The Bahai Magazine

STAR OF THE WEST

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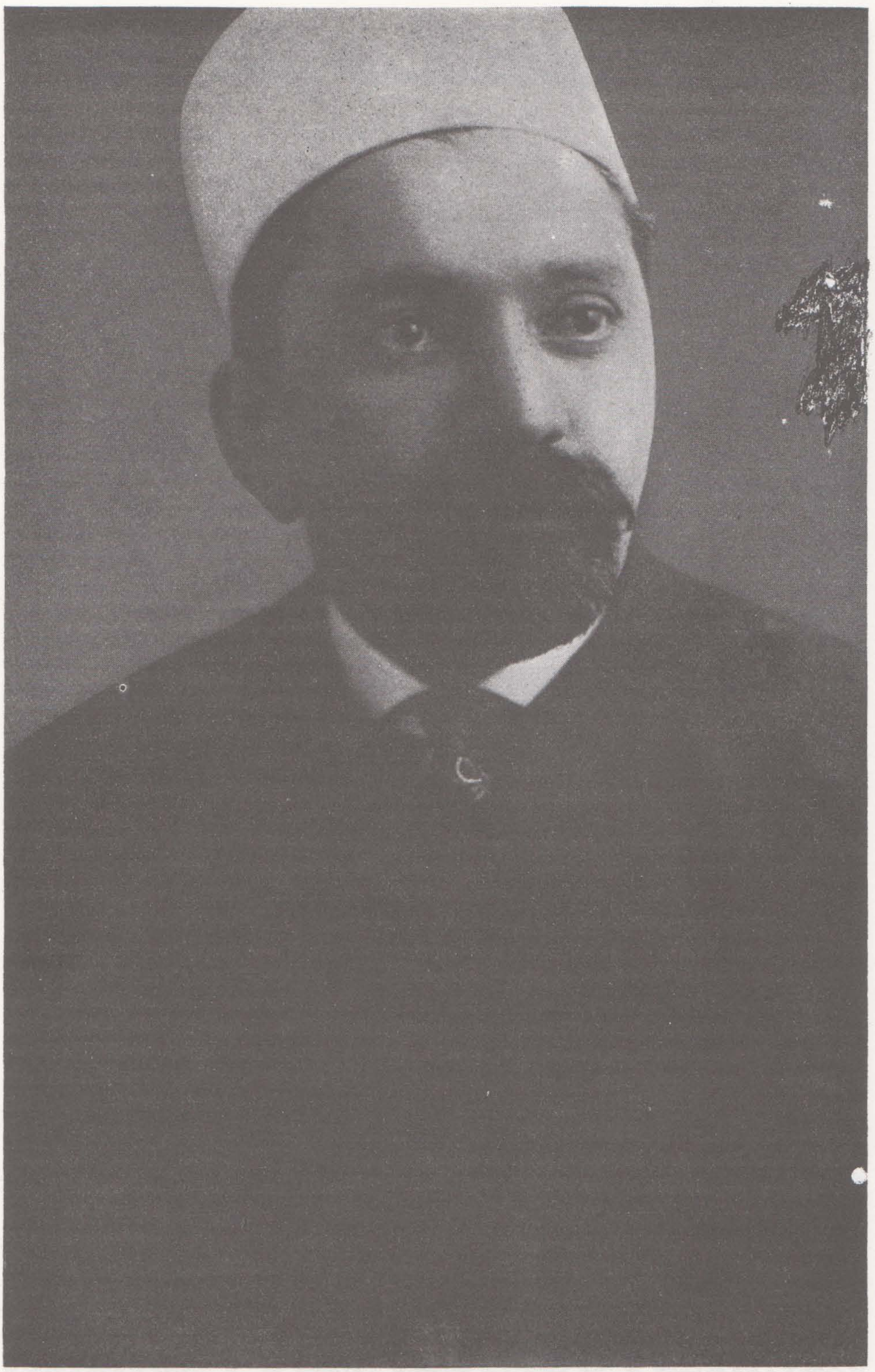
HE IS THE COMPASSIONATE, THE ALL-BOUNTIFUL

O GOD, my God! Thou seest me, Thou knowest me; Thou art my Haven and My Refuge. None have I sought nor any will I seek save Thee; no path have I trodden nor any will I tread but the path of Thy Love. In the darksome night of despair my eye turneth expectant and full of hope to the Morn of Thy boundless Favour and at the hour of dawn my drooping soul is refreshed and strengthened in remembrance of Thy Beauty and Perfection. He whom the grace of Thy mercy aideth, though he be but a drop, shall become the boundless ocean and the merest atom which the outpouring of Thy loving kindness assisteth shall shine even as the radiant star.

Shelter under Thy protection, O Thou Spirit of Purity, Thou Who art the All-Bountiful Provider, this enthralled, enkindled servant of Thine. Aid him in this world of being to remain steadfast and firm in Thy Love and grant that this broken-winged bird may attain a refuge and shelter in Thy Divine Nest, that abideth upon the Celestial Tree.

A prayer revealed by Abdul Baha. Recently translated by Shoghi Effendi.



JENABI FAZEL MAZANDARANI

The Bahai Magazine

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BAHAI EDUCATION

By STANWOOD COBB

Professor Stanwood Cobb, educator, and author of a number of books upon religion, mysticism and the Near East, taught for a number of years in Robert College, Constantinople, and in other institutions. He is now the head of a remarkably progressive school at Chevy Chase, Maryland.

EVERY great civilization has brought with it a new type of education, expressing the needs and ideals of the age. And as religion is one of the chief factors of civilization, every new religion has caused a profound change in the aims and practices of education. In fact, in the early centuries of any religious dispensation, while faith and zeal are strong, education has been not only influenced but controlled by religion. Such was the case in the early centuries of the Christian era, continuing even to the Renaissance. Such was the case in the inception of Islam, and has remained so to the present day. Even a new movement within an established religion—such as the rise of Protestantism, or of powerful sects such as the Methodists or Quakers—exerts its modifying influence upon all education brought within its sphere.

Therefore it is apparant even to the casual observer that the Bahai faith, when it should become established as a world-religion bringing with it a new world-civilization, could not fail to powerfully affect the ideals and processes of education.

Nor need such a partnership between education and religion be feared, especially since the substantiation of scientific truth is one of the principles of the Bahai religion. It is true that scholasticism has been a detriment to education; but the cramping spirit of scholasticism is a symptom of decadence rather than of reality in religion. For instance, Islam, now in its age of scholasticism, was at its beginning a powerful ally of the scientific investigation of truth; and its great universities of Cairo and Cordova became the inspiration and model of higher education in Europe. True religion is an expansive, not a restrictive force; it is the essence of creation, not the spirit of limitation. But the organization which grows up in the name of any religion reaches at last a stage of crystallization, then of paralysis. The oppressive influence of the church at such an epoch, though exerted in the name of religion, is not due to real religion, but as Abdul Baha says, to the very opposite of religion.

THE founders of the Bahai religion, Baha'Ullah and Abdul Baha, have established definite principles to guide the educators of the future. So that if we study carefully these principles, in com-

parison also with the general teachings of the Cause, we can form a very clear picture of what education will be like among the Bahais of the future.

In the first place, it will be universal. Baha'Ullah has said that it is the duty of every parent to educate his children. If he cannot do this then the state will take charge of the matter. Americans may say, "Such is now the case in this country." But they are mistaken. In this country there are millions of illiterates, a large part of them of old American stock. And as for Europe and Asia, we are aware of the crying need for education in that part of the world. The need is no less great in South America, where the dominant white race is literate, but entirely negligent and antipathetic to the education of the subject races, Indians and negroes.

When it is conceived that this law of Baha'Ullah concerns itself with the whole world, and with *every race,* nay with *every* individual, it will be seen how profoundly the complete execution of this law will affect mankind. Illiteracy and ignorance will be entirely obliterated, and *all of mankind,* by receiving the privilege and aid of education, will for the first time in the history of our planet be thereby placed on a plane of equal opportunity for success in life-endeavors. For the right education is the open door to the expression and utilization of one's native abilities. And while but a privileged portion of the world are placed in this favorable position of advancement, the submerged nine-tenths are even before they are born condemned to be the toiling slaves of the few. This is not justice. And upon the pillars of justice, not of injustice, is the new edifice of civilization to be raised.

SECONDLY, education will be more practical. Baha'Ullah said, "Let everyone be taught a trade or profession." Culture is a gift that makes life more beautiful and intelligent, but skill at a trade or profession is the indispensable means of raising man from brutish servitude. Unskilled labor will barely provide the funds for sustenance.

Who that reads this article would wish for his own children the destiny of belonging to the vast ranks of the unskilled? Then why should he wish it for other people's children? There are those who selfishly fear that the consequence of the education and training of the masses will be to deprive the upper classes of their age-long exploitation of unskilled labor at low wages. They fear for their own comforts. But these fears are groundless. As mankind becomes more intelligent and the supply of low-paid unskilled labor diminishes, new ways will be found of doing the same work in a more intelligent manner. As, for example, the modern method of coaling a ship as compared with the Oriental method; or the abolition of stoking in oil-burning steamships; or the project of extracting heat from coal mines by converting the coal into gas and piping it from the mines.

For every diminution in the quantity of unskilled labor there will be, not a loss, but a proportionate gain for humanity. And as for the workingman himself, who would compare the working conditions of crude labor with those of skilled labor; or the living conditions of the two as determined by their wages?

In one field of production, that of agriculture—by far the most important field of effort of the human race—it is apparent what gains are made, not only for the producer but also for the consumer, by applying intelligence and skill to labor. In every other field of effort the gain will be as great. And in the new dispensation the Adamic curse, "Thou shalt live by the sweat of thy brow," will be changed to, "He shall feed all His creatures."

In the Bahai scheme of education the cultural will not be neglected; but it will parallel the practical, and not hold precedence over it.

THIRDLY, much that has been deemed important in education will be dropped. Baha'Ullah said, "Teach those things that pertain to human welfare, and not those things that begin in words and end in words." This is a glorious but severe criterion. The race must live. It must live comfortably. *All men must enjoy comfort.*

Education can no longer serve the intellectual predilections of the few. It can no longer present itself as the willing Pegasus for any journey which the curious mind would make into the realms of thought. No! education, like human labor, must serve useful ends. *It must teach those things that pertain to human welfare.* So may the race progress more quickly to its destined perfection.

As for those things that begin in words and end in words, they must be discarded. Future educators will apply the criterion. We can only hazard here the guess that much of philosophy will go; much of required mathematics; much of dialectic, of grammar, and of the study of dead languages. The study of modern languages will become unnecessary when, as Baha'Ullah directed, the world shall choose a universal auxiliary language.

This pruning of the old tree of knowledge, now full of dead branches, will vivify the stock and cause it to produce new and beautiful fruits for the benefit of mankind.

And as for our school children—those of us who have tried the experiment of *"teaching those things that pertain to human welfare"* know how eagerly pupils of all ages devote themselves to the study of subjects pertaining to the progress of the race. There will be no malingering in our schools when education is made vital and adapts its information to the growing needs and desires of the child.

FOURTHLY, education will be made a joyous process. Abdul Baha has said that schools must be happy places, and that children must not be overburdened with study. Six hours a day, he said, of combined study and recitation is enough. To go beyond that is needlessly to tire the child-mind. And too much study before maturity, Abdul Baha says, blunts the intelligence and does irreparable harm to the developing brain.

Education will be adapted to the individuality of the child, and not try to form each child into a common pattern. In this way children will be happy in their education, and the human race will benefit by the development of all the gifts that are born into it. At present there is much suppression of native genius, both by our social and by our educational systems. The future world will seek out talent wherever found, train it, and give it opportunity.

Bahais, perhaps more than other people, see the hope of the world as lying in the children. Easier by far it is for a child born into the Kingdom to become a perfect citizen of it, than for an adult who has been, so to speak, only naturalized into it. And to perceiving eyes it would seem that marvelous children are being born into the world—more spiritual, more gifted, than the world has hitherto known. Before such children we adults are reverent, respecting higher powers though in those of inferior age.

Therefore the Bahai teacher will be humble, sweet, companionable, and above all loving. Not opinionated, austere, bigoted or jealous of mental powers superior to his own. He will be supremely happy with children, for to him teaching will always be a voyage of discovery—the discovery of hidden talents, of dormant powers, of budding gifts, and of germinating flowers of the spirit.

He will be a gardener training his plants, cultivating choice seedlings, gently caring for all; but speechless before the beauty of the blossoms which his care evokes, worshipping that beauty as an apparition of the Divine Splendour behind and through the human veils.

The full power of development latent in the soul we have but little realized. Not only is the human race capable of

an enormously greater progress than it has yet reached, but also every child is capable of keener perception, of deeper ratiocination, of greater initiative and creativeness, and of earlier maturity of character.

ABDUL Baha once mentioned a plan he had had for founding a model school at Haifa. "I have carried in my mind for some time an educational system, but so far there have been no means for its realization. If that system were once beaten into workable shape, in two years' time the children would have studied four languages. At the age of ten they would study sciences; and at the age of twelve they would be graduated. I wanted to establish such a trial school of eighty-one pupils, all six years of age, the children to be brought from Persia and Eshkabad, the teachers to be engaged and transported from America. But a number of unforeseen difficulties have prevented me."

"At the age of ten they would study sciences." This is a scientific age. The eagerness with which children drink in the truths of science is indicative of what may be accomplished along this line. The present year I began general science with the sixth grade of my school, using a high-school text book but accommodating it by means of my own explanations to the knowledge and capacity of these eleven and twelve year old children. It is their favorite subject. They beg to have it oftener.

At the time of the violent earthquakes and tidal waves in Chili, early in November, we made a study of earthquakes. One day we made an excursion to Georgetown University where Father Tondorf, one of the greatest seismological experts in the world, was so kind as to show us his seismographs; and explain to us how, by means of the records these instruments make, he could calculate with remarkable precision the location of earthquakes thousands of miles away. When we got back to the school we discussed again the causes and locations of earthquakes, and the value to mankind of careful observation and recording of these disturbances.

Here was a subject which, in the words of Baha'Ullah "pertained to human welfare"; and the eagerness, receptivity, and comprehension of the children were remarkable. In vivid contrast to this spirit of earnest endeavor was the behaviour of the crowd of high-school boys who got on the same car with us coming home from our trip to the university. They were tossing their bundles of books to each other, throwing them about as playthings or as hated objects. "Which subject do you like least?" I asked of the boy next to me. "Oh, I hate 'em all," he cheerfully remarked. By the titles of their books, "Algebra," "Latin," "Rhetoric," etc., I should say that their curriculum consisted largely of subjects that began in words, and ended in words. What a supreme and lordly indifference to their studies was manifested by these school boys!

This indifference is the educational tragedy of the day. Bahai education will not be so characterized. With the right curriculum, inspiring teachers, and the proper concept of their duty to themselves, their parents, and to the world, the Bahai children of the future will develop marvelously and will at adolescence surpass in seriousness and maturity of powers the average college freshman of today.

It is a pity that circumstances did not permit Abdul Baha to demonstrate by means of a model school what true Bahai education should be. But from his own words and from those of Baha'Ullah, Bahai educators will construct a more ideal system of child training than that now prevalent.

LASTLY, Bahai education will concern itself not only with the moral but with the spiritual development of the child. And this influence will make itself felt even through the university. At present our educational system is quite Godless. Owing to the nature of our

government and the presence in our body politic of groups of opposing religions, public education has renounced all authority over the spiritual life of the child.

This is a condition which if allowed to continue would lead to the spiritual bankruptcy of the race. Already we are near that point. Young parents of the present day, themselves trained in an irreligious educational system, have nothing of religion to give their children; and they send the children again to public schools where the teachers are forbidden to teach religion. Once a week, for an hour, the spiritual needs of the child are cared for by the Sunday-school teacher. One hundred and sixty-seven hours a week devoted to secular thought, attention, training, activity, and sleep—and one hour a week devoted to the spiritual part of the child! Can earnest people view this ratio with indifference?

Character training is attempted in our schools. But character must be based on a spiritual foundation. Abdul Baha has shown how lacking in the necessary motives for right conduct are those who do not believe in the soul, in God, or in the future life. It is ridiculous to attempt character training apart from the fundamental truths of religion.

What is the solution? In a democracy of mixed and hostile religions, only a new harmonizing and universal religion can heal the breach and make spiritual training a welcome part of public education.

In the Bahai world of the future the mind, the soul, and the spirit will be trained together. And the higher up one goes in education, the more spiritual will one become, and not the more irreligious —as is so often the case today.

IN closing I cannot do better than to cite the wonderful words of Abdul Baha in regard to the kind of education which our colleges and universities should give. If this ideal, held up by Abdul Baha for the inspiration of future educators, ever becomes realized, there will be little need of prisons and reformatories in a world so educated.

"The Universities and Colleges of the world must hold fast to three cardinal principles. First, whole-hearted service to the cause of education, the unfolding of the mysteries of nature, the extension of the boundaries of pure science, the elimination of the causes of ignorance and social evils, a standard universal system of instruction, and the diffusion of the lights of knowledge and reality.

"Second, service to the cause of the students, inspiring them with the sublimest ideals of ethical refinement, teaching them altruism, inculcating in their lives the beauty of holiness and the excellency of virtues and animating them with the excellences and perfections of the religion of God.

"Third, service to the oneness of the world of humanity; so that each student may consciously realize that he is a brother to all mankind, irrrespective of religion or race. The thoughts of universal peace must be instilled in the hearts of all scholars. The mothers in the homes, the teachers in the school, the professors in the colleges, the presidents in the universities must teach these ideals to the young from the cradle to the years of manhood."

STUDIES IN IMMORTALITY

Part 1
The Relation of Mind, Soul, Spirit

BAHA'ULLAH and Abdul Baha have in this Latter Day of world progress broken the seals and unstopped the vials of knowledge for us on subjects which have long puzzled an increasing number of eager-minded investigators of spiritual truth, viz: is man of the world of nature or is he a citizen of the Kingdom of Light or does he dwell in both realms? What is the nature of his spirit and its immortality—its life in the unseen Kingdom?

The following compilation from the words of Baha'Ullah and Abdul Baha is concerned with a question which lies on the borderland of psychology and philosophy—the relation of body, soul, mind, spirit. It will be followed by a compilation to be published next month on the new revelation of immortal life.

"As to thy question regarding the soul," wrote Baha'Ullah from his prison in Acca, to Ra'is, then minister of the Sultan of Turkey, "know that people have written many and varied articles regarding it and have had many different opinions concerning it. (They speak of) a heavenly soul, a mighty soul, a divine soul, a godly soul, a holy soul, a tranquil soul, a contented soul, and to all these, special definitions and explanations are given by each party.

"As to the soul (spirit) which is purposed, verily, it is sent forth by the Word of God and it is that which when kindled by the fire of the love of its Lord will not be quenched by the waters of the rain nor by the seas of the world. It is indeed kindled by that fire which is burning in the human Lote-Tree, uttering, 'Verily, there is no God but Me,' and he who hears its voice is one of those who are successful.

"Upon leaving the body God will send it forth according to the best form and will cause it to enter into a high heaven. Verily, thy Lord is powerful over all things.

"Know, also, that the life of man is from the Spirit and to turn is indeed from the soul. Reflect upon that which we explained unto thee in order that thou mayest know the Soul of God who came from the dawning place of grace with manifest authority.

"Know, also, that the soul hath two wings. If it flieth in the air of the love and will of God it will be attributed to the Merciful; but if it flieth in the atmosphere of desire it will be attributed to satan—may God protect us and you against it, O assembly of knowers! And if it is kindled by the fire of the love of God it will be a tranquil and pleasing soul; but if it be kindled by desire it is a passionate soul. Thus have we given unto thee full details that thou mayest be of those who reflect.

"O Supreme Pen, mention to him who hath turned to his Lord, El Abha, that which will make him independent of the world. Say, that spirit, mind, soul, hearing and sight are one, but differ through differing causes. In the case of man, for instance, ye see that by which man understands, moves, speaks, hears and sees: all of these are through the power of his God in him, but they each one are different, according to the difference of their cause. Verily, this is indeed the truth.

"For example, if all these faculties are turned to that which causes hearing, then hearing and its results become manifest, and if they are turned to that which causes sight another activity and another result will appear; if turned to the brain, head, etc., the manifestations of mind and soul will appear. Think of this that thou mayest reach the desired goal and find thyself independent of that which is mentioned on the part

of the people and be of those who are assured. Verily, thy Lord is powerful in that which He wisheth."—*From the Tablet to Ra'is.*

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"The soul," said Abdul Baha, "is a link between body and spirit. It receives bounties and virtues from the spirit and gives them to the body just as the outer senses carry that which they receive from the outer world to the inner senses, in order that (these impressions) may be deposited in the memory and, through his various powers, may be utilized by man."

"There is a human and a divine spirit, the latter arising through knowledge of and belief in God. The human spirit is superior to the body and struggles with it for control of the soul: when it succeeds the soul becomes heavenly; when the body obtains control the soul becomes degraded."

"Spirit is the highest and supreme development of the soul. Soul is the material or outer self, the mind. Mind is the action of the soul's powers. The body is the physical covering or medium in which mind acts and functions. At death everything but spirit is destroyed and becomes extinct."

"Moral life consists in the government of oneself. Immortality is the government of a human soul by the divine will."

"As to, . . . whom thou hast mentioned, it behooveth him to seek only the divine bounties and those subjects which lead to a real knowledge of the Invisible, through the mediation of the Holy Spirit. Then he will see through his innate perception the reality of the triune powers in man, for, verily, the sign of these triune powers which exist in mankind is spirit, mind and soul. Spirit is the power of life; mind is the power which apprehendeth the reality of things, and soul is the intermediary between the Supreme Concourse and the lower concourse. It (the soul) hath two phases—the higher aspireth to the kingdom of El-Baha and the lights of the mind shine forth from that horizon upon its higher sphere. The other side inclineth to the lower concourse of the material world, and its lowest phase is enveloped in the darkness of ignorance. But when light is poured upon this phase and if the soul is capable of receiving it, then 'truth hath come and falsehood vanisheth, for falsehood is of short duration.' Otherwise, darkness will surround it from all directions and it will be deprived of association with the Supreme Concourse and will remain in the lowest depths."—*Tablets of Abdul Baha, Vol. 3, p. 611.*

THE TWO POWERS OF MAN

"Spirit is universal. Man is created spirit in a potential degree. Growth is from a mental into a spiritual station, somewhat like the development from soldier to commander. God, himself, cannot compel the soul to become spiritual; the exercise of a free human will is necessary. We can point the way and furnish the example.—*Ten Days in the Light of Acca, pp. 3-4.*

"I desire each one of you to become so great that each may guide a country. The friends must now endeavor to attain to such a station as to teach the people of America. Divine qualities are unlimited. For this reason you must not be satisfied with one quality but must try to gain all. Each of you must improve himself that he may attain to nothing short of the best. When one stops (advancing) he descends. A bird when it is flying, soars; but as soon as it stops flying it falls. While man is directed upward he develops. As soon as he stops he descends. Therefore I wish the beloved of God always to ascend and to develop.

"There exist in man two powers. One power uplifts him—this is divine attraction which causes man's elevation. In all the grades of existence he will develop through this power which belongs to the spirit. The other power causes man to descend; this is the animal nature. The first attracts man to

the Kingdom; the second brings him down to the created world. Now we must consider which of these will gain in strength. If the heavenly power wins, man will become heavenly, enlightened, merciful. But if the worldly power wins he will be dark, satanic and like the animal. Therefore he must advance continually. As long as the heavenly power is dominant man will ascend."—*Abdul Baha: Diary of Miss Juliet Thompson.*

DEGREES OF EXISTENCE

"There are two kinds of life. There is that existence which is palpable to our touch but does not grow or possess sensation—the mineral kingdom. Then there is the higher stage of existence, plant life, which grows but cannot feel. Above this is the animal kingdom which is palpable to touch and has the power of growth and feeling but cannot attain to the station of man which is the highest of all. That which is lower cannot perceive the higher. The mineral cannot understand or feel the plant; plants cannot understand or perceive the animals; and animals cannot comprehend man.

"Now these degrees all belong to one kingdom, are all composed of matter. As it is impossible for these different kingdoms belonging to the same world to understand one another so is it impossible for man to understand the things of the future life. For as the difference between these grades or conditions so is the difference between man and the spiritual kingdom. It is impossible for man to perceive or understand it because he has no power with which to perceive it. As a child in the matrix of its mother cannot understand the world outside so is the human conception on this earth. We can form no conception or idea of the heavenly Kingdom because we have no sense with which to perceive it.

"As it is not yet apparent while the child is in the matrix of its mother what its condition will be—whether or not it will have all the gifts of God, whether or not it will be perfect in all its members, whether it will be blind or deaf or dumb, but afterwards, when it enters the world it becomes clearly apparent if it be defective or not—so is it with the soul in its present state. Its perfections or its defects are not understood until it enters the heavenly Kingdom. Then they are clearly seen and then the soul understands whether or not it is lacking in the gifts of God.

"All the time, too, that the child is in the matrix of its mother it receives all its life and nourishment from (a source) outside of itself. If it were cut off from that life it would die. So it is with the soul here. If it is cut off from its spiritual food it dies.

"As a child in the matrix does not yet know the use of its members—what its eyes are for, its nose, ears or tongue—so also is it with the soul on earth. It cannot understand here the uses and powers of its spiritual gifts. But as soon as it enters the eternal Kingdom these will become apparent."—*Abdul Baha: Prayers, instructions, etc., p. 46.*

THE NEW BIRTH

"The sacred books of all nations speak of the possibility of the new birth of man. What does this mean?

"A child in the matrix of its mother is in utter darkness. When it is born into the world it comes into the light. While in the matrix it cannot understand the uses of its faculties; but when it comes into the phenomenal world then the uses of hearing, speech, sight, etc., are understood. So when we leave here and go into the Kingdom of the Unseen we will know the uses of the bounties of God given to us in this world. Here we are prepared, and given faculties which are for use in that world. The new birth is realized in this world when we become characterized with the characteristics of God, when His name and attributes become our name and attributes."—*Abdul Baha: Notes taken at Acca about 1900.*

"Spirit in the human world is the discoverer of the realities of existence. All the inventions, all the sciences, all the hidden mysteries are brought to light through the activity of this spirit on the plane of life. While living in the Orient it organizes affairs in the Occident; while living on the earth it discovers the heavenly constellations. These examples ought to show you that the spirit of life is omnipotent, especially when it establishes communication with God and becomes the recipient of the eternal light; then it transforms itself into a ray of the effulgence of the sun of reality."

"By the power of the Holy Spirit working through his soul man is able to perceive the divine reality of things. All great works of art and science are witness to this power of the Spirit.

"The same Spirit gives eternal life. Those, alone, who are baptized by the Divine Spirit will be enabled to bring all peoples into the bond of unity. It is by the power of the Spirit that the Eastern world of spiritual thought can intermingle with the Western realm of action, so that the world of matter may become divine."

"Bodily matters are not important. The physical suffering of Christ passed away, but his spirit was everlasting. These bodily sufferings come and pass away, but the spirit is eternal. The body is not important. The spirit is important. The shell is not so important, but the pearl inside the shell is of great importance. The glass or chimney is not so important, but the light itself is very important. There is no importance in outer words, but the importance is in the significances. This cup is of no importance, but the water herein is important. There is no importance in the house, but there is in the one who lives in it. Likewise, the physical body is not so important, but the spiritual body is of great importance.

"Human-kind have come to the world in innumerable numbers, and passed away; their physical bodies and that which belonged to them passed away with them. Their health and disease both passed away. Their rest and hardship both vanished. Their wealth and poverty ended. Their honor and misery terminated. But the reality of man is immortal. The spirit of man is everlasting. It is the spirit to which importance is to be attached. The difference (between spirit and body) is this, that one will enter the realm of enlightenment whereas the other will fall into the world of darkness."—From Notes of Mrs. I. D. Brittingham, Acca, October, 1909.

"Be it known that to know the reality or essence of the soul of man is impossible, for in order to know a thing one must comprehend it, and since a thing cannot comprehend itself to know oneself in substance or essence is impossible. . . . This much can be stated, that the reality of man is a pure and unknown essence constituting a depository emanating from the light of the Ancient Entity, God. This essence or soul of man because of its innate purity and its connection with the unseen Ancient Entity is old as regards time but new as regards individuality. This connection is similar to that of the rays to the sun—the effect to the primal cause. . . .

"Since the pure essence, whose indentity is unknown, possesses the virtues of the worlds of matter and of the Kingdom it has two sides: first, the material and physical; second, the mental and spiritual, which are attributes not found as qualities of matter. It is the same reality which is given different names, according to the different conditions wherein it is manifested. Because of its relation to matter and the phenomenal world when it governs the physical functions of the body it is called the human soul; when it manifests itself as the thinker, the comprehender, it is called the mind. And when it soars into the atmosphere of God and travels in the spiritual world it becomes designated as spirit.

"There are two sides to man. One is divine, the other worldly; one is luminous, the other dark; one is angelic, the other diabolic. Man is like the animals in all sensuous conditions for all animal characteristics exist in him. Divine and satanic qualities are both contained in man—knowledge and ignorance, guidance and error, truth and falsehood, generosity and avarice, valor and timidity, inclination toward God and tendency toward satan, chastity and purity, corruption and wickedness, economy and avidity, good and evil are all contained in man.

"If the angelic side becomes more powerful and the Divine Power and Brightness surround man then the second birth takes place and eternal life is attained at this point."—From an address by Abdul Baha, published in *The International Psychic Gazette*, July, 1914.

Note: The foregoing quotations are taken from a compilation on Immortality by Mrs. Mary M. Rabb. Some of the very illuminating references given on soul, mind, spirit are as follows: *Daily Lessons*, pp. 8 and 36; *Ten Days in the Light of Acca*, p. 3 and 4; *Prayers, Tablets, Instructions and Miscellany*, p. 47-48; *Table Talks with Abdul Baha*, p. 6; *Star of the West*, Vol. 7, p. 189; *Star of the West*, Vol. 4, p. 37. We suggest also: *Some Answered Questions*, pp. 163, 243; *Divine Philosophy*, ch. III; Jenabe Fazel's Addresses in Seattle, Series I, p. 51.

HOW THE MESSAGE CAME TO NAJAF

By Jenabi Fazel

An Autobiographical Story

TRAVELING in the Orient is fraught with many difficulties and inconveniences which you do not encounter in the West. We have no convenient methods of transportation. Some of the Eastern countries lack railroads. Consequently one must travel on camels, mules and other animals. One of the journeys which I undertook, in order to spread the fragrances of the rose garden of love and amity, was a trip to Najaf and Karbala, two of the most important religious centers in the Mohammedan world. The city of Najaf is near Bagdad in Mesopotamia. Though small, yet, as it is the chief community of the Sheites, it has extraordinary importance for the Mohammedan world. It is built in the middle of a sandy desert around which is nothing but wilderness—no trees, no foliage, no green or verdant pastures, nothing but wilderness. Far off on the horizon one will find, coming down the side of a hill, a small stream which has branched off from the Euphrates. Najaf contains the shrine, with its gilded dome, of one of the first Imams of Islam. It holds also the religious seminary of the Islamic world all of whose students carry on their theological studies in that center. Therefore the heads and leaders of the Sheite school live in that small yet important center.

In 1909 a very detailed and wonderful Tablet was sent by Abdul Baha to Persia. In this Tablet Abdul Baha commands me to go to Arabia and convey the message of this Cause to the Divines of the Mohammedan world.

Upon receiving the Tablet and command I started on this eventful trip. that I entered I raised the call of the From Teheran to Najaf, in every city Kingdom. Meetings were held and the people were summoned to this Cause. On the way I stopped a few days in the

city of Kashan where there are many Bahais. They insisted that I stay with them longer, but, as I told them, Abdul Baha had commanded me to go immediately to the city of Najaf: so they were satisfied. I wrote a letter to the Spiritual Assembly in Teheran laying the matter before them. The Spiritual Assembly wrote back: "Inasmuch as you have received a direct command from Abdul Baha to go and fulfill this mission, it is best that you start as soon as possible."

Traveling in the Orient is slow and it was a long time before I reached my destination. As a result (of this delay) the news of the purport of my journey to Najaf reached the Ulamas long before my arrival. They had been telegraphed that—such a person is on his way to teach to you this important Cause.

The mind of a Westerner cannot comprehend the animosity displayed by the people of the Orient for this brilliant Cause. The leaders of the Islamic religion, from the time of the appearance of of the Bab in 1844, have gathered their forces together to eradicate the tree of this Cause. Therefore, before I arrived, they laid their plans so that as soon as I entered the city they might take me, throw me into prison, and do with me as they pleased. They even stationed a number of spies along the way in order that every stage of my journey might be reported to them. About a hundred miles out of Najaf, lo and behold, an unknown person appeared on the scene, expressing the warmest desire to accompany me and assist me on my way; later it was discovered that he was one of the spies.

After meeting many important persons and speaking in many cities and at many meetings I arrived in the city of Najaf. As I intended to remain there for some time in order to associate in friendly fashion with these leaders of religion I went about, for three days, hunting a house and other necessities for living. During these three days I met many of my former students, in the University of the Sheites, and they recognized me, and came to see me; and so the number of my friends day by day increased. I spoke with each one of them about the message of the Cause.

The third day, upon leaving my dwelling house I went to the large assembly hall of the thinkers and scholars. No sooner did I enter the hall than I saw how filled with anger were their faces. They looked at me as a wolf would look upon a sheep. A few of them told me that a large number of the Ulamas were anxious to meet me at my own home, therefore it would be better for me to meet them there, and that I should return home, for they were on their way. "We were not informed," they said "of the arrival of your honor, else we would have called upon you sooner. It was your duty to have informed us."

When I reached the gate of my house I found these Ulamas, whose number continued to increase. I took them into my reception room and began to talk to them of the spiritual principles of the Cause. I was completely ignorant, of their plans to persecute me, nay, they had deeper plans—plans to attack the Cause. It was at the time when the governments of Persia and Turkey after much struggling had obtained their freedom, and had established constitutional forms of government. One of the fundamental tenets of a constitution is religious freedom. The Turkish government had nominally granted this; consequently the Ulamas could not persecute me in the name of religion. The Sheite and the Sunnite Universities convened meetings and invented certain plans by which they might persecute me, not in the name of religion but in the name of politics. We were entirely misinformed as to their activities.

When I finished my talk with these men one of them rose, saying: "We have come, on behalf of the Ulamas, to investigate, and to find out what you have." Then they began searching my few possessions.

I said: "I have not many things; but here they are. Come and look at them."

We had nothing whatever save Bahai books and literature. They seized a number of Bahai books written by Baha'Ullah, also other spiritual literature belonging to this Cause, with many Tablets and letters; with these they left the house and went to their leaders. Thinking that we might perhaps escape they left a number of their men to act as guards about the house.

Half an hour later a large crowd came rushing to the house; with them was a representative of the government of Persia, the Consul. It was an unruly mob and in their faces one could see the signs of hatred and animosity, while from their lips there issued all manner of unseemly words. The Persian representative did not let them go beyond the world of words; as soon as they began to attack me and do me harm he interfered. So they took me and all my baggage and carried me to the house of the Persian representative. The rest of our property was pillaged by these people, and from the house of the Persian representative I was taken to prison and fetters were put upon my feet. In that narrow and gloomy cell I began to commune with and pray to the Glory of Glories. I had for companion another Bahai. I was not alone. We said, Abdul Baha has ordered us to come here and teach the Ulamas of the Islamic world, but now that we have been thrown into prison and are in all this difficulty how can we accomplish our purpose? We did not take into account the fact that this very imprisonment would bring the name of the Cause to the attention of thousands and thousands of people. This had occurred by morning for, lo, but a few hours had passed before we beheld a seething mob attacking the prison. They rushed into our cell, unlocked the fetters from my feet and carried me, almost on their shoulders, to the great hall of the leaders of Islam.

Upon entering this hall I saw that the elite of the Islamic theological world were present. Abdul Baha had mentioned the names of some of them, and they and all the rest were seated around this hall. The Tablets and books which had been seized in the morning were distributed among this large group of theologians and every one of them, it seemed to me, had a few sheets in his hands.

A volley of questions was now fired at me; and a volley of answers was returned. You probably all know that His Holiness Baha'Ullah lived for twelve years in Bagdad. The city of Najaf is very near to Bagdad and the people of that province are familiar with the grandeur and majesty of Baha'Ullah whose wisdom no one can deny. That fact which seems as anathema to the theologians and clergy of the Mohammedan world is that Baha'Ullah has changed the laws of Islam. First, the Mohammedan clergy believe in the uncleanness of all religions and nations other than their own. Baha-'Ullah addresses all humanity, saying: "Ye are all the leaves of one tree and the fruits of one branch." In my answer to them I made it quite clear that the universality of the religion of God was not something very unusual; they would find the same principle in their own Koran—and I began quoting verses from their own bible. The session lasted four hours. When they became weary they sent me back to my cell, placed the irons about my feet, and everything became quiet.

They arranged a still larger meeting for the next day and when they were all ready with their questions they came for me again, to take off the fetters and present me to their august body. For seven days these wondrous meetings continued and every day an inquiring, interested and curious crowd assembled and listened to the proofs concerning the message of the Kingdom. Many of them accepted the Cause. Others derided and repudiated it. During those seven days the only time that my feet were free to move about was when we had these meetings.

Among the Mohammedans there are many extraordinary tales about the Bahais one of which is that they are so powerful that when in jail even they

grow wings with which whenever they choose they fly out of the jail and enjoy the fresh and bracing outside air. As a matter of fact, the Bahais, often imprisoned, would through their wonderful lives convert their jailer, and he would give them liberty to leave the jail whenever they wished.

This time the jailer did not listen to the call of the Kingdom and every day increased the size of the fetters fearing that I might fly out of the prison. The seventh day I saw through an opening a number of people cutting wood in the court. They were talking about me, but I could not understand all they said. When they came to the jail and took me out I realized that they had decided to put wooden stocks upon my hands and send me out of the town. They had cut out two stocks making a hole for the two hands preparatory to putting my hands into the stocks and carrying me away. The mayor of the city declared a holiday so that everyone could come out and see us in our gala array—and we were made very happy by this for we heard from the lips of the people the words and teachings of Baha'Ullah which they had memorized during the last few days while passing the literature from hand to hand.

They exiled us from Najaf to Bagdad, the Turkish guards accompanying us. Between Najaf and Bagdad there is a city called Karbala. When we arrived there the guards, in order to rest and refresh themselves, put me in prison. In the prison I found a number of important Arabian prisoners, and as their hearts were kind and tender I began to speak with them. Immediately they accepted the Cause. They were so affected by what had occurred during the past few days that upon hearing the story they commenced to weep. In prison I wrote a letter to the Governor of Karbala, urging him to grant me permission to see him. This Governor was a very liberal minded man and when we had the opportunity to talk with him about the Cause he felt the spirit and was transformed. He told me that although he was powerless to do anything for me in Karbala he would endeavor to obtain my freedom in Bagdad. He told me that although the Mohammedan clergy could not persecute him on account of religion yet they had charged him with certain political schemes, saying that he upheld Sultan Abdul Hamid, the former despotic ruler of Turkey.

It took us four days to cover the distance from Karbala to Bagdad and during that time I rode upon a donkey with my hands in the stocks. It was summertime and the heat was wellnigh unbearable. The donkey became so tired that often he would walk no longer, then, becoming unruly, he would throw me off. My hands were fettered and I knew not how to manage. The unfriendly muleteer whenever I fell from the donkey would come and kick me, saying: "O, you ignorant man, why do you not get up and ride your donkey?" As a matter of fact this happened sixteen or seventeen times —that I fell from the donkey and they had to come and put me again upon its back. The confirmation and assistance of the Center of the Covenant were so great that whenever we reached a town and rested for a day or night we were strengthened to teach one or two souls. For three days I was in Bagdad. In that jail I was permitted to reach many souls. Later on, the enemies planned to take us from there to Persia where there were many wild tribes, ready to attack and kill us on the instant. The Ulamas of Najaf had already written to the chiefs of these tribes that inasmuch as they were unable to kill "this man" under the law upon his arrival at the frontier of Persia they must at once attack and kill him. But they were utterly ignorant of the power of the Covenant. The Consul who was commissioned to take me to the frontier of Persia had the love of this Cause in his heart, and the Turkish governor did not fetter my hands at the time of my departure from the city. No one knew how or why this was forgotten

for it is a very important custom practiced upon all prisoners.

