more quarreling between militaristic powers as to who should rule whom. In other words, said Stoddard, it seemed as if the world was peacefully divided between an imperium of six great powers. This matter was settled. From then on the world would be in peace.

Such was the political outlook, even as late as 1912, when the World Peace Conference was held at the Hague. The technological militarism of these world powers could not be expected to be overthrown by their subject peoples. Everything was now settled. The ship-of-state could now sail on an even keel.

But what a magical transformation has taken place since then! All did not remain at peace. Competition arose between the militaristic giants. Universal wars devastated the world and forced a complete change of world-patterns. And suddenly all subject peoples began to be released from their enchainment, until the time has now come when no country now lives under duress.

But this freedom from duress has not brought about world

peace and unity. Far from it: There are more wrangles over the planet now than ever before. What then can bring about that "one world" so much needed and so strongly desired?

The purpose of this book has been to show that only the spiritualization of humanity can bring about the world peace and unity so much desired. Destiny has produced turmoil in order to force humanity into spiritualization — a spiritualization such as alone can be the remedy for all planetary affairs.

2

In spite of the turmoil that exists over the world, or perhaps because of it, idealists and world thinkers all agree that the final goal of humanity on this planet must be that of world peace and unity. Woodrow Wilson, in founding his League of Nations, hoped to bring that about. He liked to look upon World War I as a "war to end war." Wendell Wilkie devoted his life, subsequent to this war, to his vision of "One World." His heart was almost broken by the actual events in the world which indicated the exact opposite of his dream of world peace and unity.

H. G. Wells, greatly upset by World War I, wrote one of his most successful books around this subject of world unity, In "Mr. Britling Sees It Through" Wells built up in his imagination his ideal solution for world affairs, the final achievement of complete world unity. This book has a fantastic success. There were thirteen printings in England between publication in October and Christmas of 1916. Its success in America was legendary.

From then on, Wells was supremely motivated by his concept of one world. In 1920 he threw himself into the preparation of a series of lectures to be given in the United States on this subject. He intended, in these lectures, to sound the alarm and to prophecy that another European collapse was inevitable unless a just settlement was made; and to make clear that a World State, not a reformed League of Nations, was the only answer.

Ill health prevented Wells from coming to the United States to deliver these lectures. But later on he did come here. We heard him lecture in Washington on this theme of a World State; and had the privilege after the lecture, of meeting him behind the stage. His personality during the lecture seemed almost apostolic. His

health was then frail. He seemed a very dedicated soul. His autobiography ends like the cry of a despairing man:

"The truth remains that today nothing stands in the way to the attainment of universal freedom and abundance but mental tangles, egocentric preoccupations, obsessions, misconceived phrases, bad habits of thought, subconscious fears and dreads and plain dishonesty in people's minds — and especially in the minds of those in key positions. That universal freedom and abundance dangles within reach of us and is not achieved, and we who are Citizens of the Future wander about this present scene like passengers on a ship overdue, in plain sight of a port which only some disorder in the chartroom prevents us from entering. Though most of the people in the world in key positions are more or less accessible to me, I lack the solvent power to bring them into unison. I can talk to them and even unsettle them, but I cannot compel their brains to see."

H. G. Wells, "Experiment in Autobiography"

Again came war, more destructive than ever before, bringing in nuclear power so convincingly that today powerful nations are all arming to the teeth with nuclear weapons. Will the world arrive at universal peace through its realization of the danger of planetary destruction through the bomb? Or will it have actually to experience this destruction before universal peace dawns on the planet? This is the major problem that confronts thinking people today.

3

After World War II, again a great experiment was made to establish world unity by the creation of the United Nations. The plan and structure of the United Nations is excellent. But the sad fact is that it is totally without power, so long as every nation is armed to the teeth and the United Nations has no military force to put over its decisions. Nothing short of the demilitarization of all nations of the world can put the United Nations in a position of commanding unification.

The unities of the world have grown from that of the caveman family to the tribe, the feudal unit, and finally the nation. In 1500 feudal lords in England and France were more powerful than

the King who was more or less a puppet in their hands, for the simple reason that these feudal lords possessed more military power than did the King. In England at this time the Earl of Warwick was called the King-maker, because he put up and took down two kings and then at last established Edward IV, a youth of twenty-two, as a final protegee that would easily become subordinate to him.

But Edward IV was a genius. He bided his time. He won the power of the yeoman, the middle class English, to his side, and gradually built up his armed forces until he was ready to match power with Warwick. Then he did not attack him. He defeated this great feudal baron and had him beheaded as a traitor. He took on next any other barons who ventured to contest him, defeated them all, and established himself as King in reality. Now England for the first time was a nation, not a miscellany of feudal states. Francis II did the same thing in France. From then on, nationhood was an established fact in Europe.

Today, in seeking to establish planetary unity under some form of world-federation, this same process must take place. Individual nations must disarm to the point of internal security, and the World Government be given adequate militarism to enforce its ordinances. The present bedlam of discussion in the United Nations Assembly should make it clear that the United Nations will be little more than a debating society until the nations of the world disarm.

As we look back we can see the necessity for the thirteen colonies, after the Revolution, ceasing to keep separate armed forces they wisely yielded up their military power to the federation of the country and its central government. The first military test of this central government power came at the Whiskey Rebellion. George Washington was distressed at the thought of sending armed forces into the state of Pennsylvania, but he decided to do so. The Whiskey Rebellion was put down and a precedent was set for all time, proving that the United States is indeed a vital living force over its component parts.

Nothing short of such a similar process can establish One World, the component parts of which will yield up to the military power of a central world government. The author had the privilege, in 1912, of hearing 'Abdu'l-Baha, head of the Baha'i World

Faith, make this very statement in a lecture given in Washington, D. C. One enthusiastic lady in the audience asked at the end of the lecture, "Abdu'l-Baha, wouldn't it be wonderful if we showed the way and disarmed first?" His answer was a wise one: "No," he said, "this disarmament must be simultaneous over the world."

Let us re-state the situation. First, world unity is inevitable. Secondly, it can only come about by a World Government. Thirdly, this actual world government can only come about by disarmament of the component nations.

What an overwhelming task this is going to be for humanity!

4

All the talk in the world about the need of world unity cannot itself bring this unity about. Racial, national and cultural differences stand in the way. The universal spiritualization of the planet will unify mankind by resolving all these differences into the background, and by bringing forward to the plane of action the sentiment of loving planetary brotherhood. This can be accomplished only by spiritualization.

We are beginning to realize that our destiny is looming up as supranational, as actually planetary. The more mankind develops spiritually, the more this sense of planetary brotherhood will grow, until the time comes when we shall all be primarily world citizens rather than merely national citizens; and we shall take our planetary directives partly from the planetary super-government, rather than merely from our national governments.

Baha'u'llah, founder of the Baha'i World Faith, had something to say about this. He laid down a system of reforms for the world as a whole, called by Baha'is, "The New World Order" — Based essentially on world brotherhood. Only spirituality can bring the world's peoples together in this brotherhood. This is something nothing else can do. And destiny has held back any unification of the planet until mankind is ready to unite in spirituality and love.

The Baha'i Faith has preached this world unification for over a hundred years in all parts of the world. In addition to its spiritual message, it offers a practical solution for many of the world's secular problems. The New World Order, laid down by

Baha'u'llah, gives a definite program of reform of society on every level.

The first point is, of course, world peace. Secondly, the abolition of all racial prejudice of every kind. The third is the formation of a world supergovernment dependent upon mutual disarmament of every country. The fourth is universal education — a subject that would seem hardly necessary to mention, but even today there are huge portions of humanity which are not being offered the privilege of education. The fifth is equality of the sexes, a subject which is now in the forefront of American life. The sixth is the reconciliation of science and religion. — This is very important, for Science has wrecked havoc with religion. As long as that group of creative intellectuals which composes everywhere the forefront of progress remain unspiritual, the world cannot safely be directed by them. It was this vision of life on the planet that caused Abram Vereide, in 1935, to come to Washington, D. C., to found his International Christian Leadership organization, hitherto described.

The seventh is the coalescence of Oriental and Occidental thought. Hitherto these two cultural worlds have remained a planetary distance apart but beginning a hundred years ago were movements that brought tricklets of Oriental wisdom into the stream of American spiritual life. At the same time it was carrying Western thought into the east. "Abdu'l-Baha, head of the Baha'i Faith, urged years ago the merging of these two approaches to reality. This is already taking place in very significant ways and this process must continue until there is complete coalescence.

The eighth principle of the Baha'i "New World Order" is reformation on the economical plane. First comes that known today as the social welfare state, that nobody in any country should lack shelter, food and clothing. This reform has already come about, only in this country as a result of the Great Depression, but by now is accepted by all governments the world over. The second economic principle is that of graduated income tax, first inaugurated by Lloyd George in England in 1908. Today, everywhere, the graduated income tax is recognized as the fairest method of taxation. The third economic reform of Baha'u'llah is of extreme importance — namely, profit sharing. We are horrified at the idea of continuance of the practice of death-dealing

warfare over the planet but there is another warfare almost as threatening — the warfare between labor and capital. There is only one way to overcome this continuous warfare between labor and capital and that is this solution of profit sharing which tends to mutualize the interests of both capital and labor. There is no other solution. The brilliant-minded Shah of Persia, two years ago, made a law establishing profit sharing in all business and industry. A proportion of twenty percent of all profit to be given to labor.

It is interesting to note that everyone of these principles, of the New World Order have come into prominence in world consciousness since their promulgation by Baha'u'llah a hundred years ago. And this has occurred without any reference or influence upon governments on the part of the Baha'i Faith. How did this come about? It is evident that these principles are part of the destiny of our planet.

5

Many world thinkers express the realization that the time is approaching when unity in religion is needed as well as unity in technology, in language, and in the international political scene. Arnold Toynbee, a leading historian of today, has this to say about it: "In the plan of human affairs, is anything ever relatively permanent? Today the world is changing as never before. Old beliefs are losing their vitality, are fading away. The Baha'i Faith comes upon the scene with a program and a power to direct these changes and guide humanity with new channels of development and fruition. The youth of the world, instinctively searching for new solutions, find their answer in Baha'i."

How can the entire world be brought together under the aegis of one religion? Is it to be expected that any one of the world's existing religions will be able to accomplish this task? History demonstrates that this is apparently impossible. The past religions have all their own particular fixations, and kulturs and loyalties. In all the procedure of past time no one religion has demonstrated the power to absorb all the others. By now these fixations are so permanent as to completely veto the power of any one of the

established religions on the planet to dominate all the others and absorb them totally.

It is at this momentous epoch in the development of our planetary life that the Baha'i Faith comes upon the scene with the power of winning adherents to the Baha'i World Faith without betraying loyalty on the part of it's adherents to their former faith. This is because a vital teaching of this new religion is that all religions have come from God and essentially are valid.

It is a fact apparent, upon investigation, that the Baha'i Faith is winning earnest adherents from everyone of the established religions. It is for this reason that Arnold Toynbee forecasts its future destiny to envelope, to enfold and to guide mankind in every section of our planetary life.

Such unity of religion is essential for developing perfect world civilization. Even though humanity were to spiritualize itself to a remarkable degree, without a functional and unifying effect of a revealed religion which lays out a general course of action for a new civilization, humanity would still be floating unguided on the ocean of existence. Different opinions would be free under such circumstances to bring about differences often conflicting with each other in the formation of a workable unity of mankind.

The force of religion is needed to call forth loyalty of all its adherents to the principles layed down by the Founder. In every other kind of reform, instituted by human ideas, splinter groups can very easily organize themselves, and are bound to do so. No permanent civilization has ever been founded without the unifying functional effect of a revealed religion. That has always been the case. It will always be so. That is why Arnold Toynbee, whose life has been dedicated to a study of the intimate relationship between religions and civilizations, forecasts the Baha'i Faith as the future salvation of our world society.

