

BAHA AND GANDHI.

Points Out Some Differences Between What These Two Men Represent.

To the Editor of The New York Times:

The TIMES Rotogravure Picture Section of April 9 contains a photograph of women of India gathered at the Bahai convention at Bombay, under the caption, "Members of the Nationalist Party and Followers of the Non-Co-operationist Leader Gandhi."

In point of fact, this caption is misleading, since, as the photograph itself plainly shows, these women are followers of Abdul Baha. It is a picture of Abdul Baha which one of the party is holding, and the Persian inscription held by other members of the party is the monogram of the "Great Name," Baha'o'llah, founder of the Bahai Movement and father of Abdul Baha.

The writer makes this correction merely because whereas, from one point of view, it might seem of slight importance whether the Bahai convention at Bombay represented the working out of the ideals of one spiritual leader or another, from another point of view the difference between the ideals of Gandhi and Abdul Baha is very significant.

One of the principal teachings of Baha'o'llah, emphasized by Abdul Baha too frequently and too definitely to be mistaken by any student of the Bahai Movement, is that in this age complete freedom cannot be realized by any nation or people except as the result of freedom for all. The followers of Abdul Baha take no part in nationalist movements, nor as Bahais do their activities have even the slightest political significance. The effort of all Bahais throughout the world is to hasten the day of international justice and to promote the unity of mankind.

The movement associated with Gandhi, on the contrary, has a direct political bearing. To the degree that it is (politically) "pro-India," it is consequently (politically) "anti-Britain," and to the same degree lies outside the scope and purpose of the Bahai Movement.

That part of the caption which refers to the awakening of the women of India, however, is entirely in the spirit of the teachings of Baha'o'llah, who more than sixty years ago spread the ideals of the equality of men and women throughout all parts of the Orient. It is a matter of historical interest and record that the first Mohammedan woman to appear unveiled in a public meeting was Baha'o'llah's earliest disciple, the famous martyr poet and mystic Kurrat-ul-Ayn.

While it is not the writer's purpose to disparage in any way the great Indian leader Gandhi or his followers in India and elsewhere, the fact deserves correction that the Bahai convention at Bombay has no connection with political activities, but on the contrary was called into being for the sole purpose of promoting the world-wide spiritual ideals of Baha'o'llah and his appointed successor Abdul Baha. HORACE HOLLEY,
Corresponding Secretary, Bahai Assembly of
New York City.

New York, April 9, 1922.

RAILROAD ELECTRIFICATION.

To the Editor of The New York Times:

I have noted with interest in your valued BOOK REVIEW SECTION for March 26 Mr. Brander Matthews's review of Colonel Prout's "Life of George Westinghouse." Although some of the statements in the review caused me some surprise I do not doubt that they have been verified, and are entirely correct.

There are two decided errors, however, which I feel should be immediately corrected. I refer to the inference in the penultimate paragraph of the review to the effect that the system of electrification adopted by the New Haven Railroad for its lines out of New York is not a success, and to the statement that "No other road, East or West, has seen fit to follow the lead of the New Haven" (in electrifying sections of track) in adopting a system of electrification.

The question as to the comparative merits of the two rival systems of steam railroad electrification (the single phase and the direct current systems) has been the basis of a vast deal of acrimonious controversy whenever advocates of the respective systems fall into a discussion. Much of this discussion is fruitless and the final answer has not yet been found. Each system has its own peculiar advantages and limitations.

There is no question, however, that the New Haven electrification, installed originally in 1906 as the first large single phase railroad electrification, has proved entirely successful. No one familiar with the facts would attempt to deny this.

The only other heavy steam railroad trunk line electrifications which have been installed in the East since the inauguration of the New Haven electrification have been those of the Norfolk & Western Railroad in West Virginia and of the Pennsylvania Railroad at Philadelphia. Both of these railroads, contrary to Mr. Matthews's statement, make use of single phase transmission and distribution, closely following the general standards adopted by the New Haven road in 1906. Both of these electrifications are operating entirely successfully.

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New Haven, Conn., March 27, 1922.