When we reached the frontier the guards turned us over to the Persian authorities who, with their men, instead of delivering us into the hands of the wild tribes, treated us with such loving kindness that we were amazed. As we continued our journey many lawless tribes and fanatical individuals lay in wait all along the way, ready to kill us —but they could not because these men were with us. Suddenly we came upon a large body of well armed Kurds. They came up to the carriage driver and asked: "Do you know of two Bahais who were captured in Karbala and Najaf and are being brought back to Persia?"

The carriage driver, who had now become attached to me and to my companion, answered: "No, I have not heard of them. Why do you want to know about these two men?"

"We want to capture them and, according to the message from the authorities, do away with them," replied the Kurds.

They had even gone so far as to publish circulars which they spread throughout the city.

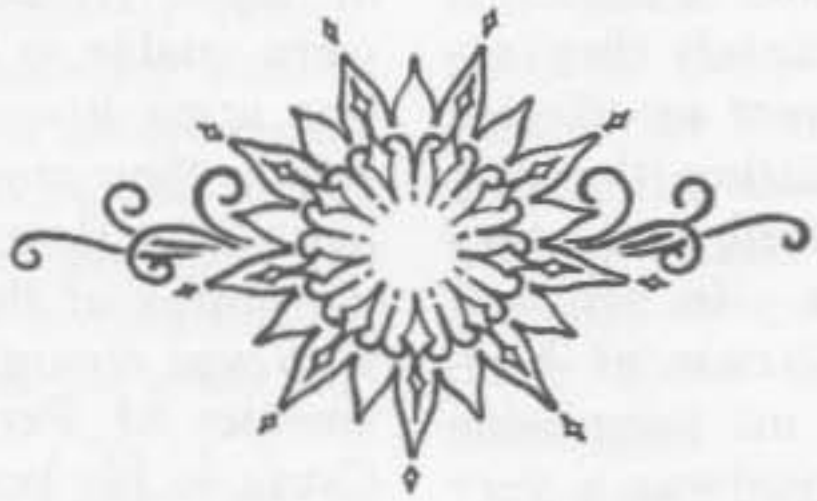
Through all these difficulties God protected us, until we reached the city of Teheran. The government authorities in that city in order to quell the uprising decided that the best way to manage the affair would be to keep the two men in custody for some time, until the excitement had vanished.

I remained in Teheran for a month associating with no one; then I started on my journey to the Holy Land to visit Abdul Baha. When I reached the presence of the Master he related all the details of this journey of mine, so that I marvelled, for it was as though he had been there and witnessed every detail of those things which had happened on this journey. The plans, the strategy, the scheming of those Ulamas and the events which took place Abdul Baha described. He said: "My purpose in sending you to that Ulamic center was to spread the Cause and scatter the literature of the teachings and the books of this Movement. The result is now achieved and a great number of men and women are informed of this Movement."

Later on a number of these Ulamas who had become Bahais came to visit Abdul Baha, and now they are engaged in that very city in spreading the message.

These people thought that they were able to extinguish the lamp of God, but God, through His own invisible and mighty power scattered the rays of the sun of reality to the four corners of the earth.

This is but one of the incidents of my travels.



FROM SHOGHI EFFENDI

A Letter to the "Star of the West"

To the Editors and Manager of the STAR OF THE WEST:

Mr. Albert Vail
Miss Edna True
Dr. Zia M. Bagdadi
Mirza Ahmad Sohrab
Care of the members of the National Spiritual Assembly.

Dear Co-workers in the Holy Vineyard:

I have read with deep interest the recent numbers of the STAR OF THE WEST, and note with intense delight and gratitude the rapid advance it has made toward the fulfillment of that noble aim which the Master has clearly set before it. I have had its contents carefully translated and circulated among the resident friends in the Holy Land and the surrounding regions, and they, one and all, feel gratified and hopeful of the pre-eminent role it is destined to play in future.

I have requested every Spiritual Assembly throughout Persia, Turkestan, Caucasus, India, Egypt, Iraq, Turkey, Syria and Palestine to contribute periodically carefully written articles to your Magazine, and submit regularly for publication a special report on their spiritual activities and the progress of the Cause in their own province. I trust that thereby you may be enabled to revive and enrich the Persian Section, and add considerably to the size and importance of the STAR as a whole.

True, the rays it now sheds are as yet faint and insignificant, yet our hopes and reliance are in the Master's Words, that by your ceaseless efforts, reinforced in time by the assistance of friends and Assemblies the world over, this STAR OF THE WEST shall grow to become so powerful a propounder of the Holy Writ of God and may so mirror forth the beauty of the Abha Revelation as to become itself the Day-Star of the world.

Broad in its outlook, forceful in its appeal, universal and comprehensive in the range of its articles, wise and tactful in its selection of materials for publication, at once elevated and simple in its style, correct and reliable in the translations it publishes, the interpretations it makes, the information it gives—in a word, illuminating and convincing in all its aspects—such is the standard of excellence which every reader of the STAR and every contributor to its columns wishes it to attain.

May it achieve its glorious purpose!

Your brother and co-worker,
(Signed) SHOGHI.

Haifa, Palestine,
February 3rd, 1923.

THE WONDROUS LIGHT OF THE CAUSE

Selections from Abdul Baha's "soul-stirring Words to his loved ones in Persia, revealed some twenty-five years ago, and during the darkest days of his incarceration in the prison-city of Akka." Selected and translated by Shoghi Effendi and sent by him to the National Spiritual Assembly of America, March, 1923.

O TRUE servant of God!

The cycle in which thou hast been called to life is truly the cycle of the Ancient Beauty, and the age, the age of the Most Great Name. Hallowed and sanctified be the Lord that hath graciously favoured these poor servants of His to gaze upon such wondrous Light! Ours then to render Him thanks, in the daytime and in the night season, for His manifold blessings; to be self-sacrificing in the path of Baha'u'llah (may my life be offered up as a sacrifice at His threshold!); to strive for the spread of His Word; to endeavor to manifest His Signs, raise His Edifice, set forth His Proof, recount His Praise, and be lowly and humble, suppliant and submissive before Him; haply His Grace may aid us to prove our gratitude for His bestowals. Wherefore, unloose thy tongue to deliver the Divine Message and diffuse His fragrance.

(*Signed*) Abdu'l-Baha Abbas.

O sincere servant of the True One!

I hear thou art grieved and distressed at the happenings of the world and the vicissitudes of fortune. Wherefore this fear and sorrow? The true lovers of the Abha Beauty, and they that have quaffed the Cup of the Covenant fear no calamity, nor feel depressed in the hour of trial. They regard the fire of adversity as their garden of delight, and the depth of the sea, the expanse of heaven.

Thou who art 'neath the shelter of God, and under the shadow of the Tree of His Covenant, why sorrow and repine? Rest thou assured and feel confident. Observe the written commandments of thy Lord with joy and peace, with earnestness and sincerity; and be thou the well-wisher of thy country and thy government. His grace shall assist thee at all times, His blessings shall be bestowed upon thee, and thy heart's desire shall be realized.

By the Ancient Beauty! (may my life be a sacrifice for His loved ones!) Were the friends to realize what a glorious sovereignty the Lord hath destined for them in His Kingdom, surely they would be filled with ecstasy, would behold themselves crowned with immortal glory and carried way with transports of delight. Ere long it shall be made manifest how brilliantly the Light of His bountiful Care and Mercy hath shone upon His loved ones, and what a turbulent ocean hath been stirred in their hearts. Then will they clamor and exclaim: Happy are we; let all the world rejoice!

(*Signed*) Abdu'l-Baha Abbas.

O friend!

....A celestial fire hath been kindled in the very heart of mankind, and burns brightly in the Sacred Tree. Ere long its glowing flame shall set ablaze the souls of men and its light illumine the regions of the world.

The signs of God have appeared, the mysteries of the Kingdom are revealed, and the secret of all that hath been recorded in the Holy Writ been made manifest. Wherefore doubt and hesitate?....

Now that that Ravisher of hearts has spurred on His charger into the arena of Truth, and all that hath been hidden is revealed, why be still and silent, heedless and forgetful? The Divine Candle hath thrown its beams upon the world, whilst the heedless, veiled and afflicted, languish, moth-like, in their darkness of

error. Now is the hour to be stirred even as the surging billows of the sea, and seek to attain the heights of the stars ....for time is fleeting, and the Divine Messenger will tarry no longer. Let us make haste, and let our lamps be burning.

(*Signed*) Abdu'l-Baha Abbas.

O ye the valiant servants and handmaids of the All-Glorious!

Ages, cycles, nay thousands of generations must pass before the Sun of Truth may mount its zenith and shine again in its full splendour. Now that, praise be to God, ye have been called to life and gathered together in this Age, the Age of the Desired One, the ever-praised Beauty, the Day-Star of the Kingdom, the Most Great Luminary of the Realm on High, (may my life be offered up as a sacrifice unto His servants!) how thankful ye must be! How faithfully and fervently should we praise and glorify His Name, inasmuch as He hath graciously aided us to receive this, His most great Blessing! Ten thousand lives be offered for this glory and triumph; ten thousand souls be a sacrifice for such infinite care and this great victory! The holy ones of old, whenever they imagined the wondrous vision of the Age of Baha-'u'llah they felt as thunder-struck, and yearned for but a fleeting moment of that glorious Hour. Praised be the Lord, we have attained thereunto and been immersed in His Ocean of Glory!

(*Signed*) Abdu'l-Baha Abbas.

O servant of Baha!

Be self-sacrificing in the Path of God, and wing thy flight unto the heavens of the Love of the Abha Beauty...Shouldst thou deem this difficult, remember that thine motive and guiding power is naught but the Divine Magnet. By its aid thou shalt be enabled to traverse, swiftly and easily, the immensity of Space, and enter the realm of Eternity.

Glory be upon the people of Baha!

(*Signed*) Abdu'l-Baha Abbas.

O thou endued with the Spirit of Life!

The Call of God hath proved the very life of the universe, and the animating spirit of mankind. Behold! how it hath vivified the heart of man, and stirred the conscience of the world! Ere long its signs shall be made manifest, and the fast asleep shall be awakened.

The Glory of God rest upon thee!

(*Signed*) Abdu'l-Baha Abbas.

O thou enamoured of the beauty of Truth!

Mortal charm shall fade away, roses shall give way to thorns, and beauty and youth shall live their day and be no more. But that which eternally endureth is the Beauty of the True One, for its splendour perisheth not and its glory lasteth forever; its charm is all-powerful and its attraction infinite. Well is it then with that countenance that reflects the splendour of the Light of the Beloved One! The Lord be praised, thou hast been illumined with this Light, hast acquired the Pearl of true Knowledge, and hast spoken the Word of Truth.

(*Signed*) Abdu'l-Baha Abbas.

O servant of the One True God!

The Lord be praised, the loved ones of God are found in every land, and are, one and all, 'neath the shadow of the Tree of Life and under the protection of His good providence. His care and loving kindness surge even as the eternal billows of the sea, and His blessings are continually showered from His eternal Kingdom.

Ours should be the prayer that His blessings may be vouchsafed in still greater abundance, and ours to hold fast to such means as shall insure a fuller outpouring of His Grace and a greater measure of His Divine Assistance.

One of the greatest of these means is the spirit of true fellowship and loving communion amongst the friends. Remember the saying: "Of all pilgrimages the greatest is to relieve the sorrow-laden heart."

Convey to....and to all the loved ones of the Lord my Abha greeting.

Upon you all rest the glory of Baha.

(*Signed*) Abdu'l-Baha Abbas.

Glory be to thee, O, my Lord, God Omnipotent!

Behold my hand placed 'neath the sword of Thy holy Will, and my neck that awaiteth to be a captive of the chains of Thy Good-Pleasure. Here is my heart that yearneth to become a target to the darts of Thy Decree, my feet that long to be bound in the fetters of Thy Might and Power, mine eye that watcheth to behold the wonders of Thy Grace and Mercy.

For whatsoever proceedeth from Thee is verily the desire of them that long for Thy Presence, and the aim and purpose of Thy favoured ones. By Thy Glory, O beloved One! to lay down my life for the Manifestation of Thy Self and to offer up my spirit for the Daysprings of Thy wondrous Beauty is indeed to sacrifice my spirit to Thy Spirit, my self to Thy Self, my beauty to Thy Beauty and offer up my all in the path of Thy Saints and Thy Holy ones. And though the body be distressed at Thy Calamity and the fulfillment of Thy Decree, yet the soul rejoiceth to drink from the stream of Thy Beauty, and attain the shores of everlasting life.

Can the lover turn away from the face of his beloved, and the seeker flee from the presence of his heart's desire? Nay, this can never be! Verily our faith is in Thee, and our trust in Thy Mercy.

The Spirit of God rest upon his devoted servants.

Prayer revealed by Baha'u'llah.

BAHAI NEWS AND NOTES

FROM Persia, that ancient home of spiritual light and of immortal poets and sages, the glorious light of the New Day is now shining in splendor. As Plato and Socrates turned of old for inspiration and instruction to Zoroaster, the Wise, so today the seeker of truth finds the food, spiritual and universal, for which he is hungering, in the teachings and life of Baha'Ullah and Abdul Baha.

That we of the West may more fully understand these teachings Shoghi Effendi has recently sent to us two great teachers of Persia—Jenabi Avareh, who is now in England, and Jenabi Fazel, who landed February the twentieth in New York.

Regarding the lectures of Jenabi Avareh in London we have received a letter from Mirza Ziaoullah Asgarzade, formerly of Eshkabad, Russia. Mirza Ziaoullah Asgarzade, now living in London, was married last summer to an English girl, Miss Winifred Pegrim. Their marriage was one of those beautiful Bahai weddings where members of many religions and nations gather to celebrate the union of the East and the West through the mighty power of the teachings of Baha'Ullah.

To the Editor of the "Star of the West": We have much good news here in London. The chief event of life is the presence of Jenabi Avareh, the Persian teacher who was sent here by Beloved Shoghi Effendi. Jenabi Avareh speaks three or four times a week at our meetings in Lindsley Hall, at Mrs. George's, Miss Rosenberg's, Miss Herrick's, and Mrs. Gamble's, and is also giving a series of four lectures, one a week, at Lindsley Hall, upon the history of Kurat-ul-Ayn. The Spiritual Assembly of London has appointed two or three persons to take down his lectures and, I believe, Mrs. Coles is going to send them to you for publication in your magazine. His lectures are a great success, as well as his talks at the meetings, and we all expect excellent results from them. Dr.

Lotfullah translates for Jenabi Avareh as he does not speak English. Everywhere it is announced that if anyone wants to receive explanations of the Bahai religion, or religious questions, Jenabi Avareh is always most willing to give these explanations at my home where he is living during his stay here. And often people come to see him and talk to him. On Sunday, February the eleventh, we shall have a large meeting at Miss Herrick's.

If we have any more news in the near future I shall be pleased to write you. I should be much obliged if you found it possible to publish my letter in your magazine, and thus permit me through the medium of the STAR OF THE WEST to share our London news with the rest of the friends.

With Bahai love to you and all Bahai friends, I remain,

Yours sincerely in the Cause,

(Signed) Z. Asgarzade.

OF JENABI Avareh in England Mrs. Claudia S. Coles writes: "He is tall and slender, with a great dignity, and fineness of courtesy, and the utter abnegation of self makes one realize the spiritual happiness within his heart. He seems radiant acquiescence, and his patience and gentleness and knowledge, his faith and assurance teach us lessons far beyond his spoken words; the words seem but the wires along which a new consciousness of spirit flashes to all, and his love of the Cause grips the heart and makes one realize the state of the Martyrs who broke the Dawn. The polish of his eloquence is but the grace of his devotion; *in himself* have the words taken effect. His benignity is an unconscious radiation from a complete absorption in the giving of the spirit of Abdul Baha, and he seems to have attained to that state of being a 'clear reed through which the spirit speaks.' When he enters a room the room grows restful, and all listen in happiness."

IN a recent letter to the Bahai friends in Great Britain Shoghi Effendi writes: "The thought, so often comforting and sustaining, that in the counsels of my British co-workers in that land I shall find spontaneous and undiminished support, as well as wise and experienced assistance, is surely one of those forces which will hearten me in the midst of my future labors for the Cause.

That in every one of you our departed Master reposed his future and truest hopes for an able and convincing presentation of the Cause to the outside world is abundantly revealed in His spoken and written words to you, as well as in His general references to the spirit of sincerity, of tenacity and devotion that animates His friends in that land.

The fierce tests that have raged over that island in the past; the calm and determination with which they have been so bravely faced and surmounted; the seeds of loving fellowship that the beloved in person have more than once scattered in its soil; the rise, as its result, of a few but indeed capable, reliable, devoted and experienced followers and admirers of the Cause; the splendid and in many instances unique opportunities that are yours—these indeed are cherished thoughts for a land that illumines its past and should cheer its future.

I need hardly tell you how grateful and gratified I felt when I heard the news of the actual formation of a National Council whose main object is to guide, co-ordinate and harmonize the various activities of the friends and when I learned of its satisfactory composition, its harmonious procedure and the splendid work it is achieving.

My earnest prayer is that the blessing of the Almighty may rest upon all its deliberations, that it may be divinely guided, inspired in its work, may smoothly, speedily and definitely (remove) all differences that may arise, may promote the all-important work of Teaching, may widen the sphere of its correspondence and exchange of views

A GROUP OF THE ENGLISH FRIENDS AT A UNITY MEETING AT MISS HERRICK'S IN CLAPHAM. IN THE CENTER OF THE GROUP, JUST BEHIND THE CHILDREN, IS JENABI AVAREH

with the distant parts of the Bahai world, may secure, through its publications, a dignified and proper presentation of the Cause to the enlightened public, and may in every other respect prove itself capable of distinct and worthy achievements.

With abiding affection and renewed vigor I shall now await the joyful tidings of the progress of the Cause and the extension of your activities and will spare no effort in sharing with the faithful, here and in other lands, the welcome news of the progressive march of the Cause, and the unceasing labors of our British friends for the Cause of Baha'u'llah.

Your brother,
(*Signed*) Shoghi.

Haifa, Palestine,
December 16, 1922.

FROM ESHKABAD, RUSSIA

SOME thirty-five years ago Baha-'Ullah wrote to Persia from his prison home in Palestine suggesting that some of the Bahai friends go to live in Eshkabad, Russia, just over the Persian border. Therefore a little company of Persians migrated to Eshkabad, then but a village. Since that time the Bahai colony has grown and expanded and has built, with a wonderful spirit of sacrifice, their beautiful Temple of Unity, the Mashreq'Ul Azkar, with its garden, its schools, its home for orphans, its hospice for travelers—a visible manifestation of the new day of universal love and brotherhood.

From letters of Agha Mirza Husein Alioff of Eshkabad, to Mirza Asgarzade of London we take the following interesting news:

"If I rightly remember you were present at the time when the Official Conference was held and Agha Seyid Mehdi and Agha Mohammed Sabst refuted the arguments against religion, proving the existence of God. Over two thousand persons were present. The fame of the Bahai Movement was spread among the Jews, Christians and Moslems.

"The next Conference was held, through the suggestion of the Government, in the Hall, at the Mashreq'Ul Azkar, and there were more than a thousand chairs and benches all of which were occupied, and many people were standing. The meeting was wonderful, and Agha Seyid Mehdi Gulpayagani, through the interpretation of Dr. Abbas, opened the meeting and answered fourteen points which were raised against religion. Those opposing each talked for about half and hour. Two of them are very learned, and well known for their knowledge; they were eloquent and fluent. At the end Dr. Abbas answered part of their questions, and then Agha Seyid Mehdi cleared all their doubts. The Bahais must indeed be thankful to the Government for having so much helped the freedom of belief and religion.

"The Friday night meetings, organized through the efforts of Agha Zizullah Asgar Zadeh, have grown in importance. On winter nights there was an audience of between seventy and eighty persons, but after the month of January the number of people attending the meetings grew to more than three hundred. The attendance was regular and prompt. The audience listened attentively to the words of Agha Seyid Mehdi and at times presented various questions, and received satisfactory answers. Lately, finding every question answered the people have become bashful and do not ask questions; therefore it has been arranged that friends well versed in the teachings ask questions—and indirectly the newcomers find out the Bahai truths.

"During the Rizwan Feast a notice was sent out that lectures would be given upon the Movement and the conformity of its principles with present conditions of society. One of these lectures was given by Agha Seyid Mehdi who spoke upon the good tree beareth good fruit, and, the mustard seed which is so small and yet produceth great things. The lecture was very impressive. Many Moslems are attending the meetings, and

equal interest is shown by the Russians and Armenians, young and old. Wherever you may go you will find that the topic of the day is the Cause of God.

"As to various expenses in Eshkabad: the friends in Eshkabad, may God help them, are always ready to contribute all that they can. In spite of the exhorbitant prices tea is being served in all the meetings. A founte of sugar costs two and a half million rubles.

"A special meeting has been arranged on Tuesdays for the benefit of the Moslems. The Turkish and Persian languages are spoken in these meetings. There is a meeting twice a week for the benefit of Moslem beginners. Another meeting is held, for the Tartars. There are a number of firm believers among the Tartars. They are very learned, and fluent speakers.

"The different institutions—for the reading rooms, for the poor, the schools, the Mashreq'Ul Azkar, for taking care of the sick, for the safeguard of the invalid, the Committee of Service, the Young Men's Union, the Teaching Committees, etc., are all in full swing. The Bahai Theater is functioning most of the nights.

"All the Bahais are ready to serve the Cause and are waiting for the instructions of the Distinguished Branch, Shoghi Effendi."

A WORD FROM HAIFA

About the "Star of the West"

"BECAUSE of the explicit orders of Shoghi Effendi that all subscribe to the STAR OF THE WEST, to the Bahai Magazines which are spreaders of the banners and scatterers of the pearls of love and unity among the people of Baha, nay all the people, the Spiritual Assembly of Haifa have arisen to follow out this good order and have wished to surpass the other Assemblies. Therefore all the members have become subscribers and notwithstanding financial difficulties, in the utmost joy and fragrance and because subscribing everywhere must be through the Spiritual Assembly of that city we want all the issues sent to the Spiritual Assembly of Haifa. After they arrive they will be distributed to those in the book."—From a letter to the Spiritual Assembly of Chicago from the Spiritual Assembly of Haifa, written by its Secretary, Mirza Nur-el-DinZain.

In a letter to the National Spiritual Assembly of America, dated January, 1923, Shoghi Effendi writes, concerning the STAR OF THE WEST:

"May I also mention in passing the fact that since my return to the Holy Land I have directed and emphatically urged in my letters the friends in Persia, Turkestan, Caucasus, Great Britain, India, Egypt, and Syria to subscribe through their respective Assemblies to the STAR OF THE WEST, report regularly to that paper and through their own assemblies the news of their activity and contribute every now and then carefully written articles approved and sanctioned by the same Assemblies."

THE ANNUAL CONVENTION

The Annual Convention of the Bahai Assemblies of America will be held at the Auditorium Hotel, Chicago, April 28—May 2. The Feast of Rizwan, the opening banquet, will come April 28th, at 6 p. m. The Congress sessions will be April 29—May 2: the Convention sessions April 30—May 2.

THE FIRST BAHAI FEAST IN NEW ZEALAND

MR. AND Mrs. Dunn of San Francisco, California, have for more than a year been traveling from city to city in Australia, heralding the Bahai Glad Tidings in that broad land. A few months ago they went to New Zealand, where they found Miss Margaret Stevenson, who became a believer in the Bahai Message some nine years ago. For these past nine years Miss Stevenson has been quietly telling the message to her friends and, as she writes, had "hoped and hoped that some real Bahai might come to New Zealand." The second day after their arrival Mrs. Blundell, who was greatly interested in the Teachings, called a gathering at her home where a number of people had the opportunity to meet Mr. and Mrs. Dunn.

Soon Mr. Dunn was asked to speak to the Higher Thought Center. He said that to speak to those thoughtful people of the heavenly Teachings was like striking a match; they flamed up at once. At this first meeting almost everyone came forward and asked for literature; and soon after many came to Mr. and Mrs. Dunn for more detailed knowledge. After this Mr. Dunn spoke many times before the Higher Thought Center. Then a class was formed to study more deeply the Bahai Teachings.

The night preceding Mr. Dunn's departure the first Bahai feast ever held in New Zealand was given at the home of Miss Stevenson. The day before, Mr. and Mrs. Dunn had received a cablegram from Shoghi Effendi which said: "Friends in Holy Land waiting lovingly for news of friends in Australia." So at this first feast in New Zealand those present sent to Shoghi Effendi a cablegram with the good news that the Cause had been started in that far-away land. They also sent to Mrs. Corinne True a contribution to help to build the great Bahai Temple in Chicago.

JENABI FAZEL COMES TO AMERICA

THE CABLEGRAM OF INVITATION

Sent by the National Spiritual Assembly

Baheyyeh Khanoum, Sept. 26, 1922.
c/o Abdul Baha Family,
Haifa, Syria.

Kindly convey invitation National Assembly to Jenabi Fazel visit America with his family with all expenses assured.

(*Signed*) Mills, Lunt, Randall.

Sent Sept. 30.

THE LETTER FROM SHOGHI EFFENDI

Brought to America by Jenabi Fazel

THE beloved of the Lord and the handmaids of the Merciful throughout the United States and Canada.

Beloved Brethren and Sisters in 'Abdu'l-Bahá:

Our dear friend, Jináb-i-Fádil-i Mazindaráni, accompanied by his family, has gladly and gratefully responded to the kind invitation of the American friends to visit them once more and extend his helping hand to the many friends who are so faithfully labouring throughout that continent for the Cause of Bahá'u'lláh.

Deeply apprecitative of the sentiments of warm and abiding affection which his co-workers of that land have abundantly shown him in the past, fired with the zeal of service which the passing of our Beloved has kindled in every heart and hopeful of the immediate future of the Cause in those regions, he is proceeding to America with the sole purpose of promoting far and wide and with greater efficiency and vigour the all-important work of Teaching.

As to the extent of his sojourn, the details of his travel, his plans for visiting the various spiritual centers and all other matters relating to his visit, I have left them all to his own discretion, that he may, after consultation with the various Spiritual Assemblies do as he deems best and most serviceable to the interests of the Cause in that land.

That all the friends may realize more fully the urgent and supreme necessity of Teaching the Cause in these days, that they may arise to inaugurate a more strenuous, systematized and extensive campaign of service—these are the high aims he has set before himself and which he intends, with the unfailing help and wholehearted support of every believer in America, to achieve in the immediate future.

May his second visit to your shores mark, in its character and results, a new and memorable era in the history of the Cause in that great country!

Your brother and co-worker,

Haifa, Palestine,
January 16th, 1923. (*Signed*) SHOGHI.

On February twentieth, Jenabi Fazel with his wife and son arrived in New York City. At the request of the STAR OF THE WEST, Mr. Horace Holley, Secretary of the Spiritual Assembly of New York City, and Miss Juliet Thompson have sent us deeply interesting accounts of some of the meetings which the distinguished visitor addressed in New York.

WHAT JENABI FAZEL BRINGS TO AMERICA

By HORACE HOLLEY

IN a talk given to the Bahais of the New York Metropolitan District at St. Mark's Hall, Friday evening, February 23, Jenabi Fazel said that he had come to assist the American friends to cooperate with Shoghi Effendi in carrying out the plan drawn up by Abdul Baha in his last Tablets and Testament. It is Jenabi Fazel's hope to visit every Bahai Assembly and in fact every large city of the country during this trip. He stated that the Houses of Justice will be built on the foundations of the present Spiritual Assemblies, and as the Houses of Justice are to be strong, therefore the foundations must be deeply laid and made perfectly firm.

He also said that it is Shoghi Effendi's wish for all the believers, as far as possible, to subscribe to all three Bahai publications—the STAR OF THE WEST (Bahai Magazine); the SUN OF THE EAST (Eshkabad, Russia), and BAHAI NEWS, India. On this he laid much weight.

In all his talks to the Assembly and gatherings of the friends, Jenabi Fazel emphasizes very strongly also the power of self-sacrifice and martyrdom in the progress of the Cause since the first.

MIRRORS OF THE MASTER

Addresses of Jenabi Fazel and a special interview.

By JULIET THOMPSON

New York City
March 6, 1923

THE power of God's confirmation, in its fullness, is very mysterious. Abdul Baha said once to us in Akka: "The magnetism for the Word of God is sincerity of intention, and until you are entirely emptied of yourselves you will never be sincere enough." Jenabi Fazel is one entirely emptied of himself and filled with the love of God, and therefore whose words have a penetrative power, because the "trace of the Word of God" is in them. When he speaks the word "forgiveness" the attribute of forgiveness grows in your heart; when he speaks the word "faith" you step into the world of faith; his own holiness and wisdom illumine the word "love." By his positive representation of the attributes of the Kingdom, of the greatness of the life of the Kingdom, we see clearly where we have fallen short, where we have been childishly unseeing, where the self has gotten in the way of the larger handling of things. We see how easy it is for love —love and faith—to conquer all—to solve simply every complicated problem.

When I went to him yesterday to ask him for news for the STAR OF THE WEST —news of Shoghi Effendi and Haifa—he said:

"His Holiness Shoghi Effendi has commanded all over the world that wherever there were nine Bahais there should be a spiritual assembly and that the members of every House of Spirituality should be elected on the condition that they possess all the attributes mentioned by Baha'Ullah. These Houses of Spirituality must be in direct communication with one another, must benefit by one another—in other words, must cooperate with and assist one another. They must be like the active power and the active members of the same body. All are joined to the Heart which is in Haifa.

"One of the teachings of His Holiness Baha'Ullah is the Law of Consultation. The people of Baha, in order to promulgate the Cause should help and aid one another in all their affairs.

"His Holiness Baha'Ullah in his epistles and books, states that 'the tent of the order of the world is upheld by two pillars—reward and punishment,' and the Heaven of the Command of God is illumined by two stars—benevolence and consultation.

"In the epistles and tablets of Baha'-Ullah and Abdul Baha the foundation of consultation is laid down—that all the

individual Bahais may be joined and connected together like members of the same body, so that no event could separate them, or cause dissension among them.

"His Holiness Abdul Baha, in reference to consultation, states: 'The electricity of reality is produced by the friction of two opposite ideas'. When people consult together the friction of reality always is produced. Therefore the Bahais, by the blending of thoughts, consultation and cooperation, should rise for the propagation of the Cause and diffuse its fragrances to the hearts and minds of the people.

"Of the great construction of the Cause planned by His Holiness Abdul Baha, Shoghi Effendi is laying the foundation. And that construction is the building of consultation, union and cooperation among the Bahais so that the Bahais of the East and West may become like unto members of the same body, uniting their powers. Unitedly should they arise for the promulgation of the Cause, so that the banner of the oneness of mankind may be unfurled from the horizon of the world, that the children of the world may manifestly see this standard, and gather under its shadow."

Jenabi Fazel said further:

"I am greatly pleased with the immense activities of the Bahais in this city. They are engaged incessantly and untiringly in the promulgation of this great Cause. From every corner of New York City the call of the Kingdom is raised. Day and night those who have dedicated their lives are engaged in unfurling the banner of the Oneness of Mankind."

JENABI FAZEL'S first appearance in New York was at St. Mark's in the Bouwerie, where friends from Boston and Canada joined the New York friends in welcoming him.

The following night he honored my house by meeting a group of the teachers here, answering their questions. He spoke of His Holiness Shoghi Effendi in a way that enkindled in every heart a longing to make the pilgrimage to the Sacred Spot, where, as Jenabi Fazel made it so clear, the Divine Center of the Covenant, from his Abha Kingdom, is reflecting himself in the mirror of Shoghi Effendi. Shoghi Effendi, Jenabi Fazel told us, is the perfect mirror of Abdul Baha. In him we see again our beloved Master. In face, in gesture, even in quality of mind, Shoghi Effendi gives back amazingly the reflection, the likeness, of Abdul Baha.

Friday evening he addressed Mr. Bert Randall's group at St. Mark's, where he explained the Hidden Word, "Unreal friends love one another for their personal interests, but the Real Friend loveth and hath loved you for the sake of yourselves," and where he also gave a talk the substance of which he repeated to me for the STAR OF THE WEST. Its subject was "The Salvation of Man From Egotism."

"Self and ego," he said, "were like a cage, a prison. A man may be outwardly prosperous, but if he does not save himself from egotism, he is degraded and debased; while outside of the prison of self he is free, though (bodily) he might be in the greatest prison. Salvation from self is only possible through the Manifestations of God, through love for Him, faith in Him, service in His path. The lives of the followers and adherents of the Manifestations of God are the greatest proof for the validity of this statement. The disciples of His Holiness Christ and the adherents of his cause forgot themselves in such wise that they sacrificed themselves for the world of humanity. There are no other means for salvation from self except through faith, love and service. Those who become ascetics, weakening their bodies in order to reach the ideal state, will never attain to their object, for weakness of body is conducive merely to weakness of spirit; because a sound soul is only in a sound body. Therefore, we must have strong bodies and strong souls

that we may rise for the service of mankind."

Jenabi Fazel speaks sublimely on forgiveness, with a power in his simple words so amazing that whatever of the poison of resentment remains in our hearts is somehow immediately washed away. No matter what we suffer from others we must at once forgive, he says, leaving the outcome of everything in the hands of God. We may gently admonish, speaking frankly, but always with love and forgiveness in our hearts. The Bahai martyrs softened the hearts of many of their persecutors, by the love they displayed to these enemies, under the very sword, even giving away their possessions to their murderers. One of these martyrs said to the man appointed to kill him: "My clothes and the money in my pockets are yours." The man could hardly go on with the execution; but the Bahai said: "Finish your work. You cannot help it."

Whenever Jenabi Fazel speaks he gives us great examples of deeds, of heroic living, either from the lives of the Manifestations of God, or from their sincere followers, detached and lofty spirits who, lifted entirely above the influences of this world, manifest naught save greatness of spirit, the greatness of the unconquerable love of God. On this positive aspect of life he dwells, till all that is less becomes revealed in the true measure of its littleness and unworthiness.

Of Jenabi Fazel Abdul Baha has written, "there is considerable difference between him and others."

TONIGHT Jenabi Fazel spoke of the ascension of the holy reality of Abdul Baha to the Abha Kingdom and of his increasing power throughout the world, resulting from his freedom from his body. He told us wonderful stories of the quickening of the work in Russia, of the stirring of a new life in Turkey, Egypt, among all nations. And he ended by saying that we are as many mirrors and the unseen Master is a Sun in the midst of mirrors. He told us the following beautiful tale:

In a meeting in Baku he had observed a man so humble that he marveled at such a degree of humility, and wondered how he had attained it. Later he was told the story.

The man had been born a Mohammedan, and had been a highwayman and a murderer. But one day he asked himself—"If indeed there *is* a God, how shall I fare for the way I have lived?"

At last he sought out a mullah and begged to be shown how to win the forgiveness of God. The mullah said:

"I will tell you. Go, and find a Bahai and kill him, and you will be forgiven all your sins."

This made the man very happy, for, he said, "This is the easiest way for me to win forgiveness."

So he found a Bahai, who was a baker, and one day went into his bakery and began to heap insults on him, to provoke the Bahai, in order to have some pretext to kill him. But the more he insulted the Bahai the kinder the Bahai became. After a while the Bahai asked him to be seated and brought him food, then told him of the coming of the Blessed Perfection, and the man was obliged to give up for that time killing the Bahai, saying to himself, "I must try again, when he is not so kind."

However, when he returned the second time the Bahai was still kinder, and on the third occasion showed a spirit so divine that his would-be-murderer, already two-thirds a Bahai, became entirely converted. On each visit, Jenabi Fazel said, a third of him became converted.

Wholely converted at last, he said to the Bahai, "Now I want to go and kill that mullah."

But the Bahai answered: "Rather, you must go and guide him, for among Bahais there is no spirit of revenge—there is only peace and love."