6

Shoghi Effendi, past leader of the Baha'i World Faith, presents us with the following vision of what the world will be like when Baha'u'llah's New World Order is carried out:

"The unity of the human race, as envisaged by Baha'u'llah, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded.

"This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples.

"A world executive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system.

"A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvellous swiftness and perfect regularity.

"A world metropolis will act as the nerve center of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate.

"A world language will either be invented or chosen from among the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother. A world script, a world literature, a uniform and universal system of currency, of weights and measures, will simplify and facilitate intercourse and understanding among the nations and races of mankind.

"In such a world society, science and religion, the two most potent forces in human life, will be reconciled, will co-operate, and will harmoniously develop."

* * * * *

As we have repeatedly stated in this book the ideal civilization on the planet is impossible to bring about by mere intellection and intelligent effort. There are too many obstacles of a fundamental nature in the patterns of the individual and the patterns of the world society that cannot be overcome only by a greater spiritualization of humanity. Thus we return to the primary message of this book; the universal spiritualization of mankind. Humanity is now ready to begin this cosmic climb. But we fear it may take tragic events to awaken the average individual to this necessity of spiritualization.

THE DAWN OF A NEW SPIRITUAL AGE

In this our final chapter let us recapitulate the argument of this book. "Spiritualization - Man's Final Development" is written with only one aim in mind: to help the planet Earth attain to its full and complete development. Now is the destined time for humanity to look back, to trace its development up to date, and to analyze the situation it is now in with the important aim of discovering what is the next step in our planetary development.

The final stage in the development of humanity is not more technology, nor even the much desired world peace and effective world federation. This final stage of man's development on the planet Earth is the attainment of our destined goal of complete spiritualization.

Science has traced man's physical evolution from molecule to "homo sapiens." But this "man-the-thinker" is not the end of our final development on the planet Earth. After the evolvement of that living entity we call "man" up to his present apex of mental power known as "science", there is a whole new plane of power-development still awaiting him — the plane of spiritual development and power. This plane of power far transcends all other planes of development and action as yet attained by man. In previous chapters we have detailed these cosmic powers awaiting man for his planetary use, once he attains to that plane of spiritualization.

It is strange that the native, now fully trained, intelligence of man has not realized at all definitely these powers of the spirit awaiting application to our daily life. Worse still is the failure to perceive our spiritual destiny here by the naive assumption that we have now, in the arrival and maturing of "scientific man", attained the acme of our planetary development.

The purpose of this book is to confront man with his present planetary situation, as being as yet but two thirds of his destined development on earth — the physical and mental. The last and most important stage he has overlooked and for the most part neglected — the stage of spirit.

Yet although man has neglected both to realize and to develop this field of power, whenever the writer confronts individuals or groups with the above statement and with the line of argument we have been recapitulating, all listen with supreme interest and agreement. This seems to indicate that man is ready at last to explore the spiritual heights, and to begin this final stage of his development on this planet with which we are so intimately connected — the planet Earth.

2

Let us assume, then, that humanity is earnestly endeavoring to transcend his animalistic inheritances, and is proceeding to supplant the laws of "grab" and of "might makes right" with the great cosmic law of harmonious and loving service.

The first improvement in life is better health. A spiritualized humanity will be free from most of the friction and inharmony in life which cause so much of our psychosomatic illnesses.

But if illness does occur the spiritual man of the future will be able to help himself by means of spiritual healing as well as by means of medical science. And spiritual healing will then mean not traveling miles to reach some noted healer for the laying on of hands, but the use of that simple method of spiritual healing ready for our individual use as described in a previous chapter.

3

Education will make tremendous advances in the future. Although the whole world now gives lip service to the cause of education, there is in some parts of the world even purposeful neglect of educating the masses. In many parts of South America and all over Asia and Africa good intentions are obstructed by tremendous difficulties in bringing village life into this orbit of education. The Shah of Persia solved the problem in a very simple way, by sending young enlisted soldiers into the countryside to teach the children

in the daytime and the adults by night.

Not only will universal education produce untold benefits to the world, but education itself will expand into a wholly new area – the spiritual area. In recent times religion has been kept out of the public schools in all Protestant countries for the simple reasons that there was no certified religion to hold the field. Therefor to avoid friction between various leading religious factions, the subject of religion has been totally excluded from public education.

But we have been showing in this book that spirituality is different from Churchianity. It is one and the same the whole world over. There are no varieties of spirituality to compete with each other. How important, then, to train all children not only in the physical laws of the universe but also in the spiritual laws. We have attempted to show in this book that these spiritual laws rule on the primary plane of creation, and are therefor much more important than the laws which rule on the secondary plane – that of the created and phenominal.

Children will be trained even from infancy, first at home and then in the school, to a deep realization of these Cosmic Spiritual Laws. What a different Humanity it will be when this takes place! Not only will education help to spiritualize man. It will also help somehow to guide man in the development of his mental powers up to a more intuitional plane of performance. Such Auribindo in his last book called the “Mind of Light.”

It is difficult to describe this new functioning of the mind, just as it is difficult to describe spiritual functioning in general. All we can say is, that whereas the use of the brain brings fatigue the higher use of the mind on the intuitional plane avoids fatigue and arrives at truth with immediacy.

Intuition will be one of these powers awaiting a fuller development in all human beings. Such will be the sensitivity, bestowed by this development, that people will be able to reach each others minds readily. Therefor deceit and selfish motivations will have little prospects of success in the coming age. There will be no possibility of concealing our thoughts and motivations from others. This very intuitional sensitivity will therefor purge the

world of its deceitfulness for the sake of selfish gain. Such deceitfulness will be impossible. The present day exhortation: “Come clean” will have no necessity in the future. Everyone will “come clean” because there will be no possibility of deception. It is hard for us to conceive, in this present day, what an immense change this will bring about in the world’s business and social life. Everyone will “come clean” because there will be no other possibility. All human relationships will be purified of self-seeking motives, and the cosmic alchemy of loving service will gradually assert its power over all human actions.

4

In this same field of educational development will be a heightening of the creative powers of man in all the arts. Especially music will benefit by this spiritualization. Peculiarly enough, while there has been plenty of religious music created throughout the ages, there has been very little spiritual music. There is a difference here. Handel could celebrate the coming of a Roman Conqueror. This is religious music. But it is not spiritual music. Spiritual music intones to us the still small voice of God. Among the composers of the past, very few stand out as completely spiritual. Of these we may name Palestrina, Bach of course, Beethoven at times, and Brahms who often prayed before composing.

There lives with us a highly skilled pianist – deeply spiritual in his development – who has in the last two years been improvising and has now reached a point where he has begun to compose. If we hear him playing and his music is more spiritual and lovely than any known music, we know that he is improvising. One day as we were napping -- half asleep – we heard him improvising a piece which continued, with some pauses, for a quarter of an hour. It was so lovely that we thought, if this were published how could one name it? the following appropriate title came to us: “Songs of the Angels.”

Music, of all the arts, will undergo a complete transformation. It has, more than any other form of art a great spiritual potency.

Necessitating no intellectual effort on the part of the listener, it can appeal immediately to the soul. The music of the future, realizing this power, will dedicate this limitless power of appeal to the noble task of lifting up man's soul to the very doors of heaven.

In the spiritual civilization of the future, leisure will mean much more than mere idleness. Leisure from regular occupation and work of life will be spent to enrich life in a cultural way with literature, music, the enjoyment of art, with social calls and worthwhile contemplation on life and the nature of existence.

Science is coming to the decision that a normal life, under perfect conditions, can be much longer than what is considered today normal. Studies of the longevity of animals in relation to their period of infancy has led some scientists to state that human life — at its best and under the best conditions — might in the future extend to one hundred twenty five years. Of course mere existence over a long period of time is not in itself greatly desirable. But if mental and physical energy can be maintained, the additional years of life accruing to man in the future can be very beneficial for cultural enrichment, creativeness, and happiness.

The maintenance of the world's population in the spiritual age of the future will not be considered a mere biological enterprise. Many intricacies connected with childbearing and rearing can be woven into this pattern of life in such a way as to insure a more spiritualized type of mankind from the very onset. The responsibility of creating and bearing children should be exalted to the high and sacred purpose of enabling better souls to lodge and function here on earth.

All through pregnancy, loving prayers should daily pledge the fast growing entity to the future service of man and God. During an infancy of breast feeding if possible love and prayer should create a celestial atmosphere for this rapidly developing little entity. Later on, prayer periods within the family life will nurture the spiritual development. And most important of all will be

the fact that public education will no longer exclude spiritual truths from its curriculum, but will on the other hand consider an illucidation of the spiritual plane of life to be the most important factor in its curriculum.

The result of all this will be the complete transformation of humanity. People will not have to wrestle, as they grow up, with many of the bad tendencies that have to be fought against at present in the development of a human being.

We, of today, can hardly realize the spiritual transformation of mankind that is on the blueprints of destiny. Animalistic man will disappear from the planet, which will in the future become a habitat for spiritually conceived and spiritually nurtured human beings. This is the highest pinnacle of attainment in the human world.

“God has created man in order that he might be resurrected through the breaths of the Holy Spirit and become the light of the world. Man must become lofty in endeavor. He must seek to become spiritual, to find a pathway to the threshold of God, and become acceptable in the sight of God; to give his life in loving service for mankind. This is eternal sovereignty, this is boundless blessing, to be entirely sanctified and holy above every stain and dross.”*

* 'Abdu'l-Baha

Recapitulation

For the sake of clarifying and reinforcing the message of this book, we will at this point recapitulate briefly the main points of our argument.

1. The world has been advancing religiously, so that at the beginning of this century there were very few who were not connected with one or another of the world religions.

2. But at this same time very few were fully developed spiritually. Religious conviction and earnestness is not necessarily identical with spiritualization. Religious zeal has led to many cruel and unspiritual acts in the course of history. All religions were revealed in order to spiritualize humanity but universal spiritualization has not taken place, only universal religionization. Why is this?

3. Spiritualization is the final development of man. His physical and intellectual potentials have very fully developed, but not his spiritual potentials. This is because mankind needed to develop from the typical human at the time of the Caesars to a more sensitive being capable of responding to spiritual vibrations.

4. Is mankind now sufficiently developed to be able to respond to the planetary need for universal spiritualization? At this point we must accept as a hypothesis that he is so developed. He is a much more sensitive being than in the time of the Caesars, or in the Middle Ages. He is now ready to begin the destined task of universal spiritualization. Various spiritual activities show this readiness.

5. The immense size and power of all world activities, with the menacing development of the great destructiveness of nuclear power, call imperiously for world peace, goodwill and unity. Today the call of Destiny to the planet Earth is: — "Spiritualize, or Perish!"

RAY'S OF THE SPIRIT

A decorative rectangular border with intricate floral and scrollwork patterns, enclosing the text.

RAYS OF THE SPIRIT

As we wrote this book, details of interest came across our path which in trying to insert in various places would disturb the unity of the book. But they're too good to omit altogether. Therefor we have decided to publish these separately. The reader can digest them as he is attracted to them.

THE COSMIC ECSTASY OF LIFE

Separated from God's universe,
Wrapt up in ourselves,
We suffer the onslaughts of erosion --
Until, wearied of this small existence,
We escape from the limitations of the self
Into God's immensity of Being.

Then, free from the lower self --
A loving part of the vast Unity of Life --
We taste for the first time
The cosmic gladness of Existence.

And now, impregnated by the breaths of Omnipotence,
We come at last to know
Our own true and eternal Selves.

Rays of the Spirit

A MESSAGE TO THE WHOLE PLANETARY LIFE

This is the first book we have written with the destiny of the whole planet in our mind. No longer is life here on the planet Earth thinkable only in terms of east or west, national cultures, or racial proclivities. From now on all our creative thoughts must be directed to the entire world as the stage of action. The day is past for the fragmentation of truth. Reality is one — for east and west, for north and south.