برهان لامع و دلیل ساطع در اثبات وجود الوهیت

جناب پروفسور محترم دکتور فوریل معظم علیه بهاء الله الابهی

﴿ هو الله ﴾

ای شخص محترم مفتون حقیقت نامهٔ شما که ۲۸ جولائی مؤرخ بود رسید مضامین خوش داشت و دلیل بر آن بودکم الحمد لله هنوز جوانی و تحری حقیقت مینمائی قوای فکریه شدید است و اکتشافات عقلیه پدید نامه‌ئی که بدکتور فیشر مرقوم نموده بودم نسخ متعدده آن منتشر است و جمیع میدانند که در سنه ۱۹۱۰ مرقوم گردیده و از این نامه گذشته نامه‌های متعدده باین مضمون قبل از حرب مرقوم و در جریده کلیه سانفرانسیسکو نشر شده باین مسائل گردیده تاریخ آن جریده مسلم و معلوم و همچنین ستایش فلاسفهٔ وسیع النظر در نطقی که در کلیه ایراد شد در نهایت بلاغت لهذا یک نسخهٔ از آن جریده جوف این مکتوب ارسال می شود تالیف آن جناب البته مفید است لهذا اگر چنانچه مطبوع است از هر یک نسخهٔ از برای ما ارسال دارید

مقصد از طبیعیونی که عقائدشان در مسئلهٔ الوهیت ذکر شد حزبی از طبیعیون تنگ نظر محسوس پرست است که بحواس خمسه مقید و میزان ادراک نزد شان میزان حس است که هر محسوس را محترم شمرند و غیر محسوس را معدوم و یا مشبوه دانند حتی وجود الوهیت را بکلی مظنون نگرند مراد جمیع فلاسفه عموماً نیست همانست که مرقوم نموده‌ئی مقصود تنگ نظران طبیعیونند اما فلاسفهٔ الهیون نظیر سقراط و افلاطون و ارسطو فی الحقیقه شایان احترام و مستحق نهایت ستایشند زیرا خدمات فائقه بعالم انسانی نموده اند همچنین فلاسفهٔ طبیعیون متفننون معتدل که خدمت کرده اند ما علم و حکمت را اساس ترقی عالم انسانی میدانیم و فلاسفهٔ وسیع النظر را ستایش مینمائیم در روزنامهٔ کلیه سان فرانسیسکو دقت نمائید تا حقیقت آشکار گردد

اما قوای عقلیه از خصائص روح است نظیر شعاع که از خصائص آفتاب است اشعهٔ آفتاب در وجود است ولکن نفس آفتاب باقی و برقرار ملاحظه فرمائید که عقل انسانی در تزاید و تناقص است و شاید عقل بکلی زائل گردد ولکن روح بر حالت واحد است و عقل ظهور مشروط بسلامت جسم است جسم سلیم عقل سلیم دارد ولی روح مشروط بآن نه. عقل بقوهٔ روح ادراک و تصور و تصرف دارد ولی روح قوهٔ آزاد است عقل بواسطهٔ محسوسات ادراک معقولات کند ولکن روح طلوعات غیر محدوده دارد عقل در دائرهٔ محدود است و روح غیر محدود عقل ادراکات بواسطهٔ قوای محسوسه دارد نظیر باصره و سامعه و ذائقه و شامه و لامسه ولکن روح آزاد است چنانکه ملاحظه مینمائید که در حالت یقظه و حالت خواب سیر و حرکت دارد شاید در عالم رؤیا حل مسئله‌ئی از مسائل غامضه مینماید که در زمان بیداری مجهول بود عقل بتعطیل حواس خمسه از ادراک باز میماند و در حالت جنین و طفولیت عقل بکلی مفقود لکن روح در نهایت قوت . باری دلائل بسیار است که بفقدان عقل قوهٔ روح موجود فقط روح را مراتب و مقاماتی روح جمادی ـ و مسلم است که جماد روح دارد حیات دارد ولی باقتضای عالم جماد چنانکه در نزد طبیعیون نیز این سر مجهول مشهود شده که جمیع کائنات حیات دارند چنانکه در قرآن میفرماید کُلُّ شَیْءٍ حَیٌّ. در عالم نبات نیز قوهٔ نامیه و آن قوهٔ نامیه روح است و در عالم حیوان قوهٔ حساسه است ولی در عالم انسان قوهٔ محیطه است و در جمیع مراتب گذشته عقل مفقود ولکن روح را ظهور و بروز قوهٔ حساسه ادراک روح نماید ولکن قوهٔ عاقله استدلال بر وجود آن نماید و همچنین عقل استدلال بر وجود یک حقیقت غیر مرئیه نماید که محیط بر کائنات است و در هر رتبه از مراتب ظهور و بروزی دارد ولی حقیقتش فوق ادراک عقول چنانکه رتبهٔ جماد ادراک حقیقت نبات و کمال نباتی را نماید و نبات ادراک حقیقت حیوانی را نتواند و حیوان ادراک حقیقت کاشفهٔ انسانی که محیط بر سائر اشیاست نتواند حیوان اسیر طبیعت است و از قوانین و نوامیس طبیعت تجاوز نکند ولی در انسان قوهٔ کاشفه ایست که محیط بر طبیعت است که قوانین طبیعت را درهم شکند مثلاً جمیع جماد و نبات و حیوان اسیر طبیعتند این آفتاب با این عظمت چنان اسیر طبیعت است که هیچ اراده ندارد و از قوانین طبیعت سر موی تجاوز نتواند و همچنین سائر کائنات از جماد و نبات و حیوان هیچ یک از نوامیس طبیعت تجاوز نتواند بلکه کل اسیر طبیعتند ولی انسان هر چند جسمش اسیر طبیعت ولکن روح و عقلش آزاد و حاکم بر طبیعت ملاحظه فرمائید که بحکم طبیعت انسان ذی روح متحرک خاک است اما روح و عقل انسان قانون طبیعت را می شکند مرغ میشود و در هوا پرواز می کند و بر صفحات دریا بکمال سرعت میتازد و چون ماهی در قعر دریا میرود و اکتشافات بحریه میکند و این شکستی عظیم از بر قوانین طبیعت است و همچنین اسرار مکنونهٔ طبیعت که بحکم طبیعت باید مخفی بماند انسان آن اسرار مکنونهٔ طبیعت را کشف نماید و از حیز غیب بحیز شهود میارد و این نیز خرق قانون طبیعت است و همچنین خواص اشیاء از اسرار طبیعت است انسان او را کشف مینماید و همچنین وقایع ماضیه که از عالم طبیعت مفقود شده ولکن انسان کشف مینماید و همچنین وقایع آتیه را انسان باستدلال کشف مینماید و حال آنکه هنوز در عالم طبیعت مفقود است و مخابره و مکاشفه بقانون طبیعت محصور در مسافات قریبه است و حال آنکه انسان با آن قوهٔ معنویه که کاشف حقایق اشیاست از شرق بغرب مخابره مینماید این نیز خرق قانون طبیعت است و همچنین بقانون طبیعت سایه زائل است ولی این سایه را انسان در آینه ثابت میکند و این خرق قانون طبیعت است دقت نمائید که جمیع علوم و فنون و صنایع و اختراعات و اکتشافات کل از اسرار طبیعت بود و بقانون طبیعت باید مستور ماند ولی انسان بقوت کاشفه خرق قانون طبیعت کرده و این اسرار مکنونه را از حیز غیب بحیز شهود آورده و این خرق قانون طبیعت است خلاصه آن قوهٔ معنویهٔ انسان

که غیر مرئیست تیغ را از دست طبیعت میگیرد و بفرق طبیعت
میزند و سایر کائنات با وجود نهایت عظمت از این کمالات
محروم انسان را قوهٔ اراده و شعور موجود ولکن طبیعت
از آن محروم طبیعت مجبور است و انسان مختار طبیعت بی
شعور است و انسان باشعور طبیعت از حوادث ماضیه
بی خبر و انسان باخبر طبیعت از وقایع آتیه جاهل و انسان
بقوهٔ کاشفه عالم طبیعت از خود خبر ندارد و انسان از هر
چیز باخبر اگر نفسی تعرض نماید که انسان جزئی از عالم طبیعت
است و چون جامع این کمالات است این کمالات مجلوی از عالم
طبیعت است پس طبیعت واجد این کمالات است نه فاقد
در جواب گوئیم که جزء تابع کل است ممکن نیست که در جزء کمالاتی
تحقق یابد که کل از آن محروم باشد و طبیعت عبارت از
خواص و روابط ضروریه است که منبعث از حقایق اشیا
است و این حقایق کائنات هر چند در نهایت اختلاف است ولی
در غایت ارتباط و این حقایق مختلفه را جهت جامعه ئی لازم که
جمیع را بیکدیگر ربط دهد مثلاً ارکان و اعضاء و اجزاء و عناصر
انسان در نهایت اختلاف است ولی جهت جامعه ئی که آن تعبیر
بروح انسانی میشود جمیع را بیکدیگر ربط میدهد که منتظماً تعاون
و تعاضد حاصل گردد و حرکت کل اعضاء در تحت قوانین
منتظمه که سبب بقای وجود است حصول یابد اما جسم
انسان از آن جهت جامعه بکلی بی خبر و حال آنکه باراده و منتظماً
وظیفهٔ خود را ایفا می نماید

اما فلاسفه بر دو قسمند از جمله سقراط حکیم که معتقد بوحدانیت
الهیه و حیات روح بعد از موت بود چون رأیش مخالف آراء
عوام تنگ نظران بود لهذا آن حکیم ربانی را مسموم نمودند
و جمیع حکمای الهی و اشخاص عاقل دانا چون در این کائنات نامتناهی
نظر نمودند ملاحظه کردند که نتیجهٔ این کون اعظم نامتناهی
منتهی بعالم جماد شد و نتیجه عالم جماد بعالم نبات گشت و نتیجهٔ عالم
نبات بعالم حیوان و نتیجهٔ عالم حیوان عالم انسان این کون نامتناهی با این
عظمت و جلال نهایت نتیجه اش انسان شد و انسان با آن چند در این
نشئهٔ انسانی بمحن و آلام نامتناهی معذب و بعد مثلاً شیء بی
اثر و عمر گشت اگر این است یقین است که این کون نامتناهی با جمیع
کمالات منتهی بهذیان و لغو و بیهوده شد نه نتیجه و نه ثمری و نه بقا
و نه اثری عبارت از هذیان میگردد پس یقین کردند که چنین نیست
این کارخانه پرعظمت با این شوکت محیر العقول و با این کمالات نامتناهی
عاقبت منتهی با این هذیان نخواهد گشت پس البته یک نشئه دیگر
محقق است چنانکه نشئهٔ عالم نبات از نشئهٔ عالم انسانی بی
خبر است ما نیز از نشئهٔ کبری که بعد از نشئهٔ انسانیست بی اطلاع
هستیم ولی عدم اطلاع دلیل بر عدم وجود نیست چنانکه عالم جماد از عالم
انسان بکلی بی خبر و مستحیل الادراک ولی عدم ادراک دلیل بر عدم وجود
نیست و دلائل قاطعه متعدده موجود که این جهان بی پایان منتهی
بحیات انسانی نگردد

اما حقیقت الوهیت فی الحقیقه مجرد است یعنی مجرد
حقیقی و ادراک مستحیل زیرا آنچه بتصور انسان آید آن
حقیقت محدود است نه نامتناهی محاط است نه محیط و ادراک
انسان فائق و محیط بر آن و همچنین یقین است که تصورات
انسانی حادث است نه قدیم و وجود ذهنی دارد نه وجود
عینی و از این گذشته تفاوت مراتب در حیز حدوث مانع از
ادراک است پس چگونه حادث حقیقت قدیمه را ادراک کند
چنانکه گفتیم تفاوت مراتب در حیز حدوث مانع از ادراک است
جماد و نبات و حیوان از قوای عقلیهٔ انسان که کاشف حقایق
اشیا است بی خبر است ولی انسان از جمیع این مراتب باخبر
هر رتبهٔ عالی محیط بر رتبهٔ سفلی است و کاشف حقیقت
آن ولی رتبهٔ دانی از رتبهٔ عالی بی خبر و اطلاع مستحیل است
لهذا انسان تصور حقیقت الوهیت نتواند ولی بقواعد
عقلیه و نظریه و منطقیه و طلوعات فکریه و انکشافات
وجدانیه معتقد بحضرت الوهیت میگردد و کشف
فیوضات الهیه مینماید و یقین میکند که هر چند حقیقت
الوهیت غیر مرئیه است و وجود الوهیت غیر محسوس ولی
ادلهٔ قاطعهٔ الهیه حکم بوجود آن حقیقت غیر مرئیه
مینماید ولی آن حقیقت کماهی مجهول الکنه است
مثلاً مادهٔ اثیریه موجود ولی حقیقتش مجهول و با آثارش
مختوم حرارت و ضیاء و کهربا تموجات اوست از این تموجات
وجود ماده اثیریه اثبات میگردد

ما چون در فیوضات الهیه نظر کنیم متیقن بوجود الوهیت
گردیم مثلاً ملاحظه مینمائیم که وجود کائنات عبارت از
ترکیب عناصر مفرده است و عدم عبارت از تحلیل عناصر
زیرا تحلیل سبب تفریق عناصر مفرده گردد پس چون نظر
در ترکیب عناصر کنیم که از هر ترکیبی کائنی تحقق یافته و کائنات
نامتناهی است و معلول نامتناهی پس علت چگونه فانی
و ترکیب محصور در سه قسم است لا رابع له ترکیب تصادفی
و ترکیب التزامی و ترکیب ارادی اما ترکیب عناصر کائنات تعین است
که تصادفی نیست زیرا معلولی بی علت تحقق نیابد و ترکیب التزامی
نیز نیست زیرا ترکیب التزامی آنست که ترکیب از لوازم ضروریه
اجزاء مترکبه باشد و لزوم ذاتی از هیچ شیء انفکاک نیابد نظیر
نور که مظهر اشیاست و حرارت که سبب توسع عناصر و شعاع
آفتاب که از لزوم ذاتی آفتاب است در این صورت تحلیل هر
ترکیب مستحیل زیرا لزوم ذاتی از هر کائنی انفکاک نیابد شق
ثالث باقی ماند و آن ترکیب ارادی است که یک قوهٔ غیر
مرئیه ئی که تعبیر بقدرت قدیمه میشود سبب ترکیب این
عناصر است و از هر ترکیبی کائنی موجود شده است

اما صفات و کمالاتی از اراده و علم و قدرت و صفات قدیمه که از براهین
آن حقیقت لاهوتیه میشماریم این از مقتضیات مشاهده آثار
وجود در حیز شهود است نه کمالات حقیقی آن حقیقت الوهیت
که ادراک ممکن نیست مثلاً چون در کائنات ملاحظه نمائیم
کمالات نامتناهی ادراک کنیم و کائنات در نهایت انتظام و کمال است

گوئیم که آن قدرت قدیمه که تعلق بوجود این کائنات یافته البته
جاهل نیست پس میگوئیم که عالم است و یقین است که عاجز نیست
پس قدیر است و یقین است که فقیر نیست پس غنی است و یقین
است که معدوم نیست پس موجود است مقصود اینست که
این نعوت و کمالاتی که از برای آن حقیقت کلیه میشماریم مجرد
بجهت سلب نقائص است نه ثبوت کمالاتی که در حیز ادراک
انسان است لهذا میگوئیم که مجهول النعت است باری آن حقیقت کلیه
با جمیع نعوت و اوصافش که میشماریم مقدس و منزه از عقل و ادراکات است
و لکن چون در این کون نامتناهی بنظر واسع دقت میکنیم ملاحظه مینمائیم که
حرکت و تحرک بدون محرک مستحیل است و معلول بدون علت ممتنع
و محال و هر کائنی از کائنات در تحت تأثیر مؤثرات عدیده مکنون یافته و مستمراً
مورد انفعالند و آن مؤثرات نیز تأثیر مؤثرات دیگر تحقق یابد مثلاً
نبات بفیض ابر نیسانی تحقق یابد و آن نبات نشو و نما یابد و آن ابر نیز در تحت
تدبیر مؤثرات دیگر تحقق یابد و آن مؤثرات نیز در تحت تأثیر مؤثرات دیگر
مثلاً نبات و حیوان از عنصر نارئی و از عنصر مائی که باصطلاح فلاسفه این
ایام اکسیجن و هیدروجن نشو و نما نماید یعنی در تحت تربیت و تأثیر این دو
مؤثر واقع اما نفس این دو ماده در تحت تأثیرات دیگر وجود یابد و همچنین
سائر کائنات از مؤثرات و متأثرات این تسلسل یابد و بطلان تسلسل واضح و مبرهن
پس لابد این مؤثرات و متأثرات منتهی بحق قدیر گردد که غنی مطلق و مقدس از مؤثرات
است و آن حقیقت کلیه غیر محسوسه و غیر مرئیه است و باید چنین باشد زیرا محیط
است نه محاط و چنین اوصاف صفت معلول است نه علت و چون دقت نمائیم ملاحظه
نمائیم که انسان مانند میکروب صغیریست که در میوه‌ئی موجود آن میوه از شکوفه تحقق
یافته و شکوفه از شجری ثابت شده و شجر از مادهٔ سیالیه نشو و نما نموده و آن ماده
سیالیه از خاک و آب تحقق یافته حالا چگونه این میکروب صغیر میتواند در الحقائق
آن بوستان نماید و بباغبان پی برد و حقیقت آن باغبان را ادراک کند این واضح
است که مستحیل است و لکن آن میکروب اگر هوشیار گردد احساس نماید که این باغ و بوستان
و این شجره و شکوفه و ثمر بخودی خود باین انتظام و کمال تحقق نیابد و همچنین انسان
عاقل هوشیار یقین نماید که این کون نامتناهی باین عظمت و انتظام بنفسه تحقق
نیافته و همچنین قوای غیر مرئیه در حیز امکان موجود از جمله قوهٔ اثیریه چنانچه
گذشت که غیر محسوسه و غیر مرئیه است و لکن از آثارش یعنی موجات و اهتزازش
حیاة و حرارت و قوهٔ کهربائیه ظاهر و آشکار شود همچنین قوهٔ نامیه و قوهٔ حساسه
و قوهٔ عاقله و قوهٔ متفکره و قوهٔ حافظه و قوهٔ فاهمه و قوهٔ کاشفه این قوای
معنویه کل غیر مرئی و غیر محسوس و لکن بآثار واضح و آشکار و اما قوهٔ غیر محدود
نفس محدود دلیل بر وجود غیر محدود است زیرا محدود البته بغیر محدود
شناخته میشود چنانکه نفس عجز دلیل بر وجود قدرت است و نفس جهل
دلیل بر وجود علم و نفس فقر دلیل بر وجود غنا اگر غنائی نبود فقری نیز نبود
اگر علمی نبود جهل نیز نبود اگر نوری نبود ظلمت نیز نبود نفس ظلمت دلیل
بر نور است زیرا ظلمت عدم نور است اما طبیعت عبارت از خواص و روابط
ضروریه است که منبعث از حقائق اشیاست و این حقائق نامتناهیه هر
چند در نهایت اختلاف است از جهتی در نهایت ائتلاف و غایت ارتباط
و چون نظر را وسعت دهی و بدقت ملاحظه شود تعین گردد هر حقیقتی
از لوازم ضروریه سائر حقائق است پس ارتباط و ائتلاف این حقائق
مختلفه نامتناهی را جهت جامعه‌ئی لازم تا هر جزئی از اجزای کائنات

وظیفهٔ خود در این نهایت انتظام ایفا نماید مثلاً در انسان ملاحظه کن و از جزئیات
استدلال بکل کرد و این اعضا و اجزای مختلفه هیکل انسانی ملاحظه کنند
که چه قدر ارتباط و ائتلاف بیکدیگر دارند هر جزئی از لوازم ضروریهٔ سائر اجزا
و وظیفهٔ مستقله دارد ولی جهت جامعه که آن عقل است جمیع را بیکدیگر
چنان ارتباط میدهد که وظیفهٔ خود در انتظام ایفا مینمایند و تعاون و تعاضد
و تفاعل حاصل گردد و حرکت جمیع در تحت قوانین است که از لوازم وجود است
اگر در آن جهت جامعه که مدبر این اجزاست خللی و فتوری حاصل شود شبهه
نیست که اعضا و اجزا از انتظام از ایفای وظائف خویش محروم مانند و هر چند
آن قوهٔ جامعه هیکل انسان محسوس و مرئی نیست و حقیقتش مجهول لکن فی حد
الآثار بکمال قوت ظاهر و باهر پس ثابت و واضح شد که این کائنات نامتناهی در جهان
با این عظمت هر یک در ایفای وظیفهٔ خویش و قوهٔ موفق گردند که در تحت ادارهٔ حقیقت
کلیه باشند تا این جهان انتظام یابد مثلاً تفاعل و تعاضد و تعاون بین اجزای
مترکبه وجود انسان مشهود قابل انکار نیست ولی این کفایت نکند بلکه جهت
جامعه‌ئی لازم دارد که مدبر و مدبره این اجزاست تا این اجزای مرکبه با تعاون
و تعاضد و تفاعل وظائف لازمهٔ خویش را در نهایت انتظام مجری دارند و شما الحمد لله و لهذا
که در بین جمیع کائنات چه کلی و چه جزئی تفاعل و تعاضد مشهود و مشعور است اما در بین
کائنات عظیمه تفاعل مثل آفتاب آشکار است بین کائنات جزئیه هر چند تفاعل مرئی و لکن
جزئیات بکل گردد پس جمیع این تفاعلها مرتبط بقوهٔ محیط که محور و مرکز و مصدر
و محرک این تفاعلهاست مثلاً چنانکه گفتیم تعاون و تعاضد بین اجزای هیکل انسان
مقرر و این اعضا و اجزا خدمت بعموم اعضا و اجزا مینمایند مثلاً دست و پا و چشم و گوش
و فکر و تصور معاونت بجمیع اعضا و اجزا مینماید ولی جمیع این تفاعلها مرتبط بقوهٔ غیر مرئیه
محیط است که این تفاعلها منتظماً حصول یابد و آن قوهٔ معنویه انسانست که عبارت از روح
و عقل است و غیر ذلک و همچنین در معامل و کارخانه‌ها ملاحظه نمائید که تفاعل بین جمیع آلات و ادوات
و هم مرتبط و جمیع این روابط و تفاعلها مرتبط بقوهٔ عمومیه‌ئی که محرک و محور و مصدر این تفاعلهاست
و آن قوهٔ بخار یا کهربا است و اساس است پس معلوم و محقق شد که تفاعل و تعاضد و ارتباط بین کائنات در تحت
اداره و ارادهٔ یک قوهٔ محرکه است که مصدر و محرک و محور تفاعل بین کائنات است و همچنین
هر ترتیبی و ترکیبی که مرتب و منتظم نیست آن را ترکیب تصادفی گوئیم اما هر ترکیبی و ترتیبی
که منتظم و مرتب است و در ارتباط با یکدیگر بنهایت کمال است یعنی هر جزئی در موقع واقع و از
لوازم ضروریهٔ سائر اشیاست گوئیم این ترکیب از اراده و شعور ترتیب و ترکیب شده است
البته این کائنات غیر متناهیه و ترکیب این عناصر منزوده که محل بصور نامتناهیه شده از حقیقتی صادر
گشته که فاقد الشعور و مسلوب الاراده نیست این در نزد عقل واضح و مبرهن است جای انکار نیست
ولی مقصود این نیست که آن حقیقت کلیه را با صفات او اما ادراک نموده ایم زیرا حقیقت و صفات حقیقی
او را هیچ یک ادراک نموده ایم ولی میگوئیم این کائنات نامتناهی و روابط ضروریه و این ترکیب تام
مکمل لابد از مصدری صادر که فاقد الاراده و شعور نیست و این ترکیب نامتناهی که بصور نامتناهی
متحل شده مبنی بر حکمت کلیه است این قضیه قابل انکار نیست مگر نفسی که بجود بعناد و الحاد در انکار
معانی واضحه آشکار برخیزد در حکم آیهٔ مبارکه صم بکم عمی فهم لا یرجعون پیدا کند
و اما مسئلهٔ اینکه قوای عقلیه و روح انسان یکی است قوای عقلیه از خصائص روح است نظیر قوهٔ متخیله
و نظیر قوهٔ متفکره و قوهٔ مدرکه که از خصائص حقیقت انسانیه است مثل شعاع آفتاب که از خصائص آفتاب است و کلی از ما نیست
نیست و روح مانند آفتاب و قوای عقلیه مانند شعاع که از فیوضات آفتاب است و شعاع از آفتاب منفصل گردد و قابل
انفکاک است ولی شعاع از آفتاب انفکاک ندارد باری مقصود اینست که عالم انسانی نسبت بعالم نبات
ماوراء الطبیعت و فوق الحقیقه ماوراء الطبیعه نیست و با نسبت بنبات حقیقت انسانی و قوهٔ سمع
و بصر ماوراء الطبیعت و ادراک حقیقت انسانی و ماهیت قوهٔ عاقله از برای عالم نبات مستحیل است
و همچنین از برای بشر ادراک حقیقت الوهیت و حقیقت نشأهٔ حیات بعد از موت ممتنع و مستحیل اما فیوضات
حقیقت رحمانیت شامل جمیع کائنات است و انسان باید در فیوضات الهیه که من جمله روح است
تفکر و تعمق نماید نه در حقیقت الوهیت این ادراکات عالم انسانیت چنانچه از پیش گذشت
این اوصاف و کمالاتی که از برای حقیقت الوهیت میشمریم این را از وجود شهود کائنات اقتباس کرده ایم
نه اینکه بحقیقت و کمالات الهیه پی برده ایم اینکه میگوئیم حقیقت الوهیت مدرک و مختار است
زیرا نیست که اراده و اختیار الوهیت را کشف نموده ایم بلکه این را از فیوضات الوهیت که در حقایق
اشیاء جلوه نموده است اقتباس نموده ایم

[بقیه دارد]

عبد البهاء عباس

HE IS GOD

O LORD, my God, my Well-Beloved! These are servants of Thine that have heard Thy Voice, given ear to Thy Word and hearkened to Thy Call. They have believed in Thee, witnessed Thy Wonders, acknowledged Thy Proof and testified to Thine evidence. They have walked in Thy Ways, followed Thy Guidance, discovered Thy Mysteries, comprehended the secrets of Thy Book, the verses of Thy Scrolls and the tidings of Thy Epistles and Tablets. They have clung to the hem of Thy Garment and held fast unto the Robe of Thy Light and Grandeur. Their footsteps have been strengthened in Thy Covenant and their hearts made firm in Thy Testament. Lord! Do Thou kindle in their hearts the flame of Thy Divine Attraction and grant that the Bird of Love and Understanding may sing within their hearts. Grant that they may be even as potent signs, resplendent standards, and perfect as Thy Word. Exalt by them Thy Cause, unfurl Thy Banners and publish far and wide Thy Wonders. Make by them Thy Word triumphant and strengthen the loins of Thy loved ones. Unloose their tongues to laud Thy Name and inspire them to do Thy Holy Will and Pleasure. Illumine their faces in Thy Kingdom of Holiness and perfect their joy by aiding them to arise for the triumph of Thy Cause. Lord! Feeble are we, strengthen us to diffuse the fragrances of Thy Holiness; poor, enrich us from the treasures of Thy Divine Unity; naked, clothe us with the Robe of Thy Bounty; sinful, forgive us our sins by Thy Grace, Thy Favour and Thy Pardon. Thou art verily the Aider, the Helper, the Gracious, the Mighty, the Powerful. The glory of glories rest upon them that are fast and firm.

A Prayer of Abdul Baha. Recently translated by Shoghi Effendi.

Abdul Baha, at the right, and his younger brother, the "Pure Branch," at the left, from a photograph taken during their exile in Adrianople, 1863-1868. The "Pure Branch" ascended into the heavenly world in 1870 in the Most Great Prison at Akka.

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STUDIES IN IMMORTALITY

PART II

New Revelations of the Unseen World

THERE are human sciences and divine sciences. There is human knowledge acquired through a chain of many minds laboriously building up sets of facts, and there is divine knowledge given to humanity at intervals by a great mind which sees with the Inner Sight.

Seventy years on earth, and then countless millions of years in the unseen Kingdom—such is the relation of mortal life to life eternal. One hundred years, even, on earth, is to the life beyond the Gateway as a tick of the clock to an eternal day. For all humanity, therefore, the absorbing question must be: What is the nature of the life in that endless eternity!

Who are the authorities on this subject of life beyond death? The materialists who deny all that cannot be seen and touched? The traditionalists who accept nothing new? The philosophers who adhere to human reason alone as impregnable in all its deductions—deductions which change from century to century, even during the lifetime of the philosopher himself?

The materialistic scientist, the scientific philosopher follows certain immutable laws and works along them for his logical sequences. The searcher for divine truth, equally scientific, asks what is that law of the divine universe by which we may recognize our great, trustworthy authority?

"Blessed are the pure in heart," said Jesus, "for *they* shall see God." And those who can see God can see His immortal Kingdom. But where is the heart which is absolutely pure?

There are many degrees of existence. As the plant cannot understand the animal, as the animal is powerless to comprehend the glory of the human intellect, so man is unable to comprehend spiritual verities until he is spiritually reborn. "Except one be born from above," said Jesus to Nicodemus, "he cannot see the Kingdom of God." "Nicodemus had an earthly mind and only understood earthly things. Heavenly things are alone understood by heavenly minds." "As to the worlds whereunto Christ referred—unto whom be great glory—(the many mansions)," writes Abdul Baha, "they are spiritual, divine, heavenly, single, unlocated; neither the imperfect mind can comprehend them nor the sinning soul can know them. But verily the vision of the people of the Kingdom of El-Baha perceives them and the intellects of the people of the Supreme Concourse apprehend them."

In a word, the masters of divine science are those who have divine character.

Knowing themselves, they know their God, because He abides within them. The most pure, perfect and divine of men are the great world prophets. It is through contact with their teachings and their spirits, as Abdul Baha has so wonderfully explained in the article on education in this present issue, that human beings are spiritually reborn. In fact, the degrees of existence are: first, the mineral; second, the plant; third, the animal; fourth, the rational soul; fifth, the spiritually reborn, and sixth the Divine Prophets. These Divine Prophets are so pure and perfect that we call them the primal mirrors, the Manifestations of God. When they tell us of the many mansions of the Father's house they speak of what they have seen and heard. Their utterances are revelations of eternal verities. "I have yet many thing to say unto you," said Jesus, "but ye cannot bear them now. Howbeit when he, the Spirit of Truth is come, he shall guide you into all the Truth."

Our age of doubt is divinely blessed in having in its midst such masters, who reveal the fuller truth about immortal life. Baha'Ullah and Abdul Baha have given the most complete descriptions of life in the unseen worlds of God recorded in spiritual literature.

SOME QUESTIONS ANSWERED

By Abdul Baha

Question: What will become of the soul of man after death?

Abdul Baha: The body goes under the earth. Thence it came and thither it goes. Everything that you see returns to its own place. As the human body came from dust, to dust it returns. But the human spirit comes from God and to Him it returns.—*Star of the West,* Vol. 7, No. 9, p. 77.

It is apparent that the soul has its individuality, even as the body has its own. But if the body undergoes a change, the spirit need not be touched. When you break a glass on which the sun shines, the glass is broken, but the sun still shines. If a cage containing a bird is destroyed, the bird is unharmed. If a lamp is broken, the flame can still burn. The same thing applies to the spirit of man.—*Paris Talks.*

The spirits of the sons of the Kingdom, after the disintegration of this body ascend to the world of eternal existence; but should you ask the place, know thou that that world of existence is the world of unity, but the grades are different. For instance, the mineral existence has a grade, but the mineral being has no knowledge of the vegetable kingdom. It (the mineral existence) has no information of a higher realm, nay, rather, according to appearances it may deny the higher grade. Likewise, vegetable life has no knowledge of the animal kingdom. It is entirely heedless and unconscious of that kingdom, because the grade of the animal is higher than that of the vegetable. The vegetable, owing to its limited environment, is veiled from knowledge of the animal kingdom and may deny it, although the animal, the vegetable and the mineral live in the world of existence. Likewise the animal cannot comprehend man's faculties of intelligence which generalize concerning the universal and discover the mysteries of being, so that while living in the East he organizes and founds institutions in the West, and he reveals hidden things. Though he abides in Europe he discovers America; though he dwells upon the earth he unravels the realities of the solar system. The animal is entirely unconscious of, nay, rather, is a denier of this intelligent force which penetrates into the unknown and comprehends the general as well as the particular ideas of this illimitable universe.

Likewise the people of the world lack knowledge of the world of the Kingdom, nay, rather, they deny it. Do we not hear from their lips words such as these: "Where is the Kingdom? Where is the Lord of the Kingdom?" But these souls are like unto the mineral and vegetable who know nothing of the animal and human kingdoms. They neither see nor search. However, the mineral, the vege-

table and the animal all live in this world of existence.

The divine trials are in this world, not in the world of the Kingdom.

The human reality in the other world has no physical likeness, nay, rather, it has the likeness of the Kingdom, which consists of the harmonious elements of the realm of the spiritual kingdom.

The center of the Sun of Truth and of the supreme world is the Divine Kingdom. Those souls who are purified and sanctified, after the disintegration of this elemental tabernacle hasten to the Divine Realm, and that realm is in this universe, but the people of this world have no knowledge of it, just as the mineral and vegetable kingdoms have no knowledge of the animal and human kingdoms — *From a Tablet to Mr. and Mrs. Ostburg, Boston, Mass.*

Question: Do the dead pass entirely away from the earth, losing all consciousness of and interest in the people and affairs of the world?

Abdul Baha: No, the dead retain both interest in and remembrance of those they love.—*From Mrs. Aline Devine's notes, taken at Akka, October, 1906.*

Question: What is the connection of the spirit with the body?

Abdul Baha: It has the same connection as the sun has with the mirror. Death is the name for the dissolution of this connection.—*From Mirza Mahmoud's Diary, July, 1912.*

Abdul Baha: Concerning the question of death, know that the spirit is abstracted and sanctified from all things; for entrance and departure, ascent and descent, union and separation are the properties of material beings and not of the spirit. Consequently, the human spirit does not enter into the physical body, nay, rather, it has some "attachment" (to it). This "attachment" is like that of the mirror and the sun. The sun neither enters into nor does it go out of the surface of the mirror, nor does it absolutely identify itself with it, but it (the sun) has some attachment to the mirror and reflects itself therein. However, when this attachment is broken the mirror is deprived of illumination, beauty and effulgence.—*From Tablet to Madame D'Astre of Paris, dated May 21, 1908.*

Question: What is meant by the Mirror for Divine Reflection?

Abdul Baha: "Mirror" is the whole body, the brain in particular. Body has many elements in its composition and these are continually changed during one's lifetime. At dissolution each element is received back to its original source. The physical body of man is like that of the animal, the only difference being on the level of consciousness. It follows therefore that only consciousness or mind is left after death. Electricity is known by its attributes and effects. The power of consciousness is also thus recognized. After death the condition is one which cannot be clearly explained in words. It is one of comprehension, understanding which involves all other things—feeling, etc.

In beings there are degrees; all are not in the same station. Observe the various characters to be seen and compared, say, among ten children who have received identically the same treatment, training and food. Three degrees will be found, which might be classed as, rapid development, less rapid, and almost stagnant.

Question: Is there any predominant quality which man should develop in order to obtain especial excellence or power after death?

Abdul Baha: No, man should develop all his qualities for each quality has its own use and function.

Question: Is individuality retained by the various individual consciousnesses?

Abdul Baha: Complete individuality belongs only to the station of the Prophet. Those who follow him are under the "shadow" of his station. After death man does not develop through conscious effort, but through the power of Divine Bounty or unfoldment. All good works, loving memories, prayers and help from lesser beings assist the soul to push for-

ward after death.—*Questions asked at Ramleh, May, 1911.*

Abdul Baha: You will retain your individuality and will not be swallowed up in one vast spirit. Concerning the condition of the human soul after its ascension from the material world: the essence of the human soul is clarified from material substances and purified from the embodiment of physical things. It is exclusively luminous; it has no body; it is a dazzling pencil of light; it is a celestial orb of brightness.

———

Those souls who are not vivified and attracted by the Holy Spirit are accounted among the dead, because their souls are deprived of the Breath of the Holy Spirit; and these, after physical death, are in a certain condition, having feeling and discernment in their environment; but in comparison with the pure souls who have been vivified by the Holy Spirit they are as dead, and deprived of life.—*From an early Tablet, to Mr. E. C. Helbry, Tacoma, Washington.*

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

We cannot realize in this world the bounty of God nor can we appreciate His love. But in the next world we can do so.

THE GLORY OF IMMORTAL LIFE

From the Words of Baha'Ullah

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

The pen cannot move at the mentioning of this station as it is in its supremeness and exaltation. The Hand of Divine Bounty will cause the spirit to enter into a station which cannot be comprehended by expression nor be explained by all the creatures of existence. Blessing be upon the spirit who departed from the body purified from the doubts and superstitions of the nations. Verily it moves in the atmosphere of God's pleasure and enters into the Supreme Paradise. All the angels of the Supreme Paradise attend and surround it; and it will have fellowship with all the prophets of God and His saints and will speak with them and tell them what happened to it in the Cause of God, the Lord of the universe. If anyone could realize what hath been assigned in the Kingdom of God, the Lord of the throne and the dust, he would immediately yearn with a great longing for that immovable, exalted, holy and most glorious station.

O Abdul Wahab, now listen in the Persian language!

As you asked about the immortality of the spirit, this Wronged One beareth witness to its eternality; and as to your question about its form—it cannot be described, and is not needful to be expressed; but only some things need to be known and messengers come only to guide the creatures to the straight path of God and in order that people may be trained. Then at the time of their ascen-

sion, with perfect holiness and separation and having been cut from the things of this world, they will repair to the Supreme Station. By the Self of God, the rays of those spirits are the cause of the development of the people and the station of the nations! These are the leaves of existence and the greatest cause of the appearance of divinity and the works of the universe. By them the clouds will shower and the plants of earth spring up. Not one thing of all existing things is without cause, reason and beginning. The greatest cause is that the spirits were and are forever above us unequal. And the difference between this (earthly) kingdom and the other is as the difference between the embryonic world and this world. After its ascension the spirit will enter into the presence of God in a form suited for eternity and for the Kingdom.

ETERNAL REUNION

From Tablets of Abdul Baha

O thou spiritual friend! This world is a prison for heavenly souls and this earthly world is but a cage, and not a nest, unto divine birds. A prisoner who is awake and conscious will certainly seek for freedom, and a mindful bird will certainly wish for deliverance from the cage. —*p. 109.*

Do not grieve on account of the death of thy son, neither sigh nor lament. That nightingale soared up to the divine rose garden; that drop returned to the most great ocean of truth; that foreigner hastened to his native abode and that one who was ill found salvation and life eternal.—*p. 99.*

Be not grieved at the death of thy dear daughter. That divine bird flew away to the rose garden of the Merciful and that plant of humanity hastened to the garden of the Kingdom of El Abha. That drop returned to the Most Great Sea and that ray betook herself to the Most Great Orb. Be happy and thankful, because thou wilt see her face shining in the Divine Kingdom and wilt find her as a lamp amid an assembly in the spiritual heaven.—*p. 179.*

Be not sorrowful on account of the departure of thy good son. He hath indeed departed from this narrow and gloomy world, which is darkened by unlimited sorrow, unto the Kingdom which is spacious, illumined, joyous and beautiful. God delivered him from this dark well and promoted him to the Supreme Height. He gave him wings whereby he soared to the heaven of happiness. Verily this is the great mercy, from Him who is Precious and Forgiving.—*p. 51.*

Mrs. . . . . hastened from this mortal world to the divine world and soared from this temporal realm to the expanse of the Kingdom. She abandoned the earthly cage and flew toward the bower of the upper world; so that, like unto a nightingale of significances she may in that divine rose garden engage in praising, glorifying and sanctifying the True One with the most marvelous melody. Consequently, do ye not sigh in grief because of her decease and be not dejected on account of her ascension.

To the people of adoration death is an ark of deliverance and to pure souls flight from this world of dust is the means of attaining to the kingdom of spheres. By "spheres" is not meant this infinite space, nay, rather, is meant the divine world and the invisible realm.—*p. 443.*

O my dear daughter! . . . Indeed the separation from thy dear husband is very hard and difficult for thee. But he obtained the privilege of beholding the beauty of the Almighty. We, and you will also soar to that world, and you will find his shining face visible in the heavenly realm and in the world of the Kingdom, and you will find eternal union with him.

Be thou assured that he has not been lost; he is in existence, that is, in the pure world. And know thou for certain that thou hast not lost him, for thou shalt find him in the end.

Have therefore patience and endurance and be thou firm and at rest, and seek

God's mercy and benevolence in his behalf. I, too, will pray and beg for him everlasting glory. Be patient, so that thou mayest find great reward and see thy respected husband in the Divine Kingdom in the end, and find peace of soul and rest of heart.—*From a Tablet of Abdul Baha to a friend in Cleveland, Ohio.*

O thou beloved maidservant of God! Although the loss of a son is indeed heart-breaking and beyond the limit of human endurance, yet the heedful and observing person is assured that the son has not been lost but, instead, has stepped from this world into another, and he will find him in the Divine realms. That meeting shall be eternal; whereas in this world separation is inevitable and this in its turn entails its consuming fire.

Praise be unto God, thou hast faith, art turning thy face toward the everlasting Kingdom and believing in the existence of the heavenly worlds. Therefore be thou not disconsolate; do not languish; do not sigh; and refrain from wailing and bemoaning for agitation and mourning deeply affect his soul in the divine realm. That beloved child addresses thee from the hidden world, thus: O thou kind mother! Thank Divine Providence that I have been freed from the narrow and gloomy cage and, like unto the birds of the meadow, have soared to the divine world, a world spacious, illumined and ever gay and jubilant. Therefore lament not, O mother, and be not grieved. I am not of the lost ones and have not been exterminated and destroyed. I have shaken off the mortal form and have raised the banner in this spiritual world. Following this separation is everlasting association. Thou shalt find me in the heaven of the Lord, immersed in an ocean of light.—*Tablet translated by Shoghi Effendi, January 18, 1918.*

O thou whose soul is tranquilized by the grace of God and by the Greatest Gift! Verily I inform thee of that by which thy breast will be dilated with joy, thy heart will rejoice and thy soul will be delighted in every time and moment. And it is this, that verily thy honored wife, who journeyed unto God and hastened unto the Blessed Spot, her heart ignited with the fire of the love of God and her sight and gaze extended toward the Kingdom of El Abha, was firm in the Testament, and was overtaken by death in the land of Beirut, is now attracted to "The Living One who shall never die."

Verily, she surrendered her life while she was in a condition wherein she was encompassed with the glad tidings of thy Lord from all directions and her nostrils were perfumed with the fragrances of holiness from the Supreme Concourse. Her soul soared up to the summit of sanctity, under the shelter of the mercy of thy Lord, the Mighty, where the concourse of the chosen ones are assembled around it in the Lofty Paradise, and the angels of mercy are blessing it and are speaking its praise while their faces are smiling because of her ascension to heaven.