If we have any vital truths to be borne forth by this book, they are truths for the whole wide world and so intended.

SPIRITUALITY

What is spirituality? It is the suffusion of the individual soul and body with the Divine Cosmic Creative Power. What could be a greater destiny for man than this? It is the supreme and final gift to man, who was made in the image of God.

A CALL TO ARMS

A Call to Arms is proclaimed by the Omnipotent!

To fight against what forces?

To fight against the forces of scientific materialism.

But how can we prevail against science's vast nuclear power?

This power is only a tributary of the River of Life which flows into the Cosmic Ocean. It cannot prevail against Omnipotence.

What are the objectives of this war?

The Cosmic Aim is to displace the animalistic forces that have prevailed till now with the spiritual force of loving service.

Can we be sure of victory?

Yes, Omnipotence cannot fail. Its victory will result in the establishment of Utopia, that Divine establishment on earth has dreamed of and longed for through all the Ages.

Rays of the Spirit

Is the whole world yearning for a new civilization? The answer is YES.

How can this new civilization be started?

The answer is by the gradual spiritualization of the whole human race.

* * *

This new civilization, the Golden Age of humanity, will be based on entirely new motivations governing man's behavior on the planet Earth. The former self-seeking motivations that have prevailed until now must be replaced by motivations of service, motivations governed and guided by love. We are at a great crisis of the planet, the cosmic turning point in its career - - the point at which, for the first time, world unity in every phase of being is becoming possible. At this point in human evolution technology is sweeping the planet with such power of absorption, such ability and need to unite the whole world in loving brotherhood, that a world unity - - the creation of friendliness rather than of fear - - is the chief feature on the blueprints of Destiny. In fact, this Call for world unity is inferious. There is no other way possible from now on to conduct human affairs on the planet Earth. The call of Destiny is Unite, or perish.

MYSTICISM

All religions are pregnant with mysticism. They teach the existence of Spirit, which cannot be proved by evidence; and they teach the importance of developing spirituality as the fulfillment of mortal life and a supreme aid to daily living.

Mysticism explores these fundamental truths, as set forth in all the world's religions. Its main preachment is how to achieve with divine aid, and therefore without strain.

SPIRITUAL HEALING FOR ALL

We have mentioned in the chapter on spiritual healing the Order of St. Luke of 400 Episcopal Churches, headed by Dr. Alfred Price, Rector of St. Stephens Church, Philadelphia, Pa. We want to comment here on his little pocket booklet "Healing - the Gift of God." It is the best brief treatment of the subject that we have ever seen. My experience in our Thursday Healin Healing Services has convinced me of the astonishing reality of Divine healing."

Price points out that in cases of sickness caused by unwholesome emotional states or by overstrain, these causes must be removed before spiritual healing can take place. Otherwise, there is no limitation to the power of Spirit to heal.

In his little booklet available to anyone for 25 cents, he gives a magic formula which he and others have used with great success. We advise every reader to memorize this formula, as we have ourselves done, and repeat it to ourselves in meditative silence at least one a day.

"Divine healing life is now flowing through my body - giving vitality to every nerve, every cell, every drop of blood - renewing every organ and function with new life and power; cleansing and purifying the life-stream of my whole body.

In His Name I am made whole.

In His Name I am healed.

In His name I have abundant life."

WE BECOME WHAT WE CONTEMPLATE

Contemplate duty, and you become dutiful.

Contemplate beauty, and you become alluring.

Contemplate love, and you become lovely.

Contemplate humility, and you become evanescent.

Contemplate power, and you become effective.

Contemplate the Cosmos, and you become cosmic.

Contemplate God, and you become deific.

Contemplate infinity, and you lose yourself in it.

WORLD UNITY

Abdul Baha
Speech in City Temple, London

This is a new cycle of human power. All the horizons of the world are luminous, and the world will become indeed as a garden and a paradise. It is the hour of unity of the sons of men and of the drawing together of all races and all classes. You are loosed from ancient superstitions which have kept men ignorant, destroying the foundations of true humanity.

The gift of God to this enlightened age is the knowledge of the oneness of mankind and of the fundamental oneness of religion. War shall cease between nations, and by the will of God the Most Great Peace shall come. The world shall be seen as a new world, and all men will live as brothers.

THE FAITHFUL FRIEND

I am assured that everywhere
God is answerable to prayer.

No matter what the time or trend,
He is with me as my Friend.

When all the sky is blue and clear
The sunshine brings Him very near.

Or if the day be gray and dour,
His love illumines every hour.

And so, no matter how or where,
God's love is faithful to my prayer.

Rays of the Spirit

A GOLDEN AGE

Norwegian mythology teaches that a final battle will take place between the forces of good and evil, and a new and beautiful world will arise, in which Good shall rule.

It would seem that Destiny has planted in the hearts of all historic peoples this planetary longing for, and belief in, the eventuality of a Golden Age. The foretellings of the world's religions, of astrology and occultism, all agree in this expectation.

But when?

The general belief today in every sphere of thought is that the dawn of this Age is near, following planetary conflicts, famines, and destructive epidemics. And many, giving forth each their own versions - - occult or religious - - of the future, locate the turn of the tide, the end of the reign of animalistic emotions and motivations and the beginning of the rise of spirituality, at very close to the end of the Twentieth Century. Thus, many who read these pages may live to see this epochal transition to begin to take place.

PREJUDICE GIVES WAY ONLY TO COSMIC LOVE

We cannot merely eliminate prejudice, leaving nothing in its place. Something else must be substituted, or else new prejudices will arise. The emotionally egocentric and intellectually analytical factors of human nature tend always to discriminations which lead to unkind and unsympathetic judgments. Thus, even if all the prejudices in the world were by some miracle wiped out of existence today, unless the hearts of men were changed new prejudices would arise tomorrow.

There is only one thing that can annihilate existing prejudices and prevent new ones from forming - - a loving, charitable heart that instinctively goes out in kindly thought and deed to others. Such a heart exists only in those who are spiritually attuned to the great Heart of Love.

A CRISIS IN OUR PLANETARY LIFE

We are at a crisis in the history of our planetary civilization. Everyone realizes this. But few realize the depth of this crisis, or the changes in the character of life of humans demanded by Destiny. The worse affairs got on this planet, the greater will be the incentives for the planetary change demanded of us if we are to successfully continue our planetary life.

What is the nature of this planetary change so fraught with destiny? It is very simple, so simple that it can be put in one sentence.

What is finally expected of human life on this planet is that mankind should universally proceed to develop the last and final stage of planetary development, the spiritual.

Mankind has developed gradually from ape man to the almost-miraculous heights of technological man. And this is just what produces the climactic crisis in our planetary affairs. With the titanic powers we are now endowed with, we can no longer condole of "grab" and "might makes right." The very success of our planetary civilization now forces us to begin to supplant these animalistic motivations with the one all-compelling motivation of loving service.

Such a planetary change can be accomplished only by universal spiritualization - - the final and destined stage of man's life on this planet. Every religion has taught this, has summoned man to attain this last and glorious stage of his planetary existence, a stage fraught with great rewards of new spiritual values such as will envelop our civilization with such peace, prosperity and happiness as to have perennially been held before our expectation as the "Golden Age" - - the "Kingdom of God" on earth.

Why has not mankind developed sufficiently up to date, to have reached this last and final stage of his planetary life. Read this book, and you will find out why man, in spite of universal religionization, has not developed spiritually. Find out also what are the steps necessary to bring about a _____.

THE YOUTH OF TODAY

The youth of today are particularly active in seeking out some form of truth more fundamental than the religious doctrines they have grown up under. They are rebelling against mere creed and doctrine, and are adventuring into many forms of activity giving release from what they call the "rat race."

The horizons which youth face seem much broader than the horizons of youth when the writer was in college. The motivation then was "make good." What did that mean? It meant get your share of the world's success. The man who "made good" most in our class of 1903 became director of the American Fruit Company in Guatemala, the greatest fruit company in the world. His treatment of the natives was so bad it became an international scandal, and he was replaced by another director who gave attention to the social welfare of the natives.

This classmate returned to Hanover, lived on his accumulated wealth, gave donations to the college, became a trustee of the college, and was probably the most honored man in our class.

MAN'S INNATE SPIRITUAL POWER

All mental powers, including creativeness, are spiritual powers. We do not know yet what these spiritual powers are, any more than the caveman anticipated his glorious intellectual and creative future.

But just as these first two powers gradually asserted themselves and developed, so man's spiritual capacity is now beginning to reveal itself and tempt to further development.

FOUR POEMS COMPOSED AT A CONCERT 1972

HOME AT EVENTIDE

Coming home at eventide
Life is restful, home is wide.
The past falls happily away
before bright hopes of coming day.

BEYOND THE HORIZON

Past the horizon lies a hope
For which many faint souls grope.
Let them hold faith, for over there
All is joyous, all is fair.

TRUTH

Truth that's hidden from the wise
Oft appears in strange disguise,
Revealed to those who draw apart
and listen only to the heart.

AERONAUTS

Lost in the vastness of the sky
These aeronauts can identify,
Within their endless cosmic girth,
The tiny spot that gave them birth.

THE WEAKNESS OF FREUDIANISM

This morning we listened to a long lecture explaining how best to meet the exigencies of life by coming to know ourselves, studying our proclivities and abilities, and taking charge of ourselves for guidance through the frictions and changes that are bound to occur. This Freudianism is all very good for the past age of the world, in which the motivations of "grab" and "might makes right" rule. The Freudian suggestions of this lecture were the type of guidance that led Hitler to a very successful career.

But in the age to come, we must pattern our lives very differently. A world in which loving service rules will avoid most friction between individuals. And as for taking charge of ourselves, how about letting Divine Love take charge of our lives and guide us into ways of success that we could never have dreamed of.

No Freudian philosophy will be needed in the age to come nor any psychiatric aid. These things belong to a world that is passing.

PSYCHOSOMATIC ILLNESS

Voltaire brought suit of libel against Desfontaines for his book ridiculing Voltaire. For six months he and Emilie worked feverously on the suit. Toward the end, waiting for decision, they could neither eat nor sleep. Voltaire won, but he was exhausted. He suffered worse health than he had known for years. His stomach, always sensitive, now was causing him great trouble. He had severe cramps in his legs, his hands crippled him, and he found it difficult to sleep.

He and Emilie had to declare a holiday from work and travel for months as a vacation.

President Wilson suffered an even worse disaster when he stumped the country for six months lecturing angrily on his League of Nations after the Senate had refused to ratify it. This psychosomatic strain brought on a severe stroke which completely disabled him and led to his death.

THE UNIVERSAL

Don't assert yourself.

Assert the Universal.

Be a channel for the Universal.

Let it flow through you for the benefit of others.

When you become a pure channel. You will not become exhausted.

You will be continually refreshed.

WARFARE BETWEEN LABOR & CAPITAL

This law of "grab and "might makes right" is responsible for the constant warfare between labor and capital. The industrialist has always tried to get as much productive work as possible from the laborer for as little pay as possible. This in the past has resulted in inhumane conditions for our immigrant labor, working as they did ten hours a day and seven days a week. Carnegie coined his \$300,000,000 from the life blood of immigrant labor.

The time has now arrived when labor is reaching through unionism, a power almost as oppressive as previously the power of capital. In England, a commentator has remarked: "Previously capital has sought to get as much production as possible from labor with as little pay as possible. Now Labor seeks to give as little labor as possible for as much pay as possible," This situation, crippling production in England, has reduced her per-capita production to the lowest in any manufacturing country.

The solution of this disastrous warfare is profit sharing. Let labor share in the profits, and even in the direction of industry, to such an extent that labor will have as much incentive to produce as capital would wish it to have. For the interest of both will be mutual.

In the future humanity there will be no strife, no antagonism between labor and capital. Both will work wholeheartedly for the prosperity and happiness of all.

THE HOLY SPIRIT AND WORLD UNITY

ABDUL BAHA

Perfect unity amongst mankind cannot be accomplished save through the power of the Holy Spirit. For the world of humanity is likened unto the body, and the Holy Spirit is likened to the animating power of the body.

Just as the human spirit is the cause of the cohesion of the various parts of the human organism, likewise the Holy Spirit is the cause of the unity and amity of all mankind. Hence the greatest need for the world of humanity today is to receive the efficacy of the Holy Spirit. Until the Holy Spirit becomes effective, interpenetrating the hearts and spirits, and until perfect reasonable faith shall obtain in the minds of men, it is impossible for the social body to be inspired with security.

Therefore, we must endeavor that the Holy Spirit shall peacefully influence the hearts and minds, that human souls may advance, and the world of humanity be rid of war.

The Baha'i Scriptures

SEEING THE INVISIBLE

Winifred Willard

O, my friend, do not try to find your way through these humbled times without the consciousness of the Infinite Presence guiding and guarding you, strengthening you.

This is the most drastic time your world has ever known. Life is in a flux, and changing currents are churning and swirling. Swift is the current, dangerous the rapids and the rocks against which many humans are dashing their hopes and their lives.

No one need fear whose hope is in God, and whose hand holds His Hand.

A NEW KIND OF MAN

Accelerating the mystical transformation of mankind is the stimulus of a new spiritual sensibility.

A new kind of man is emerging. The next step in our planetary evolution will be as great as the transformation that altered apeman into "home sapiens." This is what we have been unconsciously waiting for.

CAESAR AND CHRIST

Will Durant

All in all, no more attractive religion than Christianity had ever been offered to mankind. It offered itself without restriction to all individuals, classes, and nations. It announced the basic equality of men, and made transient and trivial all differences as of earthly degrees. (Slaves sat down with the upper class in the Lords Supper.) To the miserable, maimed, bereaved, disheartened, and humiliated, it brought the new virtue of compassion, and an ennobling dignity. It brightened their eyes with the hope of the coming Kingdom.

To minds harassed with the insoluble problems of origin and destiny, evil and suffering, it brought a system of divinely revealed doctrine in which the simplest soul could find mental rest. To men and women imprisoned in the prose of poverty and toil, it brought a ritual that made every major event of life a vital scene in the moving drama of God and man. Into the moral vacuum of a dying paganism, into a world sick of brutality, cruelty, oppression and sexual chaos, it brought a new morality of brotherhood, kindness, decency and peace.

So molded to men's wants, the new faith spread with fluid readiness. Nearly every convert, with the ardor of a revolutionary, made himself an office-of-propaganda.

HANNA MORE

(1745 - 1833)

Mary Alden Hopkins

Always hyperactive in religious and charitable works, at the age of 58 — after a terrific long drawn-out controversy over one of the schools she had founded and managed — she had a collapse.

From then on, for years, she suffered from "headaches, coughs and colds, bowel complaint, rheumatism in fall, dreadful spasms, fainting, fits, fevers, shiverings and sweats, paralyzed legs, lacerating jaws, dizziness, nausea and like ills."

These illnesses were Hannah's rest periods. She went into retreat, ceased activity. She continued to live for thirty more years, her health improved the last ten years.

She outlived four sisters, younger than she, by some fifteen years.

DEMOCRACY

In England the privilege of power and achievement, perpetuated by their system of aristocracy, creates conditions that gradually become unfavorable to achievement and progress. The creative minority has lost its dynamics.

The whole pattern of aristocracy is untenable for the man of today, however much it may have been needed in the past.

A new nation, freed from the aristocratic pattern, has arisen to create the pattern of the future.

America, because it is new and free for change, is selected by Destiny as the place to build the new civilization based on new patterns of democracy and opportunity, patterns which evoke enterprise and lead to achievement.

This American pattern - - not yet perfected and still unfolding - - will become the model for the world, politically, economically, culturally, and spiritually. Here the new race that will bring perfection to the Planet Earth will be born.

A SPIRITUAL CIVILIZATION

When these spiritual laws and values for the daily life are thoroughly taught throughout all processes, they will invade and empower human life to a degree impossible today when their appeal is on only an emotional evangelical plane. For the emotions fluctuate. But behavior on a scientific plane of action never fluctuates. For when the intellect fully supports emotional motivation. Destiny so calls upon us. This is the only way out of the planetary difficulties and turmoils of today.

WHAT WILL I DO?

Robbie Martin

I have been endowed with
the warmth and love of God,
What will I do?

I have been given compassion and
understanding for my fellow man,
What will I do?

I have been sprayed with Cosmic Love
and have been enlightened from most
earthly problems,
What will I do?

I will turn my being to the Heavens,
face my beloved friends, bow to the earth
and say:

I who came with puzzlement in my heart
and quandary in my mind will depart
with wondrous love in both.

(This moving testimonial was presented to Stanwood Cobb by
an Indian girl at the end of his week's Baha'i lectures in Juneau,
Alaska in 1971)

MOON BETWEEN THE PALM TREES

Moon Between the palms
Resolving my qualms.
Discouraged at first,
Till your radiance burst
Like gold on the night,
Entracing my sight.
Now my strength is recharged
And my powers enlarged --
Full of hope for the morrow
And shielded from sorrow.

WOMAN'S ABILITIES

The question of women's abilities and rights will pervade the early years of the new Age of Spirit. For one thing, it will gradually be discovered that women are more spiritually sensitive than men. Also, they are more intuitive. These qualities will qualify women to play a part in government and leadership such as they have never played before.

And this new admittance into the field of power-control will bring it about that governmental decisions of large proportions, when affected by a large feminine participation, will reflect in all national and world activities a larger degree of that innate kindness and sympathy which characterizes the female.

Is woman actually capable of ruling a country? Let history itself answer this question for us. Intuitive guidance and achievements of Queen Elizabeth, which characterize her reign, place her not only foremost in the rank of female rulers, but in the forefront of the greatest of all world rulers, either male or female.

And strangely enough, we shall perceive that it was her very femininity that caused her to steer wisely and successfully in most perilous political and ecclesiastical waters. It was Elizabeth's intuitional powers, fortifying and guiding her, that led her again and again to make decisions disapproved of by her councillors, but highly approved of by history. These problematical decisions of hers proved to be the right decisions.

THE COSMIC LAW OF SERVICE

Everything in the cosmos is built around the law of service. The sun serves the planet earth, the planet earth serves all living forms. Life perpetuates itself only by means of the service of motherhood. Civilizations advance by the services of gifted individual exists only for the opportunity to serve. But, on the other hand, each individual is daily served by collective benefits accruing to him. This is the cosmic law of reciprocity. It is the Golden Rule prevailing throughout all creation.

HEALING WITH THE MAORIS

Noel Street

You may have wondered why the Maoris use the technique of giving a little power to the healer to begin with and increase it as they prove themselves capable. The Maoris hold as a cardinal truth: Light has power. Darkness has power. So, to the user there is always the temptation to use the power for themselves. A person may well have the highest ideals when he commences to use psychic power. Then the tests come. Daily they come. All the time there are tests. I have seen a person with power so strong he could bend inch thick steel bars in two. Eventually, he used his power for selfish ends and it was taken from him entirely.

SPIRITUALITY A PRIVILEGE

Religions differ in their teachings and practice, but Spirituality is one and the same the world over, and tends to bring all people together — that of oneness with the loving Heart of the Universe.

This suggests the possibility of one great spiritual movement that will embrace and help unify all mankind, just as science and technology are already doing.

The Universe says to the Individual: You have free choice. Go your own way. But if you wish successful living, study my laws and obey them.

WHAT IS LIFE ALL ABOUT?

The purpose of life on this planet is to develop man to the point of fruition of his spiritual potentialities. It has been a hard struggle. Is this planet worse, more willful, and more contrary-minded than life elsewhere in the Cosmos? Is it, as some suggest, a planetary reform school?

At any rate, mankind at last with Revelationary aid has reached a maturity sufficient to now undertake its final planetary task -- that of spiritual unfoldment and development.

When this task is completely done and life upon this planet Earth is completely spiritualized, our planetary destiny will have been completed.

Then man, looking back, will see and realize how Destiny has been continually moving him forward -- gently prodding, urging and advancing him toward this ultimate blossoming and fulfillment.

Everything that has taken place in history will then fall into place as part of the blueprints of Destiny. All humans will realize what it means to be fully human. And they will then know - What life is all about."

PATIENCE

Richard S. Bloch

Be patient
As the Universe is patient,
For you,
Child of the Universe,
Are part of the night and
Part of the day,
Kin to the flower bud
In the field
Opening, expanding
Slowly, but surely
Into a circle full of bloom.

THE SINISTER LIGHT OF OUR PRESENT SITUATION

Arnold Toynbee

Referring to the outbreak of two world wars in one lifetime and the invention and employment of the destructive bomb, Toynbee says: "This swift succession of catastrophic events on a steeply mounting gradient inevitably inspires a dark doubt about our future. This is a critical eleventh hour which calls for the utmost exertion of saving spiritual faculties. Here is a challenge which we cannot evade; and our planetary destiny depends upon our response."

WINTER TREES

Writings against the wintry sky,
What do they seem to signify?
Each tree, each bare and somber limb
A cryptic message seems to bring - -

That Spring will give a softer cast
To hardness of the wintry past;
And then, against tender blue above
The budding leaves will speak of love.

GOD'S MESSAGE TO MANKIND

Baha'u'llah
The Gleanings

O My servants! Could ye apprehend with what wonders of My munificence and bounty I have willed to entrust your souls, ye would, of a truth, rid yourselves of attachment to all created things, and would gain a true knowledge of your own selves - - a knowledge which is the same as the comprehension of Mine own Being. Ye would find yourselves independent of all else but Me, and would perceive, with your inner and outer eye, and as manifest as the revelation of My effluent Name, the ease of My loving-kindness and bounty moving within you.

REALITY

What is reality? The answer seems simple. It is the things we can see with our eyes and touch with our hands. It is the material world about us into which our life is plunged. This world of matter seems to us constant and durable. But it is not so. Actually, it is transitory and transmagoric. Is this phenomenal existence, then actually reality. No. It seems durable, but it is not so. It seems solid and lasting. But these items we place our daily life and confidence in will one day be dissolved in dust, and ultimately be reduced to the basic metabolic energy from which they came.

What, then, is reality? It must, perforce, be something more durable than the material world that today we confine too much of our thought to. Socrates was put to death for questioning the world about him too assiduously as to what was reality. People whom he so accosted did not like to be disturbed from their safe moorings in order to quest for reality.

Plato was more cautious, and managed to live safely while continuing the noble quest of Socrates, Plato reduced existence to the "Idea". This primary "Idea" did not have to go through the phantasmagoric and perpetual changes of matter. It was primal, eternally durable, and perpetually unchangeable.

What is this "Idea" which Plato taught as the unchanging causal basis of existence? Thoughtful people have tried for two milleniums to find a satisfactory answer to this cosmic question. We shall not undertake here to give its solution. Our purpose is rather to shift worldly attention from the realm of the visible to the realm of the Eternal.

SPIRITUAL DEVELOPMENT

No one disputes the laws ascribed and laid down to direct us in our technological and scientific life on the phenominal plane. The time must come, and will come, when life will be so clearly delineated, and so universally taught, as regards the spiritual plane that spiritual development will be regarded as a sheer necessity. No emotional evangelistic urging will be necessary.

HOW TO MAINTAIN PERFECT HEALTH

For maintaining health, begin with the spiritual and end with the spiritual. All men will live in radiant health in the future. Their spiritual attainments will prevent the development of in-harmony and friction such as the egocentric life of today is apt to bring about. Spiritual man of the future will never have to seek psychiatric aid. Why do so, when one can apply directly to the Creative Mind itself for guidance?