By the life of God, wert thou informed of her prosperity and of the bounty with which she is surrounded and of the favors of thy Lord, which were her greatest desire, thou wouldst smile with joy, thy breast would be dilated and thou wouldst thank God for that which He hath poured upon her; that He hath adorned her with the embroidery of sanctity and purity in His Kingdom, the El Abha; and that He hath crowned her with the diadem of the Greatest Gift in the Supreme Concourse.—*From an early Tablet to Mr. Percells of Chicago.*

PREPARATION FOR THE IMMORTAL DEGREES

O servants! If in these visible days and in this present world conditions contrary to your wish appear from the Realm of Decree be ye not depressed for happy and divine days shall come and spiritual worlds of holiness shall be manifest. In all those days and worlds for you a portion is ordained, a sustenance is deter-

mined and a food is established. Ye shall certainly attain to all these, should ye exchange the garment of mortality for the garment of immortality and enter the station of the paradise of Abha which is the everlasting abode of glorious, sacred souls. All things are a proof of your existence, if ye emerge from the gloomy dust of non-existence. Be not grieved at the hardships of these numbered days and be not dejected if your outward bodies are destroyed in the Path of the Beloved One; for every destruction is followed by a construction and a paradise of rest is concealed in every hardship.—*Words of Baha'Ullah.*

In the beginning of his life man was in the matrix of the world. There he obtained capacity and preparation for this world. The forces and powers necessary for this world he obtained there. In this world he needed eyes; he received them potentially in the other world. He needed ears; therefore he obtained them in the world of the matrix. Thus was he prepared for this world. When he came to this world he found that all the necessary forces were ready; all his needs for material sustenance were provided.

Likewise, in this world he must also prepare himself and become ready for the life hereafter. That which he needs in the world of the Kingdom he must obtain here. Just as man prepared himself for existence in this world by acquiring the necessary forces in the world of the matrix so is it necessary that all the forces needful in the Kingdom be acquired in this world.

After he is transferred from this world to the other world what is man in need of for the life of the Kingdom? In that world there is need of radiance; therefore radiance must be acquired in this world. In that world there is need of spirituality; he must acquire spirituality in this world. In that world faith and assurance, the knowledge of God and the love of God are essential; these he must acquire in this world so that after he ascends from this world to that immortal world he shall find ready for him all that is needful in that life eternal.—*From Words of Abdul Baha.*

The more difficulties one sees in the world the more perfect one becomes. The more you plough and dig the ground the more fertile it becomes. The more you cut the branches of a tree the higher and stronger it grows. The more you put the gold in the fire the purer it becomes. The more you sharpen the steel by grinding the better it cuts. Therefore, the more sorrows one sees the more perfect one becomes. That is why, in all times, the Prophets of God have had tribulations and difficulties to withstand. The more often the captain of a ship is in the tempest and difficult sailing the greater his knowledge becomes. Therefore I am happy that you have had great tribulations and difficulties. For this I am very happy—that you have had many sorrows. Strange it is that I love you and still I am happy that you have sorrows.—*From a Tablet of Abdul Baha, about 1910.*

Convey my spiritual greetings to the maidservant of God. . . . and say unto her: "Verily for each one of the Manifestations of the previous cycles there was a certain station in existence, and a particular degree in the creation of man. But the Manifestation of the Greatest Name—may my spirit be a sacrifice for His beloved ones—was an expression of maturity and perfection in the essence of humanity and the world of existence; just as the sun is the center of light, the source of heat and the point of illumination, comprising all the perfections which were manifested to the world from the shining stars. Endeavor, so that thou mayest obtain an abundant portion and a great share from the Manifest Light.

"Verily I say unto thee, if thou arrivest at that station thou shalt behold all the holy people humble and submissive at that station. Make haste in life before death, spring before autumn, healing before sickness. Thus mayest thou be-

come a spiritual physician, healing all manner of diseases by the breaths of the Holy Spirit in this glorious century and manifest age."—**From a Tablet of Abdul Baha, 1902, to Mrs. I. D. Brittingham.*

TWO KINDS OF EDUCATION

By Abdul Baha

THE idealistic youth of today long for education as for the fountain of living water. They make countless sacrifices, work day and night to win an education, travel half-way around the world that they may enter a modern scientific and technical university. China, Japan, India, Turkey, Egypt, Persia, in fact almost every country of the world is sending its brightest youth to the great universities and technical colleges of Europe and America. The true leaders in all countries today are realizing that education is the only solution for our social and international problems.

But what kind of an education shall it be? A brilliant technical education, alone, may be used for the destruction of all civilization. Education is what makes modern warfare so terrible. Present day generals and engineers, chemists and airmen are so finely trained in modern science and its technical application that they can destroy human beings with an efficiency undreamed of in all past ages.

Evidently something is lacking in western education. Abdul Baha strikes the keynote for the future in the following address upon the essential necessity of education. He answers the question which the whole world is asking. This address was given by him in the Unitarian Church at Dublin, New Hampshire, Sunday, August 11, 1912. It was taken down in Persian and given by Abdul Baha to Dr. Bagdadi who, with two friends, has rendered it into English for this issue of the Star of the West.

THAT the world of nature is imperfect and needs education is to the wise beyond question. Consider, man uneducated is in utmost barbarism and distress; through education man becomes a man. Left to himself he will be as other animals. Look at the civilized countries. There man is educated, acquires ideals, becomes civilized, wise and perfect. But in savage countries, such as Central Africa, man, because he receives no education, remains in the state of barbarism. The difference between America and Central Africa is this that in the United States there is education and in Africa there is no education. The people of Africa have remained in their natural state; but among the inhabitants of this country (America) education has great effect and is firmly established.

Education straightens a crooked branch. Education makes the jungle into a rose garden. Education causes the fruitless tree to become fruitful, changes the thorn patch into a cultivated field, makes devastated countries to flourish. Through education the savage become civilized. Through education the ignorant become wise, the imperfect are made perfect. Education informs man of the world of the Kingdom, makes him aware of God. Education endows man with spiritual susceptibilities, enables him to discover the mysteries of nature, makes him aware of the realities of the Kingdom. In short, it is clear to all that the

* These selections are taken from compilations made by Mrs. Brittingham and Mrs. Mary M. Rabb.

world of nature is imperfect, and through education will attain perfection.

But for education man would have remained as other animals, nay, lower than animals for some deeds proceed from man which do not occur among the animals. For instance, the animal to satisfy his hunger may devour one animal. But man, devoid of education, and ferocious, kills in a day a hundred thousand people. Consider how those ferocious souls who have come into the world are lower even than wolves, are beneath the carniverous animals. It is evident that if man is not educated he is lower than an animal.

There are two kinds of education: divine and material. The philosophers who have arisen are material teachers, have given the people material training and have been the cause of the progress of the world of nature. But the holy Manifestations of God are divine educators. The philosophers have educated the world of bodies; the divine, holy Manifestations have trained souls. His Holiness Christ—unto him be glory!—was a spiritual educator, the educator of the Kingdom, the Divine Educator. He educated souls, trained the human reason to see the verities of the spirit. But the philosophers have served material civilization, educating from the material standpoint.

Man, in reality, is in need of both material and divine education. If, however, he does not receive heavenly instruction, if he receives material education only he will be as other animals, for animals discover the bodily verities, the facts of nature, the realities which can be sensed. But God has created in man a power which may perceive mental verities and which may discover the realities of the Kingdom. That power becomes aware of divine bounties, is the cause of eternal life, bestows ideal perfections. That power distinguishes man from the animal because the animal knows but the nether world while man discovers the verities of Heaven.

Man though he progress materially is in need of the breaths of the Holy Spirit, of divine education, of the outpourings of the Kingdom. Not until man receives this bounty can he become perfect. Therefore the holy, divine Manifestations have appeared in every cycle and dispensation so that they may give the human souls this divine education, may banish the imperfections of the human world and make manifest ideal perfections. The world of nature is like a jungle. His Holiness the Christ was the divine gardener. He made this jungle to be a rose garden, these fruitless trees fruitful. These lands which according to the laws of nature should bring forth weeds and tares he filled with roses and tulips. This Divine Farmer sowed the earth with seeds; the worthless grass he threw away. The thorn bushes which according to the law of nature should grow he rooted out, and through divine education the thorny place became a rose garden. Had it remained in its original state it would have been either a jungle or a bramble patch.

The point is this, that man, however much he may progress materially, however much he may acquire of material perfection belongs, still, to the animal world and is in need of the breaths of the Holy Spirit, of divine education. If man partakes of the breaths of the Holy Spirit then the divine reality appears in the human world in utmost perfection and man becomes as the image and likeness of God. He that was earthly becomes heavenly; he that was of the nether world lives now in the divine world; he who was materialistic becomes spiritual; he who was dark is illumined. And this is only possible through the breaths of the Holy Spirit. . . .

The holy, divine Manifestations give a new spirit and a new mind to man, are the cause of great progress; they illumine the world. However, a short while after (their appearance) the darkness and gloom of materialism, of nature, again prevail. The heavenly illumination (the light of the Manifestation) passes

away and natural susceptibilities become dominant. It is as though a farmer comes and cultivates land which was full of tares and weeds, and the land brings forth abundant harvest. Then, when left to itself the land once more becomes a thorn patch and a place of weeds.

One time, in Persia, there was a blessed farming land, and through the power of the holy Manifestations that jungle became a rose garden. The darkness of ignorance vanished and heavenly illumination appeared. But soon again the East became entirely dark; no light at all remained; no trace of the divine bounty, nor spiritual education. At such a time as this His Holiness Baha'Ullah appeared; at a time when the Eastern nations were in utmost strife and conflict, when the leaders of religions were drinking one another's blood, when sects were battling with each other, intense hatred was rife among the people and no trace of love or heavenly illumination remained. At such a time His Holiness Baha'Ullah appeared from the horizon of the East. He taught: the oneness of mankind. . . ., universal peace. . ., that reason and religion must conform. . . ., that men and women are equal. . . . The people of the East were very ignorant. Baha'Ullah announced that all people must acquire knowledge, that all children whether in the cities or in the villages must go to school, that it is the duty of all to teach and educate the children. Should the father and mother be unable to educate the children and have not the means therefor, then society must take care of them and educate them so that not one single soul remains in ignorance. Baha-'Ullah taught that in all schools and colleges sciences, both divine and material, should be taught, in order that the students may discover material realities and the realities of the Kingdom, for material sciences are as the body and divine sciences are as the spirit. The body must live by the spirit. If the spirit does not exist the body then is dead. Though the body be in utmost beauty, yet, if deprived of the outpourings of the spirit it will be fruitless and of benefit to no one, nay, rather, its non-existence were better than its existence. . . . His Holiness Christ says in the Gospel, the one who is born of the flesh is flesh and the one who is born of the spirit is spirit. The interpretation of this verse is this, that physical things are like the body but the breaths of the Holy Spirit are the spirit (in the body). The body must live by the spirit, and therefore His Holiness Christ spoke of the second birth.

What is the second birth? It is this: Man while in the matrix world is deprived of bounties. When ushered into this world from that of the matrix he finds himself the possessor of eyes, ears, physical powers, of intelligence. Although God gave all these bounties to man, in the matrix world they were not yet apparent. Only when born into this world did these divine bounties become manifest. Man then found that eyes had been given to him, that he was possessed of ears, and that powers which could discover all created things had been granted him. He saw the sun, and beheld the moon; he glanced at the sea, and witnessed the plains. A rose garden he saw, green and verdant. Of all these things he was unaware in the matrix world; of them he had no knowledge.

In like manner must man be born out of this world of nature that he may enter into the world of the Kingdom. Unless he be born from this world he cannot attain to spiritual susceptibilities nor can he discover the mysteries of the Kingdom nor behold the realm of God. When in the matrix world man could receive no tidings of this world. In that world he was, rather, a denier of this world for had anyone said to him that there was a world other than that of the matrix, a world most vast and spacious, where a sun was shining everywhere, and a moon, where a rose garden grew in utmost beauty—had this been said to him he would have denied such news, saying: there is no world save this (the matrix) world. But when he is born he sees that

this world is a different world. It is an infinite world, where stars are shining in the heaven and rivers are flowing toward the sea, where rose gardens are adornments and orchards are as embroidery.

Again, the human world is like the animal world. What does it (the animal world) know of the world of the Kingdom! What does it know of God, of spirituality, of divine bounties! When he is born from the world of nature then will man see the world of the Kingdom, then will he behold the lights of the Sun of Reality and will comprehend the manifestations of divine bounty. He will then be submerged in the sea of the lights of mercy and will understand the secrets of second birth.

The holy, divine Manifestations of God have come for this purpose, that man may be informed of the Kingdom of the Lord of Hosts, that he may know divine realities and may attain to the second birth.

BAHAI ASSEMBLIES

By Horace Holley

WHEN evening twilight falls upon the world, and shadows cast from the western mountains fill the home, then the servant goes from room to room, lighting the lamps, in order that darkness may not oppress the people of the household.

And, in the same way, when the evening of civilization approaches; when the light of custom and tradition dies; when the mind stumbles, the heart fails and the soul is enshrouded with sudden fear; when the works of shadow and darkness are done—by wars, by strife, by confusion; and the prescience of universal ruin flies like a bat of ill omen over the uplifted heads and staring eyes; then the Divine Servant passes silently from room to room of the household of the world, lighting the lamps of hearts with the flame of spirit, whose illumination, for those who are severed from all save spirit, is as the rising of the True Dawn after the overcoming of that besetting inner twilight which the world miscalls truth, misterms reality, misconceives as *life*.

But when the lamps of the hearts are lighted, then silently, then mysteriously, even as the Divine Servant came, so He departs; and in that departing we know Him by the glory of the illumination whose rays have penetrated the heart; or we know Him not at all.

This is the first solemnity of the hush of that hour when it is realized that Abdul Baha, the Divine Servant, having lighted the lamps throughout the household of the East and West, departs unto that Source of Light whence He came.

The shining of the lamps of hearts lighted by the hand of the Divine Servant is the mystery whose outward manifestation stands visible in the life of the world as *Bahai Assemblies,* lamps that shone unseen in the last flickering moments of that false illumination of the material age; lamps that shine the more brightly as material daylight ebbs from the life of men.

For the believers, this is the mystery to be considered, the task to be realized, the worthiness to be attained: that from their unity and by their unity the fulfillment of the coming of the Divine Servant may be established in the foundations of the New Age throughout the world. The unity of the believers one with another is as the rays of light from the lamp. If unity does not exist—unity in

the depths of spirit—then the lamp burns only to itself; for the world it would be as though the lamp had not been lighted, and as though the Divine Servant had not come.

For the lamp burns not to itself, but to the world, through the manifold rays which the believers are: each believer a ray, all the believers the visible shining of the lamp. The lamp shines not through one ray, but through the infinity of rays; not upon one object, but upon all objects; not for one horizon, but unto all the horizons. Through the personal unlikeness of the believers, the glory of the lamp is manifested. No believer can be spared, lest the lamp be shorn of its rays.

Therefore, in a Bahai Assembly, all the aspects of personal unlikeness exist. The believers are not of one kind, not of one sort, not of one character, not of one training, not of one capacity; which unlikeness is essential to the full shining of the lamp. But the believers are alike in this, that each is a ray of light shining forth from the lamp, whereby the lamp illumines one particular object, one special horizon, revealing itself to that horizon through that one ray which the believer, by reason of his faithfulness, his devotion, his selflessness, has become. The lamp shines through all its rays, and no ray is more important than any other ray shining from the lamp.

Each of the believers has two aspects and two stations. He has the aspect and station of his personality, which is the aspect and station of difference; and he has the aspect and station of the ray, which is the aspect and station of oneness. The oneness of the believers is the lamp lighted by the hand of the Divine Servant; the difference of the believers is the work of the world of nature and of mankind, in whose activity we evolve and by whose influence we are conditioned.

In the life of mankind there have been many lamps, each lamp shining unto one room, one community, one horizon; and the rays of these lamps could not overcome the darkness beyond the one room where the lamp shone. Now there is but one lamp, the Sun of Truth, whose shining is for all the rooms of the household of humanity, all the horizons of experience, all the objects of thought and activity.

Therefore, that the oneness of the Sun of Truth may be manifested, it has become necessary in this New Age that the rays shall have no confinement; that all the distinctions shall be burned away; that reality shall be perceived by one light and known of one spirit. Wherefore, in every Bahai Assembly, all the conditions of humanity—all the separateness, all the differences, all the degrees, all the capacities, all the kinds, all the influences built up during the evolution that has gone before—must needs, by the providential law of this New Age, be made one gathering, manifesting the oneness of the Sun of Truth even despite the testimony and evidence of all the differences of personality which emanate from the influence of the world.

This is the mystery of a Bahai Assembly: not that its members readily agree, but that they can overcome their differences; not that they are one in personality, in instinctive sympathy, in ambition, in desire, in training, in influence, but that they can penetrate to the foundation of oneness revealed by the glory of the Sun.

Every Bahai Assembly is the world in miniature, containing the differences and personal problems of the world, even intensified to the utmost degree. This is our glory, our privilege, our attainment, our distinction; not our weakness, not our shame. No other power save the power of the Sun of Truth could have revealed the oneness in so much difference. It is the spirit of this oneness overcoming our manifold differences, that makes a Bahai Assembly a divine foundation, a healing for the world, an inspiration for those who turn from darkness and seek light. Elsewhere differences are organized, but here is unity; elsewhere darkness is worshipped, but here the light shines; elsewhere activity is the

pursuit of shadows and reflections, but here activity has one end and aim: that each of the believers may attain to selflessness, and become a ray emanating from the Sun of Truth.

May the friends of the Divine Servant continually assist one another to arise from the station of personality to the station of selflessness which is the station of the ray. May we become infinitely considerate one of another, having cast out pride, ambition, thought and desire, which are veils of the personal self. May we be ever conscious that the unity of each Bahai Assembly in itself, and the unity of all the Bahai Assemblies one with another, are the preliminary condition to that world unity for which the Divine became Servant in this age. May we be ever conscious that the ray is nothing in itself, but is an emanation from the Sun; that the Sun manifests its power through the ray, and the Sun is all in all.

Then, as the personalities diminish, and the world weakens its secret hold upon the hearts, the Sun will assert its predominant power, having rays unto all the horizons. Then even the consciousness of yielding up self will flee as the ultimate shadow before the Dawn, and the meeting of this selflessness, the community of this faithfulness, will penetrate humanity with a new spirit and a new life.

Now is the work of becoming selfless; but the work of the Sun is at hand.

HE IS THE GRACIOUS, THE ALL-BOUNTIFUL

O God, my God! Thy Call hath attracted me and the Voice of Thy Pen of Glory awakened me. The stream of Thy Holy Utterance hath enraptured me and the Wine of Thy Inspiration entranced me. Thou seest me, O Lord! detached from all things but Thee, clinging to the Cord of Thy Bounty and craving the wonders of Thy Grace. I ask Thee, by the eternal Billows of Thy Lovingkindness and the shining Lights of Thy tender Care and Favour, to grant that which shall draw me nigh unto Thee and make me rich in Thy Wealth. My tongue, my pen, my whole being testify to Thy Power, Thy Might, Thy Grace and Thy Bounty, that Thou art God and there is none other God but Thee, the Powerful, the Mighty.

I bear witness, at this moment, O my God! to my helplessness and Thy Sovereignty, my feebleness and Thy Power. I know not that which profiteth me or harms me; Thou art verily the All-Knowing, the All-Wise. Do thou decree for me, O Lord, my God, and my Master, that which will make me feel content with Thy eternal Decree and will prosper me in every world of Thine. Thou art in truth the Gracious, the Bountiful.

Lord! Turn me not away from the Ocean of Thy Wealth and the Heaven of Thy Mercy, and ordain for me the good of this world and hereafter. Verily Thou art the Lord of the Mercy-seat, enthroned in the highest; there is none other God but Thee the One, the All-Knowing, the All-Wise.

A Prayer by Abdul Baha. Translated by Shoghi Effendi.

LETTERS FROM SHOGHI EFFENDI

The beloved of the Lord and the handmaids of the Merciful in Asbury Park, N. J.; Augusta, Ga.; Beverly-Salem, Mass.; Bisbee, Ariz.; Buffalo, N. Y.; Eliot, Maine; Cambridge Springs, Penn.; Fernandina, Fla.; Fruitport, Mich.; Grand Rapids, Mich.; Geyserville, Cal.; Grand Haven, Mich.; Haverhill, Mass.; Ithaca, N. Y.; Johnstown, N. Y.; Miami, Fla.; Milwaukee, Wis.; New Haven, Conn.; Omaha, Neb.; Okanagan, Wash.; Peoria, Ill.; San Diego, Cal.; Santa Barbara, Cal.; Santa Paula, Cal.; Santa Rosa, Cal.; Springfield, Ill.; St. John, N. B.; St. Louis, Mo.; St. Paul, Minn.; Trenton, N. J.; Worcester, Mass.

Care of the members of the National Spiritual Assembly.

Dearest Fellow-workers in the Vineyard of God:

Though your number in each of these cities be small and limited, yet by virtue of that Celestial Potency bequeathed to every one of you by our departed Master, you are assured that ere long your small company shall expand and wield such power and influence as no earthly power can ever hope for or attain. Who can doubt that he is ever watching from his Station on High over his scattered fold and is guiding and strengthening his faithful lovers who toil and labour for the fulfillment of his Word and the realization of his Purpose for mankind?

As we observe the sad conditions of the world and the complexity of the problems that are besetting humanity, we may at times lose heart and grow forgetful of the promised dawn of the New Day, so repeatedly and emphatically foretold in the Sacred Writings. But we need only refer to some of the earliest writings of our beloved Master to regain that confidence which the vicissitudes of the world, however distressing, can never shake. Are not these words wherein he assures us of the onward march of the Cause—a march which no one can resist and which is sure to lead humanity to its glorious destiny?—

"Now in the world of being, the Hand of Divine Power hath firmly laid the foundations of this all-highest bounty and this wondrous gift. Whatsoever is latent in the innermost of this Holy Cycle shall gradually appear and be made manifest, for now is but the beginning of its growth and the day-spring of the revelation of its signs. Ere the close of this century and of this age it shall be made clear and evident how wondrous was that springtide and how heavenly was that gift!"

And as the outlook grows darker and despondency overtakes the hearts, it is incumbent upon us to arise with greater confidence than ever before, endeavoring to clear the mists of hate and prejudice that have dimmed the vision of mankind and, relying upon these assuring words of his, point out to a weary world the Way of True Salvation.

I very eagerly await the news of the progress of the Movement in your cities and shall be grateful and delighted to hear that you have reinforced your numbers, extended your activities, established a centre and founded a Spiritual Assembly that shall direct and co-ordinate your efforts for the promotion of the Cause.

Awaiting your joyful news and beseeching the blessings of the Almighty upon your efforts,

I am your brother and co-worker,

(*Signed*) SHOGHI.

Haifa, Palestine
January 8th, 1923.

The Beloved of the Lord and the handmaids of the Merciful in San Francisco, Calif., U. S. A.

Beloved Friends:

The various tidings that have directly and indirectly reached the Holy Land regarding the combined efforts which the friends of the Western States have recently exerted for the promotion of the Cause in those regions, and in which the friends in that city have shared in no small degree, have filled our hearts with a joy that no words can express.

It is indeed gratifying to learn how your flourishing city, so rich and splendid in its material gifts, so similar in its atmosphere and peaceful surroundings to the Holy Land, and potentially endowed with such spiritual capacity, is now taking a leading part in lending a fresh impetus to the onward march of the Movement in regions which, though distant and remote, are yet so near and dear to the Master's heart.

May your patient efforts be crowned with signal success and may the Light of this Divine Revelation so illumine your city as to justify the high hopes which our Beloved had confidently reposed in every one of you.

We all remember you very tenderly during our visits to the Three Holy Shrines and beseech every time with renewed ardour the blessings of the Almighty upon your labours.

Your friend and co-worker,
(*Signed*) SHOGHI.

December 30, 1922.

To the Beloved of the Lord and the handmaids of the Merciful in Philadelphia, Pa., U. S. A.

Care of the Members of the Spiritual Assembly.

My Loving Friends:

Whenever I recall the tender affection with which the beloved Master referred to you in His spoken as well as in His written words I feel that the day may not be distant when the friends of that city will as the standard-bearers of the Cause herald to their fellow-countrymen and to the world at large the glad-tidings of this glorious Revelation.

Assured and strengthened by the memories of the many blessings that have been yours in the past, it is now assuredly the time to arise with one accord for the fulfillment of our sacred obligations, the pre-requisites of the speedy realization of such brilliant success in the Cause.

With hearts united, with minds purified and with a determination never to waver or surrender, let us step into the arena of service and armed with the sword of utterance and teaching combat effectively the ills and sicknesses of this distracted world.

We need not feel depressed or overwhelmed with the magnitude of the task for the mighty combatants whom the hands of the Master have raised in every part of the globe shall come to our aid and the Hosts of the Unseen shall reinforce our numbers till the Spirit of Love and Peace even as foretold in the Holy Writ of Baha'u'llah will have filled the world.

I pray constantly on your behalf that your vision may never be dimmed and your courage may never falter in His Path.

I am as ever your co-worker,
(*Signed*) SHOGHI.

December 30th, 1922.

THE BAHAI DISPENSATION

By Elizabeth Herrick

THE history of the coming of the Kingdom of God on earth is the story of God's love for mankind. Rejection of it is the greatest of all tragedies, and the root cause of the trials of men and nations.

Today they need Divine Guidance more than ever, and know not where to find that which meets all the needs of the world. True, they are beginning to turn again to that which in past days was rejected, and this is good; but if they understand it, they will not repeat the tragedy of rejecting the Divine Message in our own day. The voice is One Voice bringing the eternal message, in each era, and in the utterance of the same spirit, courting that which is divine in man. Knowledge of this is the keynote to the revelation of Baha'Ullah. That perception makes unity possible between men and religions and nations. Therefore it is of supreme importance that there should be understanding on this point; because it will put an end to religious, political, racial and industrial warfare. Only lack of understanding makes such tragedy possible, for the beginning and ending of all prophetic aspiration is to promote unity and harmony amongst mankind. This has been God's aim and purpose throughout the ages. It is the Heavenly Father's work, to which Jesus referred when he said: "My father worketh until now, and I work." Yes, and even again, "until now." For is not the spirit of the Father Himself evident in the revelation of Baha'Ullah which has called all the sovereigns of the earth and all men and nations, in the name of God, to the divine banquet of universal peace? How could the Father's heart be content with less than universal peace? Peace for the different followers of different religions, since the founders of each have, through the inspiration of the same spirit, been one with Him, each doing the work of preparation essential to the summing up of all aspiration in the glad work of this Latter Day, when all are now called by the same Lord, the Lord of all these hosts, to recognize Him, and leaving all things contrary to Him to "follow that which tends to harmony." For the fundamental teaching of the Founders of all religions, is one. Therefore, no one is called upon to reject his own religion, but to recognize the same Spirit in all, that all may become one in heart and mind in this new day, looking to the same point of guidance.

Without Divine Guidance the rich values which await mankind cannot come for is there not, as St. Paul pointed out, a spiritual, as well as a natural law? And has it not therefore been promised in the name of God, that if mankind will believe in Him and cooperate with It, seeking first His kingdom before all else "The windows of heaven will open and shower upon him blessings beyond all that he can think or speak?"

Therefore Bahais rejoice in the glad tidings which Baha'Ullah brings to the world today, and invite all the world to rejoice with them, studying the laws which he declares as necessary to the happiness and protection of all nations, and to the fulness of life, which Jesus promised in "abundance," to all men. The universal divine laws have been stated in Bahai writings many times, and will be reiterated throughout the world until they are established in the hearts of mankind beyond all forgetfulness, and their portent evident before all eyes. Therefore, until they are known to all, repetition and remembrance is our "daily bread" in the spiritual world even as the wheaten bread is in the material world. All the world therefore is invited in the

name of Baha'Ullah to cooperate in establishing the bountiful laws of righteousness which the Holy Spirit has promulgated through him. No one can study them without becoming aware that the divine spirit is at work and all can work with It, to bring about the time when warfare will be at an end and all men and nations will live together in harmony, as brothers in the Father's heavenly Kingdom.

That is what Jesus yearned for; and it has been the travail of the Father's Spirit. "I am the Vine, and My Father is the Husbandman," said Jesus. He finished his appointed work. Today, he whom Jesus promised, has come, telling us those "other things," which he could not tell us then because the world was not ready for them. Now it is so ready that it is longing to hear them. Let us therefore pray and labour to convey the glad tidings understandingly, that there may be no more persecutions through misunderstanding.

Looking back through history, we see there was much work for the Spirit to do after Jesus left the earthly abode. So also is there much work for the disciples of Baha'Ullah. And we are grateful for the Center of his Covenant among the nations, which he has appointed in accordance with divine prophecy. For we are through the living example and precept of Abdul Baha, protected from the errors and misunderstandings to which Christianity was liable in its early days, and which have grown to such a degree that even leaders and teachers of religion are troubled to find so little resemblance in it to the living spirit and example of Jesus. It is above all things necessary therefore, in this important Day of God which is the outcome of previous revelation that we should abide in the Spirit and pray for divine grace to live in accordance with it. That we should live and work and pray harmoniously, in Spirit and in Truth; each individual before all else looking to the guidance of the Spirit—and turning not aside for any other guidance. For the Spirit is the life of us all. Without It, there is no life, no love, no harmony or heavenly joy. It is incumbent on us all, now, to manifest these evidences of reality before the world, as the very early disciples did endeavor to do. We are grateful for all the records of our faith, but learning the lessons of the past it would seem well to remember that it is the Spirit which "maketh alive."

Therefore we gird our loins, rejoicing in the power of the Spirit through which many new sciences and arts and wonderful means of travel and unification have been developed, which, without spiritual power, could never have become manifest. It is our charge, and privilege and responsibility, now they are developed through the divine Will for a special purpose, to do our part in establishing those principles of universal righteousness which, although well known to Bahais, are not yet known to the world, lest this increase of human power should be used for destroying the happiness of mankind instead of promoting it.

So we announce to the world continuously those universal principles which Baha'Ullah has declared to be the will of God for this day, that all men and nations may move consciously together under the protection of the Divine Bounty toward the haven of peace and rest which is God's design for them and indeed their own heart's desire. They are:

1. The Oneness of Mankind.
2. Independent Investigation of Truth.
3. The Oneness of the Foundation of all Religions.
4. Religion must be the cause of Unity.
5. Religion must be in accord with Science and Reason.
6. Equality between men and women.
7. Prejudices of all kinds must be forgotten.
8. Universal Peace.
9. Universal Education.

10. Solution of the Economic Problem.

11. An International Auxiliary Language.

12. An International Tribunal.

Bahais want all the world to see the light of the Sun of Truth which illumines the path to the most great peace; so we hold up the light, knowing that the "spirit which God has placed within" all men will enable them to see it. Then they will help us to make known the guidance which is so peculiarly necessary to the salvation of men and nations. Without this larger all-embracing aim individual salvation is insecure.

Unity is the order of this new day. All that does not bear its test will be cast aside, and the reason so many in church and state are now anxious to attain unity is that they well know that the world of humanity will no longer accept anything short of reality. It is tired of trusting the blind leaders of the blind who ever prescribe their own conflicting remedies. But when the True Remedy comes to them they will see its all-inclusiveness, and be satisfied.

Unity can never be achieved on the narrowing basis of the minds of men. For some repudiate one religion, and some another, and others seeing this, repudiate religion altogether. It is God's Messenger who brings us the True Remedy in its completeness today. Without it unity cannot be achieved, for it is necessarily the outcome of the aspirations of past ages and the purport of ages to come.

HE IS THE MIGHTY, THE PARDONER, THE COMPASSIONATE

O God, my God! Thou beholdest Thy servants in the abyss of perdition and error; where is Thy Light of Divine Guidance, O Thou the Desire of the world? Thou knowest their helplessness and their feebleness; where is Thy Power, O Thou in whose grasp lay the powers of Heaven and earth?

I ask Thee, O Lord! my God! by the splendour of the Lights of Thy loving-kindness and the Billows of the Ocean of Thy Knowledge and Wisdom and by Thy Word wherewith Thou hast swayed the peoples of Thy Dominion, to grant that I may be one of them that have observed Thy bidding in Thy Book. And do Thou ordain for me that which Thou hast ordained for Thy trusted ones, them that have quaffed the Wine of Divine Inspiration from the chalice of Thy Bounty and hastened to do Thy Pleasure and observe Thy Covenant and Testament. Powerful art Thou to do as Thou willest; there is none other God but Thee, the All-Knowing, the All-Wise.

Decree for me, by Thy Bounty, O Lord! that which shall prosper me in this world and hereafter and shall draw me nigh unto Thee, O Thou who art the Lord of all men; there is none other God but Thee, the One, the Mighty, the Glorified.

A Prayer by Abdul Baha. Translated by Shoghi Effendi.

THE SPIRIT OF THE CENTURY

"WHERE the League Keeps Peace" is the title of an article in the March *Our World* in which we are told of some of the accomplished work of the League of Nations during its three years of activity. A war-threatening dispute between Sweden and Finland over the Aaland Islands has been settled and the two countries are in friendly relations. A much harder question, the Upper Silesian dispute between Germany and Poland, has also been successfully settled, a frontier line on an economic basis established, and industry is reported as thriving on both sides of this line. In commenting editorially on the work of the League of Nations, the editor of the same magazine sums up the things the League has accomplished in keeping peace, fighting the opium traffic and the white slave traffic, preventing epidemics, returning war prisoners, establishing a World Court and then says, "But these concrete, detailed achievements of the League, immensely valuable as they have been, are only by-products. Its main purpose and its great work has been the development of a 'planetary consciousness.' Just as the first great work of our Congress was to teach Americans—in Hamilton's phrase—to 'think continentally' so the Secretariat of the League. . . the frequent meetings of the Council. . . are training men from all countries to think of the world as a unit; to look beyond their frontiers, to study and begin to understand the problems of others."

The Bahai individual not only rejoices with others over such news of any progress toward world harmony and unity, but also sees therein the first steps in the fulfillment of the words of Abdul Baha: "The Light of the Unity of Mankind is beginning to illumine the world, and soon the banner of Divine Harmony and the solidarity of nations will be flying high in the heavens. Yea, the breezes of the Holy Spirit will inspire the whole world. O peoples and nations! Arise and work and be happy! And gather together under the tent of the Unity of Mankind!"

IN the *Century* Charles Merz tells us what he has learned at first hand from travel and observation about the Youth Movement in Germany. He finds this a general movement all over Germany, not confined in one single organization but manifesting itself in many different societies of young people of from fifteen to twenty years of age. Some of these organizations are political in purpose, some for finding happiness in nature, some religious and others for various purposes. Mr. Merz suggests that in all cases the fundamental idea is the same: "They made a mess of it. Let's see what youth can do." In summing up his article he says: "What is this quickening of youth's interest in a dozen different latitudes of life if not 'the morning hours' of some sort of renaissance?"

And so we find the thinking people who are most sensitive to the pulse of the times sensing, some in one way and some in another, the dawn of what the Bahais know to be The Day of God.

B. C. H.

THE *National Geographic Magazine* gives a strong plea for a universal auxiliary language, in an article by A. L. Guerard, entitled "The Batttle-Line of Languages in Western Europe." In America the language problem does not exist to any great extent, as only three languages prevail on the Western Continent—English, Spanish and Port-

uguese. But in Europe there is a new language every few miles. "Western Europe—by which we mean the whole of Europe minus Russia—is considerably smaller in area than the United States and it rejoices in the possession of some forty languages. Not only are there many languages each confined to a small area, but populations of different speech jostle one another in the same territory. . . . Frequently the dominant population belongs to one linguistic group, the common people to another." The European problem is very different from the American, for America is truly a melting pot. "Assimilation is proceeding so fast that in most cases the second generation does not know the language of its forbears." But in Europe even if the linguistic map could be brought into harmony with the political map there would still be some twenty nations with twenty languages. And yet even this process of simplification has been made almost impossible by the provision of the treaties of 1919-1920, by which ethnic groups separated from the main body of their people were guaranteed the free use of their language in school, church, and local administration.

"Such is the situation in Europe; some forty languages having secured, or striving for recognition." The subjugation of all states and languages by one state and language does not seem a practicable solution of the problem. The proper solution would at present seem to be the adoption of a neutral auxiliary language for international relations.

"A universal language," writes Mr. Tong Shik Fan, student in the Canton Teacher's College, China, "has been set as a course of study in our colleges, beginning this last autumn. Indeed, many magazines, newspapers and educators have encouraged the teaching of Esperanto in Chinese schools. It presents a good medium for the spreading of the new Spirit of this Age to China, for the universal language may be to the new Spirit of this Age as is the wire to the telegraph or the ether to the wireless."

In Japan Esperanto is rapidly spreading. There are groups of Esperantists in nearly all the higher schools of learning in Tokyo. A leading magazine of Tokyo publishes articles every month on the subject.

At a meeting held in Tokyo this winter, to celebrate the anniversary of the birthday of Dr. Zamenhof, the inventor of Esperanto, Japan, Finland, the United States, Russia, Great Britain were all represented. The magazine, *The Far East*, writes: "No one attending the meeting could have failed to be impressed by the lack of reserve, the spontaneous friendliness which characterizes these gatherings. This may be attributed primarily to a common ideal and also to the equality resulting from a non-national language which confers no one-sided advantage."

An interesting experiment in language study has just been conducted at Wellesley College. Three hundred girls studied Esperanto and Danish, in the classroom only, the books being locked up between classes. At the end of six weeks an examination in both languages was given and a partial grading of students who attended all the classes showed that Esperanto was mastered more rapidly than Danish. More ground was gone over in the Esperanto lessons which made the examination in Esperanto the harder. These linguistic experiments are being continued the second semester.

IN *The ruin of ancient civilization* by the great Italian historian, Guglielmo Ferrero, the author shows that in the third century of the Christian era, the then most brilliant and magnificent Greco-Latin civilization of the West, which it had taken centuries to build, suddenly collapsed and within the space of fifty years became "nothing more than an immense ruin." How can one explain such a change? What, then, had happened during those fifty years?

The author comes to the conclusion that the one principal cause which brought this ancient civilization to a sudden and irreparable collapse was *the loss of the principle of authority.* "For the principle of authority is the keystone to all civilization." But the author goes on to develop his main thesis. He says: "Europe finds itself, in this twentieth century, in the same situation in which, in the third century, the Roman Empire was placed: that is, without any recognized principle of government. The great struggle between the monarchical system of government, which means Kingship by Divine Right, and the democratic system, which means government by the Skill of the People—which began in 1789—seems to have ended in the destruction of both systems. The respect, the admiration, the almost religious faith, which in times past have been accorded to the principle of monarchy, that is kingship by divine right, are dead. The disaster which killed them was terrible. But is the opposite principle—the system of democracy, the principle of the sovereignty of the people—which ought to have benefited by the downfall of kingship by divine right, in a position to replace it? It is doubtful. . . . The World War has produced many ruins, but the others are trifling in comparison with the destruction of all principle of authority. . . . The principle of authority is the key to all civilization; when the political system becomes disintegrated and falls into anarchy, civilization in its turn is rapidly broken up."

Over against this cry for the revival of the principle of authority these words of Baha'Ullah are very striking: "Verily He hath come from the Heaven of the Unseen, and with Him the Standard of 'He doeth whatsoever He willeth,' and the hosts of Power and Authority. As to all else save Him, it is incumbent upon them to cling unto that which He hath commanded of laws and ordinances; if one departs from them, even to the extent of a hair's breadth, all his deeds will go for naught. . . . No one has a right to depart from the ordinances of God and His precepts, and whosoever departs therefrom is verily of the transgressors, in the Book of God, the Lord of the Great Throne. . . . It is incumbent upon all to hold to His right Path."

A PRACTICAL application of Bahai teaching comes to us from the *Manchester Guardian.* A child can be taught by the behavior of the grown people around him that a stranger is a person to be welcomed, not to be regarded with distrust and suspicion because he does not happen to be an acquaintance of the family. . . . Eliminate distrust of the outsider, and it soon follows that the command to "love one another" ceases to seem an impossible ideal, and becomes an eminently practical piece of advice to act justly and charitably to those whom we do not know, or whom, temperamentally, we find it difficult to like.

In the final paragraph of *Paris Talks* Abdul Baha urges this same teaching and also shows us where to find the power which will enable us to apply it. He says, "When a man turns his face to God he finds sunshine everywhere. All men are his brothers. Let not conventionality cause you to seem cold and unsympathetic when you meet strange people from other countries. Do not look at them as though you suspected them of being evil-doers, thieves and boors."

M. H. P.

"The Bible and the Gospels are most honored in the estimation of all Bahais. One of the spiritual utterances of His Holiness Christ in his Sermon on the Mount is preferable to me to all the writings of the philosophers. It is the religious duty of every Bahai to read and comprehend the meanings of the Old and New Testament."—*Abdul Baha.*

BAHAI NEWS AND NOTES

SINCE the early days of the great war Miss Agnes Alexander, whose grandparents were pioneer missionaries in the Hawaiian Islands, has been heralding the springtime of universal religion in the gardenland of Japan. She went to Japan with Baha'Ullah's new statement of the spirit of the Eternal Christ. Through Esperanto, Japanese and English she is presenting the Bahai solution for the problems of today. She is meeting with splendid response, especially from the young people and the students of Japan, Korea and China. In their hearts the glory of a new world is shining. Because her heart is pure she can reflect to them the light of the morning of world unity.

On his return to Palestine, December 15, 1922, Shoghi Effendi, the Guardian of the Bahai Cause, sent to the Bahais in Japan, in care of Miss Alexander this cablegram: "Refreshed and reassured I now stretch to you across the distant seas my hand of brotherly cooperation in the Cause of Baha." Two days later he wrote to the friends in Japan the following beautiful letter:

Dear Friends, the Chosen Ones of Abdul Baha in that Far Eastern land!

Having brought to an end my long hours or retirement and meditation, one of my first thoughts upon my return to these hallowed surroundings has been to inquire after the well-being and spiritual happiness of my far-away fellow-workers who toil and labor in those remote regions of the earth for the blessed Cause of Baha'Ullah. How great was my joy when I learned that you were well, safe and happy, content and determined, untiring in your labors and hopeful of the future!

That my sudden withdrawal from the field of active service would leave you undeterred in your activities, would never damp your tender hopes nor shake your resolution to stand firmly for the Cause, I never doubted as I knew well the indelible marks of loyalty and steadfastness which the words of our beloved Master have wrought in your lives. I am equally certain that now when we join hands again in carrying the Cause of God a stage yet further, your assistance, whole-hearted as ever before, will give it a fresh impetus that will lead to the establishment of throbbing centers of spiritual activities in those outlying regions of the world.

Japan, a land so richly endowed, so alert and progressive, so quick in its grasp of the realities of life, is now the recipient of a Divine Bestowal, greater, richer and more enduring than any material gift she has ever enjoyed in modern times. What blissful thought to remember that you are the Chosen Ones that shall establish the Kingdom of God in that land; that you are the pioneers of a work that will endure and supersede all the other achievements, however meritorious and brilliant, of your fellow countrymen for Japan!

I pray that your vision of the vast opportunities that are yours may never be dimmed; that your efforts to realize that vision may never slacken and that the gracious aid of Baha'Ullah may never be withheld from you all through your sacred mission in this world.

And now in conclusion, let us not forget those ringing words of the Beloved, uttered with such force and emphasis: "The Fire of the Love of God shall assuredly set Japan afire!" and let us arise, now at this moment, with increased and renewed confidence in His sayings, that we may assure and hasten the advent of so glorious an era in the history of that ancient land.

With my best wishes to every one of you,

I am your brother and fellow worker,

(*Signed*) Shoghi.

From Mr. E. T. Hall of Manchester

WE HAVE just finished a most remarkable ten days in this city. The lovable and revered teacher, Jenabi Avareh, with Dr. Lotfullah, has spent ten days here in Manchester. They visited the Bahai families in each part of the city, held many meetings, addressed large audiences in schools, on two Sundays, and delivered the message of Abdul Baha in two beautiful churches, before large congregations. Much literature has been distributed and much more is still being asked for.

A remarkable interview took place in the great Linotype Works, where two thousand people are employed. The management showed Jenabi Avareh, Dr. Lotfullah, Mrs. Asgarzade and others over the establishment, and then invited us all to tea in the managers' dining room. All this was most pleasantly done and made us very happy. The directors and two managers were with us and over the tea Jenabi Avareh kept up a wonderful spiritual conversation upon the principles of the Bahai Movement, referring also to employers and employes and the needs of the time and justice —and they were in perfect agreement, both managers and the Bahai teachers. It seemed as if the pure heart of the vast works was pulsating beautifully in that little well-lit room.

On the Sundays it was a joy to hear Jenabi Avareh, through Dr. Lotfullah, call for peace and reconciliation, as they stood in the lovely churches.

It is a wonderful thing to hear Jenabi Avareh's addresses. He often begins with a series of very interesting logical deductions, or with a very beautiful story —his stories, whether humorous or serious are great!—and then, by a few swift and most eloquent sayings, shows the reason for it all; and the listeners are astonished at the *clearness* of the truth he has given to them. He is master of every point; and he answers questions to everybody's complete satisfaction. It seems to me that he is an incomparable teacher.

LETTERS from India are bringing bright pictures of the appeal and influence of the Third All-India Convention. Mr. N. R. Vakil, of Surat, India, writes: "Our Convention this year was very successful. Representatives came from various parts of India and Burmah, and many from Bombay. Monsieur Paul Richard, the French writer, presided one evening. He made a very beautiful speech. At the other sessions the citizens of Karachi presided. The evening sessions were attended by from four to five hundred each evening. We felt the presence of our beloved Master in our midst. The lectures were published in the daily papers of Karachi and the Associated Press sent telegrams to different parts of India. The reports were also published in the daily papers of Bombay. An Executive Committee of nine friends was appointed for the ensuing year."

Our Bahai magazine of India, the *Bahai News* gives a very comprehensive account of the Convention in its January and February issue with reprints from the newspaper accounts of the various sessions. In the *New Times* we find a full account of Monsieur Paul Richard's address on the unity of all nations, in which is this beautiful figure: "There is between this land and the Bahai movement a link of deep affinity. They are both points of unity, in which races and religions meet and mingle. Sind—Sindhu, means ocean—the vast oneness in which all rivers mingle their waters. They come from different horizons, from different peaks, but however distant their source they have all the same goal. They merge themselves all in the same unique ocean.

"It is the same with religions. They also come from different peaks, the white peak of divine inspiration and revelation, and at their source they are pure; but when they reach the plains they become polluted and for long they develop their courses ignoring one another. Yet, diverging, they run all toward the same oneness—the ocean of their unity."

MRS. Victoria Bedikian, lover of little children, is with her many other activities for the service of God's little ones in all lands editing two new publications. One is *World Fellowship*, "a universal Bahai news letter of consultation on service for orphans and education of destitute and helpless children;" the other is *The Children's Hour*. Both are edited at 31 Valley Road, Montclair, New Jersey. Mrs. Bedikian's high purpose is to establish what she calls "Children's Gardens," classes for the spiritual, practical, universal education of children in many countries. *World Fellowship* is filled with beautiful letters from these many "Gardens" in many lands. *The Children's Hour* is a series of leaflets, with selections from the words of Abdul Baha and Baha 'Ullah presented in the form of questions and answers, heavenly little stories, beautiful extracts that can be easily memorized; all arranged so as to capture the hearts and the minds of the children. There is one leaflet for each week. "They can be used by mother, teacher, friend, in home and happy gathering," writes Mrs. Bedikian. "During the children's hour each child can hold a leaflet of its own and share the readings it contains each week. Four little leaflets are sent out each month, in ordered number, to the various Assemblies for distribution. The leaflets can be appropriately read in every meeting of the friends. All those who are not children can be children at heart. Are we not all the children of the One who wrote and spoke for us?

"This is the mission of the children's hour.
This is the message of its hidden power,
The Word of God."

Mrs. Bedikian is seeking the help of Bahais in all lands to unite the diverse children of the world, and she is pouring out an especial share of love upon the poor and the homeless. She wishes to educate the children in arts and crafts as well as in universal love and the knowledge of the kingdom of unity. These children, the "Gardens" in many lands, exchange toys and books, greetings and letters, and thus develop the glorious consciousness that they are all one great family.

From Washington, D. C.

WE ARE having meetings almost every evening and the days are filled with many private talks and interviews. During the meetings, large and small, one gathers many significant teachings from Jenabi Fazel. On one occasion he said, in brief:

We all remember perfectly the beautiful teachings of Abdul Baha, which he always clothed in the garment of eloquent words; and there is still ringing in our ears the melody of the voice of the beloved Master.

One of Abdul Baha's teachings—expounded in his public addresses, in his private instructions, in his supplications, as though this were the very height of his desire—a teaching given by Abdul Baha by pen and by lip as the remedy for the many diseases of this age, and which is now reflected in the minds and the hearts of many thinkers, is that this is the age when the misunderstandings between the East and the West must be removed. They, the East and the West, must come together and know each other, must shake each other's hands like two brothers, embrace each other like long separated lovers and must cooperate like the two hands of the body of humanity. The East is the sunrise of spiritual thought and the West must partake of this bounty. The West is the rising-place of science and invention and the East must share in this material benefit. In brief, the East and West must unite that a new age and a beautiful life may be born.

We always remember these words; they are impressed upon our hearts; we read them again and again in our meetings. We are very sure that the Divine Will which has brought this teaching for this age will through His unlimited power make it practicable for the

world. The friends in the East and the West throughout the world are always, by day and by night, trying with their whole hearts to promote this teaching.

Our greatest Divine Gift, however, is the beloved Guardian of the Cause, Shoghi Effendi, whom our Master has appointed as a lamp of guidance before our way. In this heavenly being we see before our eyes the beautiful picture of the union of East and West—a Westerner radiant through the illumination of the sunrise of inspiration; an Easterner richly robed in the thought and science of the West. Therefore both East and West will feel themselves near to him and each will believe this fruitful tree has sprung from his own soil. This is the greatest proof of that teaching of our Master and of the fact that this is the age of the practical application of that teaching.

Because it is the will of God in this Greatest Age that this teaching of the union of the East and the West be put into practice, therefore God has made ready the visible and invisible means for its accomplishment. Material means such as steamships, railway trains and aeroplanes, moving swiftly on sea and land, these are but trying to put into practice the will of God. And the electricity of telegraph and telephone, and the wireless, tell us that this is the age of cooperation between East and West.

God made all these material means for strengthening this bond. Therefore our hope is that in this New Year we may manifest a new activity for the service of this divine teaching and that we may put forth an extraordinary effort and become real servants of this Divine Will. Let us call aloud to our Eastern friends telling them that this divine power, which eighty years ago laid in the hearts of thousands and thousands of the people of both continents the foundation of the union of East and West, makes us able to stretch out our hands across the miles and place on their heads the rose garland of love and unity.

We all, in both East and West, must fully realize that this is the age of the maturity of this teaching and the time for arising to this service. We must speak, we must write, we must never rest, in order to accomplish this great purpose.

Louise D. Boyle

THE most important event in the annals of the Bahai Movement in America is the convening of the delegates and friends during the blessed Rizwan days. This annual Convention and Congress will be held this year in Chicago, at the Auditorium Hotel, April 28-May 2.

Regarding these Conventions Abdul Baha said: "These gatherings would be to the spiritual body of the world what the inrush of the spirit is to the physical body of man, quickening it to its utmost parts and infusing a new life and power."

This Convention shall acquire a great importance in the future, Abdul Baha said. "Its basis is the oneness of the world of humanity, universal peace, love and harmony among all men, equality in rights among all people, benevolent deeds and the shining forth of the Light of Truth; undoubtedly it shall increase in power."

The revered Primal Branch, Shoghi Effendi, writes that "this noble edifice (the Mashreq'Uul-Azkar) when raised and completed will prove to be the most powerful factor in the promulgation of the Cause in America." For the first time in history the Bahai friends of America will be privileged to enter the walls of a structure being built for Mankind, irrespective of race or religion. "Its doors will be open before the faces of all nations, religions and sects. Whosoever enters therein is welcomed. Baha'Ullah is the Universal Shepherd."

Contributions are coming in from all parts of the world to build the Universal Temple at Wilmette, just north of Chicago. Recently a check, splendid in its generosity, was received from Teheran, Persia. Contributions are coming from Karachi, Bombay and other cities in India; from Japan, the Philippine Islands;

from Egypt, Constantinople, Syria, Palestine; from New Zealand, the Hawaiian Islands and Alaska, as well as from the cities of America and Europe. Some of the contributions have come from groups who, as soon as they heard the Bahai Message, wished to express their joy in its glorious revelation, through a contribution to its first universal house of worship in the Western world.

Jenabi Fazel, with his wife and son, is expected to arrive in Chicago April 24th for the sessions of the Convention. The Feast of Rizwan will be held April 28th, at 6 p. m.

Prof. M. R. Shirazi, Editor of the *Bahai News* of Karachi, India, left Haifa, March 26 for a visit to America.

A Suggestion for Study Classes

FURTHER "Studies in Immortality", in the writings of Abdul Baha with their revelations of the unseen worlds will be found in the references here given, which make wonderful material for individual reading and for reports in study classes. Each member of a class, for instance, can look up one or more of the references and bring to the class verbal or written reports on the pages studied.

Some Answered Questions: pp. 259-266; *Divine Philosophy*: pp. 91, 93, 98; *Seven Valleys*: pp. 41-44; *Star of the West*: Vol. 7, No. 8, pp. 69, ff; Vol. 11, p. 315; Vol. 5, No. 19, p. 291; *Paris Talks*: pp. 57-59, pp. 77, ff, p. 166, pp. 80-86.

THE TRUE SPIRITUAL TEACHER

Compiled from the Words of Abdul Baha

"IT is a wonderful, priceless boon to be a vessel carrying food from God. It cannot be bought with gold."

"The first condition of a religious teacher is to believe in God; the second to turn his face toward God; the third to be severed from aught else save God. Such teachers will constitute illumined lamps of guidance, the stars of the heaven of mercy, trees of the orchard of Abha, flowers of the garden of mystery and torches of the path of salvation."

"The intention of the teacher must be pure, his heart independent, his spirit attracted, his thoughts at peace, his resolution firm, his magnanimity exalted, and in the love of God a shining torch. Should he become as such his sanctified breath will affect even the rock; otherwise there will be no result whatever. As long as a soul is not perfected how can he efface the defects of others? Unless he is detached from aught else save God how can he teach severance to others?"

"Teaching the cause of God is not only through the tongue; it is through deeds, a good disposition, happiness of nature, kindness, sympathy, good fellowship, trustworthiness, holiness, virtue, purity of ideals and, lastly, speech."

"The greatest bestowal of God is love. That is the origin of all the bestowals of God. Until love takes possession of the heart no other great or divine bounty can be revealed in it."

"The most advisable thing, therefore, is to . . . discuss 'Pure and Sanctified Living,' 'Universal Brotherhood,' and the 'Philosophy of Universal Religion.' As to the promulgation of Truth, verily, it is divine and heavenly character, action in accordance with the Divine and Merciful instructions, and the propagation among men of lordly behests and exhortations."

"The world is wrong just because people talk too much and do not carry

out their ideals. If action took the place of words the world would change very soon. A man who does good and does not talk about it is perfect."

"Normal spiritual joy has a healing effect upon the body. I can conceive of no greater joy than teaching the Cause of God. When an individual forgets himself entirely, is sincerely self-sacrificing, loses himself in the sea of the love of the Blessed Perfection, fulfills the conditions of servitude, and has won the good-pleasure of the Lord of Hosts his joy will then be unceasing and his happiness a flowing stream of crystal water. A Bahai who serves others is like unto a candle which burns and sheds light upon all those who circle around it. The highest attainable station of the candle is to burn and brighten the dark room, and the loftiest pinnacle of our progress and perfection is to be confirmed in service to the Holy Threshold. This is indeed the most exalted position. But what do I mean by servitude to the Holy Threshold? I mean this, that with radiant faces, detached hearts, cheerful spirits, sanctified souls, illumined minds and unyielding determination we may arise and teach the Cause of Baha'Ullah. It is well to bear in mind in all our waking hours that he did not educate us for corporeal joy, material comfort nor the physical benefits of this mortal world. He accepted all persecutions and hardships; and chose us for the illumination of the world of humanity, for the moral and religious education of the races, for the spiritual awakening of the people."

"The believers must teach the Cause not only in words but must adorn themselves with the ornaments of deeds in order that all mankind may bear testimony to this, that their aims are universal, their actions disinterested, their purposes inspiring and all-embracing, so that they may witness in their behavior and manner the holiness, purity, sincerity and loving kindness of the prophets of God . . . Tell them to read carefully the Persian and Arabic 'Hidden Words' and to live and behave according to their contents. If a person lives for one day according to those divine exhortations and teachings he will be assisted to move the visible and the invisible world."

"Teach the Cause of God through your deeds and actions. This is God's real benediction and blessing. Live in such a way that when people observe your manners, morals and conduct they may exclaim, 'These are not men and women, but angels of the Lord.' Be ye kind to all mankind. Let mercy be the motive power in your dealings with people. Do not look at their shortcomings. Win the hearts through love and charity; set them aglow with the fire of the love of God. The joy of a soul is indescribable, if the fragrances of spirituality waft from the garden of his being. This divine happiness is not followed by any sorrow nor is this heavenly spring ended by the sultry days of summer."—*Abdul Baha: recorded by Mirza Ahmad Sohrab during the great war.*

"Praise be to God! your hearts are overflowing with the love of God and you have no great attachment to this world. The thing which is necessary now for you is discourse. It is my hope that you will obtain . . . eloquent, expressive and excellent discourse."

"Rest assured in the fact that the breaths of the Holy Spirit will aid you provided no doubts obtain in your heart." —*Abdul Baha: from diary of Juliet Thompson.*

عید سعید نوروز

سال فرخنده فال ۱۳۰۲ هجری شمسی ۱۹۲۳ مسیحی نیز بهار نهین
سال از طلوع فجر حقیقت آغاز شد نوروز ماننده شمع انجمن افروز
قدم بر فرخت وجهه کشور بالبهای متبسم وصورتی مستبشر و نورانی
و پیشانی گشاده و نشاط و نشاط جوانی و قوای سرشار فعال
در مجمع عالم انسانی خود آرائی نمود همانا این نوروز روزی بسیار
بدیع و جلوه ئی ممتاز و آثاری بس درخشان در عقب دارد که
هیچ نحوی از طریق وضعیت و تنظیمات تغییر ناپذیر کوکب و سیارات
پیشین گوئی از آن نتوانند و کشف قناع از چهره دلاویز او ننمایند
که هر یک در مرقش مکشوف و از خلف حجاب غیب بعرصه بروز و ظهور
خواهد آمد پیدائی این روز فیروز و عید سعید بستان در هر عصری که شده
تاسیس هر چه است شبهه نیست که زاده فکر بس عمیق و دانشمندی
عظیم است فکرت و تاسیس مراتب را اساس خلقت نمود و تمدن
مطابق با تکوین فرمود در میان کلی دانشمندان جهان مقام این
عید محمود بسیار رفیع و محمود و ممدوح در السنه بشر و یکی از
افتخارات او را تدبیه شمرده میشود فی الحقیقه میتوان گفت که زمین
هیچ قومی چنین عید سراپا تمام برند ظهور نداشته و ندارد اگر تعصبات
حاجب و مانع نگردد نمرد در چنین است که کلی اقوام آنرا عید شمرده
و در این روز بزم جشن و سرور برپا نمایند زیرا که روزی است که عالم
خلقت از جمادات و نباتات و حیوانات طبعاً در این روز لباس
حیات جدید در بر مینماید و سرشار از باده سرور و انشاء آهنگ
زمین بنجد از برودت فصل تازه گشته و حیات یافته و آغاز آثار بهار
و جبال یکی گروه سرسبز و خرم میگردد و انهار بجریان آب افتاده و اشجار
مرده و افسرده طراوت آشکار و ابهی خضرا و بنفشا و ارغوانی در
و از وزش نسیم جان بخش بهاری بازها رنگوانگوان و ارغوانگون
و نشستن در اعتدال حرارت و شب و روز در میزان تعادل و زراعت
نشیمن ها انگیز و شب پنه در روح خیزات جمادات و خضرات

زمستان و بهران و طوفان سپری شد و بنفشه و سنبل قد برافراخته و هزاران
هزار دستان نغمه سرائی مینماید عندلیب شاخ سرو بگلبانگ بلبلی میخواند
اینرا در مقامات معنوی نیز چاره آتش موسی نمودگی تا از درخت نکته
توحید بشنوی لقد و چنین روزی طبیعت انسانی نیز در مرآت جامع آلهیت
عید سرور و جشن و حبور موفور دارد ها باید چنین روز را بنهایت محترم شمرد
و اساس عید را محکم ربا نمود هر چند بواسطه تغییرات عدیده که واقع شده
مستحق باشی احترام این عید سعید از میان رفته و مانند روزگار باستان
پاسداری از آن نمیشد ولی در این دوره جدید و شریعت حیات خود را از سر
گرفت یعنی در عرض ۹ سال با اختراعات شایانی قدم بعرصه ظهور
و جلوه گذاشت و چنان در جلوه و خرام آمده شرق و غرب را مفتون خود
ساخت عشاق قدوم آن در تمامت قطعات عالم از مدتها قبل از
در دوش شبها و روزها بانتظار نشسته و در تهیه مقدمات و اختراعات آن
میکوشند و در آن فقط در یک نقطه که از شرق بود در این کره رحمت خود
در شرق و مغرب و همه قطعات عالم مدارج مشهور است در آن باستان نخستین
تنها در میان گروهی بود و بس در این باب همه گروه های مردم و آئین های گوناگون
بمذهب خود و نزد در آن جلوه نخستین خود خصوصی بود ولی در این ظهور از
پیشینه عمری گردیده و در همه دنیا دلبستگان و شیفتگان و علاقمندان
او بسته و نزد او هم چنین بوده عمری شد تا تشریع مراتب تکوین باشد
آئین انسانی مطابق با فطرت رحمانی گردد

جشن های نوروزی در امریکا

میتوان گفت که در تمام سراسر مملکت شمالی جشن نوروز بدیع است
صنار سرور منعقد بود و همه جا تنها دست ترتیب بسبب و لوازم آنرا
مهیا و در نیویورک در معبدی هم شب نوروز از انوار بکثرت یکی مانند روز
روشن و دلها از نشاط و جبه سرور گلشن لب طرب و زمزمه زیر
و نغمه های بس فصیح و لب نهای گویا در زبانهای این روز فیروز نوروز روز
روز جدید نورانی و عصر بدیع جهانی است و یکی سر الفهم و دوخته مجلس سرور
در سیستم بین المللی که رمز محبت عمومی و وحدت عالم انسانی

[illegible] نواخت و آهنگ موسیقی جهانی را بانغمات جان‌بخش
روحانی قوام ساخت و هر جنبهٔ بنائی بی اختیار بنغمهٔ بشری نغمه
انجذاب اقبال مادهٔ را و کوکب الجهد فی اوج صعود پرواز ساخت

اشعار است و آمال در این سال نو

امید ما آن است که در این سال نو که نجم سعادت و اقبال در جهان
و خیر خواهان حقیقی عالم انسان از افق منیر ارض مقدس شروع
بدرخشندگی و تابش بدیع دارد صفحهٔ آفاق نیز در رفع حیات اهل حیات
و خدمت بازنمائد و ما کیه روح تازه لگاه و وحدت حقیقی تمام
قوای معنوی شرق و غرب بآهنگ مرتبط و متحد دانند و باز خدمت
و حانیت نیز در خدمت بالفت و ارتباط اقوام و ادیان عالم رونقی
تازه و وسعتی بی اندازه یابد تا این روز فیروز و این سال فرخنده فال
بیشتر از پیشتر بر همه سعید و میمون و مبارک باد

از بیانات مبارکهٔ حضرت عبد البهاء

لشکر تا در میدان حرب نجنگد معلوم نیست که چقدر پادشاه آنها
مهربان و محبت دار و رعاکری که در اوطانشان هستند در خانه‌هایشان
استند ابداً پادشاه و از آنها استفسار نمی‌کند و ابداً آثار مهربانی
و عنایت در حق آنها ظاهر نمی‌شود و قتیکه در میدان حرب بروند
هر روز یک عاطفهٔ جدیدی میرسد همین طور است نفوس مؤمنین
آنهائیکه در میدان تبلیغ اند در میدان خدمت اند شب و روز
آرامی ندارند فکری ندارند جز نشر نفحات الله جز اجرای نفوس
و تربیت اشخاص جز خدمت بعالم انسانی اینها مظهر عواطف
الطاف جمال مبارک اند ما حالا اینجا هستیم می‌بینیم هیچ ظهور و بروزی
نیست مثل این است که هیچ نیستیم لکن در وقتیکه در امریکا بودیم
در اروپا بودیم در میدان خدمت بودیم واضحاً مشهود بود که
جنود غیب و شهاده تائید می‌کنند نصرت میکنند همین طوریکه
میفرمایند جنود غیب تائیدات جمال مبارک میرسید پی در پی بهر
جهتی که توجه میکردیم ابواب منفتح بود جریان میافتادیم نهرهائی که
نه دیده بودیم با اهالیشان الفت نداشتیم اگر ملک بروند تا بنها

اعتنائی نمی‌کنند بسیاری از شاهزاده‌ها و پادشاه‌ها میروند و بعد
شهری و اثری نیست کسی اعتنا نمی‌کند نهایتش این است که چند روزی
در هوتل با تجلیل و آمنه و راحت می‌کنند ما در هر شهری وارد شدیم
نهایت رعایت نهایت احترام نهایت حسن استقبال
شد و همچنین مجامع تشکیل میشد انجمنهای متعدد تشکیل میشد
میرفتیم در این انجمنها و در این مجامع در این کنائس جمیع مردم نهایت
دقت مینشستند بیان از تعالیم جمال مبارک میشد ظهور این امر
در ایران از بدایتش تا نهایتش تفصیل را دیده بعضی اصغا کردند
ابداً در هیچ مجمعی این سرزا را که حاضرت بروح مبارک قسم است که در هیچ
مجمعی و در هیچ کلیسائی و در هیچ انجمنی نفسی بیانند که اعتراض و اعتراضی
کند ساکت و صامت مستمع بودند با وجودیکه از عادات حضرات
که اگر در انجمنی و مجمعی کسی صحبت بزند و بنشیند نه صفیر میزنند پا
بر زمین میزنند و عربده و جنجال میکنند تا کسی صحبت را نشنود و کسی را
استماع نکند مجبور میشود یا بکلی ساکت شود و از منبر خطابه پائین آید حتی
در مسجد یهودی‌ها پنجهزار یهود حاضر بودند صحبت منصف مخالف کرد اما
هر چه بگوید وصف ندارد در کلیسای یهود اثبات شد که حقه الهی حضرت مسیح که حضرت
مسیح کلمة الله و روح الله بود حضرت محمد رسول الله بود منکر نبود لکن تائید آن
هر چه بود بود که حضرت محمد رسول الله بود منکر نبود لکن تائید آن
اذ اثر تائیدات جمال مبارک کلیسا را روشن کرده بود مدتی سر سوی
فریاد که من بعد از این سر سوی نیستیم این جنود غیب جمال مبارک مرا در این سفر
و همچنین سائر جهات تائید کرده جنود شهاده رحمن الله بعد این است که

منیر به یجبر غیب و شهادت نصرت مینماید تا در میدان شفاء
تا آنکه عون و عنایت سلطان حقیقی ظاهر و عیان شود و در وقتی که انسان
بجنت منزل است تر و تازه است همیشه در نهایت فرح و سرور
پس روح در کیان بلکه در حقیقت ساکن است مخمور کل همان در نهایت
بشود که مثل انسان مرده و جمیع ارتعاشات حیاتی بهدر میرود
تمش سماوی که بعبودیت آستان مقدس میگذرد بقیه دارد

برهان لامع و دلیل ساطع در اثبات وجود الوهیت

— بقیهٔ لوح مبارک —

«تعالیم حضرت بهاء الله»

اما مسائل اجتماعیه ما یعنی تعالیم حضرت بهاء الله
که ۵۰ سال پیش منتشر شده جامع جمیع تعالیم است و واضح و
مشهود است که نجاح و فلاح بدون این تعالیم از برای عالم انسانی مستحیل
و ممتنع و محال و هر فرقه ای از عالم انسانی نهایت آمال خویش را در این تعالیم
آسمانی موجود و مشهود بیند این تعالیم مانند شجریست که میوهٔ جمیع اشجار
در او موجود بنحو اکمل مثلا فیلسوفها مسائل اجتماعی را بنحو اکمل در این
تعالیم آسمانی مشاهده مینمایند و همچنین مسائل حکمیه بنحو اشرف که
مقارن حقیقت است و همچنین اهل ادیان حقیقت دین را در این تعالیم
آسمانی مشهود میبینند که بادلهٔ قاطعه و حجت واضحه
اثبات مینمایند که حقیقت علاج حقیقی علل و امراض هیئت
عمومی عالم انسانیست اگر این تعالیم عظیمه انتشار یابد
هیئت اجتماعی عموم انسانی از جمیع مخاطرات و علل و امراض
مزمنه نجات یابد و همچنین مسئلهٔ اقتصاد بهائی
نهایت آرزوی عمال و منتهی مقصد احزاب اقتصادیات
بالاختصار جمیع احزاب را بهره و نصیبی از تعالیم
بهاء الله

چون این تعالیم در کنائس در مساجد
در سائر معابد ملل اخری حق بوده ایها
و کونشیوزیها و کلوب احزاب ایها حتی
مادیون اعلان گردد کل اعتراف
نمایند این تعالیم سبب حیات جدیدی از برای
عالم انسانیست و علاج فوری جمیع امراض
هیئت اجتماعی ابداً نفسی تنقید نتواند
بلکه به مجرد استماع بطرب آید و اذعان
باهمیت این تعالیم نماید و گوید :—

**«هذا هو الحق و ما بعد الحق
الا الضلال المبین»**

در آخر قول این چند کلمه مرقوم
میشود و این از برای کل حجت و برهان
قاطع است :

تفکر در آن فرمائید که قوهٔ
ارادهٔ هر پادشاه مستقلی در ایام
حیاتش نافذ است و همچنین قوهٔ اراده
هر فیلسوفی در چند نفر از تلامیذ در
ایام حیاتش مؤثر اما قوهٔ روح القدس
که در حقایق انبیا ظاهر و باهر است
قوه ارادهٔ انبیا بدرجهٔ که هزاران سال
در یک ملت عظیمه نافذ و تأسیس
خلق جدید مینماید و عالم انسانی را ز
عالم سابق بعالم دیگر نقل مینماید
ملاحظه نمائید که چه قوه ایست .
این قوه خارق العاده است و برهان کافی
بر حقیقت انبیا و حجت بالغه بر قوت وحی است .
وعلیک البهاء الابهی . عبد البهاء عباس

To the beloved of the Lord and the handmaids of the Merciful, the accredited delegates to the Annual Bahá'i Convention of America, Chicago, Ill.

Dearly beloved brethren and sisters in 'Abdu'l-Bahá':

On this auspicious occasion, when the elected representatives of the Bahá'i Community throughout the continent of America, gathered for the first time within the Foundation Hall of the stately edifice of the Mashriqu'l-Adhkár, are assembled to take counsel together regarding those vital issues that confront the Cause of Bahá'u'lláh in that land, may I, as one of your humble fellow-workers in the Field of Service offer you from the very depths of my heart my brotherly love and sincere greetings, and assure you of my fervent prayers for the success of your deliberations and the attainment of your heart's desire.

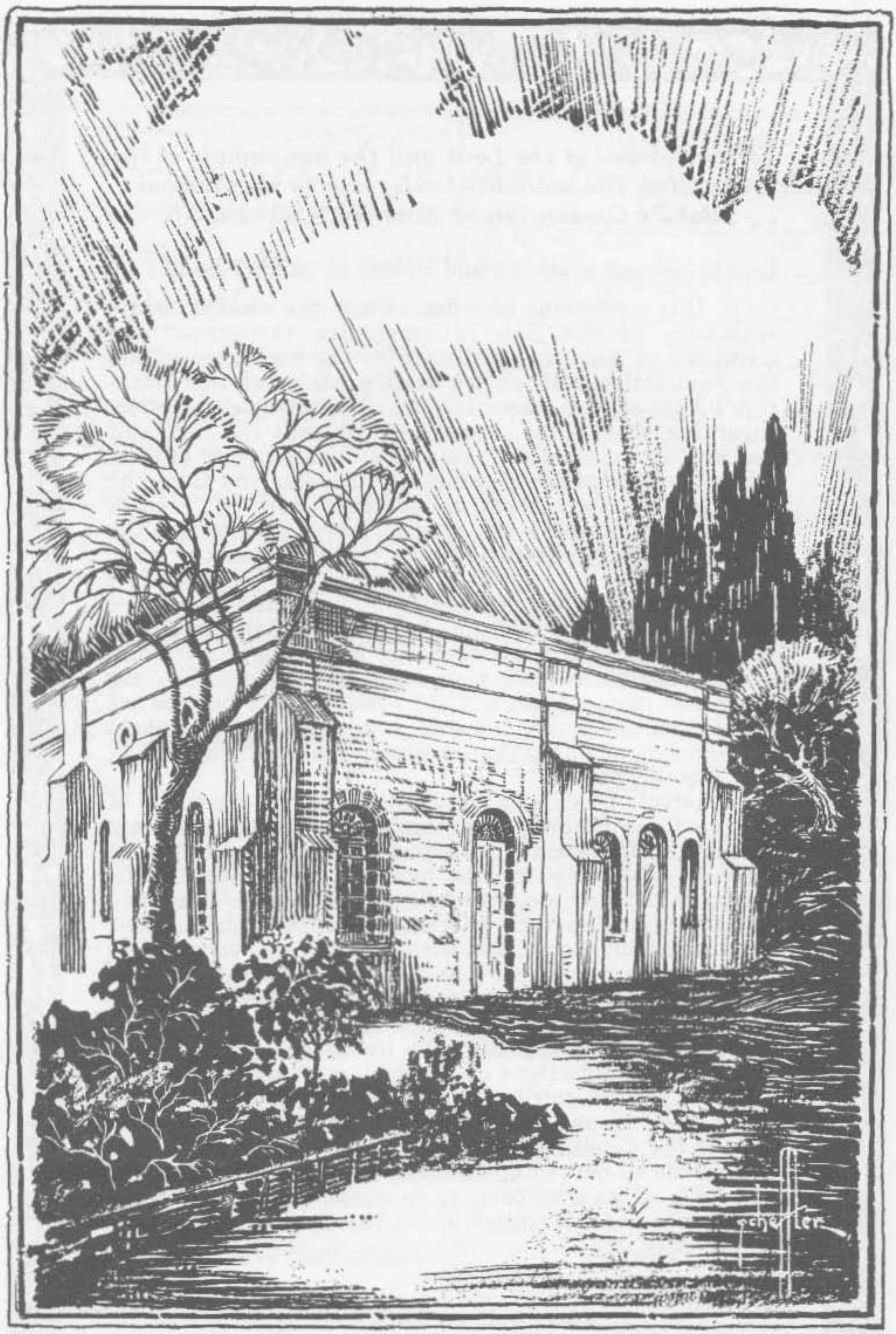
You stand at this challenging Hour in the history of the Cause at the threshold of a new Era; the functions you are called upon to discharge are fraught with immense possibilities; the responsibilities you shoulder are grave and momentous; and the eyes of many peoples are turned, at this hour, towards you, expectant to behold the dawning of a Day that shall witness the fulfillment of His Divine Promise.

Forgetful of the past and its vicissitudes, conscious of the need for renewed and combined effort, freed from all earthly limitations and motives, with every lingering trace of ill-feeling forever banished from our hearts, fresh united and determined, let us join in deep and silent communion with the ever-watchful Spirit of our beloved 'Abdu'l-Bahá', and with humility and earnestness supplicate the guidance that will enable us to fulfill the task which is now committed to our charge. May this year's Convention, by the range of its activities, by the character of its proceedings, by its faithful adherence to the Divine Instructions of our loving Master, and above all by its radiant spirit of enthusiasm and true fellowship, prove itself as one of the greatest landmarks in the history of the Cause in America.

May the all-pervading Spirit of Bahá'u'lláh so permeate the souls of its members, as to cause it to mirror forth the glories and the splendours of the Celestial Concourse.

Haifa, Palestine, Your devoted brother,

April 8th, 1923. (Signed) Shoghi.



The Shrine of the Bab and of 'Abdu'l-Bahá on the side of Mt. Carmel

The Bahá'i Magazine

STAR OF THE WEST

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ANNUAL BAHA'I CONVENTION AND CONGRESS

By LOUIS G. GREGORY

BAHA'I conventions may be likened to days. The light of each day is the phenomenal sun, as we are reminded in the Book of Assurance. Even so, the spirit and power of every convention are as rays from the Eternal Sun of Reality now manifest. Yet as each day in its order, temperature, reflection of light and march of events has its own story to tell, so each convention, through the onward progress of the Cause, the measurable changes of personnel, the ever-growing insight and world consciousness of the friends, the new occasions which bring new responsibilities and wider opportunities for service, unfolds a new history of divine interest. When sincere hearts meet for service, who can tell what Guidance and consultation will suggest? Who indeed can say what a convention may bring forth? Only the One who knows all things.

FEAST OF EL RIDUAN

THE fifteenth annual convention of the American Bahá'is adds its unique story to the history of the Cause. The Feast of El Riduan, which marked its beginning, was brilliant and inspiring. Covers were laid in the banquet hall of the Auditorium Hotel in Chicago on the evening of April 28th for more than two hundred and fifty delegates and visiting friends. The voice of Mr. Vail was heard in humble supplication to the Giver of Bounty. At the end of the dinner, Mr. Albert R. Windust, who was chairman, read many beautiful selections from the Creative Words which revealed the good news that the cycle of light has come. He then briefly traced the history of the Mighty Persons who have arisen in the Day of God to give life and light to all men: these are, in order, the radiant Morn of Guidance and First Point of Revelation, the Bab; the Holy Manifestation of the Beauty of Abhá, who shone forth as a world-illuminating Sun, Bahá'u'lláh; the Greatest Branch, the Mystery of God, the Servant of God, the Light of the Love of God, 'Abdu'l-Bahá; and the Primal Branch and Guardian of the Cause, Shoghi Effendi. These wonderful personalities have brought a message of peace, happiness and security for all mankind, expanding the ideals that are limited into universal love.

Dr. Zia M. Bagdadi of Chicago was the initial speaker, giving a graphic description of the declaration of Bahá'u'lláh, now joyfully celebrated by the feast. He said:

The government and clergy of Persia, not satisfied with the martyrdom of the Bab and twenty thousand people, were even more afraid of Bahá'u'lláh, and banished him to Baghdad. Thence he was accompanied by a number of friends. These were of two kinds. Some were sincere in their attraction to the Cause; some had, first, the hope of material gain and then, perhaps, spiritual gain. It was very difficult to bring these two elements into harmony, yet Bahá'u'lláh trained these people into the acceptance of the oneness of the Light of religion. Suddenly a command came to Baghdad from the Sultan for Bahá'u'lláh to be exiled to Constantinople. This journey was difficult, perilous and heartbreaking. Bahá'u'lláh knew that because of this the hearts of the friends were sad, and the foes rejoiced. But behold! on the evening of that memorable day, April twenty-first, 1863, these conditions were reversed, for the declaration by Bahá'u'lláh of his station brought rejoicing to the friends and vexation to the enemies. The scene of this declaration was one of impressive beauty. Bahá'u'lláh crossed a river and entered a garden of four gates with a path leading from each to the center of the garden. These paths were bordered with evergreens and cypress and poplar trees; eight rows in all there were and they stood like so many soldiers. Bahá'u'lláh walked down one of these paths to the place where the four paths met in the center of the garden. The waters rippled and sparkled, the nightingales sang, gentle breezes wafted the perfume of the roses and bright sunshine made glad the day. Amid such surroundings Bahá'u'lláh declared himself. This was a new era. Humanity was immersed in the sea of Divine Mercy. All present including the governor were affected—friends rejoicing and foes confused and weeping. Thus was this great feast inaugurated—a sign of true brotherhood and universal peace.