If for some reason ill health does occur, it can quickly be overcome by both medical and spiritual healing. In the future these two approaches to healing, - long antagonistic to each other - will work in perfect harmony.

SPIRITUALITY VERSUS PSYCHISM

One of the important needs of spiritual power in the coming generation will be to govern the awakening rise of psychic power and prevent it from injury to humanity.

Psychic power has recently proved itself superior to the physical laws and powers which govern matter. This situation is very dangerous. For psychic force is completely neutral to ethical considerations, as neutral as is the power of electricity. Psychic power can be used to cure or to kill. It is time intelligent people realized this fact, well authenticated in recent factual literature on the subject.

Psychic power can be used to exalt the ego and to bring it to undue power, as was the case with Hitler. Atlantis is said to have been destroyed because it raised psychism to such a height as to become a threat to normal living. If our present civilization errs too much in the same direction, it will have to be destroyed.

If motivation is needed to speed up the spiritualization of our planet, this danger of psychic distortion of our life should be sufficient to produce in all intelligent people a strong desire to promote spiritual progress and power. Fortunately the power of Creative Spirit can entirely subdue and quell the power of psychism, just as Destiny quelled the torrential power of Hitler.

GOD

Annie Besant

"God is imminent in every atom, - all-pervading, all-sustaining, all-evolving. He is the Source and the End - - the Center and Circumference of Being. Existence is built on Him as its sure foundation; it breathes in Him as its encircling space. He is in everything, and everything in Him. God is beyond all thought and speech. But as the Logos, He becomes the manifested God. In the beginning was the Word, and the Word was with God, and the Word was God."

TAOISM

Taoism has been a pacific influence in China for over two Milleniums. Laotze founded his spiritual teaching of Taoism on a very simple basis, that of the vast cosmic harmony that reigns throughout nature. His philosophy taught how to achieve, as nature does, without undue strain.

His doctrine of "Wu Wei" taught how to achieve all things by means of "effortless action." Is this doctrine possible of fulfillment here today? Yes, it is. Its truth is exemplified in all the great issues of humanity. Can we imagine Christ so wearying himself with the Sermon on the Mount that he had to go to bed exhausted? No. Wherever there is exhaustion, it is the result of non-obedience to Nature's creative laws.

THE FAMILY

Tyler

Early nurture can accomplish far more than we suspect, and infantile neglect may be dangerous or fatal. The soil and culture is almost as important as the seed in producing good harvests.

In the close bond of family life, mutual competition is replaced by mutual helpfulness.

THE REFINEMENT OF MAN'S NATURE

Modern technology is bringing about a sensitivity of the human organism such as has never been known before. This sensitivity, produced by the magic of machinery, is a necessary love condition for the universal spiritualization of mankind.

There has been an acceleration in the motion of man's spirit. New facilities of swift perception are emerging. Magical powers are unfolding. The release of atomic energy liberates imprisoned life in the mineral kingdom. It also presages a parallel initiatory experience in the human kingdom by which the imprisoned powers of man's soul will come forth and assume control over his lesser nature.

In this changing climate of the soul, Colonel Lindberg has no hesitance about speaking frankly and definitely of the "ghostly presences," the "vague transparent forms" that rode in his plane with him. "These phantoms," he writes in the Saturday Evening Post, "speak with fiendly human voices. One and then another presses forward to my shoulder and then draws back among the group. At times, voices came out of the air itself, advising on my flight, discussing problems of my navigation, reassuring me, giving me messages of importance unattainable in ordinary life."

In this article, the seventh in a series of eight in which he describes his thirty-three hour flight to Paris in 1927, he describes the gruelling ordeal of keeping awake. He makes it clear that if his ethereal companions had not joined him and taken it upon themselves to see that his faculties continued to respond properly at every moment of need, he would never have been able to steer his course aright and to remain awake until his objective was reached.

THE COMING AGE OF PERFECTION

Baha'u'llah

Through the teachings of the Day Stars of Truth every man will advance and develop until he attaineth the station at which he can manifest all the potential forces with which his inmost true self has been endowed.

LIFE ENERGY IS GOD

Walter Foss

Where shall we get perfection? Beneath the blooming tree,
Beside the hill-encircling brooks that loiters to the sea,
Beside all twilight waters, beneath all noonday shades,
Beneath the dark cathedral pines and through the tangled glades.
Wherever the old urge of life provokes the dumb dead sod
To tell its thought in violets, the soul takes hold on God.
Go smell the growing clover, and scent the blooming pear
Go forth to seek perfection, and find it everywhere.

BETTER CHILDREN WILL MAKE A BETTER WORLD

There will come a reaction to the materialism of the machine and the tyranny of technology. Men will begin to discover that spiritual values have their place in our daily life.

But humanity cannot greatly change in a day, in a year, or even in a century.

It is in our children that the salvation of humanity chiefly lies. Conceived in love and prayer, born to love and prayer, nurtured on love and prayer, educationally trained to spiritualization, these children of spiritually advanced parents will become as it were the foundation of a new race.

THE POWER OF SELECTION

The quality of life depends upon the selection of life. Without selection there can be no progress.

Ambitious aggressiveness has dominated the selective process in the past, choosing that which enhances the ego. In the coming spiritual civilization serviceableness will guide the selective process.

"Once a clear purposeful goal is steadfastly held in the consciousness," says Norman Vincent Peale, "the unconscious will eventually accept it and begin to supply the conscious mind with plans, ideas, insights, and the energies necessary to achieve that goal."

THE COMING OF THE KINGDOM OF GOD

Daniel C. Jordan

Baha'is accept the Kingdom of God on earth as a reality ultimately attainable,—not through a passive waiting for it to happen to us in an instant by some miracle, but through dedicated efforts over a long period of time to become what we can become in the face of many trials and tribulations. Those who make these dedicated efforts feel themselves to play an active part in the greatest miracle of all - - conscious acceptance of the responsibility to become knowing and loving servants of mankind for the glorification of God.

Thus, as greater and greater numbers of human beings find a way to become their own true selves - - to reflect the image of God in their lives, society will also be in the process of becoming its true self - - the Kingdom of God on Earth.

FIELDS OF DAFFODILS

In sunny fields of daffodils
The soul forgets all current ills,
And rises above time and space
To taste a bit of God's sweet grace.

The sordid earth is left behind,
In eager quest of mystic mind,
That finds a place where peace prevails
And Cosmic Love that never fails.

MISTIC EXHILARATION

Frank Laubach

Today I have noticed that when I forget other people, I become fatigued rather quickly. When I am reminded of my purpose and again start holding people, seen and unseen before God, a new exhilaration comes to me and all fatigue vanishes.

MUSIC IN THE AIR

Beauty and perfection surround us at all times, but become manifest only upon occasion and in response to the fulfillment of certain conditions.

Journeying home from Green Acre (Eliot, Maine) by automobile, I stopped for a brief rest at a wayside gas-station in an out-of-the-way section of New Jersey. The immediate environment was humble, lacking in refinement and beauty. But suddenly, as I sat on the porch, I heard exquisite music - - a cello with piano accompaniment playing Liszt's "Liebestraum." It was of course a radio which thus made possible a half hour of well-rendered classical chamber music in the midst of somewhat tawdry setting.

Reflect upon this miracle - - for it is nothing short of a miracle. From somewhere unknown was being conveyed to me music of great beauty. I did not see the performers, did not know at first who they were, or where they were. Nor was it necessary for me to have any such information in order to enjoy the beauty of sound reaching my ears.

Literally, there is music in the air. Invisible, inaudible - - that beauty yet awaits our listening mood and power of reception, once we fulfill the necessary conditions. Across immense space comes this bit of joy to us. And yet, however intimately it seems made for our special enjoyment, it has within itself the infinite power of giving equal enjoyment - - personal, intimate, privileged - - to as many millions of people as desire to fulfill the necessary conditions of reception.

WE CAN BE MORE THAN CONQUERORS

Norman Vincent Peale

Regardless of all hazards and problems in life we are not consigned to defeat. Indeed we are promised that we can be more than conquerors; that our victory over difficulty can be complete.

But we must never forget that such conquest is not due to personal strength, but comes from dependence upon God who gives us this blessing because of His love for us.

Rays of the Spirit

WORLD UNITY

The immense task that now faces the world—of bringing all mankind into a viable and functional unity—cannot be accomplished by sheer intellection. For the intellect in reality is a divisive, not a unifying, power. Its ability to see differences is the power that has brought about the miracles of modern science.

Creative Spirit, on the other hand, is a vastly unifying power—capable of running in perfect unity and harmony a billion solar systems such as ours in our own galaxy; and capable of governing in perfect harmony a billion galaxies, each with its own billion solar systems.

Only this power of Creative Spirit, invoked and applied by a spiritualized humanity, can bring together in loving and functional unity the vast diversity of races of political systems, of customs and of predictions on this planet.

WHAT WE OWE TO THE GREEKS

The world must for all time render tribute to the Greeks for their creation of the way of thinking that has come to characterize the Occident. The Orient has proverbially expressed itself in mystic and oracular terms. But the Greeks, from sheer necessity of pleading their own cases in court, developed a logical, sequential style of thought; an introduction such as to win interest and sympathy, followed by a clear statement of their case, with a conclusion such as to win sympathy for the ideas expressed!

The Romans, in conquering the Greeks, were themselves conquered by the aesthetic, logical and all-embracing culture of the Greeks. And in establishing the first world empire of three centuries of sustained peace, the Romans also established over the world the intellectual practices and skills of the Greeks.

St. Paul himself, trained in youth by able Greek tutors as well as by Hebrews, was able to speak to the Pagan world on its own terms.

And we today, as we look forward to the establishment of world unity, must express our gratitude to the classic Greeks, who taught us how to think logically and consecutively.

Rays of the Spirit

EXPECTANCY

The very essence of life-vibration is expectancy. Not what is past, but what is to come. This is the thought that inspires action and buoys one's spirits.

Springtime is a vivid symbol of this expectancy. We sit on our garden and see the daffodils begin to unfold themselves. We see the tulips just peeping out from their long-leaf clusters. We see the rose bushes budding out and leafing. We see the cherry tree showing its first pink-petaled hint of the full flowering to come.

What is it that most thrills us in all these manifestations of Nature's power? It is expectancy. It is the anticipation of what is to come, of a beauty and a glory that is assured us as future's gift to waiting mortals.

LET YOUR WORK BE JOYOUS

We must learn how to work joyously. How can we do this, and still earn a living? The answer is that work done in this spirit of exuberance is apt to be most successful. Through inspiration perfection of achievement is attained. The work of the intellect is laborious and prone to error, but the work of the intuition is characterized by immediacy and a hundred percent perfection.

"There is no point in work," says D. H. Lawrence, "unless it absorbs you like an absorbing game. If it doesn't absorb you, if it's never any fun, don't do it."

And we can testify to the beneficent results of this practice in our own life. As educator, writer, and lecturer,—all this seeming work has been sheer joy to us

THE TRUE PURPOSE OF LIFE

Arnold Toynbee

The true purposes of life are spiritual.

The rise of technology, absorbing man's interests and upsetting his equilibrium of society, possesses great threats, not only to man's happiness but even to his security and contiguity.

AT THE HEART OF CREATION

Muggeridge

Recollecting moments of happiness, I want to jump up and should aloud in gratitude at heaving been allowed to live in this world, sharing with all people the blessed gift of life. Alienation is for me to be imprisoned in the tiny dark dungeon of the ego. Happiness if to find the world a home, and mankind a family, to see our earth as a next snugly perched in the universe, and all its creatures as fellow participants in the warmth and security it offers.

Such moments of happiness comprehend a larger ecstasy, and our human loves reach out the furthestmost limits of time and space expressing the lovingness that is at the heart of all creation.