Miss Maud Whitlock, accompanied by Miss Sylvia Marburder, sang three beautiful songs.

MRS. STUART W. FRENCH, of Pasadena, was next in the order of speakers. She transmitted a message of greeting from Mrs. Louise R. Waite with printed copies of her new Temple Song for distribution.

Two years ago tonight for the first time, said Mrs. French, I met 'Abdu'l-Bahá. I seem still to be living in that spiritual atmosphere in the full light of the Master. The Light of the Face walks before me.

She spoke of the Bahá'i Cause in southern California. The Southwest, she said, has lighted a torch which it puts into the hands of various spiritual assemblies. It is a brilliant white light. It reveals a path of obedience, training and Guidance. We are with you! Our torches are lighted! Although contrary winds blow, yet the faithful shine with the light of God!

Prof. M. R. Shirazi of Sind College, Karachi, India, first president of the all-India convention of Bahá'is, was introduced by a letter from Shoghi Effendi, expressing the hope that this friend would stimulate the teaching campaign in this country. The speaker among other things said:

Let me greet you in the name of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi, also many of the Bahá'is in India and Egypt. The spirit of 'Abdu'l-Bahá is with us tonight.

The day of trying to unify humanity in a limited way is past. Neither family, tribal nor national unity has brought peace. The last stage of unity was begun sixty years ago. That same light must illumine all peoples. That same power must make all nations one. All mankind must love each other as brothers. When this height is attained there will be no more wars.

The professor described the Bahá'i convention of India, which was like the Feast of Bahá'u'lláh. All men were invited. Many societies and advanced thinkers attended. Henceforth, he said, we must address ourselves to the hundreds of thousands who are waiting to

receive the new day. Sect and schism must be removed. Unity and oneness are needed, without sect and division. We cannot organize the Spirit: but we can organize the workers in the cause.

Bahá'is are those who give their lives, accepting prison or chains in the path of God. Service and sacrifice are needed now. Leave the rest to God. The past was too much occupied with individual salvation. Now we must consider the good of all.

In this present scene there is a wonderful picture for each and all in the unity of so many diverse elements. A little candle lighted in each heart can brighten the whole world. The ignorant past forbade us to sit, eat and talk together. But now is the joy of union. This is a message from the East. May you all be happy in this joyous springtime!

FOLLOWING the chanting of a prayer in Persian by Mrs. Zeenat Bagdadi, the chairman introduced Jináb-i-Fádil-i Mazindaráni as an ambassador from the Center of the Cause and a messenger among the assemblies, asking all minds and hearts to be open to his message.

Jináb-i-Fadil, interpreted by Mirza Ahmad Sohrab, then spoke:

This is a radiant and divine gathering, a bouquet of the rose-garden of Abhá. I would like to talk to each one of you. The Holy Spirit of Abhá is waving over this gathering. The rays of the Sun of Wisdom and Knowledge are shining in the hearts of these friends. The Feast of Riduan means rejoicing. Bahá'is all over the world are having such gatherings, celebrating this feast with joy and happiness. How divine are these days! How epoch-making! How spiritual! They commemorate the day when His Holiness Bahá'u'lláh first shed his rays into the hearts. Bahá'u'lláh and 'Abdu'l-Bahá planted the tree of the Divine Cause under the greatest difficulties and tribulations. Now has come the time for you to irrigate it. This heavenly Sun did not shine save for the illumination of all religions and nations. The spiritual breeze is wafting so that the clouds of ignorance and intolerance may be dispersed and all mankind become one family. The Bahá'i Movement does not strive to unify through intellectual and political power, but through Divine Power. Its foundation is divine. Bahá'u'lláh did not use physical coercion or violence, but achieved his great aims through the love of God.

In Akka there lived a man who so hated 'Abdu'l-Bahá that he would turn his back when he met him, fearing lest he lose his hatred. One day they met in such a narrow street that the enemy was forced to meet 'Abdu'l-Bahá face to face. 'Abdu'l-Bahá tapped the man upon the shoulder and said, "Wait a few moments, until I speak. However great may be your hatred for me it can never be as strong as is my love for you." The man was startled, awakened, and made to feel the unconquerable power of love. Bahá'u'lláh and 'Abdu'l-Bahá through this power have been able to transform thousands who are messengers of the Kingdom of God in this day.

A woman went to 'Abdu'l-Bahá, received his teachings and blessings, and asked for a special work. 'Abdu'l-Bahá said, "Spread the law of love. Live in accord with love, reciprocity and cooperation."

She answered, "I want something special. All Bahá'is are asked to do this."

'Abdu'l Bahá answered, "Very well. Come tomorrow morning, when you are about to leave, and I will give you the special work."

She was very happy all that day and night, in anticipation.

The next day 'Abdu'l-Bahá said to her, "I am going to give you my son that you may educate him physically, mentally and spiritually."

She was surprised, and was made happy at this. But her surprise gave way to wonder when she reflected that 'Abdu'l-Bahá had no son. What could he mean?

'Abdu'l-Bahá asked, "Do you know this son of mine?"

Then he told her: In her city there had lived a man, her worst enemy. He had died leaving a son, with no one to take care of him: this was now her task. When she heard this she was overwhelmed. She was spiritually reborn. She wept and said, "My Master, I now know what the Bahá'i Cause means."

We hope and pray that in this convention there may be a Pentacostal experience. With the sword of divine wisdom may we conquer the hearts! With the light of knowledge illumine the world, and work for human welfare, happiness and solidarity, ending warfare and strife.

The glorious Feast of Riduan ended with the reading of a cablegram from Shoghi Effendi:

Haifa, April 23, 1923.

"Bagdadi.—Wishing Chicago local assembly and convention all success."

(Signed) SHOGHI.

MASHRIQU'L-ADHKAR MEETING

Temple Foundation, Wilmette

THE next morning, Sunday, was lighted by a bright, genial sunshine which continued throughout the days of the convention. The friends, like a flock of variegated doves, winged their flight with great harmony and attraction to the Mashriqu'l-Adhkár grounds, in the village of Wilmette, on the Lake shore. The progress of the building was noted with satisfaction. The solid foundation, ample proportions and signs of future greatness and beauty gave many a thrill to eager hearts. Within and without the foundation and upon its roof which will be the floor of the main auditorium many joyous faces were seen, as the friends inspected the details, exchanged hearty greetings, shared spiritual confidences and showed signs of eternal happiness. Almost in a direct line, looking from the center of the building to the Holy City of Akka, is the marked spot whereon rested the stone laid by 'Abdu'l-Bahá the day that Exalted One dedicated the grounds. After the taking of a photograph, the friends assembled in the foundation-hall, where seats were provided, and held a brief spiritual meeting.

Following the reading of a prayer Jináb-i-Fádil addressed the gathering with loving words which intensified in all hearts the heat of the heavenly Fire:

This is the time of spiritual happiness and of great rejoicing, for the dream of the ages is fulfilled in this gathering of friends of different races, religions and sects. All are gathered under the unicolored tent of Bahá'u'lláh. In this divine assembly the faces are radiant with the love of Bahá'u'lláh. It is a sign of the day to come when all mankind will worship the same God under the Tabernacle of His love. Yet consider what a great responsibility is yours! You are the delegates not only of the United States and Canada, but of the whole world! The only way that spiritual progress, prosperity and happiness are obtained among the Bahá'is is to turn to the Center of the Covenant and to seek at his Threshold the power that is unconquerable. What a divine privilege is yours, you who stood here many years ago, when 'Abdu'l-Bahá was present, and laid with his own hand the foundation stone of this universal edifice! How great was this privilege! No doubt whatever can there be that the people who build this heavenly edifice are confirmed by the Almighty. For 'Abdu'l-Bahá blessed it with his own hands. Let us therefore forget all else, cleanse our hearts, and turn to the Kingdom of God. May the Sun of Reality illumine them and may these hearts be as clear mirrors reflecting that Divine Luminary.

O Lord, we have come together from many different directions to declare Thy Message and Kingdom. Our one desire is to diffuse the fragrances of the rose-garden of Thy love. O Divine Educator, purify our hearts from every restrictive idea and make these hearts the temple of Thy thoughts. Fill our minds with new purposes, hopes and visions so that, in the coming year, we may render mighty

services the memory of which will run through the years, ages and cycles.

Prof. Shirazi then spoke as follows:

Friends, I was born a Mohammedan and for forty generations my ancestors have made the pilgrimage to Mecca. I have not myself made that pilgrimage, but now I am here to kiss the stones of this universal temple. This is the building of the Temple of God. The Reality of the foundation of this temple was laid over seventy-five years ago. At that time there was martyr after martyr, as man after man and king after king tried to uproot the Bahá'i Cause. But now its foundation is firmly laid in every land. In every country the work goes on. Its progress is assured. We are submitting to the Builder, working in absolute unity and accord.

The song of Benediction closed the meeting at the grounds, after which the friends partook of a luncheon together, the material side of the spiritual feast.

SUNDAY AFTERNOON

Congress Session

THE afternoon of Sunday brought a large gathering to the first public meeting of the Congress for the Promulgation of Universal Peace. The special topic was the New Spiritual Consciousness.

The meeting was opened with beautiful music. Mr. Mountfort Mills of New York, the chairman, read from the words of Bahá'u'lláh:

"Consort with all the people with love and fragrance. Fellowship is the cause of unity and unity is the source of order in the world. Blessed are those who are kind and who serve with love."

He said: The Bahá'i Congress is for the promulgation of universal peace, a work in which many souls are engaged today, as many societies strive for peace among the nations. With the Bahá'is, however, the word universal has a different and far broader significance than is covered by international relations. It means adjustment of all relations of life, sympathetic cooperation in all lines of endeavor. It is infinitely wide. It answers the appeal of special values, but from this unit works out to every relationship. It is useful, and within the realm of peace, under the sway of truth. Many devoted souls are working for this end. Knowing this, why the invitation to come here? It is because here are declared the principles and message of Bahá'u'lláh which are the direct path to peace. Such conjunctive principles as the abandonment of prejudices, the establishment of an international tribunal, the unification of religions are a few of the coordinate ideals which guide those who heard his Voice and arise to aid him. Those who heed this call are no longer isolated but are now members of a world-wide body now in operation. To this cooperation you are now invited. You can thus add a unit to the mighty stream which is already universal and world-wide.

PROF. M. R. SHIRAZI on this occasion made two brief addresses in which he pled for the destruction of the idol of hate. The worship of this idol was due to the differences emphasized in, first, religions; second, nationalities; third, tongues. He decried the operation of the false spirituality which spreads the diseases of pride and hatred, and welcomed the new, with its life and freedom. He contrasted that liberty which brought chaos through a riotous lack of control with the true freedom which comes from obedience to heavenly laws. He related an experience which he had with some religious teachers of the old order in India who showed their prejudices against him and expressed fear of being contaminated by his touch. They asked him to take away with him their cup which he had used for drinking, as they would have no further use for it since it had been used by one not of their faith. He explained to them that souls who are really spiritual understand humility; that health as well as disease is contagious; that if it was true that they had great spiritual strength they should use it to

elevate those whom they considered beneath them.

MR. WILLIAM H. RANDALL of Boston was the next speaker.

Mr. Randall said that before spiritual consciousness is aroused man grows only on the plane of matter, from barn to barn as in the parable of the rich man. This man was as dead because he had no knowledge of things spiritual. But a spiritual awakening has come, for it is now the morning of the Day of God. It is but vain to look at the dying day with its pomp of material power and its ambitions and greed. Now there are early risers everywhere who are welcoming the dawn of a new day bringing spiritual vision to all mankind.

The Bab, Bahá'u'lláh and 'Abdu'l-Bahá came to bring a new spiritual consciousness. The great teachings of Bahá'u'lláh are that all humanity is one; differences in color and race do not remove the common origin of humanity. Certainly this truth is self-evident if we believe in one God, instead of many gods. Therefore there must be a common platform of worship for each and all, with one understanding. Thus each can make progress as all make it. In every race and nation are to be found the seeds of brotherhood. These teachings are the spiritual chart of the mariner, guiding him into the haven of the most great peace.

As humanity is one so should the life of the nations be one. Let us protect the weak and give justice to the poor. The peace of the world is the true salvation of humanity. In the years to come we shall have the true league of nations. Meantime we must keep our program free and open so that the whole realm of humanity may be brought together.

JINAB-I-FADIL said:

In olden days understanding of spiritual consciousness centered around the thought that true holiness was the exclusive property of certain holy men. It did not seek human welfare. In reality, such was not spiritual consciousness; it was, rather, material and natural consciousness. Such a state of mind makes man self-centered; he would rather take than give. Material and spiritual consciousness are like two opposite poles. Material consciousness is an emanation from the laboratory of nature. It implies the survival of the fittest. Hatred, animosity, bloodshed and all division in the world of nature spring from material consciousness. Spiritual consciousness is the opposite of this darkness and gloom; it shines in the heart like the sun scattering its rays: but it cannot be born through intellectual or scientific accomplishment. Let us suppose that by some magic power all religious, racial and national prejudices are swept away. Yet, if after this purging material consciousness prevails it will create other diseases, such as greed, covetousness, unfriendliness and other qualities which separate and divide. Bahá'is strive not only to establish principles of peace but also to find the spring out of which they flow. How can we reform the world unless we have the spiritual consciousness ourselves? How can we teach knowledge if we ourselves are ignorant? As long as man is self-centered and ambitious he is like a lamp without light. Let us all go back to the fountain head. Let us find the reservoir of spiritual consciousness, which removes all hatred and misunderstanding. 'Abdu'l-Bahá, once, when giving a talk on universal peace likened the conference in Europe that was discussing the subject of peace to a conference of wine-sellers who favor prohibition yet after their conference keep their saloons wide open. The very leaders who clamored for peace were the first to declare war. Universal peace must be in the hearts. The right kind of hearts are created through spiritual power. Even if we believe not in the divine station of the Prophets we must admit them to be the wisest of men. They know how to deliver men from superstition. Through the divine power, alone, that created them did they succeed in establishing their cause. Bahá'is who are making the greatest effort succeed

through spiritual power, dispelling the darkness of varied prejudices through the light of spiritual consciousness. Let us take a goodly portion of this food.

The chairman closed the meeting by reading extracts from the words of 'Abdu'l-Bahá:

"O ye beloved of the Lord, in this dispensation conflict and strife are in nowise permitted. Every aggressor deprives himself of God's Grace. It is incumbent upon everyone to show the utmost love, rectitude of conduct, straightforwardness and sincere kindness to all the people and kindreds of the world, be they friends or strangers. So intense must be the spirit of love and loving kindness that the stranger may find himself a friend, the enemy a true brother, no difference at all existing between them. For universality is of God and all limitations are earthly."

CHILDREN'S MEETING

ON SUNDAY evening Mrs. Grace Foster, the beloved teacher, gathered together the children and they gave an entertainment which taught many a beautiful lesson to the grown-ups as well as the juniors. The program consisted of a chant, songs, quotations and recitations of the Creative Words. Among the subjects were Words of Wisdom, the Sun of Truth, Love, the Golden City, the Heart of Man, etc. Mr. Alfred E. Lunt, who presided, spoke briefly at the close and highly praised this work of Mrs. Foster. He exhorted the elders to be mindful of the training of the children and themselves strive to emulate their purity.

Jináb-i-Fádil, with a happy face and a heart full of love, spoke to the children:

I am very happy to be with the children of the Kingdom of Abhá, so beautiful are they, and full of life. In reality we are all children. We always look back to our childhood. His Holiness 'Abdu'l-Bahá repeatedly spoke of the education of children and how parents should continually put into their minds ideas of peace and righteousness. He was an ardent lover of children and took with him wherever he went a photograph of children. He likened them to young bushes in a garden of roses. If the young trees are cared for they grow straight; if neglected, they become crooked. If a person is allowed to grow up aslant or crooked like a young tree, no human power can make it straight: only the power of the Holy Spirit can change such a person. In the Orient the meetings of the Bahá'i children are a source of inspiration and happiness to the adults. Their gatherings are of intense interest to everyone for they have a charm of love, simplicity and happiness not to be found elsewhere.

'Abdu'l-Bahá tells us that from the very beginning children must be taught lessons of spirituality and morality. He tells us that we must teach the children, in their childhood, only those things which will strengthen their childhood in simplicity of life. The children memorize the wonderful lessons, compilations and recitations with the utmost love and devotion.

There was a family in Persia where the husband, but not the wife, was a Bahá'i. Their little daughter went with her father to the meetings and sat night after night, all attention. Her father asked me if I would like to know the result. I answered yes. He told me that the little girl was repeating, like a phonograph, to her mother, all that I said. Later the father reported to me that his wife had become a Bahá'i, taught by her little daughter.

One day I saw a little girl going to school.

"You, so little, going to school?" I inquired.

"Have you not heard," she answered, "that it is necessary to study science, literature and arts?"

Then she quoted wonderfully the words of Bahá'u'lláh and 'Abdu'l-Bahá. I asked her. "What is a Bahá'i?

She answered: "A Bahá'i is a collec-

tive center of all the qualities and perfections of the world of humanity."

These remarks caused me to wonder at the power of a movement which made this little girl a dynamo of knowledge. Let us also remember the words of Christ about the children. This is a glorious age, when all these heavenly aims and principles will be fulfilled. How great will be the station of these little children in the Abhá Kingdom, so mighty and universal. Let us teach the children—but let us, first, teach ourselves so that the future ages will be full of light, of new hope and new accomplishment.

Dr. Bagdadi distributed among the children gifts from Mrs. Victoria Bedikian and from children in Germany and Japan. He told several humorous stories to illustrate to the children how they could sacrifice for the Temple. Other speakers were Miss Ella Robarts, editor of the *Magazine of the Children of the Kingdom,* who told of the work of the children with the Temple cards in raising funds; Mrs. Grace Ober, who told of the loving ways of 'Abdu'l-Bahá with the children; and Prof. Shirazi, who addressed the children with great affection, saying: You are everything to us. We must respect and love you. You are the ornaments of your fathers and mothers and the gems of the Bahá'i world.

Mr. Lunt, as chairman, referred very feelingly to the work of Mrs. Bedikian, and read the words of 'Abdu'l-Bahá, with the promise of divine confirmations to those who teach.

THE SPIRIT OF THE CONVENTION

First Day

JINAB-I-FADIL opened the convention sessions by chanting the verses of God. Mr. Mountfort Mills, calling the convention to order for business, said: The message is brought to us that childhood is past and we must now stand erect, by ourselves but not for ourselves. We are to step along, shoulder to shoulder, side by side, with all the other Bahá'i bodies throughout the world. Whatever is done here affects the Bahá'i Cause throughout the world. Hence there is a particular burden in our efforts.

Jináb-i-Fádil spoke: At this first session are many important matters, teaching, the Mashriqu'l-Adhkár, publications, etc. These great services cannot be rendered merely by intellectual processes. The life of Bahá'u'lláh must inspire and thrill each delegate, that each one may attain to the ocean of the new life. We must work for the good of the Cause throughout the world. How can you establish it unless moved by this spiritual power? The potency of the spirit can be generated in us only by the love of God and by turning our faces to God.

The convention was temporarily organized, electing Alfred E. Lunt temporary president and Louis G. Gregory temporary secretary. Messrs. Remey and Oglesby and Mrs. Morten were named as a committee on credentials.

From Carmel, the Mountain of God, came the following cablegram with its ringing appeal from the Commander to his soldiers, for service:

"Haifa, April 21, 1923.

"Delegates and Friends at Convention,
Care A. Lunt, Boston.

"That this year's convention may through the outpourings of His Grace weld all hearts together, infuse the souls with a fresh and deeper consciousness of the spirit of the Cause and inaugurate an unexampled campaign of teaching is indeed my ardent prayer. Let this be Riduan's message: Unite! Deepen! Arise!"

(Signed) SHOGHI.

The chairman made an eloquent plea for the fusing of our spirits through the love of God, like the disciples of Christ on the mountain of old as described by Abdu'l-Bahá, so that all purposes might be one.

A cablegram from Mrs. Claudia Stuart Coles, England, read:

"Riduan greetings to convention. Loving prayers for divine outpourings."

A telegram from Dr. Albert Durrant Watson, Toronto, Canada, read:

"Loving greetings to friends now in

session. Pray that river of Divine Love and Light may flow to the friends. Justice and fragrance from Riduan fill earth with universal peace."

The chairman read to the convention the letter of Shoghi Effendi, directing the reorganization of spiritual assemblies throughout America and the apportionment of delegates in the convention on a new basis, giving emphasis, among many things, to teaching, which is given the first rank, the Mashriqu'l-Adhkár, publications, their supervision, the National Spiritual Assembly and its evolution and the Bahá'i fund. The high call to service, the divine order, harmony, and enthusiasm of this letter riveted the attention of the delegates and laid the foundation for their deliberations during the next three days.

Mrs. Corinne True, the financial secretary, reported contributions to the Bahá'i Temple from thirty-four countries and acknowledged the great assistance rendered her by Miss Kokab MacCutcheon, who installed a new, loose leaf system of bookkeeping, which enables the financial secretary to know at once what each assembly has done for the Temple.

The report of Mr. Randall, the treasurer, followed, in which his system of bookkeeping, through a public accountant, was explained.

THE report of the Committee on credentials was received and adopted.

The convention then entered upon its permanent organization, retaining by election, its temporary officers. All business done by the temporary organization was, on motion adopted, made a part of the permanent organization.

Mrs. Mariam Haney, reporting for the National Teaching Committee, recommended a greatly enlarged program. The plan outlined for Jináb-i-Fádil is that he should visit all the principal cities of America and Canada.

MONDAY EVENING

Congress Session

THE general subject of the congress on this occasion was the Oneness of Mankind. Mrs. Ella G. Cooper of San Francisco, was chairman. She read from the Creative Words and made a brief address upon the great theme of the evening, giving emphasis to the unity of mankind. Bahá'u'lláh has compared the different peoples and races of the world to the flowers in a garden. Like the natural flowers the human flowers should grow and develop side by side, each reflecting the wonders of God's creation and the beauty of the sunshine and at all times striving for harmony in diversity. That the Bahá'is were trying to live this principle was illustrated, she said, by the races, nationalities and tongues represented on the program of this evening, from all of which would come notes of oneness and unity.

Louis Gregory was the first speaker to respond to her happy words of introduction, saying, in part:

The oneness of humanity is one of the most glorious rays from the Sun of Truth, bringing life and light to all men. Its brightness removes the gloom, chaos and ignorance of a warring world. Its proof is easy; its practice difficult. Oneness can be upheld by arguments based upon experiment, reasoning, science and tradition. But above all it has the dignity of Divine Revelation.

All men who pause to study will find among themselves more points of unity than of discord. The elements that now enter into our physical temples have had their coursings through the lower kingdoms, to which they return. During the cycles and eons they have journeyed through millions of human bodies other than our own. From the standpoint of kindred, too, all people are related. One who takes the trouble to count his ancestors will find that even during a few centuries these aggregate millions, to say naught of affinities and collateral kin. Reflection makes clear the wisdom of

him who declared the oneness of blood in the creation of all nations. There is likewise a community of thoughts and ideals, reflected by the realities of all men. A learned man thinks more than one who is undeveloped; but the canons of logic and the processes of correct reasoning are for each and all the same.

But however strong arguments may be they create no lasting tie without spiritual power. Human oneness is never through physical violence or even mental power. Only those who advance toward God can grasp its true meaning. Unity with God means oneness with man! Understanding the Divine Purpose sheds light upon man's reality and forges the bond of unity with all his fellow beings. The spiritual Reality brings universal love, linking together all races, nations and religions. The majestic might of Bahá'u'lláh now bestows this heavenly Bounty. It brightness shines from the Orb of the Covenant. Its Guardianship, tender and wise, protects all men.

JINAB-I-FADIL followed: How easy it is to mention the principle of oneness, yet how difficult to fulfill its gigantic task! From time immemorial this ideal has been felt that all the children of men should be one. The poets of the past have sung this song and many gems in literature and philosophy contain the dream of oneness. The great poet of Persia, Sadi, wrote a very comprehensive poem on this subject. The children of men are indeed one body for originally they were created from the same substance. When one member feels pain and suffering all the other members suffer. Spiritual ideals of oneness have descended to us as a heritage and there is no doubt that the day will come when hate is forgotten and love is enthroned. The great creational law of the Almighty is the greatest proof that humanity is one. Man is created physically, mentally, spiritually according to the same general pattern. In the world of creation God has placed no difference. The same breezes blow upon all. The same rain falls on the just and the unjust. The same good gifts are shared by all the people of the world. There are certain natural differences between the kingdoms of existence, but all these differences only add to the charm and beauty of nature. How charming and delightful to see diversity amongst the beings! Differences in the natural world are only stepping stones of progress and happiness.

On the other hand, some differences are not natural. They are the creatures of superstition. How unfortunate it is that racial prejudices have affected the realm of humanity! Religious prejudices are the children of hatred and fanaticism. Religion in reality is the cause of love. Differences growing out of religion are man made. They are swords placed in our hands by the demon of hate, so that we may kill our own children. Is there any doubt that the founders of religion came to establish love and unity among the sons of men? Yet the followers of religions today think that these Prophets were generals, issuing orders of discord and destruction. Look at the animal world. Amid domestic animals of the same kind no prejudices are found. But man, who thinks himself the friend and child of God, shows prejudices that put the animal to shame. Bring together a number of cows from different countries and they would not harm each other. They would graze together in the same pasture and raise no objection to each other. But how often does the inhumanity of man in this enlightened century make man unhappy! Such conduct is due to greed, selfishness and ambition.

Once 'Abdu'l-Bahá, to illustrate this point, told the story of a fat mullah who was praying in a mosque in one of the Oriental cities. A man who saw him and who had some money promised a nearby beggar a pound if he would slap the neck of the mullah. The beggar took the pound and gave the mullah a slap on the neck, then offered excuses, claiming mistaken identity. The mullah accepted the excuse and returned to prayer. The man gave the beggar another pound and

the beggar gave the mullah another slap, again excusing himself. Another pound resulted in still another slap. The mullah became very angry, declined to accept any more excuses, and demanded of the beggar why he thus pursued him with insults. The beggar replied, "Just as long as you have that fat neck and that man has money, so long will I mete out to you this chastisement!"

Even so, as long as we have greed, hatred, superstitions and imaginations in our hearts we shall have wars and be far removed from the millennium. We are in need of a supernatural power to change the hearts of men. That power was given by Bahá'u'lláh, the founder of the Bahá'i Movement. Since the appearance of this divine Cause in Persia many years ago its influence has spread far and wide banishing hatred and strife from humanity. It creates a spiritual unity in the hearts of men. In order that this unity might spread through the world twenty thousand people gave up their lives joyfully. This divine revelation is so powerful that it has united Orientals and Occidentals to such extent that they are willing to give up their lives for one another. This is the century of light through the spiritual Bounty. The drawing together of races and religions is realized. The flag of universal peace will be raised from the apex of the world. The oneness of the world will reveal mankind as the stars of one heaven, the leaves of one tree and the voices in one melody of Celestial music.

THE SPIRIT OF THE CONVENTION

Second Day

CHORUS: "Nearer My God to Thee!" Prayer of Visitation, read by the President. Mrs. Parsons read from a Tablet of Bahá'u'lláh:

"It has been our aim to uplift men through exalted words unto the Supreme Horizon and prepare them to hearken unto that which conduces to the sanctifying and purifying of the people of the world from the strife and discord resulting from differences in religions and sects. O friends! In this Day the Door of Heaven is opened by the key of the Godly Name, the Ocean of Generosity is manifested and is rolling before your faces, and the Sun of Providence is shining and gleaming; do not be exclusive, nor destroy your most precious time through the speech of this or that person. Gird up the loins of endeavor and do your best in training the people of the world. Do not imagine that the cause of God is a cause of opposition, hatred and wrath. The Tongue of Greatness hath said that which is revealed from the Heaven of Will in this Supreme Manifestation is to unite the people with love and friendship toward all. The people of Bahá who have drunk of the pure Wine of Reality must associate with all the world with a perfect spirit of joy and fragrance and remind them of that which is for the benefit of all. This is the commandment of the Wronged One to his saints and sincere ones.

"O people of the earth! Make not the religion of God a cause for variance among you. Verily, of a truth it was revealed for the purpose of unifying the whole world. Blessed is he who loves the world simply for the sake of the face of his Generous Lord. We did not come except for the purpose of uniting whomsoever is upon the earth and bringing them into perfect harmony and agreement."

Mr. Black of Pittsburgh, with a heart overflowing with thankfulness for the Bounty of today praised Miss Martha Root for her great services in the Cause.

Major Henry J. Burt, the structural engineer of the Temple, reported the total amount expended to date in construction as follows:

Survey of Meridian Line	$ 150.00
Foundations to rock	76,350.00
McCarty contract for basement structure	108,500.00
Installing water pipe	623.60
Installing electrical connections and temporary lighting	261.60
Waterproofing a portion of concrete work	550.00
Total	$186,435.20

Mr. Bourgeois favored as the next improvements on the Mashriqu'l-Adhkár basement, 1. A floor, 2. Prismatic lights, 3. A tunnel.

Mr. Alfred Anderson, who has during the past year rendered such valuable service as the guardsman and care-taker of the structure, spoke brief but telling words: I have been engaged in construction work all my life and am convinced that you have the strongest building that can be built by the hand of man. There is a stream of visitors ever coming. The message has been given to thousands. The sooner the Temple is completed the sooner the message will be widely spread. Even the basement thus far completed does a great service.

Mrs. Brooker of Akron, gave an account of the teaching work in that city, and how successfully it has been carried on.

Mirza Ahmad Sohrab, in a talk with the friends gave a picturesque description of what he thought the new National Assembly, soon to be elected, should be. It should be like a rose, exhaling perfume; like a star, shedding lustre, like a rain-laden cloud, with life-giving moisture; like a nightingale, sweetly singing; like a well in the oasis of the desert, refreshing the thirsty; like a shady tree, protecting man and beast; like pearls and diamonds, decorating the necks of all humanity; like a search-light, illuminating the dark places and pointing the goal.

The committee on publications, reporting through Mr. Randall, gave encouraging signs of progress in the expansion of the work. The cooperation of all the assemblies was asked in the distribution and sale of books on hand so that new ones may be published.

Miss Edna True gave a report for the STAR OF THE WEST, the official Bahá'i Magazine, which, during the past year has been under the direction of the National Spiritual Assembly. She spoke of the increase of subscriptions, the enthusiastic devotion of the friends in serving the STAR OF THE WEST, in securing subscriptions and caring for renewals. She also spoke of the increasing sale of the bound volumes. Shoghi Effendi has made this magazine "our" STAR OF THE WEST and has asked that Assemblies all over the world contribute well-chosen, well-written articles and news items. Many Assemblies are securing and sending in subscriptions as a regular Assembly activity.

There was also a report of the policy of the STAR OF THE WEST to present each month the Heavenly Principles in all the glory of their universality, to reflect the signs of the times, to give the news of the majestic onward march of the Cause of God in all countries and to bring continually to the friends ever fresh inspiration from the fountain of divine utterance.

The convention, after mature deliberation, elected the following as the National Spiritual Assembly for the ensuing year: William H. Randall, Alfred E. Lunt, Horace Holley, Roy C. Wilhelm, Louis G. Gregory, Mrs. Corinne True, Mrs. Ella G. Cooper, Mrs. Agnes S. Parsons, Charles Mason Remey. This body later organized with the following officers: Mr. Randall, president and treasurer; Mr. Lunt, secretary; Mrs. Parsons, vice-president; Mrs. True, financial secretary.

TUESDAY EVENING

Congress Session

THE general subject of this meeting, which taxed the seating capacity of the hall as did all the public meetings, was the Oneness of Religion. Mrs. Nellie S. French of Pasadena presiding, said:

I never conduct a Bahá'i meeting without wishing that the Bahá'i Cause could be presented from every angle, thus answering every question. If understanding of the fulfillment of prophecies is sought, here it is found. If it is literature that is enjoyed, nowhere else is there to be found such a precious treasure trove of the choicest gems. If education is demanded, here is the ideal training for both men and women. The Bahá'i Cause

answers the modern requirements of the economic problem with justice and wisdom. All questions are answered by the message of Bahá'u'lláh. If religion really means returning to God, if its true significance is sympathetic touch with the Infinite, certainly life, service and growth will come to those who serve this Cause. All are invited to read the Bahá'i literature where you will find a fuller presentation and be greatly rewarded in your search.

Mr. Albert Vail spoke of the universal house of worship, the Mashriqu'l-Adhkár. One of the greatest signs of universality is universality of appeal. Emerson said that only twelve people in a generation can understand Plato: this is put forward as a sign of his greatness. But would not Plato be greater if more people could understand him? The Bahá'i Educators adapt their teachings to all types of people.

Many are now asking for a sign of universality and love. But the army of the Lord, divided into sects, cannot answer this call. The forces of God must be united if they would turn the darkness into light. Since Christianity is now divided into over a hundred sects, and the other religions are likewise divided, a fusing, unifying power is needed among all. The Temple at Wilmette is the first universal house of worship to be built in America. It stands on the North Shore, in a remarkable location. It was recently stated by an architect that if the capital of the United States should be removed to Chicago the best site for the location of its principal building, the capitol, would be that of the Bahá'i Temple at Wilmette.

The nine paths leading to the Bahá'i Temple are a symbol of the nine great religions, now active. There are nine doors by which one may enter the temple of love. There the voices of praise will ascend to the Ideal King. In prayer and silence one can commune in early morning with the God of all religions.

Around this central Temple various philanthropic and educational institutions expressing in concrete form the oneness of mankind, harmony between science and religion, will be erected. Science is one of the reflections of God's Truth. In these institutions it will be combined with religion. Here divine love will express itself in practical service to all men. Here a hospice will entertain visitors and a universal hospital will treat both material and spiritual ills.

The beauty of this temple makes a universal appeal. Instructions are given in the writings of Bahá'u'lláh, that such temples be built in utmost beauty. But supreme over all is the Power of the Holy Spirit. This is the motive Power for the divine enthusiasm and the sacrifices necessary to put these ideals into practice. A visitor to the Temple recently said: "Although I am an atheist, yet as I read of the purposes of this Temple, I wish to worship within it."

Miss Alpha Bratton sang a solo, "Prepare to Meet Thy God." She was very happily received and repeatedly called upon for enchores.

JINAB-I-FADIL: We have had during the last few days many divine meetings and many spiritual gatherings. Day after day and night after night our ears have been attuned to the melodies and the dreams of the coming of this new age—a Temple where all the religions of the world may worship, the oneness of the world of humanity, a universal auxiliary language, a day when universal brotherhood is enthroned in the hearts.

When a person hears these principles he is delighted; but then he will often say, "Utopian! Very beautiful, but impossible! Do you not see the world surrounded by darkness." Sceptics think such a plan wholly impractical.

But there is nothing on the face of the earth which is impossible for man to accomplish. Many are the diseases attacking the body politic; but they will all vanish under the treatment of a skillful physician. See the advancement of use-

Annual Convention, April 28th-May 3rd, 1923. Delegates and friend Wilmette, Illinois, Sunday morning, April 28th. This roof will be the floor o In the background are Wilmette, Sheridan Road and Lake Michigan. The vie

ful science, and how this has happened in the face of things seemingly impossible! Who a short time ago could have imagined the wonders of electricity or the evolution of the air-ship? Our children and grandchildren will see and enjoy much that we now fail to realize.

Our aims are very high, our hearts are full of hope, our steps are firm, our resolution is unshakable; and we will work and we will labor and we will make the supreme effort and all our hopes will be fulfilled. Does it matter if we do not see the realization of our dreams? Future generations, our grandchildren will see it.

An old man was once seen planting a tree, the story goes. He was asked why did he thus, as he could not live to enjoy the shade and fruit of these trees. He replied that his ancestors had provided for him and now he must in turn provide for posterity.

Then Jináb-i-Fádil showed through a brilliant analysis the underlying unity of all the world religions. They all teach according to the needs and capacities of the students of their day the existence of God, the immortality of the soul, the Golden Rule, the same great principles of ethics, morality and unity. In highly figurative and symbolic form they portray the genesis, the creation of the world. When we study and behold the unity in religions the work of uniting them seems much easier. Jináb-i-Fádil then illustrated from his own experience the marvelous power of the Bahá'i Teachings to unite diverse religions. He told of how he had seen Jewish Bahá'is, Mohammedan Bahá'is, Christian Bahá'is all meeting together in the utmost love and unity. When mankind partakes of universal religion unity will be established in the hearts.

MAJOR HENRY J. BURT, the structural engineer of the Temple, made an address, illustrated with lantern slides, of the Mashriqu'l-Adhkár, saying in part:

the roof of the foundation-hall of the Temple, the Mashriqu'l-Adhkar, at the main auditorium over which will rise the glorious dome of the Temple. of the beautiful blue Lake fills the whole eastern horizon.

The things which make a building beautiful are its general proportions, its color, its details of ornamentation, its appropriateness to its purpose and its setting. . . . The Temple in Wilmette is to be a beautiful building. It will have such proportions as to make it appear of natural form rather than exaggerated in form. It will be rich in decoration consistently carried out, yet without a lot of useless refinement of details in places where they do not contribute to the general appearance of the building. Its color will be nearly white, which is appropriate to a building of such a monumental character.

The Temple is being built from plans made by Mr. Louis Bourgeois, an architect of many years' experience and great artistic ability. His design was selected in a competition among a number of architects, held in New York in 1920. All of the competitors were of the Bahá'i faith, and thus had the inspiration and enthusiasm of their religious belief to aid them in their efforts. In presenting his design to the committee, Mr. Bourgeois submitted a model of the building which he had modeled and carved largely with his own hands, a most painstaking and tedious work. This model was sent to Chicago and exhibited at the Art Institute in May, 1921, where it attracted much attention. As soon as a suitable place is available at the Temple it will be reassembled there. This model was so carefully made that it was closely followed in making full-size detail drawing.

THE convention, as a medium of expression and a bond of unity between the assemblies and the National Spiritual Assembly shone throughout with many gems of reality. Earnest speech voiced the sincerity of hearts vibrant with divine love and always clearer and clearer it became that the Cause moves majestically forward to a

new stage of joint efforts, coordination and greater service to all the people of the world. As the hands of service strengthen may the power of love increase and with it the joy of those who know the value of the time!

"Happy are those who are winning a place in the Kingdom!"

HE IS THE ALMIGHTY, THE PARDONER, THE ALL-MERCIFUL.

O God, my God! Thou seest these wayward servants of Thine lost in the wilderness of error; where is Thy Light of Divine Guidance, O Thou the Desire of the world! Thou knowest their frailty and their feebleness; vouchsafe Thy Power, O Thou that holdest in Thy grasp all that is in heaven and on earth!

I ask of Thee, O Lord, my God, by the splendours of the Light of Thy Lovingkindness, by the billows of the Ocean of Thy Knowledge and Wisdom, and by Thy Word wherewith Thou swayed the peoples of Thy Dominion, to cause me to become of them that have been graciously aided to observe that which Thou hast commanded them in Thy Book. And do Thou ordain for me that which Thou didst ordain for Thy trusted ones, them that have quaffed the celestial Wine of Divine Inspiration from the chalice of Thy Bounty, them that have hastened to follow Thy Desire, and have guarded Thy Covenant and Thy Testament.

Powerful art Thou to do as Thou willest; there is none other God but thee, the All-Knowing, the All-Wise.

Grant me, by Thy Favour, O my Lord, that which shall profit me in this world and hereafter, and draw me nigh unto Thee, O Lord of all mankind!

There is none other God but Thee, the One, the Gracious, the All-Praised.

Prayer revealed by Bahá'u'lláh. Translated by Shoghi Effendi.