RELIGIONS VARY, BUT SPIRITUALITY IS ONE

Religions vary in their beliefs, and two religionists may mutually hate and kill each other. But there is only one true spirituality. How can we describe this? Just as the purpose and goal of love is complete union with the beloved, so the purpose and goal of spirituality is complete union with the Divine; and the degree of spirituality attained by any individual is the degree in which his thoughts, his emotions, his motivations and his actions are divinely led and inspired.

And because spirit is One, those individuals who are filled with the Cosmic Spirit (not with mere zeal for religion) know each other from afar. Thus a Christian, meeting a deeply spiritual Moslem, will recognize his quality. And an earnest conservative Catholic will similarly recognize spiritual forces in his Protestant friend.

Smythe, in *The "Faith Men Live By,"* says it is sad but true that there are many pious fundamental Christians who are disturbed at having to realize that other religions can be spiritual. Such an attitude evidences their own lack of spirituality.

WORLD UNITY

The Persian conquerors and rulers had a desire to establish unity. They made their conquests a means of gathering up the various cultures of the Middle East into one tolerant and sum-pathetic civilization. These ideals were due to the dynamic influence of Zoroastorianism.

Alexander, in his Greek conquests, was caught up in this world unity ideal of the Persians whom he conquered. He had his officers and soldiers marry Persians; and he established a form of simplified Greek as the universal language.

The Romans, next, were caught up in this fever of universalism. The empire they founded and controlled made possible the spread of Christianity over the Western world.

The Moslems, next, caught fire from Persia and established over the Mediterranean world a culture to which they were largely indebted to the Persians and Greeks. From Persia they got the water wheel and the idea of underground irrigation canals which made Spain blossom like the rose; also the idea of a university.

Today it is technology that is bringing the whole world into a unification such as erstwhile has not even been dreamed of. That which is most needed today is a spiritualization that will unify the world with the spirit of Cosmic Love.

NEARER THAN BREATH

Roger Ludwig

Always right here
Nearer than breath,
Than life and death
The sea of holiness and tranquility,
The presence of grace,
The fire of love and truth and liberty-
All circling this failing lamentable world
That is self-deprived of Spirit.

MAN OF THE FUTURE

Men in the future will be more sensitive. This has many implications.

1. Creativeness in arts and sciences.
2. Enjoyment and appreciation of beauty in arts and in nature.
3. Awareness of inner states, motivations, and emotions of others,—leading to more harmonious, helpful, and happier relationships with our fellow man.
4. Receptivity for those cosmic and spiritual vibrations which underlie all existence, which are the cause of all life, of all progress and evolution, and which can be directly contacted by those whose natures are sensitively attuned to such vibrations.

As humanity grows more sensitive it will also tend to grow more spiritual, until man of the Millenium will be responsive to every aspect of existence,—whether objective or subjective, natural or spiritual.

THE DAY OF GOD

Abdu'l Baha

Do you know in what day you are living? This Day is the dawn of the glorious visions of the past prophets of sages. This darkness of the world will be dispelled and heavenly illumination become manifest; You shall see that this world has become another world and that the teachings of God have universally spread. The Sun of Reality shall appear in full splendor. The vices of the world of nature shall be changed into praiseworthy attributes. The lights of the excellences of the Divine realm shall appear. The principles of His Holiness BU, like unto the Spirit, shall penetrate the dead body of the world; and the love of God, like unto an artery, shall beat through the heart of the five continents.

THE HOLY SPIRIT

Abdu'l Baha

A new life is, in this age, stirring within all the peoples of the earth.

The Holy Spirit is the emergizing factor in the life of man.

The Holy Spirit has enabled man to discover means of being many natural laws to his will

The Holy Spirit will give man greater power than these, if only he will strive after the things of the Spirit, and endeavor to attune his heart to the Divine Infinite Love.

The Holy Spirit breathes in this day unto the hearts which are moving, beating, pure and attracted by the Love of God.

MAN MUST REALIZE HIMSELF AS A SPIRITUAL BEING

Man on this planet has not reached adulthood merely because he has attained the power of navigating the air, communicating across space, or weaving cloth out of air and water and coal. Not even because man has penetrated the momentous secrets of the atom and is harnessing it to his needs can he truly be called man.

Man reaches adulthood only when he realizes himself as a spiritual being, and learns how to make daily conscious connection with the Supreme Source and Sustainer of his existence. Man conscious of himself only as a separate ego is not yet fully developed. He is only a superior sort of animal.

If this guidance and empowering from the Universal is important to man as an individual, how much more important it is to man as a unit of collective society. World peace and world unity cannot be fully achieved by materialistic and utilitarian means. There must be forged out a well-to-peace such as develops in the spirit of man when it is breathed upon by the Universal Spirit.

DEVOTIONS

At Chevy Chase Country Day School

My Belief

I believe in and desire to serve the Kingdom of God on earth -- that perfect world Civilization wherein universal love and justice shall reign -- the Golden Age to which philosophers, prophets, and the world Saviors have dictated their lives.

I believe that the troubles in the world today are due to quarrelsomeness, selfishness, unfairness, jealousy, hatred, and cruelty.

I believe that in order to improve the world I must practice unselfishness, justice, non-aggression, kindness, love, and cooperation.

* * *

My Pledge

To be just to everyone.

"To think not in terms of personal gain, but in terms of gains to the human race." Mrs. Franklin D. Roosevelt

To do unto others as I would like them to do unto me.

To refrain as much as possible from anger and from quarrels.

To think of all people of the world as my brothers.

To wish and to work for the prosperity and happiness of all peoples.

To love not only my country but the whole world.

To pray earnestly and work as much as possible for the speedy coming of the Kingdom.

"Look at me, and be as I am. Ye must die unto yourselves and to the world, so ye shall be born again and enter the Kingdom of Heaven."

THE UNITY OF RELIGIONS

Unitarian-Universalism continues to be a free laboratory for religious research. Within it are all the elements of a global religion. It may well be that as the abiding spiritual contributions of the world's cultures are synthesized in this movement, a new religion is experiencing its birth. The democratic hope that all nations shall be merged into one peaceful, world family, wherein each member respects and absorbs the best qualities of the others, is furthered by this universal faith. In the Unitarian Church of Evanston, Illinois, the holy books of the world's leading religions rest on a shelf beside the Bible of Christianity. These assembled volumes symbolize Unitarian-Universalist recognition of the soul-moving truths to be found in the wisdom-literature of all the higher religions.

THE PRAYER OF ST. FRANCIS OF ASSISI

Lord, make me an instrument of Thy peace;
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light; and
Where there is sadness, joy.
Divine Master,
Grant that I may not so much seek to be
Consoled as to console;
To be understood as to understand;
To be loved as to love;
For it is in giving that we receive;

BUDDHISM

Rahula Bud

Buddhism aims at creating a society where the ruinous struggle for power is renounced, where calm peace prevail, where the persecution of the innocent is denounced, where one who conquers oneself is more respected than those who conquer millions by military and economic might, where hatred is conquered by kindness and evil by goodness, where enmity, jealous, ill will and greed do not infect men's mind, where compassion is the driving force of action, where all are treated in fairness, consideration and love, where life in peace and harmony in a world of material contentment is directed towards the highest and noblest aim - - the realization of ultimate truth.

BACK OF ALL EXISTENCE

Back of all existence is the Unmanifest;
Back of all forms is the Formless;
Back of all action is the Motionless Mover;
Back of all finiteness is the Infinite.

To return to this source-of-our-Being
Is to empower ourselves with an inexhaustible Supply.

Therefore, forget your limitations
And merge yourself with the Infinite;
That It may dwell within your heart,
And rejoice you.

A TRANQUIL HEART

Abdu'l Baha

"The greatest bestowal in the world of existence is a tranquil heart, and it is impossible for man to obtain a tranquil heart save thru the good pleasure of the Lord. That is, man may so adorn the temple of his being with lofty attributes and philanthropic deeds as to be pleasing at the Treshold of the Almighty. This is the only Path and there is no other Path.

Let all your thoughts, your ideals, your aims and purposes revolve day and night around one common object - - that is to live in accord with the good pleasure of the Lord. Then all the doors of felicity will be opened before your faces, you will become successful in all your undertakings, and you will be confirmed in all your accomplishments. The basic principle is the good pleasure of the Lord: and the good pleasure of God is obtained thru a tranquil heart, and the tranquility of the heart is only gained by living in accord with the Divine Teachings and Exhortations.

When a person attains to this station he is contented and peaceful. Then he will become prosperous in all affairs and enter into paradise. This station is joy succeeded by joy, confidence after confidence and Paradise after Paradise. Having reached this exalted station, man lives in Paradise while upon this earth, and is in Paradise when he leaves this world. His heart is in Paradise, his spirit is in Paradise, and he is encircled by Paradise."

ALL OVER THE COSMOS

Wherever intelligent life exists, the goal of this existence is to attain a development that equips the individual with the Power of the Universal, with Cosmic power.

This Cosmic power cannot be entrusted to the individual, however, until the individual has merged his desires, his will and his goals into the goals of the Universal.

Spiritual development is the process which attains this cosmic purpose - - that man, as a son of God, should help administer Cosmic affairs with the aid of Cosmic power.

What a superb heritage!

ATTUNE YOURSELF TO GOD

Edgar Cayce

Keep creative even in your activities. Be glad you have the opportunity to be alive at this time, and to be a part of that preparation for the coming influence of a spiritual nature that must rule the world. The body should so attune itself with the Creative Energy, or with God, as to cast the burdens of worry on it. There must come a consciousness to the body, of the ability for that force to so magnify itself in the body as to overcome such conditions.

In Service one may lose self in such a way and manner as to bring to one's own individual development wonderful recuperative forces. For to have, one must give.

THE NEXT STEP IN EVOLUTION

Saint Germain

Spiritualization is the next step in human evolution. This is the connection of oneself with the Universal and Absolute, and the receiving thereby guidance and power for action. Selflessness must be developed, this is the only way to attain continued power.

"When you understand the Divine Beatitudes a little more, your hearts will begin to assimilate the joyous majesty of the Cosmos. Those who accept this mantle of cosmic protection which the universal energies provide will be able to rise up on the ladder of spiritual initiation."

A NOBLER WORLD

This world is heavy now with selfishness and greed. But it could become a nobler world, if the lowest were eventually to reach the heights already attained by the few.

EQUALITY

The more ability we have, the more service we can give. Never on this planet Earth have all men been equal in ability, nor will they ever be.

But greater ability will simply mean greater service. Because of this, there will be no jealousy, no competitive striving for superior wealth or position. Are we jealous of our banker? No. We appreciate highly the service he gives. Are college students jealous of their professors? No. They enjoy and appreciate their educational services.

When the world's work is done purely in the spirit of loving service, no one will want equality. No one will want to pull down those in high positions, elected by them, rising by sheer merit, and serving to the utmost of their ability.

THE TRANSITION TO THE NEW AGE

Dane Rudhyar

The coming Aquarian Age will be one in which the potential of spiritual and creative individuality will blossom forth. Humanity is unfolding its vast potentialities through a great Sidereal Year, the key note of which I believe to be UNIVER-
LIZATION.

We are reaching a point of vantage from which we can see ourselves as one mankind living on one global home, the earth. Our technological and materialistic society is now disintegrating the very foundations of our Christian civilization. Whether a new and transformed Christianity will emerge as the inspiration of the coming Aquarian Age, or a totally new spiritual impulse will play this role, this indeed is perhaps the most basic question mark of our present time.

I AM A BRIDGE

Carol Vierbuchen Kessler

I am a bridge —
When God made man I heard him say, "Here I am."
But first man sought his own self and now he seeks a higher
order.—
God is still saying, "Here I am."

I am a bridge —
For I remember that God said in the beginning of all,
"I am one."
But man needed a closer to "self" identification so
he deified others.
Advancing now, he soon might realize his oneness with God—
And God is still saying, "I am one."

I am a bridge —
For I see how each group loves their own Prophet
And as love does so often;
It places its recipient upon a throne.
But God has said, "I am your King."

I am a bridge —
My supports must stand firm even as my tears stream past, Caused
by man's striving and pain,
For to none of them do I belong but each holds part of me.

I am a bridge —
For on one side is man's efforts, his religions,
And on the other is God;
I am man's soul—his part in God—his spirit,—
I am spirituality—come to help you walk humbly with God.

THE LAW OF WHIMSY

Why do animals and birds move from place to place when not in search of food? From my terrace in Chevy Chase, I have watched the squirrels. When they are not searching on the ground for food, they rest in a tree or on the ground, but not for long. They keep on the move, climbing up and down tree trunks, leaping from tree to tree, crossing the road, then coming back to feed.

Birds act the same way. A bird will fly to the ground to feed a while, then fly to a tree, but not to stay there long. It will soon fly to a telephone post; then to a TV antenna across the street; then disappear altogether.

Sitting on a friend's porch at Oswego, New York, I watched a flock of grackles in action. When I first noticed them, they were on the lawn feeding. Suddenly they rose simultaneously, as with one mind, and lighted on a tree. But soon they returned to the ground to feed, but this time not simultaneously, but after one pioneer started the migration. Then suddenly, as if with one impulse, they all flew to the tree together. After a few minutes, half of them flew completely away, not simultaneously, though in a group, but somewhat in succession as a group of autos move when the traffic light turns green. But only half flew away. In a few moments, the other half flew off in the same direction; but as they went, two of them separated and flew off at an angle of 90 degrees.

What is the psychology of these squirrels and birds? They are under no compulsion. They act only from impulse, at times when they are not fed. What is this impulse? I shall call it the law of whimsy. This is the law that seems to motivate them, outside of feeding and breeding and climatic instincts.

How wonderful to be able to follow whimsy. Primitive man lives under this law. His female does the required work of food

raising, food preparing, toting water from the river, etc., leaving the male free to follow his whimsy.

Often this whimsy leads the male to hunt. Sometimes it leads him, with his fellows, to make a war raid on a neighboring tribe. Often this whimsy leads him just to get in the sun, or to gather other males for practice of religious cults.

What happens to this primitive man when he gets caught up in the network of technological civilization? He has hitherto obeyed no law of time, no law of responsibility, but only the law of whimsy. What will happen to the whole countries striving to emerge into modernism from this law of whimsy? Can this herculean task be achieved? And would we wish to rob all primitives of this delightful life of whimsy?

Here is a drama for all to watch, and for sociologists, economists, and political scientists to study.

A DIVINE CIVILIZATION

Abdu'l Baha

"This is the time for man to strive and put forth his greatest efforts in spiritual direction." Material civilization has reached an advanced plane, but now there is need for spiritual civilization. Material civilization alone will not satisfy. It cannot meet the Conditions and requirements of the present age. Its benefits are limited to the world of matter.

"But there is no limitation to the spirit in man, for spirit is in itself progressive. If the Divine Civilization be established, the spirit of man will advance. Every developed susceptibility will increase the effectiveness of man. Discoveries of the Real will become more and more possible, and the influence of Divine Guidance will be increasingly recognized. All this will culminate in a Divine Civilization."

INTUITION

Charlotte Bronte

When authors write creatively, or at least when they write most fluently, an influence seems to awaken in them which becomes their master, which will have its own way - - puttin becomes their master, which will have its own way - putting becomes their master, which will have its own way - putting out of view all behests but its own, dictating certain words and insisting on their being used, new moulding characters, giving unthought of importance to incidents, rejecting carefully elaborated old ideas, and suddenly creating and adopting new ones.

CHOPIN'S INSPIRATIONS

George Sand

George says of Chopin's music: "His creation was spontaneous, miraculous. He found it without seeking or foreseeing it. It came to his piano suddenly, complete, sublime, or sang itself in his head during a walk, and he urged himself to remember it until he got it down on the piano. But then began the most nerve-wracking labor that I have ever witnessed. It was a series of efforts, irresolutions, impatiences, to recapture certain thematic details as he had heard them in his head. He would spend six weeks on a page, then turn back and write it as he had done spontaneously the first time."

SPIRITUAL REALITY

Professor John Scott Haldene, Oxford

"I am one whose reasoning has led him to a clear recognition of spiritual reality as the only reality, and the ordinary world which we see and feel around us is a spiritual world - - of values in which we find the manifest of God. - - If we lose sight of this spiritual world, we have lost sight of what is alone ultimately real, and we are not realizing ourselves."

THE DEATH OF THE OLD RELIGIONS

Teilhard

For almost all the ancient religions, the cosmic outlook characterizing the modern mind has occasioned a crisis of such severity that if they have not yet been killed by it, it is plain they will never recover. Narrowly bound to untenable myths, or steeped in a pessimistic and passive mysticism, they can adjust themselves neither to the immensities, nor the constructive requirements of Space-Time. They are out of step both with our science and with our activity.

SWEDENBORG'S CLAIRVOYANCE POWER

At Gothenburg, while guest at the dinner party, Swedenborg suddenly left the company and returned pale and agitated. He said a dangerous fire had just broken out in South Stockholm and was rapidly spreading. He was restless and went again to the garden. He said the fire had consumed the house of a friend and his own house was in danger of catching fire. At 8 o'clock he returned from the garden and said the fire had been extinguished three doors down from his own house. He was summoned the next day to the governor's house and told the same story. When all details arrived, Swedenborg was proved 100% correct.

MAN AND THE COSMOS

Syrius, Cam, and Isfahar,
And each iridescent star
Shining on us from afar - -

Cosmic symbols of God's grace
Filling infinitesimal space
Wherever mortal eye may scan - -

All are less than mortal man,
Who shares in God's creativeness,
The power to will, to love, to bless.

MOTZU'S DOCTRINE OF UNIVERSAL LOVE

Mo-Tzu, as stated by the eminent twentieth century Chinese philosopher, Hu Shih, "was the Chinese who may be said to have founded a religion." He arose and preached his doctrine of "universal love" soon after the death of Confucius. For some two hundred years his followers were numerous and influential. But with the triumphal spread of Confucianism, Mohism died out.

Let us put it this way. No-Tzu's teaching of "universal love" was far too advanced for his day. But today Destiny calls upon humanity to establish this spiritual motivation in all human transactions. A few direct quotes from Mo-Tzu will show him to be not only far in advance of his time, but one of the greatest of spiritual teachers.

He had a profound belief in a righteous and loving God (Heaven), in the will of Heaven, and in the Way (Tao) of Heaven.

"Thought Motzu believed that Heaven loves all men impartially," says Howard Smith in his Chinese Religions, he traced the evils of his time to the fact that men do not love one another altruistically. Such love as they have is partial and selective. The way to natural love is one of regarding other people's lives, possessions with the same respect as one does one's own.

In Motzu's discourse "Universal Love," he says, "When we try to develop and procure benefits for the world with universal love as our standard, these attentive ears and keen eyes will respond in service to one another, then all people will be strengthened to work for one another, and those who know the Tao will untiringly instruct others."

Mo-Tzu, we desperately need your teachings today!

RESPONSIBILITIES

Our responsibilities extend as far as our horizons, and these are constantly being enlarged. The citizen feels a responsibility to his country, the country now is beginning to feel a responsibility to attain to that degree of perfection destined for it at its creation.

THIS BUSINESS OF PEACE

Martin Buxbaum

Exerpt from letter to the author

"This business of peace and understanding, sometimes I wonder about it all. History records man always at war with his neighbors. I feel as if I am writing words on water for all the good they do. Yet, like you, something within compels me, like a spider in a gale, to keep trying to build some sort of web of understanding. I believe we can only have peace when nothing else is left . . . when men are satiated with the material things, the non-meaningful things and like the group who couldn't bend their elbows - - dependent upon one another. We must learn that even the most trivial endeavor can only be done with the help of Someone whose power is greater than ours."

THE ONSET OF RELIGION

If religion means anything, it means loyalty, love, brotherhood, peace and unity. The world has too long experimented with hate, greed, jealousy, deception, hypocrisy, and strife. It will experiment now, God willing, in the laboratory of peace. The eye of science will be lightened by the fervor of religion in a passion for all humanity. The hand of labor will be steadied by that zeal for service which is bread cast on the waters. The mind of the thinker will be chastened by the fear of God, which will convert error into truth. This is the task for America to lead the way. In this service she will find the apotheosis of her quest for religion.

DANCE O MY SOUL

Dance to the Cosmic rhythm, O my Soul,
For in each separate part inheres the Whole.
Space in no larger than the place you hold,
And time a fairy story being told.

SPIRITUAL RESERVES

Book of Wisdom

In addition to spiritual fortitude, one must also have spiritual reserves - - what could almost be called reserve batteries of cosmic energy. The storing-up of God's Light within the aura through communion with the Lord of hosts and through invocation and prayer, plus the sustaining of the consciousness in close contact with the angels, with the tiny builders of form acting under divine direction, and with all who are friends of Light, creates an alliance with the forces of heaven. Through contact with each devotee's aura, these veritable powers of Light can then precipitate the necessary spiritual fortifications that will give him a more than ordinary protection in moments of need.

HEALING IN THE FUTURE

In the future doctors will be as priests, combining spiritual and medical skills. There will be no clergy. Educators and physicians will share the spiritual responsibility exercised by the priests.

Psychosomatic health will be kept normal by spiritual attitudes. A new health practice will develop spiritual reinvigoration. The revitalizing and renewing of health and energy. Those that wait before the Lord shall renew their strength.

The first thing the healer will do will be to probe the patient's emotional and spiritual condition, looking for possible psychosomatic causes for low vitality. And he will try to establish normalcy here by every means possible, rather than merely administering palliative drugs. He will help the patient to replan his life so as to avoid undue strains. The physician of the future will exert his energies and powers as much for the prevention of illness as for the cure of it.

DETACHMENT

Abdu'l Baha

Our greatest effort must be directed toward detachment from things of the world. We must strive to become more spiritual, more luminous, to follow the counsel of the Divine Teaching, to serve the cause of unity and of equality, to be merciful, to reflect the love of the Highest on all men, so that the light of the Spirit shall be apparent in all our deeds,— to the end that all humanity shall be united, the stormy seas thereof calmed, and all rough waves disappear from off the surface of life's ocean. Then will the New Jerusalem be seen by mankind who will enter through its gates and receive the Divine Bounty.

MEDITATION

Meditation is essential to complete spiritual development. It is a process of lessening the awareness of the self, and increasing the awareness of the Universal. In order to practice meditation, aloneness is necessary. This is often difficult to bring about in the Occident. But there must be this withdrawal, unless a group enter one hundred-per-cent into the process — and this is very difficult to bring about.

This process must continue until the self is functioning on a higher plane-of-consciousness, until our very breath is the life-giving Breath of the Eternal.

Some form of meditation is absolutely necessary for complete spiritual development -- a development such as cannot be achieved merely by good thoughts and deeds. It is a spiritual exercise which strengthens the soul. Emptiness-of-soul must precede fulfillment, i. e., the filling-to-the-full of the individual with the grace and power of the Universal, for loving and divinely guided service to humanity.

THREE STAGES IN THE DEVELOPMENT OF MAN

1. The first stage in the development of man of the planet Earth was physiological -- a completely evolved body, including the brain. This development was expressed in the power to adapt perfectly to the environment, as all plant and animal life had to do to succeed; and the ability to satisfy their needs as ably as possible and to endure hardship, hunger and pain.

2. The second stage in the development of man was that of the fecundation of man's mind, culminating in the power largely to rule the environment and adapt it to man's need -- so that today man is not so much the creature of his environment as the creator of it. Technology is the magical fruit of the complete development of the intellect, the second of three goals of man's planetary destiny.