O Lord, my Lord!

This is the day which Thy Sacred Tongue and Thy Pen of Glory both have sanctified, and made it a day of heavenl blessings, of divine benediction and favour. Thou hast honoured it with Thy bestowals, endued it with Thy Grace, and invested it with Thy Glory, and caused it to be a day of joy and gladness unto them that have turned to the Light of Thy Divine Revelation; that the hearts may thereby be gladdened, that the radiance of happiness may illumine the lives of them that remember the manifestation of Thy Glory upon Thy Sacred Mount.

Hallow it, O Lord, with Thy grace, and make it a day of joy and blessedness for Thy loved ones, that have stood fast and firm in Thy Covenant, Thy friends that have sung Thy Praise, and especially for this servant of Thine that hath turned his face to Thy Holy Kingdom, supplicated the glory of Thy might and power, circled Thy throne of grandeur and fell prostrate at Thy threshold of Divine Mercy.

Thou art the Gracious, the Bountiful, the All-Merciful.

A prayer revealed by 'Abdu'l-Bahá in memory of the Day of Nawruz. Translated by Shoghi Effendi.

These two prayers and the "Soul Stirring Words of 'Abdu'l-Bahá" on page 87, were received by the National Spiritual Assembly during the Convention.

THE EDUCATIONAL CONFERENCE

By FRANCES FALES

ONE of the most important gatherings of the Convention was the conference for the discussion of new methods in education. Shoghi Effendi has emphasized many times during the past year that this is the time for teaching, that teaching is important above all else. And in the mirrors of the hearts has come the response. We must begin with the children. They are the children of the New Race. We must search dilligently for the most perfect means of educating them in accordance with the guidance of the great Educator, Bahá'u'llah.

Therefore the delegates and friends met on Saturday morning, April twenty-eighth for a conference on education. Mrs. Ober, as chairman, called for reports upon the work being done in the Assemblies among the children.

Mrs. Stuart W. French of Pasadena, California, told of the work which has been carried on in her home. She told of a prize which was offered to a group of young people, from nine to twenty years of age, for the best composition written upon one of the fundamental principles of the Bahá'i Cause. The papers submitted were so remarkable that four judges had to be called in from outside, in order to decide which was best. The children showed a breadth of thought and depth of insight which astonished everyone, showing that, as another speaker pointed out, "a new child is being born for the New Age."

Mrs. Howard Struven of Worcester, Massachusetts, spoke of how, in this New Day the lives of both parents and children must be founded upon the Word of God, of how they must stand, together, in obedience to the Law of God. The child seeing clearly this Universal Law will be no longer a rebel but will become self-restrained through choice and reason, and will enter into the true relation of friendship and understanding with his parents.

Mrs. Bolles of Montreal, Canada, told of the success of the "Fellowship of Youth," established in Montreal to draw together the young people of every religion and creed. In the meetings of this society their attention can be directed to the great world problems of the day and the Universal Principles which are the remedy for them.

Miss Ella Robarts gave a report on the work of the *Magazine of the Children of the Kingdom,* which received its name from 'Abdu'l-Bahá. She told of its beginning, its rapid growth, its articles written by the children, of its service in guiding the children in the pathway of the Kingdom.

Many of the friends spoke inspiringly of the work with the children in their Assemblies, and from each came the thought that, deposited in the children of today are new and mightier powers than the world has ever known, and that it is our greatest trust to guard their unfoldment and direct them to the realization of the Kingdom of God on earth.

Mrs. Gertrude Stevens Ayers of Chicago, of the Progressive Education Association, told of her own realization of the New Child of this day, and of her turning from the old form of education into the new. The deep reverence of this speaker for childhood filled all hearts, and seemed to wash away much of the old, and to clarify the vision of that perfect education for every child which is the keynote of the Bahá'i Cause.

Then followed addresses by Jináb-i-

Fádil and Prof. Shirazi, who each brought words of joy and inspiration.

Mr. Ober, in closing this conference, told of his teaching journey with Mr. Harris to India and how the Master said to them, in Haifa, that whenever problems or questions arose, "Turn your hearts to God. You will be helped. Even if you do not say one word, great results will follow."

THE GREAT SERVICE TO THE KINGDOM

From the General Epistle of Shoghi Effendi

The beloved of the Lord, and the handmaids of the Merciful throughout America, Great Britain, Germany, France, Switzerland, Italy, Japan and Australasia. Fellow-workers in the Vineyard of God:

Over a year has elapsed since that calamitous Hour when the glorious Person of 'Abdu'l-Bahá was veiled from mortal eyes and His Spirit ascended the Kingdom of Glory; and I feel that the time is now ripe to take those fresh and momentous decisions which will enable us to fulfill, speedily and faithfully, the last wishes of our departed Master.

The year has been to the outside world a year of fear and suffering, of disillusion and turmoil. To us, however, the bereaved followers of a gracious and loving Master, it has been, despite the passing cares which His sudden departure must necessarily entail, a period of hope, of wholesome activity, marked throughout with a spirit of undiminished confidence in His power and of fidelity to His Cause.

From the East and from the West, from the North and from the South, the unnumbered servants of Bahá'u'lláh, disdainful of the evil machinations of the enemies of His Cause, the breakers of His behests, have rallied to His Standard, and risen with one accord to carry on the great Work He has entrusted to their charge. All-hail to that undying Spirit of Fidelity which burns, and shall burn unceasingly, in the breasts of His loved ones! Great shall be their reward, and blissful the hour, when after a toilsome life of service, they are gathered to the glory of Bahá, and partake in their Beloved's Presence, of the joy of eternal Reunion.

But great achievements still await us in this world, and we feel confident that, by His grace and never-failing guidance, we shall now and ever prove ourselves worthy to fulfill His great Purpose for mankind. And who can fail to realize the sore need of bleeding humanity, in its present state of uncertainty and peril, for the regenerating Spirit of God, manifested this Day so powerfully in this Divine Dispensation? Four years of unprecedented warfare and world cataclysms, followed by another four years of bitter disappointment and suffering, have stirred deeply the conscience of mankind, and opened the eyes of an unbelieving world to the Power of the Spirit that alone can cure its sickness, heal its wounds, and establish the long-promised reign of undisturbed prosperity and peace.

Now surely, if ever, is the time for us, the chosen ones of Bahá'u'llah and the bearers of His Message to the world, to endeavour, by day and by night, to deepen, first and foremost, the Spirit of

His Cause in our own individual lives, and then labour, and labour incessantly to exemplify in all our dealings with our fellow-men that noble Spirit of which His beloved Son Abdu'l-Bahá, has been all the days of His life a true and unique exponent. The sayings of our beloved Master have been noised abroad, His name has filled all regions, and the eyes of mankind are now turned expectant towards His disciples who bear His name and profess His teachings. Shall we not by our daily life vindicate the high claims of His teachings, and prove by our services the influence of His undying Spirit? This surely is our highest privilege, and our most sacred duty.

Let us, with a pure heart, with humility and earnestness, turn afresh to His counsels and exhortations, and seek from that Source of Celestial Potency all the guidance, the Spirit, the power which we shall need for the fulfillment of our mission in this life.

Behold, the Station to which 'Abdu'l-Bahá is now calling His loved ones from the Realm of Glory:

"It behooveth the loved ones of God to be enamoured of one another and to sacrifice themselves for their fellow-workers in the Cause. They should yearn towards one another even as the sore athirst yearneth for the Water of Life, and the lover burneth to meet his heart's desire."

Such is the sublime, the glorious position He wishes us, and all the peoples and kindreds on earth to attain in this world; how much more to achieve unity and common understanding among ourselves, and then arise to herald with one voice the coming of the Kingdom and the salvation of mankind.

With unity of purpose firmly established in our minds, with every trace of personal animosity banished from our hearts, and with the spirit of wholehearted and sustained fellowship kindled in our souls, can we hope to deliver effectively the Message of Bahá'u'lláh, and execute faithfully the various provisions of our Beloved's Will and Testament.

Steadfast in our faith, firm in our union, abounding in our hope, fervent in our spirit, and selfless in our labours, let us arise and with prayerful hearts make another and supreme effort to fulfill these last words of our Beloved, His most cherished desire:

"O ye that stand fast in the Covenant! When the hour cometh that this wronged and broken winged bird will have taken its flight unto the Celestial Concourse, when it will have hastened to the Realm of the Unseen, and its mortal frame will have either been lost or hidden neath the dust, it is incumbent upon the Afnán that are steadfast in the Covenant of God and have branched from the Tree of Holiness, the Hands of the Cause of God, (the glory of the Lord rest upon them), and all the friends and loved ones, one and all, to bestir themselves and arise with heart and soul and in one accord to diffuse the sweet savours of God, to teach His Cause and to promote His Faith. It behoveth them not to rest for a moment, neither to seek repose. They must disperse themselves in every land, pass by every clime, and travel throughout all regions. Bestirred, without rest, and steadfast to the end, they must raise in every land the triumphal cry of Yá Bahá il-Abhá!, must achieve renown in the world wherever they go, must burn brightly even as a candle in every meeting, and must kindle the flame of Divine Love in every assembly; that the Light of Truth may arise resplendent in the midmost heart of the world, that throughout the East and throughout the West a vast concourse may gather under the shadow of the Word of God, that the sweet savours of Holiness may be diffused, that faces may shine radiantly, hearts be filled with the Divine Spirit and souls be made heavenly. In these days the most important of all things is the guidance of the nations and the peoples of the world. Teaching the Cause is of utmost importance, for it is the head corner-stone of the foundation itself. This wronged servant has spent his days and nights in promoting the Cause, and

urging the peoples to service. He rested not a moment, till the fame of the Cause of God was noised abroad in the world, and the celestial Strains from the Abhá Kingdom roused the East and the West. The beloved of God must also follow the same example. This is the secret of faithfulness, this is the requirement of servitude to the Threshold of Bahá."

We need but glance at the Words of Bahá'u'lláh and the Epistles of 'Abdu'l-Bahá to realize the great privilege of teaching the Cause, its vital necessity, its supreme urgency, and its wide-reaching effects. These are the very words of 'Abdu'l-Bahá:

"In these days, the Holy Ones of the Realm of Glory, dwelling in the all-highest Paradise, yearn to return unto this world, and be of some service to the Cause of Bahá'u'lláh and prove their servitude to the Threshold of the Abhá Beauty."

What a wondrous vision these words unfold to our eyes! How great our privilege to labour in this Day in the Divine Vineyard! Is it not incumbent upon us to arise and teach His Cause with such an ardour which no worldly adversity can quell, nor any measure of success can satiate? . . .

* * *

But let us be on our guard—so the Master continually reminds us from His Station on high—lest too much concern in that which is secondary in importance, and too long a preoccupation with the details of our affairs and activities, make us neglectful of the most essential, the most urgent of all our obligations, namely to bury our cares and teach the Cause, delivering far and wide this Message of Salvation to a sorely-stricken world.

To His valiant combatants on earth, who at times may feel disheartened, our ever-victorious Commander, 'Abdu'l-Bahá, gives the following assurance:

"O ye servants of the Sacred Threshold! The triumphant Hosts of the Celestial Concourse, arrayed and marshaled in the Realms above, stand ready and expectant to assist and assure victory to that valiant horseman who with confidence spurs on his charger into the arena of service. Well is it with that fearless warrior, who armed with the power of true Knowledge, hastens unto the field, disperses the armies of ignorance, and scatters the hosts of error, who holds aloft the Standard of Divine Guidance, and sounds the Clarion of Victory. By the righteousness of the Lord! He hath achieved a glorious triumph and obtained the true victory. . . ."

With such inspiring words as these, are we to remain any longer unmoved and inactive? His trumpet-call resounds on every side, and summons us to service; are we to tarry and hesitate? His Voice is calling aloud from every land; let us march on, unfettered and unafraid, and fulfill our glorious Destiny.

(Signed) SHOGHI.

From the General Letter, dated, March 12, 1923.

SOUL STIRRING WORDS OF 'ABDU'L-BAHA

Tablets Recently Translated by Shoghi Effendi

O ye handmaids of the Lord!

In this, the century of the Lord, the Almighty, the Day-Star of the Realms above, the Light of Truth shineth from its zenith in full splendour and its rays are shed upon all regions. For this is the age of the Ancient Beauty, the day of the revelation of the might and power of the Most Great Name (may my life be offered up as a sacrifice unto His loved ones).

In the ages to come, though the Cause of God may rise and grow a hundred-fold, and the shadow of the Sadratu'l-Muntahá encompass all mankind, yet this present century shall stand unrivalled in that it hath witnessed the break of that Morn and the rise of that Sun. This century is verily the source of His Light, and the Dayspring of His Revelation. Future ages and generations shall behold the diffusion of its radiance, and the manifestation of its signs.

Wherefore exert yourselves, haply ye may obtain your full share and portion of His bestowals.

The glory of glories rest upon you.

O ye homeless and wanderers in the Path of God!

Prosperity, contentment, and freedom, however much desired and conducive to the gladness of the human heart, can in no wise compare with the trials of homelessness and adversity in the pathway of God; for such exile and banishment are blessed by the Divine Favour, and are surely followed by the Mercy of Providence. The joy of tranquillity in one's home, and the sweetness of freedom from all cares shall pass away, whilst the blessing of homelessness shall endure forever, and its far-reaching results shall be made manifest.

Abraham's migration from his native land caused the bountiful gifts of the All-Glorious to be made manifest, and the setting of Canaan's brightest star unfolded to the eyes the radiance of Joseph. The flight of Moses, the Prophet of Sinai, revealed the Flame of the Lord's burning Fire, and the rise of Jesus breathed the breaths of the Holy Spirit into the world. The departure of Muhammed, the Beloved of God, from the city of his birth was the cause of the exaltation of God's Holy Word, and the banishment of the Sacred Beauty led to the diffusion of the Light of His Divine Revelation throughout all regions.

Take ye good heed, O people of insight!

O ye beloved of the Lord! O ye His trusted ones!

Know ye verily that the denizens of the Realm on High, the dwellers in the habitations of Glory, laud and glorify the company of the faithful on earth, who raise their voice with one accord and sing the praise of the Lord and magnify His holy Name. Exalted be the Lord, my God, the All-Glorious! I swear by the Beauty of His Face, by the Light of His Countenance, by the Dayspring of Glory: were earthly gatherings to walk in the ways of the company of the Immortals on High, they would surely mirror forth, in all their beauty, the splendours of the Celestial Concourse, and unfold the mysteries of the Abha Kingdom. The greater their purity, the greater their reflected splendour.

Wherefore, let us arise, let us bestir ourselves, let us rally round the Standard of the One True God, and gather together under the shadow of the Lord's Sacred Tree, the Tree that hath voiced

the Call of God and uttered the Word of Truth. This is indeed, in the eyes of the Lord, your God, the Gracious, a supreme and glorious triumph.

Should the Spirit of true Love permeate the assemblies of men on earth, they, verily, will grow to become a string of heavenly pearls, a guiding constellation that sheddeth its glory and radiance over all mankind.

The Glory of God, the Ever-Living, the Self-Subsisting, rest upon you.

THE SPIRIT OF THE CENTURY

THE *Ten Most Important Books in the World* is the title of an article by H. G. Wells in the *American Magazine,* "most important" meaning the most influential in shaping the thought and life of mankind. Mr. Wells names first, four great bibles of the world—The Old Testament, The New Testament, the books of Confucius, The Koran. He then considers the sacred writing of Brahmanism and Buddhism. Then he mentions the great philosophic writings of Plato and Aristotle. To these he adds four works that have stimulated the remarkable advancement of scientific thought in the modern world.

In a second article in the *American Magazine* Mr. Wells writes that the two books which everyone should read are Plato's Republic and the Gospels. The Gospels show us that "any public policy that does not aim at the union of mankind in the Kingdom of Heaven under the Fatherhood of God is ultimately foolery and a way to death."

In the first of these two articles Mr. Wells speaks of the momentous influence of the Koran in establishing brotherhood and awakening the Arab peoples to the splendor of Saracen civilization. He writes: The Koran "has been a creative and cohesive power in the world second only to the Bible. . . the book most preventive of idolatry and such like corruption that the world has ever seen. It has kept Islam together in sturdy fellowship under Allah, a fellowship transcending race, color, and language. . . . This blaze of the Arab mentality that followed the Arab conquests was no doubt directly due to the stimulus of the Aristotelian literature that the Moslem found still read and treasured in Persia. But the conquests that put the Arabs into a position that made their development of chemistry, arithmetic, astronomy, architecture, decorative art, and speculative philosophy possible were achieved only through the unifying and inspiring drive of the new teachings in the Koran."

Today, increasing thousands in all the great world religions are recognizing that the most important literature of the modern world is the writings of Bahá'u'lláh and 'Abdu'l-Bahá. In Shoghi Effendi's superb translations of these writings we have revealed to us a new world of inspiration, of literary beauty, of that divine power to refashion and unite human souls which is alone possessed by the great bibles of the world. They present in the language of today that universal foundation, that divine teaching which is the essence of all sacred scripture, reinforced by a holy spirit that has already united the most diverse of peoples into a spiritual brotherhood which goes round the world.

"These are stirring days for newspaper readers with the gift of imagina-

tion," writes one of our American weeklies, for, in a single week, we see Russia naming "the modern world's first woman ambassador," and "the military hero of Turkey preaches emancipation for Moslem women."

Judge Florence E. Allen, who has taken her place on the Supreme Court of the state of Ohio is the first woman in the world's history to sit on the bench of a State Supreme Court.

"The great unorganized masses of humanity I have found sincerely desirous of peace in every country, but in all countries preparations for another great world war are going forward; if we can awaken the religious feelings of mankind we can avoid this war, if not, the outlook is dark."—*Fred B. Smith, Lecturer for the Y. M. C. A.*

We see everywhere today in Europe, pessimism and despair. Our present despondency is somewhat akin to the belief in the approaching end of the world that prevailed in the early days of Christianity. . . . It grows with the waning of hope in the future terrestial paradise. . . . The pessimism which weighs upon Europe today will probably give birth to a new and fruitful religious vision, a new faith. For all faith is born of despair; and this new faith, which will be but the old faith in another form, will give us new standards of conduct, new ethics, a new religion."—"The Future of Europe," by Mignel De Unamuno, in the *Living Age.*

In these days, when internal commotions are shaking the very foundations of men's beliefs, and the flames of distress are purging humanity from its ills and maladies, it behooves us, the loved ones of God, to stand steadfastly amid this world-tumult, and with the Divine Teachings exemplified in our lives, restore gradually peace, assurance and tranquility to the distracted world. For unless the saving Power of the Word of God comes to their aid, peoples and sects, classes and governments, entangled in the mesh of their own undoing, shall fall a prey to one another's greed and passion, and in the end deplorably perish.

But this is not to be, for we are assured that the Divine Will has ordained that from this raging turmoil shall emerge a world purer and better illumined with the Light of the Divine Revelation, and guided by the principles of the Most Great Peace!

Ours, then, is the duty and privilege to labor with heart and soul for the re-birth of mankind, and hasten the advent of the Promised Day—*Letter of Shoghi Effendi to the friends of Montclair, New Jersey.*

BAHA'I NEWS

The Spiritual Assembly,
Haifa, Palestine,
March, 1923.

FOR the first time, from this holy Mountain, after the ascension of our beloved Master, 'Abdu'l-Bahá, quickened by the happy return of the Guardian of the Cause, Shoghi Effendi, and inspired by his unceasing efforts to bring greater cooperation and interrelation between the Bahá'i centers the world over, we, the members of the newly constituted Spiritual Assembly of Haifa, have the great pleasure of extending a warm hand to our brothers and sisters across the seas who are working hard in order to carry out the unique principles of this Divine Dispensation. The more we hear the good news of the progress of the Cause the more do we realize the fulfillment of the words of the Master when with a radiant smile he spoke of the vast field of service which lies before the sincere and loyal friends of God.

You can very well imagine our state after the disappearance of the physical body of our beloved Master from this world; the shock was so great that without the Divine Assistance of the Holy Spirit we could never have had the power to bear the weight thereof. But through the Grace of God, once again, the still small voice called out from the Abhá Kingdom and vividly pictured before our mind the holy words of Bahá'u'llah:

"O Son of Spirit

"The Holy Spirit heralds comfort to thee. Why dost thou grieve? The spirit of Command confirms thee in the Cause. Why hidest thou? The light of the face walks before thee, why strayest thou?"

The holy spirit of 'Abdu'l-Bahá has been heralding comfort to the Bahá'i world since November, 1921; we have been receiving good news about the Cause from all climes and countries and we consider it our sacred duty to share with you these glad-tidings.

A general constitutional meeting of the Bahá'is at Haifa was held in December, 1922, and the Haifa Spiritual Assembly was elected. Since election, regular meetings, three times a week, have been held and steps are being taken to come in touch with Bahá'i Spiritual Assemblies the world over.

The Bahá'i Young Men's Union Assembly, established when the Guardian of the Cause was away from the Holy Land, has the regular Nineteen-day feast. Besides these meetings we have the regular spiritual meetings in the evenings where we have the privilege of hearing our beloved Shoghi Effendi talk about the advancement of the Cause in different parts of the world.

Spiritual Assemblies are established in practically every town in Syria, Palestine, and Egypt, where the number of the friends is considerable. Two of our brothers, originally Kurds, but versed in Moslem law, are planning to go to Kurdistan and Algeria, respectively, in order to spread the Message of Peace to the people in those countries.

The true friends of 'Abdu'l-Bahá at 'Ishqábád, Russian Turkistan, write us that they are energetically busy with the spread of the Heavenly Teachings and are regularly communicating the results of their achievements to as many Bahá'i centers as they are able to communicate with. The following is an extract from their circular letter dated January, 1923:

"In the third circular letter received from Karah Bágh, Azarbaíján Republic, we read that in one town there were four Bahá'is who lost no time in acquainting the people with the dynamic principles of the Cause. They succeeded in guiding a considerable number of souls to the straight path. This aroused the hatred and the fanaticism of the religious leaders and the ignorant masses. About three hundred and seventeen persons were condemned as irreligious and astray, notwithstanding the fact that not all of these were Bahá'is. Those amongst the group who were not Bahá'is were rather amazed at the blind fanaticism of the people and publicly declared that under the obtaining circumstances they considered themselves Bahá'is and that they were ready, heart and soul, to abide by the consequences. This is an evidence that unity and steadfastness is power.

"In Vladikavkaz, near Bakú, the press is taking a keen interest in the Cause. Some criticise, some speak in a commendable tone, and this atmosphere has created a wide field for service.

"At Isfahan, one of the ancient capitals of Persia, there are now twenty-eight meetings held per week."

Haifa, March 21, 1923.

IT is rightfully befitting that in this bright and beautiful spring, Nawruz, morning, the new day for new resolutions, the right time to gird up the loins in the hope to render greater services to the Cause of Gód which, by its very nature of universality, is finding its way into every heart and soul, we, the humble servants of 'Abdu'l-Bahá, should, as members of one body, think of you and herewith transmit our sincere and hearty greetings.

Through the shining light of this blessed Day we are ushered into the month of light and glory; it was on a day like this that "The Spirit of God moved upon the face of the waters." "And God said, Let there be light: and there was light." In this same connection may we not recall the words of the Buddha when he said, "I am now on my way to the city of Benares, to beat the drum of Ambrosia (to set up the light of the doctrine of Nirvana) in the darkness of the world." History tells us that many important events have come to pass in this day; spring has found expression in its fullest sense. Shahru'l-Bahá, therefore, has a special message to every one of us, viz.: blessing divine, aspiration sublime, holiness entire and abundance ad libitum

Since writing you last, dear brothers and sisters, we have had the pleasure of receiving further news from different Spiritual Assemblies. A spiritual echo is being heard from the distant country of Algeria where no geographical description could adequately give the real latitude of the fanaticism and ignorance that is obtaining in that region. To those not conversant with the miraculous power of the Cause this reawakenment in the border lines of the Sahara Desert may truly appear incredible. We refer to the letter just received from Tunisia in which mention is made of the fact that many souls have turned their faces to the true Light and have established a spiritual assembly in that town. The friends are ablaze with the fire of Divine Love and, rapt with this newly found precious gem, they are employing every means within their command in order to spread the Message wider and further.

Our hearts beat faster with joy as we start to tell you about another spiritual call which is being heard from the border line of the Syrian Desert. Aleppo, the city of ancient history, is witnessing the establishment of a Bahá'i Assembly. The sincere friends in that city are having regular meetings and have started regular correspondence with other Bahá'i centers. We are in receipt of their first letter written in Turkish.

Fortunate and blessed we are: through the bounty of this Dispensation we are able to realize that we are really an inseparable part of the great whole; in the very midst of unity we enjoy the interesting points of diversity. At one moment we read about the activities of the friends in Asia, at another in Africa; now we hear from the friends in America and then we have the pleasure of hearing from the friends in Europe.

The fourth circular letter from Tihrán is at hand. The longing to see the whole world one home suffered thousands of souls to drink the cup of martyrdom in this city, the capital of the Persian Empire. But all the power could not check the spread of these ideals and now we learn that in every part of that city spiritual meetings are being held and every cast seed is yielding a hundredfold. The friends all over Persia are fully active in the discharge of their sacred duty of teaching. A unanimous vote of thanks and hearty appreciation is expressed by all the assemblies to the Bahá'i brothers and sisters in Europe and America who have lovingly taken necessary steps with the express object to safeguard the interests of their brothers and sisters in Persia. This sympathy of the friends in the West has given a new impetus to them all; may we not hope that at no distant future the promises of the Master regarding the land of the Sun and the Lion will be realized, and how becoming it will be if all the western assemblies should take note of this; they should bear in mind and try to see how best they could help the land which has been blessed by His Holiness Bahá'u'lláh and the Master, 'Abdu'l-Bahá.

Mirza Bouch Bushrui, Secretary.

BRIGHTON, ENGLAND.—On February twenty-fourth and twenty-fifth Dr. Lotfullah Hakim and Jináb-i-Avareh were the guests of Mrs. Elizabeth R. Knight at her home, 9 Montpelier Crescent, Brighton, where they met

many friends and inquirers at an afternoon reception. On February twenty-fifth the lecture hall of the Theosophical Society at 17 Norfolk Terrace, Brighton, was placed at their disposal and Jináb-i-Avareh and his able interpreter, Dr. Lotfullah Hakim, were introduced to a large audience by Dr. W. Gornold, F.R.A.S., who said that Jináb-i-Avareh was on a mission from Persia to voice "The Message of Bahaism" and that few audiences were better prepared to receive that Message than members of a society whose first object was to found a universal brotherhood without distinction of sex, race, caste, color or creed, and he was quite sure that none would give the speakers a more hearty welcome. Jináb-i-Avareh spoke in a clear musical voice of great charm, Dr. Lotfullah interpreting, and it was quite certain from the hearty applause that followed that they had fully succeeded in conveying their message. Both the messenger of Baha and his versatile translator made many new friends in London's seaside resort, and whether it was the charm of the simplicity of wisdom portrayed by the visitors from Persia, or the grandeur of the wisdom of simplicity revealed in their teachings, they can count upon an unqualified welcome whenever an opportunity occurs for another visit to Brighton.

Elizabeth R. Knight.

Manchester, England.
April 12th, 1923.

To the STAR OF THE WEST:

"Verily, God is powerful in all things."

I am glad to be able to tell you that the Manchester Bahá'is are very happy in having become an organized Assembly. The visit of Jináb-i-Avareh and Dr. Lotfullah in March has filled our hearts with tender love and gratitude and has been the means of guiding us into a more perfect and spiritual harmony even than before. The wisdom, logic, patience and understanding of the poet and historian as well as Bahai teacher, inspired a radiant unity and love unique in its intensity. Dr. Lotfullah and he spoke as with one spirit, one tongue; they indeed seemed to have entered our midst from that "Kingdom eternal, ancient, immortal, and without end," "performing in themselves that which has been intrusted to them." They were lit by a fire so life giving that one can but think the Master himself was encircling them, and ourselves, with his spirit and beauty.

It is good indeed to feel the oneness of humanity and know that in America there are people who will share our gladness and joy; the nearness of our brothers and sisters all over the world must at times fill our hearts and minds with sweet amazement and the Great Link of Shoghi Effendi at the head of all, causing the sap of life to flow in every branch and leaflet, however small, causes deep rejoicing to some of us who feel infinitesimally little and ineffective, yet having the Divine Assurance that even our bit is necessary for the Great Work of the Ages. Only to say "I am a Bahai" uplifts the soul and makes one hope for the Assembly to become a constellation of stars so bright that it may be a guidance to other wayfarers and pilgrims seeking the great white path of Baha.

The 10 days' visit, and later two more days, of our teachers, were an outpouring of divine grace; everywhere great interest developed, all who heard and saw Jináb-i-Avareh and Dr. Lotfullah S. Hakim became filled with love and admiration, the Doctor translated so beautifully the incomparable talks and addresses.

We close with deep love to you all—our faces are ever turned towards the Dawn of the Manifestation. He will make us firm in the Covenant. Praise be to the light shining from the horizon of glory and grandeur.

I will close, dear brothers and sisters, with Bahai love and greetings to all the friends, from the friends of the Cause in Manchester.

I remain yours sincerely,

Lucy Sugar.

JINAB-I-AVAREH'S visit has just come to an end, writes Dr. Esslemont from England, and Dr. Lotfullah Hakim has gone with him to Marseilles, to see him safe on board the steamer for Egypt. He is going now to Cairo to make arrangements for the publication of his book, which Shoghi Effendi says will be the most comprehensive and reliable history of the Movement yet published. It is in Persian, but before long, I hope, we shall have an English translation of it. You have already heard of the wonderful inspiring, quickening, genial and harmonizing influence which Jinab-i-Avareh brought with him, and of his talks, so rich in wisdom, knowledge, tact and humour. During his visit to this country, two new Spiritual Assemblies were formed, at Manchester, on March twenty-fourth, and at Bournemouth, on April eleventh....

The time of Jinab-i-Avareh's visit has been marked by an important forward step in the organization of the Movement in this country as well as by a marked increase of interest and enthusiasm among believers and students of the Cause.

BAHA 'U' LLAH AND THE NEW ERA, by Dr. J. E. Esslemont, is now on the press. This volume is a comprehensive presentation of the history and teachings of the Bahá'i Movement, stated in the terms of Western, scientific thought, and written in a simple, forceful English style by a scholar of wide learning. 'Abdu'l-Bahá had the whole of the manuscript translated into Persian and found time amid his busy life to correct about three and a half chapters of it before his Ascension. Shoghi Effendi read through the whole of the manuscript and suggested several improvements and Jinab-i-Avareh as well as other friends was consulted about many points and gave material assistance. The book, therefore, is the fruit of much consultation and co-operation, as is fitting in an exposition of a Movement in which consultation and co-operation play so vital a part.

Shoghi Effendi wrote to the author: "Your book, I am sure, is the finest presentation that has so far been given of the Cause, and I am confident that it will arouse immense interest."

(London: George Allen and Unwin, Limited).

Copies of this book may be secured by addressing Dr. J. E. Esslemont, Fairford, Cults, By Aberdeen, Scotland.

A new and comprehensive compilation of the words of Bahá'u'lláh and 'Abdu'l-Bahá upon the principles of education may be had from Miss Roushan Wilkinson, Room 811, 35 Congress Street, Boston, Mass. (40 cents a copy).

The STAR OF THE WEST is now being mailed from the publishers, about the twenty-fifth of each month. If any copies go astray please write at once to Bahá'i News Service, P. O. Box 283, Chicago, Ill. The date of subscription expiration is noted on each envelope so that the friends can send in renewals without the need of a letter from our very busy staff. In this way all can help our STAR OF THE WEST.

Volume 13, bound in half-leather, is now ready, for $3.50 a volume, postage extra. It contains a splendid collection of universal articles, Bahá'i documents, biographical sketches, stories of visits to the Holy Land, glorious letters and translations from the pen of Shoghi Effendi.

The Bahá'i News Service will also be glad to have volumes bound, in half-leather, for the friends, for $1.25 a volume, postage extra. We have now arranged so that the friends can send their copies directly to the binder, Mr. Robert Stewart 511 North Peoria Street, Chicago, Ill.

پانزدهمین محفل نمایندگان بهائی در امریکا

محبت الله بنطقهای جذاب [illegible] عظمت این ایام مبارک

امسال نیز مانند هر سال گذشته برای انعقاد محفل شور روحانی در [illegible] شرح و توقعات عظیمه آن [illegible]
ایام عید رضوان در تمامت ایالات متحده امریکا و کانادا [illegible] که در چنین ایامی شمس حقیقت از خلف حجبات [illegible]
احبای الهی در سعی و کوشش بودند و بموجب دستور جدید [illegible]
مبارک که از مرکز مقدس امر صادر در اوایل عید سعید محافل [illegible]
روحانی بلدی در مملکت شاسعه بانتخاب عمومی منتخب و منعقد [illegible]
گردید و پس عموم نمایندگان که از آن قطر در امسال منتخب گشتند [illegible] در سنه ۱۲۸۰ [illegible]
در شیکاگو مجتمع شدند و این [illegible] تعالیم مبارکه و آثار [illegible] این امر عظیم [illegible]
و قلوب صافیه مملو از نشاط و فعالیت تازه در یکی از [illegible] تعقیب [illegible]
[illegible] این شهر عظیم امریکا دست مصافحت بیکدیگر دادند [illegible]
و برای انجام رساندن رسالت مهمه خود مهیا شدند از جمله [illegible] نطقهای بلیغ [illegible]
[illegible] هر یک [illegible] آیات ایمان حقیقی و محبت الهی [illegible] ملکوت ابهی ساخت [illegible]
بعالم انسانی را بطوره وضوح قرائت نمود این بزرگ جام محبت بکمال سرشار محبت الهی [illegible] شرح آثار [illegible]
روحانیان که هر یک مبعوث از قطری و بلدی بودند [illegible]
ملکوتی و مسرت [illegible] وجدانی [illegible] عجیبی در انظار بینندگان [illegible] روز ۲۹ [illegible] محبت [illegible] مشرق الاذکار
شب ۲۹ نوامبر [illegible] نمایندگان و جشن عید رضوان [illegible] گشته [illegible] عظیم الهی رسیده [illegible]
که علاوه عموم [illegible] جمع کثیری از [illegible] آغاز [illegible] و سرور [illegible] برای آتیه آن بنای [illegible]
و دور [illegible] میزهای [illegible] قرار گرفته [illegible]
[illegible] مجلس را مانند روز روشن [illegible] انواع مائده حاضر جمیع در ظل علم یا بهاء الابهی [illegible]
و موسیقی دلکش [illegible]
و علم [illegible] یا بهاء الابهی در بالای سر کل [illegible]
[illegible] در این مجمع بزرگ ناطقین روحانی [illegible] از حسن تعاون [illegible]

ایام تشریف فرمائی حضرت عبدالبهاء بمنصب مورخ مستعد بنا و
بنابراین آن حالت عجیبی در نفوس موجود بود و پس از حالت
تبتل و مسرت قلبی جهاً صرف بخدمت نمودند و مانند جهانی با
روحانی قوام بود و از آن پس مراجعت بمنزل و مجلس جهاً
خود نمودند و از آن سب شروع بانجام وظائف و تکالیف مهمه
سه شب متوالیاً مجلس عمومی بود که مراسم بادراک مطلوبه
منتشره و اعلانات مندرجه در جرائد نفوس کثیره که از تشهادر
و استماع نطق های دلربا در توضیح و تشریح مقاصد عظیمه این امر
عظیم الهی و تعالیم مبارکه راجع بالفت ادیان و اقوام و حدت
عالم انسانی و تأسیس صلح و سلام در وجه ارض و خلق عالم بشر
در ظل رایت محبت الله و رفع اختلافات مشکلات باقیه از
اعصار منظمه آینه قلب و عقل را تصفیه و تزکیه نمودند و در روزها
جمیع رجال عصر مجالس مشورت نمایندگان بود که برای خدمت
یک کلمه خود نسبت بعالم انسانی و رحمت رحمانی تفکر و مشورت
داشتند خصوصاً راجع بشعبه تربیت اطفال باخلاق و صفات
رحمانی و تأسیس اساس مخصوص برای انجام این وظیفه سعی بلیغ
مجری داشتند چنانچه در یکی از شبها که نونهالان گلستان اخلاق
در مجمع بزرگ تبرائت در سالهای گذشته و تلاوت اوراد و ادعیه مبارکه
ترنم مینمودند و علمای دستور بلاد مختلفه شرق و غرب با
آن تزیین همیشه حالت رقت و سرور عظیمی در حضار نمایان بود
و نیز برای نمایش شرق الاذکار چه انعکاس یکه ساخته شد چه
خارج و داخل زنگات و رموزی که در آن است و باید ساخته شود

نفوس حاضره با بوجد عظیم و همت عالی و اراده تمام و پس از
انقضاء سه یوم که نقشه های یک له مرتب و مجالس و محافل منظم
و هر شعبه خدمات نفوس معینه که برگزار گشت هر یک با مسرت
بی پایان و انجذاب بی پیرایه و عیان و قلبی مملو از امید و توجه بانوار
ساطعه از افق ابهی و حضرت ولی امرالله عصر ممتاز الهی بعلاوه
و حال خود مراجعت نمودند و از آثار و اوضاع و احوال بخوبی
همیشه بشیر بی نمود که در این نسخه قیام تازه در روح جدیدی
جامه اری آشکار است و نهضتی و حرکتی شایان وقت و نشاط
یوم حاضر شروع خواهد شد

بقیهٔ بیانات مبارکه

حالا من چه اقراری چه قوه ئی چه استطاعتی چه مقامی مجرد این بود
که تائید جمال مبارک برسید انوار تائید است جمال مبارک کلیب شد
روشن میگردد شخصی مرسوی فریاد میزد که نزد از این موسوی نیستم این جنود
غیب جمال مبارک مرا در این سفر و همچنین سائر احبا را تائید کرد
اما جنود شهاده اجنادی الهی بودند این است که میزنید بجنود غیب
و شهاده نصرت میزنیم باید در میدان شتافت تا اینکه عون
و عنایت سلطان حقیقی ظاهر و عیان شود در وقتیکه انسان بخدمت
مشغول است تر و تازه است همیشه در نهایت فرح و سرور و امیدوار
پر روح و ریحان بالعکس وقتیکه ساکن است مخمود کسل بیجان در نهایت
پژمردگی مثل انسان مرده میماند و جمیع اوقات حیاتش بهدر میرود
لکن ساعاتی که بعبودیت آستان مقدس میگذرد هر نوع حیاتی باشد
بی ثمر است محل خوف و خطر است انسان نباید مانند حربا متلون باشد

هر ساعتی یک حالتی داشته باشد هر روزی در هوائی باشد پاهای روزی
خودش یک مسلکی معین کند و یک نقطه توجهی تعیین نماید و آن مسلک
و آن نقطه حرکت کند نهایت آهنگ و آسایش است و گاهی
تزلزل پیدا کند مثلاً یک نفس مسلکش و نهایت نقطه توجهش ثروت است
نباید متلون باشد باید در آن نقطه حرکت کند یا مسلکش علم است نقطه
توجهش مهارت علمیه اطلاع بر جمیع فنون باید در آن نقطه
هیچ تغییر ندهد یا اینکه طریقش ایمان و ایقان است نقطه توجهش عبودیت
آستان مقدس است باید در این مسلک در آن نقطه حرکت کند
اگر متلون داشته باشد از این نتائج عظیمه حاصل نمیشود شما نگاه کنید
که شعرای عرب میگویند للهذا بین الاولین من القرون فما صار فیهم
نفوسیکه از پیش گذشته از این ملل و امم که بر ما سبقت یافته اند
در قرون ماضیه بوده اند کدام یک آنان مثل شمع روشن شده اند و با
ذروه عزت ابدیه رسیده اند تعالیم دل و جان یافته اند کوکب درخشنده
جهان بوده اند واضح و مشهود میشود نفوسیکه فکرشان و ذکرشان را
حصر در یک مسئله کرده اند آنها موفق شده اند الا و الا موفق آن
مانند ستاره صبح میدرخشند نفوسیکه متلون بوده اند هر ساعت
یک هوائی داشته اند هر روز نغمه ئی میزنند هر دقیقه ئی مانند مرغ از
شاخی بشاخی میپرند اگر موفق نشده اند همیشه فکرشان
پریشان و در نهایت افسردگی ایام حیات را میگذرانند هر جنبه
نفوسیکه فکر و ذکرشان را حصر در تحصیل سائر کمالات عالم انسانی کرده
مثلاً اطبا و فلاسفه شاهیر رجال در مقاصدشان موفق شده
اکتشاف علوم عظیمه کرده تاسیس آبادی و عمران در روی زمین نموده

در فلاح و نجاح نوع کوشیده نفوس بزرگواری بوده ولکن هیچ
یک نتوانسته مثل بندگان الهی در عصر اولی ظهور انبیاء مقدسه
روحانیه نفوذ در عالم انسانی کنند و جمع غفیری را از ظلمات نقص
و امکان نجات بدهند و بجهان نورانی درآورند خدمت بعالم اخلاق
کنند سبب ترویج فضائل عالم انسانی شوند مؤسس اخلاق حمیده گردند
مروج وحدت عالم انسانی شوند این نفوس مبارکه از جمیع صنوف
ممتازند لهذا امیدم چنان است که شما ها بصراط مستقیم و منهج قویم
و طریق نجات ابدی و سبیل هدایت سرمدی سلوک و حرکت کنید (انتهی)

ورود ملیه عام اراضی محتله جنوبیه
جنرال بولز در ایام حرب عمومی بحیفا و تشرفش
بزیارت حضرت عبد البهاء

که بهمه قبل از آن از قدس شریف خبر رسیده بعد که حاکم عام اراضی
محتله جنوبیه یعنی اراضی فلسطین جنرال (سیر لویس بولز) بحیفا
خواهد آمد و باید جمیع بزرگان و اعیان و اشراف شهر از هر طائفه
در ساعت معین بخدمتش آمده او آیند و آنچه در مصالح مملکت در
نظر دارند اظهار نمایند تا کمال این قبیل پیشوایان و دولت خود
بمسمع حضور مبارک در بیت میآیند مانند فیلد مارشال اللنبی
و جنرال دانسترون و جنرال مانی و غیرهم ولی از آنجا که بیش از یک ساعت نیم
در حیفا توقف نمی نمود و نمیخواست که از فیض زیارت مبارک محروم شود رجائی
مخصوص نمود که دار الحکومه تشریف ببرند تا بعضی مطلب ضروری گردد
جمیع طوائف و اعیان و اشراف در بیرون منتظر بودند و هر یک از طوائف
پنجدقیقه وقت مقرر است داده که بذات مبارک عرض کرده باشند بقیه در صفحه بعد

THE time has arrived for the world of humanity to hoist the standard of the oneness of the human world, so that solidarity and unity may bind together all the nations of the world, so that dogmatic formulas and superstitutions may end, so that the essential reality underlying all the religions founded by the Prophets may be revealed.