3. The third and last stage of man's development is spiritual, the complete development of man's spiritual powers. Just as cave man could not have conceived the intellectual development of today and its fruition in modern technology, so man of today is little capable of grasping the nature of man's complete spiritual development and the powers it will produce when in full fruitage -- the final goal of man's planetary development. Destiny is now, after the completion of his physical and mental development, gently compelling man on this third and final stage -- the SPIRITUAL. When this development is fully reached, life on this planet will be paradisaical.

This is God's plan; nothing can prevent it; it will surely come to pass, and this earth will become a garden of paradise.

All praise, therefore, and final victory to those who -- under whatever religious auspices -- are helping to bring about this final flowering of humanity. All who are striving for such development are brothers-in-Spirit. All who oppose will gradually be eliminated from the planet.

When this Rule of the Spirit is established, man will no only live in material abundance, but will function with powers such as cannot even be conceived of today.

These powers will be God-given - - used only in loving service for the universal prosperity, health and happiness of mankind. In this final stage of existence, man - - though walking upon the earth - - will be in functional connection with the Superworld.

UNIVERSAL LOVE

Abdu'l Baha

"The greatest gift of man is universal love, Cosmic love, the Universal Creative Power for this love is the magnet which renders existence eternal, attracts reality, and suffuses life with infinite joy. If this love penetrates the heart of man, all the forces of the Universe will be realized in him. For this is a Divine power which transports him to a divine station."

"The more you love, the nearer you will be to God."

RENUNCIATION OF SELF

Dionysius

By the passive stillness of all his reasoning powers, united by his highest faculty to Him that is wholly unknowable, from Whom thus by a rejection of all knowledge he possesses a knowledge that exceeds his understanding.

Leave all things of this world of nothingness, and strain toward a union with Him whom neither being nor understanding can contain. For by the unceasing and absolute renunciation of thy-self and all things, so shalt thou be led upwards to the Ray of that divine Darkness which exceedeth all existence.

By prayer, and cultivation and development of the powers of his soul, man becomes invested with a singular Energy. By a true realization of the nature of the Supreme Being and by means of contemplation, he attains to beatitude.

THE USE OF PRAYER

Dr. Samuel M. Shoemaker

We must feel the reality of the Power behind all things - God - and be in touch with Him, and include Him in all our activities. We must know something of His direct influence over us, controlling, guiding, forgiving, caring for us. Religion is relationship with God; and, as much of relationship is talk and communication, prayer is the communion between God and ourselves.

"Prayer is the soul's sincere desire," and what we keep desiring with all our hearts is what we really pray for. Second, prayers are being answered all the time. What we long for without cessation increasingly becomes a fact. Strong desire draws out of life what it wants and thinks it needs. Third, we must therefore be careful what our true prayer is, the real desire of the soul.

I do not believe that prayer ever changes God or His will of love; it cannot make Him more concerned than He was already without our prayers. It is not giving Him a new idea. Prayer links us up to God and may link others. Prayer may effect events - I believe it does; but it adds nothing whatever to God's wisdom and benevolence. It only makes us more receptive to the things He wants to give us. And the great shift-over from immature to mature prayer concerns the increasing desire to want what He wants, rather than to demand what we want.

"The proper outline of a Christian prayer is not, 'Please do for me what I want.' It is, 'Please do with me what You want!' That prayer will always be answered in proportion to its sincerity."

TRUTH

He cut his way through life, to arrive at Truth. This Truth is that mankind has a spiritual potential, the ultimate and destined development of which will be of great value to him in his planetary life.

THE DANGER OF SCIENCE

In 1870 Henry Adams wrote – “ Man has mounted science, and it is now running away with him. Before many centuries science will be the master of man. The engines he will have invented will be beyond his strength to control. Some day science may have the existence of mankind in its power, and the human race commit suicide by blowing up the world.” Did Adams foresee nuclear power? Destiny declares to us, “Spiritualize, or perish.”

MORALITY CAN'T BE LEGISLATED

Within my lifetime, I have witnessed the phenomenon of social afternoon tea parties gradually change into cocktail parties. What caused this change? Strangely enough, it was caused by the prohibition laws established under Wilson. Afternoon parties were in the man tea parties. But when alcohol was shut off by law from our diet, it became fashionable for the wealthy to serve boot-leg liquor, until cocktails became fashionable in afternoon social parties, gradually usurping in general the place of tea.

It is a recognized truth in sociology that sumptuary laws cannot legislate people into moral attitudes. Only the power of religion can do this. Mormans universally abstain from liquor. So do Christian Scientists and Bahais. And for over a thousand years Moslems the world over have been saved from the curse of alcoholism.

HISTORY

Roger Ludwig

History is the long war between violence and deceit, selfishness and slavery on the one hand; love and truth and freedom on the other. A matter of priorities. What is most important, most real, most to be valued: spirit or things material, persons or property; the inward and invisible or outward and visible, the creator or the creation? Herein the essential conflict and the hope of coming through to maturity and light and peace in the good.

COSMIC IMMORTALS

Wilson in Fate Magazine

Wilson insists, “It is time for humanity to achieve cosmic consciousness. It's part of our species' genetic code, just as puberty, maturity and middle age are part of our genetic code. It's the DNA mission for this planet; survive, thrive, multiply and then graduate to the cosmic dimension. It's not only spiritual, but biological. The last of the terrestrial mortals are dying off. The first of the cosmic immortals already have been born.”

WHY?

Alfred Koszybski

Manhood of Humanity

The widely diverse peoples of the world constrained by scientific progress to live together as in one community upon a greatly shrunken and rapidly shrinking planet, the unpreparedness of existing ethics, law, philosophy, economics, politics and government to meet the exigencies thus arising – Why?

THE UNIFICATION CHURCH

As for Moon's Unification Church, we have for some years followed this intensely spiritual movement and approve heartily of its fundamental power to awaken in youth a desire for spiritual development, especially within the family life. Its organizational methods are open to criticism, but its fundamental spiritual message is sound. As for brain washing, one may wonder whether pagan parents in St. Paul's day did not also accuse him of brain-washing the youth he gathered everywhere in to spiritual communes.

CAN POVERTY BE ABOLISHED?

Christian Science Monitor

Poverty has been endemic throughout man's history. Over the last two centuries a remarkable thing has occurred roughly one-third of mankind has been lifted from grinding poverty and is now able to enjoy many of the amenities of life that over the ages have been limited to only a tiny fraction of the world's population.

The same improvements in transportation and communication that have made the world more interdependent economically, and more productive, have also increased the flow of information about other societies and hence create psychological interdependence — enlarging aspirations in the poorer parts of the world, and engendering guilt feelings in the richer parts.

It is not possible to eliminate world poverty at a stroke. It has recently been suggested that the ratio of per capita income (after adjusting for differences in local purchasing power not adequately recorded in per capita gross national product) between the wealthiest 10 percent and the poorest 10 percent of the world's population should be reduced from the current 13-to-1 to a much more modest 3-to-1 by the year 2010. This target seems beyond the realm of practicality however, for it implies that the poorest 1- percent — basically, India — should experience over the next 35 years a per capita rate of growth about 50 percent higher than Japan's extraordinary rate of growth (7½ percent in real per capita GNP) during the 1950s and 1960s.

But it is possible for the richer countries to contribute toward the improvements in nutrition, health, and education that are necessary before individuals can begin to take a longer view of self-improvement.

We believe that the Trilateral countries should substantially increase the flow of resources addressed to alleviating world poverty, with emphases on improving food production, providing simple health care delivery (including healthful water supplies, sanitation, and help in family planning), and extending literacy.

THE GLORIOUS FUTURE FOR AMERICA

Emil, Sage of the Himalayas
As told to Baird T. Spaulding

America is destined to be the guide to the whole world. Consider the history of your nation. There is not a parallel in the history of the nations of the whole earth. Can you doubt that it is the Great Omnipotent God guiding your destiny?

Great mistakes have been made by your nation in the past, because you have not realized your spiritual import. And the vast majority are still in the material.

But now we look forward to the age which is dawning, the Age of Crystal, the pure white light of Spirit. This morn is now dawning.

When your nation recognizes its true estate or mission, and joins hands with Spirit and expresses as God wishes it to express, or lets the Spirit unfold from within, then we can see for your great nation a marvel far transcending the power of any human tongue to describe.

PERFECTION OF ACTION

I love to see the agile squirrels leap from branch to branch and from tree to tree. In twenty five years of thus watching them I have never seen one fall. They never undertake a rash action, and they never fail in what they do undertake; Why is this? It is because their intuition, a guidance from the Cosmic Mind, always empowers them with success; all the animal world is similarly empowered.

Man also could be always successful in his actions if he learned how to get Cosmic Guidance, There is nothing but success that the Divine Mind wants for us. But we must learn how to let ourselves be guided by it, in such a way that we undertake only those things that we can be guided and helped to succeed in. Let us learn to be as wise as the squirrels.

MERGING INTO THE WHOLE

*"Man can perfect himself
And merge himself into the Whole,
The Self of God, that ocean like surrounds him.*

Thus does Inayet Khan, founder of modern Sufism, enlighten us. There is a world of value in these few lines – in fact, the ultimate of human values is here set forth.

There is a Cosmic difference between those who, perfecting themselves, win mergence into the Universal, and those who do not. All subsist within the Universal. But only those who have attained some degree of spiritual perfection are enabled to gain mergence into the Cosmic Whole in such a way as to be empowered by it. All others, which existing in this Whole, move in it as creatures only of a general destiny.

But those who have spiritually perfected themselves move within this Whole as sharers in its powers and blessings; Their lives have a direction force and power which pervades them as direct sharers in Omnipotence.



The Spiritual Destiny of America. X. Our Planetary Crises. XI. One World at Last. XII. The Dawn of a New Spiritual Age.

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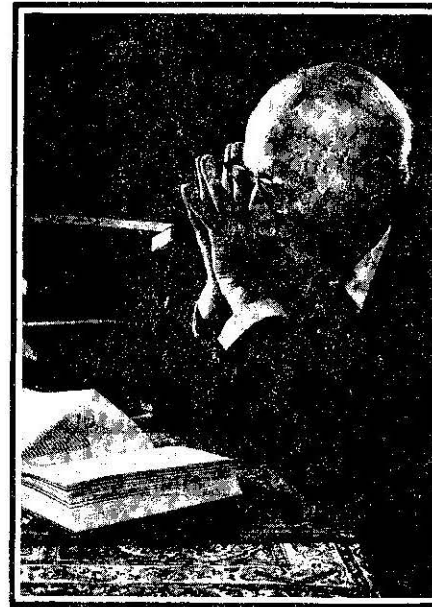
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DEVELOP YOUR SPIRITUAL POWER

by
STANWOOD COBB





Our little planet Earth is in a Dangerous condition. What can we do to help save it from the destructive tendencies that every day threaten to become worse instead of better?

This is a Day of Destiny. The old animalistic motivations which have hitherto prevailingly governed human society are incapable of safely functioning in the age of amazing technological power in which we are now living. Humanity is now in grave danger because its units of operation are so vast that wrong motivation and action can be greatly destructive.

What can you and I do about this? We can do what the title of this book urges – develop our spiritual powers and help others to do the same. We must learn to think and act in terms of loving service, instead of in terms of “grab” and “might makes right.”

When this destined process is completed, we shall find



to our amazement, that this spiritual development – man’s fulfillment on the planet Earth – will bring not only more peace, harmony and happiness, but also more glorious success, not only in our own lives but in the planetary life as a whole.

So, dear friend, get this book by the well-known writer on education, character, genius and religion, Stanwood Cobb, and find what his 95 year accumulation of wisdom has to offer you. The following table of contents will give you some indication of this.

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