That reality is one.

It is the love of God, the progress of the world, the oneness of humanity.

That reality is the bond which can unite all the human race.

That reality is the attainment of the benefits of the most great peace, the discarding of warfare.

That reality is progressiveness, the undertaking of the colossal tasks in life, the oneness of public opinion.

Therefore strive, O ye people! and put forth your efforts, that this reality may overcome the lesser forces in life, that this king of reality may alone rule all humanity.

Thus may the world of mankind be reformed. Thus may a new springtime be ushered in and a fresh spirit may resuscitate mankind.

The individuals of humanity, like refreshed plants, will put forth leaves and blossoms and fruit, so that the face of the earth will become the long promised and delectable paradise, so that the great bestowal, the supreme virtues of man will glisten over the face of the earth. Then shall the world of existence have attained maturity.

This is my message.

Words of 'Abdu'l-Bahá.

Miss Martha L. Root (in front at left), Mrs. Ida A. Finch (just behind her) and Miss Agnes Alexander and Japanese friends, at the home of Mrs. Takeshita, Tokyo, Japan.

For a number of years Miss Alexander and Mrs. Finch have been announcing in Japan the Bahá'i principles of the oneness of mankind. Miss Martha Root joined them last April, and gave a series of lectures in Tokyo. Miss Root, a journalist by profession, met 'Abdu'l-Bahá in Pittsburgh in 1912, and in 1914 she started on a journey around the world "to see for herself," as she said, how the Bahá'i Teachings were really uniting into one great spiritual brotherhood the diverse races and religions. What she found actually accomplished was wonderful beyond all her imagining. She decided to dedicate her life and her abilities to making known these great Teachings. She has traveled extensively in North and South America; now she is traveling in Asia, the home of religions, telling everywhere the good news that in the sight of God all religions and races are one, that the Sun of Truth is shining again, from a new horizon, with a world-uniting message, its rays bringing a new physical and spiritual civilization, new arts, sciences and inventions, a new spiritual humanity, for this Sun of Truth is the Light of Reality which has arisen with healing on its beams that "this handful of dust, the world," may be in unity.

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STAR OF THE WEST

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WORDS OF WISDOM

Translated by Shoghi Effendi

In The Name of God, The Exalted, The Most High

THE source of all good is trust in God, submission unto His Command, and contentment with His holy Will and Pleasure.

The essence of wisdom is the fear of God, the dread of His scourge and punishment, and the apprehension of His Justice and Decree.

The essence of religion is to testify unto that which the Lord hath revealed, and follow that which He hath ordained in His mighty Book.

The source of all glory is acceptance of whatsoever the Lord hath bestowed, and contentment with that which God hath ordained.

The essence of Love is for man to turn his heart to the Beloved One, and sever himself from all else but Him, and desire naught save that which is the desire of his Lord.

True remembrance is to make mention of the Lord, the All-Praised, and forget aught else beside Him.

True reliance is for the servant to pursue his profession and calling in this world, to hold fast unto the Lord, to seek naught but His grace, inasmuch as in His Hands is the destiny of all His servants.

The essence of detachment is for man to turn his face towards the courts of the Lord, to enter His Presence, behold His Countenance, and stand as witness before Him.

The essence of understanding is to testify to one's poverty, and submit to the Will of the Lord, the Sovereign, the Gracious, the All-Powerful.

The source of courage and power is the promotion of the Word of God, and steadfastness in His Love.

The essence of charity is for the servant to recount the blessings of His Lord, and to render thanks unto Him at all times and in all conditions.

The essence of wealth is love for Me; whoso loveth Me is the possessor of all things, and he that loveth Me not is indeed of the poor and needy. This is that which the Finger of Glory and Splendour hath revealed.....

The essence of faith is fewness of words and abundance of deeds; he whose words exceed his deeds, know verily his death is better than his life.....

The source of all evil is for man to turn away from his Lord and set his heart on things ungodly.

The most burning fire is to question the signs of God, to dispute idly that which He hath revealed, to deny Him and carry one's self proudly before Him.

The source of all learning is the knowledge of God, exalted be His Glory, and this cannot be attained save through the knowledge of His Divine Manifestation.

The essence of abasement is to pass out from under the shadow of the Merciful, and seek the shelter of the Evil One.

The source of error is to disbelieve in the One True God, rely upon aught else but Him, and flee from His Decree.

True loss is for him whose days have been spent in utter ignorance of his self.

The essence of all that We have revealed for thee is Justice, is for man to free himself from idle fancy and imitation, discern with the eye of oneness His glorious handiwork, and look into all things with a searching eye.

Thus have We instructed thee, manifested unto thee Words of Wisdom, that thou mayest be thankful unto the Lord, Thy God, and glory therein amidst all peoples.

Words of Bahá'u'llāh.

THE PROOF OF GOD'S EXISTENCE

The Divine Philosophy of 'Abdu'l-Bahá

SCIENCE has discovered a new universe. Its great stars, most of which are suns, according to new measurements are often found to be millions of miles in diameter, separated from us and from each other by bewildering stretches of light years of a vastness which baffles all attempts at comprehension. Our little earth, with all its teeming life, is but a speck in this splendid immensity. Modern science reveals a universe ordered by laws so invariable that astronomers can prophesy an eclipse generations before it appears on the field of vision. The atom, according to the new physics, is itself a little solar system and reveals in miniature the order of the great cosmos.

To many the very immensity and orderliness, the mechanistic perfection of the physical universe make the thought of God unnecessary. Thus, while science is revealing new universes and through the practical application of the discoveries of physics, chemistry, biology and preventive medicine is bringing in a new, material civilization the most resplendent which the world has seen, it is at the same time undermining for many the foundations of religious faith and the historic sanctions for the good life.

The conflict between science and religion is carried forward, in pulpit, in press, in university hall. What is to be done?

The Bahá'i Teachings present to our modern world the great harmonizing, synthesizing, uniting force, scientific and spiritual, for which we have been waiting. 'Abdu'l-Bahá proves the whole vast universe which science has discovered to be a new revelation of the existence and activity of God, the Ever-Living, the Omnipotent Mind, the Pure Creator. Both science and religion are from the one Sun of Reality. When truly understood, together they flood the world with light upon light.

In his great Tablet to the distinguished scientific scholar of Switzerland Professor Auguste Henri Forel, 'Abdu'l-Bahá with triumphant scientific, spiritual logic proves the existence of God and the reality of the spirit. The National Spiritual Assembly of America has received within the last few weeks a translation of this Tablet made by Shoghi Effendi. The STAR OF THE WEST feels that it is greatly privileged in having the opportunity to publish this translation by Shoghi Effendi, so simple and comprehensive in its style, so profound and searching in its insight, for through earnest study of this masterful translation of the great Tablet the student can grow more and more into an understanding of the magnificent philosophy of 'Abdu'l-Bahá and the scientific proofs of God's existence.

THE TABLET TO DR. FOREL

Translated by Shoghi Effendi

His honour the esteemed and distinguished professor, Dr. Forel, the glory of God, the All-Glorious rest upon him.

He is God.

O revered personage, lover of truth! Thy letter dated July 28th, 1921, hath been received. The contents thereof were most pleasing and indicated that, praised be the Lord, thou art as yet young, and searchest after truth, that thy power of thought is strong and the discoveries of thy mind manifest.

Numerous copies of the epistle I had written to Dr. Fisher are spread far and wide and everyone knoweth that it hath been revealed in the year 1910.

Apart from this, numerous epistles have been written before the war upon the same theme, and reference too, hath been made to these questions in the Journal of the San Francisco University, the date whereof is known beyond any doubt. In like manner have the philosophers of broad vision praised highly the discourse eloquently delivered in the above named University. A copy of that paper is thus enclosed and forwarded. Thy works are no doubt of great benefit, and if published, send us a copy of each.

By materialists, whose belief with regard to Divinity hath been explained, is not meant philosophers in general, but rather that group of materialists of narrow vision that worship that which is sensed, that depend upon the five senses only, and whose criterion of knowledge is limited to that which can be perceived by the senses. All that can be sensed is to them real, whilst whatever falleth not under the power of the senses is either unreal or doubtful. The existence of the Deity they regard as wholly doubtful.

It is as thou hast written, not philosophers in general but narrow-minded materialists that are meant. At to deistic philosophers, such as Socrates, Plato and Aristotle, they are indeed worthy of esteem and of the highest praise, for they have rendered distinguished services to mankind. In like manner we regard the materialistic, accomplished, moderate philosophers, that have been of service (to mankind).

We regard knowledge and wisdom as the foundation of the progress of mankind, and extol philosophers that are endowed with broad vision. Peruse carefully the San Francisco University Journal that the truth may be revealed to thee.

Now concerning mental faculties, they are in truth of the inherent properties of the soul, even as the radiation of light is the essential property of the sun. The rays of the sun are renewed but the sun itself is ever the same and unchanged. Consider how the human intellect develops and weakens, and may at times come to naught, whereas the soul changeth not. For the mind to manifest itself, the human body must be whole; and a sound mind cannot be but in a sound body, whereas the soul dependeth not upon the body. It is through the power of the soul that the mind comprehendeth, imagineth and exerteth its influence, whilst the soul is a power that is free. The mind comprehendeth the abstract by the aid of the concrete, but the soul hath limitless manifestations of its own. The mind is circumscribed, the soul limitless. It is by the aid of such senses as those of sight, hearing, taste, smell and touch, that the mind comprehendeth, whereas, the soul is free from all agencies. The soul as thou observeth, whether it be in sleep or waking, is in motion and ever active. Possibly it may, whilst in a dream, unravel an intricate problem, incapable of solution in the waking state. The mind, moreover, understandeth not whilst the senses have ceased to function, and in the embryonic stage and in early infancy the reasoning power is totally absent, whereas the soul is ever endowed with full strength. In short, the proofs are many that go to show that despite the loss of reason, the power of the soul would still continue to exist. The spirit however possesseth various grades and stations.

As to the existence of spirit in the mineral: it is indubitable that minerals are endowed with a spirit and life according to the requirements of that stage. This unknown secret, too, hath become known unto the materialists who now maintain that all beings are endowed with life, even as He saith in the Qur'án, "All things are living."

In the vegetable world too, there is the power of growth, and that power of growth is the spirit. In the animal world there is the sense of feeling, but in the human world there is an all-embracing power. In all the preceding stages the power of reason is absent, but the soul

existeth and revealeth itself. The sense of feeling understandeth not the soul, whereas the reasoning power of the mind proveth the existence thereof.

In like manner the mind proveth the existence of an unseen Reality that embraceth all beings, and that existeth and revealeth itself in all stages, the essence whereof is beyond the grasp of the mind. Thus the mineral world understandeth neither the nature nor the perfections of the vegetable world; the vegetable world understandeth not the nature of the animal world, neither the animal world the nature of the reality of man that discovereth and embraceth all things.

The animal is the captive of nature and cannot transgress the rules and laws thereof. In man however there is a discovering power that transcendeth the world of nature and controlleth and interfereth with the laws thereof. For instance, all minerals, plants and animals are captives of nature. The sun itself with all its majesty is so subservient to nature that it hath no will of its own and cannot deviate a hair's breadth from the laws thereof. In like manner all other beings, whether of the mineral, the vegetable or the animal world, cannot deviate from the laws of nature, nay, all are the slaves thereof. Man, however, though in body the captive of nature is yet free in his mind and soul, and hath the mastery over nature.

Consider: according to the law of nature man liveth, moveth and hath his being on earth, yet his soul and mind interfere with the laws thereof, and, even as the bird he flieth in the air, saileth speedily upon the seas and as the fish soundeth the deep and discovereth the things therein. Verily this is a grievous defeat inflicted upon the laws of nature.

So is the power of electrical energy: this unruly violent force that cleaveth mountains is yet imprisoned by man within a globe! This is manifestly interfering with the laws of nature. Likewise man discovereth those hidden secrets of nature that in conformity with the laws thereof must remain concealed, and transfereth them from the invisible plane to the visible. This, too, is interfering with the law of nature. In the same manner he discovereth the inherent properties of things that are the secrets of nature. Also he bringeth to light the past events that have been lost to memory, and foreseeth by his power of induction future happenings that are as yet unknown. Furthermore, communication and discovery are limited by the laws of nature to short distances, whereas man through that inner power of his that discovereth the reality of all things, connecteth the East with the West. This, too is interfering with the laws of nature. Similarly, according to the law of nature all shadows are fleeting, whereas man fixeth them upon the plate, and this, too, is interference with a law of nature. Ponder and reflect: all sciences, arts, crafts, inventions and discoveries, have been once the secrets of nature and in conformity with the laws thereof must remain hidden; yet man through his discovering power interfereth with the laws of nature and transfereth these hidden secrets from the invisible to the visible plane. This again is interfering with the laws of nature.

In fine, that inner faculty in man, unseen of the eye, wresteth the sword from the hands of nature, and giveth it a grievous blow. All other beings, however great, are bereft of such perfections. Man hath the powers of will and understanding, but nature hath them not. Nature is constrained, man is free. Nature is bereft of understanding, man understandeth. Nature is unaware of past events, but man is aware of them. Nature forecasteth not the future; man by his discerning power seeth that which is to come. Nature hath no consciousness of itself, man knoweth about all things.

Should anyone suppose that man is but a part of the world of nature, and he being endowed with these perfections,

these being but manifestations of the world of nature, and thus nature is the originator of these perfections and is not deprived therefrom, to him we make reply and say:—the part dependeth upon the whole; the part cannot possess perfections whereof the whole is deprived.

By nature is meant those inherent properties and necessary relations derived from the realities of things. And these realities of things, though in the utmost diversity, are yet intimately connected one with the other. For these diverse realities an all-unifying agency is needed that shall link them all one to the other. For instance, the various organs and members, the parts and elements, that constitute the body of man, though at variance, are yet all connected one with the other by that all-unifying agency known as the human soul, that causeth them to function in perfect harmony and with absolute regularity, thus making the continuation of life possible. The human body, however, is utterly unconscious of that all-unifying agency, and yet acteth with regularity and dischargeth its functions according to its will.

Now concerning philosophers, they are of two schools. Thus Socrates the wise believed in the unity of God and the existence of the soul after death; as his opinion was contrary to that of the narrow-minded people of his time, that divine sage was poisoned by them. All divine philosophers and men of wisdom and understanding, when observing these endless beings, have considered that in this great and infinite universe all things end in the mineral kingdom, that the outcome of the mineral kingdom is the vegetable kingdom, the outcome of the vegetable kingdom is the animal kingdom and the outcome of the animal kingdom the world of man. The consummation of this limitless universe with all its grandeur and glory hath been man himself, who in this world of being toileth and suffereth for a time, with diverse ills and pains, and ultimately disintegrates, leaving no trace and no fruit after him. Were it so, there is no doubt that this infinite universe with all its perfections has ended in sham and delusion with no result, no fruit, no permanence and no effect. It would be utterly without meaning. They (the philosophers) were thus convinced that such is not the case, that this Great Workshop with all its power, its bewildering magnificence and endless perfections, cannot eventually come to naught. That still another life should exist is thus certain, and, just as the vegetable kindom is unaware of the world of man, so we, too, know not of the Great Life hereafter that followeth the life of man here below. Our non-comprehension of that life, however, is no proof of its non-existence. The mineral world, for instance, is utterly unaware of the world of man and cannot comprehend it, but the ignorance of a thing is no proof of its non-existence. Numerous and conclusive proofs exist that go to show that this infinite world cannot end with this human life.

Now concerning the essence of Divinity: in truth it is on no account determined by anything apart from its own nature, and can in nowise be comprehended. For whatsoever can be conceived by man is a reality that hath limitations and is not unlimited; it is circumscribed not all-embracing. It can be comprehended by man, and is controlled by him. Similarly it is certain that all human conceptions are contingent, not absolute; that they have a mental existence, not a material one. Moreover, differentiation of stages in the contingent world is an obstacle to understanding. How then can the contingent conceive the Reality of the absolute? As previously mentioned, differentiation of stages in the contingent plane is an obstacle to understanding. Minerals, plants and animals are bereft of the mental faculties of man that discover the realities of all things, but man himself comprehendeth all the stages beneath

him. Every superior stage comprehendeth that which is inferior and discovereth the reality thereof, but the inferior one is unaware of that which is superior and cannot comprehend it. Thus man cannot grasp the Essence of Divinity, but can by his reasoning power, by observation, by his intuitive faculties and the revealing power of his faith, believe in God, discover the bounties of His Grace. He becometh certain that though the Divine Essence is unseen of the eye, and the existence of the Deity is intangible, yet conclusive (spiritual) proofs assert the existence of that unseen Reality. The Divine Essence as it is in itself is however beyond all description. For instance, the nature of ether is unknown, but that it existeth is certain by the effects it produceth, heat, light and electricity being the waves thereof. By these waves the existence of ether is thus proven. And as we consider the outpourings of Divine Grace we are assured of the existence of God. For instance, we observe that the existence of beings is conditioned upon the coming together of various elements and their non-existence upon the decomposition of their constituent elements. For decomposition causes the dissociation of the various elements. Thus, as we observe the coming together of elements giveth rise to the existence of beings, and knowing that beings are infinite, they being the effect, how can the Cause be finite?

Now, formation is of three kinds and of three kinds only: accidental, necessary, and voluntary. The coming together of the various constituent elements of beings cannot be accidental, for unto every effect there must be a cause. It cannot be compulsory, for then the formation must be an inherent property of the constituent parts and the inherent property of a thing can in nowise be dissociated from it, such as light that is the revealer of things, heat that causeth the expansion of elements and the (solar) rays which are the essential property of the sun. Thus under such circumstances the decomposition of any formation is impossible, for the inherent properties of a thing cannot be separated from it. The third formation remaineth and that is the voluntary one, that is, an unseen force described as the Ancient Power, causeth these elements to come together, every formation giving rise to a distinct being.

As to the attributes and perfections such as will, knowledge, power and other ancient attributes that we ascribe to that Divine Reality, these are the signs that reflect the existence of beings in the visible plane and not the absolute perfections of the Divine Essence that cannot be comprehended. For instance, as we consider created things we observe infinite perfections, and the created things being in the utmost regularity and perfection we infer that the Ancient Power on whom dependeth the existence of these beings, cannot be ignorant; thus we say He is All-Knowing. It is certain that it is not impotent, it must be the All-Powerful; it is not poor, it must be All-Possessing; it is not non-existent, it must be Ever-Living. The purpose is to show that these attributes and perfections that we recount for that Universal Reality are only in order to deny imperfections, rather than to assert the perfections that the human mind can conceive. Thus we say His attributes are unknowable.

In fine, that universal Reality with all its qualities and attributes that we recount is holy and exalted above all minds and understandings. As we, however, reflect with broad minds upon this infinite universe, we observe that motion without a motive force, and an effect without a cause are both impossible; that every being hath come to exist under numerous influences and continually undergoeth reaction. These influences too are formed under the action of still other influences. For instance, plants grow and flourish through the outpourings of vernal showers, whilst the cloud

itself is formed under various other agencies and these agencies in their turn are reacted upon by still other agencies. For example, plants and animals grow and develop under the influence of what the philosophers of our day designate as hydrogen and oxygen and are reacted upon by the effects of these two elements; and these in turn are formed under still other influences. The same can be said of other beings whether they affect other things or be affected. Such process of causation goes on, and to maintain that this process goes on indefinitely is manifestly absurd. Thus such a chain of causation must of necessity lead eventually to Him who is the Ever-Living, the All-Powerful, who is Self-Dependent and the Ultimate Cause. This Universal Reality cannot be sensed, it cannot be seen. It must be so of necessity, for it is All-Embracing, not circumscribed, and such attributes qualify the effect and not the cause.

And as we reflect, we observe that man is like unto a tiny organism contained within a fruit; this fruit hath developed out of the blossom, the blossom hath grown out of the tree, the tree is sustained by the sap, and the sap formed out of earth and water. How then can this tiny organism comprehend the nature of the garden, conceive of the gardener and comprehend his being? That is manifestly impossible. Should that organism understand and reflect, it would observe that this garden, this tree, this blossom, this fruit would have in nowise have come to exist by themselves in such order and perfection. Similarly the wise and reflecting soul will know of a certainty that this infinite universe with all its grandeur and (perfect) order could not have come to exist by itself.

Similarly in the world of being there exist forces unseen of the eye such as the force of ether previously mentioned, that cannot be sensed, that cannot be seen. However from the effects it produceth, that is from its waves and vibrations, light, heat, electricity appear and are made evident. In like manner is the power of growth, of feeling, of understanding, of thought, of memory, of imagination and of discernment; all these inner faculties are unseen of the eye and cannot be sensed, yet all are evident by the effects they produce.

Now as to the (infinite) Power that knoweth no limitations; limitation itself proveth the existence of the unlimited, for the limited is known through the unlimited, just as weakness itself proveth the existence of wealth. Without wealth there would be no poverty, without knowledge no ignorance, without light no darkness. Darkness itself is a proof of the existence of light for darkness is the absence of light.

Now concerning nature, it is but the essential properties and the necessary relations inherent in the realities of things. And though these infinite realities are diverse in their character yet they are in the utmost harmony and closely connected together. As one's vision is broadened and the matter observed carefully, it will be made certain that every reality is but an essential requisite of other realities. Thus to connect and harmonize these diverse and infinite realities an All-unifying Power is necessary, that every part of existent being may in perfect order discharge its own function. Consider the body of man, and let the part (i. e. the human body) be an indication of the whole. Consider how these diverse parts and members of the human body are closely connected and harmoniously united one with the other. Every part is the essential requisite of all other parts and has a function by itself. It is the mind that is the all-unifying agency that so uniteth all the component parts one with the other that each dischargeth its specific function in perfect order, and thereby cooperation and reaction are made possible. All parts function under certain laws that are essential to existence. Should that all-unifying agency that directeth all these

parts be harmed in any way there is no doubt that the constituent parts and members will cease functioning properly; and though that all-unifying agency in the temple of man be not sensed or seen and the reality thereof be unknown, yet by its effects it manifesteth itself with the greatest power.

Thus it hath been proven and made evident that these infinite beings in this wondrous universe will discharge their functions properly only when directed and controlled by that Universal Reality, so that order may be established in the world. For example, interaction and co-operation between the constituent parts of the human body are evident and indisputable, yet this does not suffice; an all-unifying agency is necessary that shall direct and control the component parts, so that these through interaction and co-operation may discharge in perfect order their necessary and respective functions.

You are well aware, praised be the Lord, that both interaction and cooperation are evident and proven amongst all beings, whether large or small. In the case of large bodies interaction is as manifest as the sun, whilst in the case of small bodies, though interaction be unknown, yet the part is an indication of the whole. All these interactions therefore are connected with that all-embracing power which is their pivot, their center, their source and their motive power.

For instance, as we have observed, co-operation among the constituent parts of the human body is clearly established, and these parts and members render services unto all the component parts of the body. For instance, the hand, the foot, the eye, the ear, the mind, the imagination all help the various parts and members of the human body, but all these interactions are linked by an unseen, all-embracing power, that causeth these interactions to be produced with perfect regularity. This is the inner faculty of man, that is his spirit and his mind, both of which are invisible.

In like manner consider machinery and workshops and the interaction existing among the various component parts and sections, and how connected they are one with the other. All these relations and interactions, however, are connected with a central power which is their motive force, their pivot and their source. This central power is either the power of steam or the skill of the master-mind.

It hath therefore been made evident and proved that interaction, cooperation and inter-relation amongst beings are under the direction and will of a motive Power which is the origin, the motive force and the pivot of all interactions in the universe.

Likewise every arrangement and formation that is not perfect in its order we designate as accidental, and that which is orderly, regular, perfect in its relations and every part of which is in its proper place and is the essential requisite of the other constituent parts, this we call a composition formed through will and knowledge. There is no doubt that these infinite beings and the association of these diverse elements arranged in countless forms must have proceeded from a Reality that could in no wise be bereft of will or understanding. This is clear and proven to the mind and no one can deny it. It is not meant, however, that that Universal Reality or the attributes thereof have been comprehended. Neither its Essence nor its true attributes hath anyone comprehended. We maintain, however, that these infinite beings, these necessary relations, this perfect arrangement must of necessity have proceeded from a source that is not bereft of will and understanding, and this infinite composition cast into infinite forms must have been caused by an all-embracing Wisdom. This none can dispute save he that is obstinate and stubborn, and denieth the clear and unmistakable evidence, and becometh the object of the blessed Verse: "(They are) deaf, (they

are) dumb, (they are) blind and shall return no more."

Now regarding the question whether the faculties of the mind and the human soul are one and the same. These faculties are but the inherent properties of the soul, such as the power of imagination, of thought, of understanding; powers that are the essential requisites of the reality of man, even as the solar ray is the inherent property of the sun. The temple of man is like unto a mirror, his soul is as the sun, and his mental faculties even as the rays that emanate from that source of light. The ray may cease to fall upon the mirror, but it can in no wise be dissociated from the sun.

In short, the point is this that the world of man is supernatural in its relation to the vegetable kingdom, though in reality it is not so. Relatively to the plant, the reality of man, his power of hearing and sight, are all supernatural, and for the plant to comprehend that reality and the nature of the powers of man's mind is impossible. In like manner for man to comprehend the Divine Essence and the nature of the great Hereafter is in no wise possible. The merciful outpourings of that Divine Essence, however, are vouchsafed unto all beings and it is incumbent upon man to ponder in his heart upon the effusions of the Divine Grace, the soul (of man) being counted as one (sign of it), rather than upon the Divine Essence itself. This is the utmost limit for human understanding. As it hath previously been mentioned, these attributes and perfections that we recount of the Divine Essence, these we have derived from the existence and observation of beings, and it is not that we have comprehended the Essence and perfection of God. When we say that the Divine Essence understandeth and is free, we do not mean that we have discovered the Divine Will and Purpose, but rather that we have acquired knowledge of them through the Divine Grace revealed and manifested in the realities of things.

Now concerning our social principles, namely the teachings of His Holiness Bahá'u'lláh spread far and wide fifty years ago, they verily comprehend all other teachings. It is clear and evident that without these teachings progress and advancement for mankind are in no wise possible. Every community in the world findeth in these Divine Teachings the realization of its highest aspirations. These teachings are even as the tree that beareth the best fruits of all trees. Philosophers, for instance, find in these heavenly teachings the most perfect solution of their social problems, and similarly a true and noble exposition of matters that pertain to philosophical questions. In like manner men of faith behold the reality of religion manifestly revealed in these heavenly teachings, and clearly and conclusively prove them to be the real and true remedy for the ills and infirmities of all mankind. Should these sublime teachings be diffused, mankind shall be freed from all perils, from all chronic ills and sicknesses. In like manner are the Bahá'i economic principles the embodiment of the highest aspirations of all wage-earning classes and of economists of various schools.

In short, all sections and parties have their aspirations realized in the teachings of Bahá'u'lláh. As these teachings are declared in churches, in mosques and in other places of worship, whether those of the followers of Buddha or of Confucius, in political circles or amongst materialists, all shall bear witness that these teachings bestow a fresh life upon mankind and constitute the immediate remedy for all the ills of social life. None can find fault with any of these teachings, nay rather, once declared they will all be acclaimed, and all will confess their vital necessity, exclaiming, "Verily this is the truth and naught is there beside the truth but manifest error."

In conclusion, these few words are written, and unto everyone they will be a clear and conclusive evidence of the truth. Ponder them in thine heart. The

will of every Sovereign prevaileth during his reign, the will of every philosopher findeth expression in a handful of disciples during his life-time, but the Power of the Holy Spirit shineth radiantly in the realities of the Messengers of God, and strengtheneth their will in such wise as to influence a great nation for thousands of years and to regenerate the human soul and revive mankind. Consider how great is this power! It is an extraordinary Power, an all-sufficient proof of the truth of the mission of the Prophets of God, and a conclusive evidence of the Power of Divine Inspiration.

The Glory of Glories rest upon thee.

(Signed) 'Abdu'l-Bahá.

THE ETERNAL WITNESS

Compiled by Horace Holley

"THIS teaching of union has been lost in the world through long lapse of time, O consumer of the foe.

"This same immemorial teaching of union I have declared to thee today; for thou art my beloved, my companion; and this secret doctrine is the most excellent treasure.

"Though I am the Unborn, the Soul that passes not away; though I am the Lord of beings, yet as Lord over my Nature I become manifest, through the magical power of the Soul.

"For whenever there is a withering of the Law, O son of Bharata, and an uprising of lawlessness on all sides, then I manifest Myself.

"For the salvation of the righteous, and the destruction of such as do evil; for the firm establishing of the Law I come to birth in age after age."

—*Krishna.*

"Why should I preserve this body of flesh, when the body of the excellent law will endure?

"I am not the first Buddha who came upon the earth, nor shall I be the last. In due time another Buddha will arise in the world, a Holy One, a supremely enlightened One, endowed with wisdom in conduct, knowing the universe, an incomparable leader of men, a Master of angels and mortals. He will reveal to you the same truths which I have taught you. He will preach his religion, glorious in its origin, glorious at its climax, glorious at its goal, in the spirit and in the letter. He will proclaim a religious life, wholly perfect and pure, such as I now proclaim. His disciples will number many thousands, while mine number many hundreds."—*Guatama Buddha.*

"There is a Creative Principle which is itself uncreated; there is a Principle of Change which is itself unchanging. The Uncreated is able to create life; the Unchanging is able to effect change. That which is produced cannot but continue producing; that which is evolved cannot but continue evolving. Hence there is constant production and constant evolution.

"The Unchanging goes to and fro, and its range is illimitable. We may surmise that it stands Alone, and that its Ways are inexhaustible."—*Lao Tzu.*

"When through Me the sky arose from the substance of the ruby, without columns, on the spiritual support of far-encompassed light; when through Me the earth arose, which bore the material life, and there is no maintainer of the worldly creation but it; when by Me the sun and moon and stars are conducted in the firmament of luminous bodies; . . . each one of them, when created by Me, was herein more difficult than causing the resurrection, for it is an assistance to Me in the resurrection that they exist, but when they were formed it was not forming the future out of the past."—*Zoroaster.*

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing; the glory of Lebanon shall be given unto it; the glory (Baha) of Carmel and Sharon. They shall see the excellency of the Lord and the glory (Baha) of our God."—*Isaiah.*

"Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill.

"In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.

"The words I say unto you I speak not from myself: but the Father abiding in me doeth his works.

"And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth."

"But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father."

—*Christ.*

"Messengers have already come unto you before me, with plain proofs and with the miracle which ye mention; why, therefore, have ye slain them, if ye speak truth? . . . . I am the first Adam, Noah, Moses and Jesus.

"Think then not indeed that God fails in His promise to His apostles; verily, God is mighty, the Lord of vengeance; on the day when the earth shall be changed for another earth, and the heavens also; and all shall go forth unto God, the One, the Supreme.

"God is the light of heaven and earth: the similitude of His light is a niche in a wall, wherein a lamp is placed, and the lamp enclosed in a case of glass; the glass appears as if it were a glistening star. It is lighted with the oil of a blessed tree, an olive neither of the East, nor of the West; it wanteth little but that the oil thereof would give light, although no fire toucheth it. This is light added unto light. God will direct unto His light whom He pleaseth."—*Mohammed.*

"It is impossible for Him to be known by aught save Himself, or identified by the expression of His creatures. Verily, I am the first Servant who believed in Him and in His revelation, and who partook of the first fruits of the paradise of His knowledge . . . In the year nine ye shall attain unto all good."—*El Bab.*

"The time of former things is past and a new time has become manifest, and all things are made new by the desire of God. But only a new eye can perceive and a new mind can comprehend this station. The Beginning and the End bore allusion to one blessed Word, and that hath come and is made manifest. That Word is the Soul of the divine books and epistles, which hath been and will be forevermore.

"In this Day the new heaven hath appeared and the earth is renewed. Were ye to behold with pure eyes, ye will see the New Jerusalem; and were ye to turn with attentive ears, ye will hear the voice of God.

"Are ye hidden from Myself because of My Name? What maketh ye to doubt? Ye have called for your Lord the self-dependent night and day, and when He hath come from the heaven of pre-existence in the greatest glory, ye have not approached Him, and were of the heedless.

"He who inviteth the people in My Name, he is of Me, and from him will appear that which will be beyond the power of all that is in the earth. Then follow the path of the Lord, and follow not the heedless. Blessed is the sleeping one who will awaken by these powers and will stand up among the dead, directing himself in the path of the Lord; verily, he is of the essence of the creatures before the True One; and verily, he is of those who have attained."—*Bahá'u'lláh.*

"Each religion teaches that a media-

tor is necessary between man and the Creator—one who receives the full light of the divine splendor and radiates it over the human world, as the earth's atmosphere receives and diffuses the warmth of the rays of the sun. This mediator between God and humanity has different designations, though he always brings the same spiritual commands. In one era he is called Abraham, in another time Moses, again he is called Buddha, another time Jesus, and yet another time Mohammed. They have all turned to the divine reality for their strength. Those who followed Moses accepted him as the mediator; those who followed Zoroaster accepted him as their mediator; but all the Israelites deny Zoroaster, and the Zoroastrians deny Moses. They fail to see in both the one reality. Had the Zoroastrians comprehended the reality of Zoroaster, they would have understood Moses and Jesus. Alas! the majority of men attach themselves to the name of the mediator and lose sight of the real purport.

"Therefore did Bahá'u'lláh cry, 'O God, deliver us from the sea of names!'

"Man must turn to the light and not think that the form of the lamp is the essential, for the lamp may be changed; but he who longs for light welcomes it from whatever lamp it shines. If the Jews had really understood Moses, they would have accepted the Christ; but they were occupied with the name, not the truth, and when that name was changed, they denied the reality.

"It is the same with the Christians today. What a pity that they are worshipping a title. They see only the garment. If one recognizes a king by his garments, one would not know him were he to assume a different garb.

"Who is the Christ? When one sees the Christ qualities shining from another lamp, one must recognize that light. We may say that this flower is exquisite; we must not say that it is the only beautiful one. Its perfections are of the divine bounty, a bounty that is universal and unlimited in its manifestations. The marvelous bounties of God are continuous. Should the outpouring of light be suspended, we would be in darkness. But how could it be withheld? If the divine graces are suspended, then divinity itself would be interrupted. Even men ask for continuity.

"We have eyes, and we desire eternal sight. Blindness is an imperfection. We have ears; deafness is a deficiency. As long as we consider these as imperfections in the human world, will they not be even greater defects when we consider the divine world? The bounty of God is without beginning and without end.

"We must adore the Sun of Reality, no matter from what horizon it may appear, rather than worship the horizon; for if we concentrate our attention upon one horizon, the Sun may arise from quite another point, and we consequently be deprived of the Sun's bestowals. These benefactions are the bounty and guidance of God, the favor of God. This is spiritual progress."—*'Abdu'l-Bahá.*

EXCERPTS FROM THE KITABU'L-AQDAS THE MOST HOLY BOOK

Translated by Shoghi Effendi

. . . . The Lord hath ordained that in every city a House of Justice be established, wherein shall gather counsellors to the number of Bahá and should it exceed this number, it shall not matter. It behoveth them to be the trusted ones of the Merciful amongst men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and have regard for their own interests and choose that which is meet and seemly. Thus hath the Lord your God, the Gracious, the Pardoner commanded you. Beware lest ye put away that which is clearly revealed in His Tablet. Fear God O ye that perceive!

. . . . O ye servants of the Merciful One! Arise to serve the Cause of God, in such wise that cares and sorrows caused by them that have disbelieved in the Dayspring of the Signs of God may not afflict you. At the time when the Promise was fulfilled and the Promised One made manifest, differences have appeared amongst the kindred of the earth and each people hath followed its own fancy and idle imaginings.

. . . . O ye that dwell on earth! Should the Day-Star of My Beauty disappear from this world and the Heavens of my Tabernacle be veiled from mortal eyes, feel not perturbed, nay arise for the triumph of My Cause and the exaltation of My Word amidst mankind. Verily, we are with you at all times and graciously aid you to attain unto victory, and we are the Mighty, the Powerful. Whoso hath known Me, will so arise to serve Me that the hosts of earth and Heaven shall hinder him not from achieving his end. Fast asleep are the peoples of the world and were they to shake off their slumber, they would surely haste forth with their hearts unto God, the All-Knowing, the All-Wise. They would put away all that is, though it be all the treasures of this mortal world, that the Lord their God may graciously remember them through but a word from Him. Thus revealeth unto you He that knoweth the Unknown in His Tablet which the world hath not beheld and none hath known save Him, the Help and guard of all mankind.

. . . . Lament not in your hours of trial, neither rejoice therein; seek ye the Middle Way which is the remembrance of Me in your afflictions and reflections over that which may befall you in future. Thus informeth you, He Who is the Omniscient, He Who is Aware.

. . . . Unto every father hath been enjoined the instruction of his son and daughter in the art of reading and writing and in all that hath been laid down in the Holy Tablet. He that putteth away that which is commanded unto him, the Trustees are then to take from him that which is required for their instruction, if he be wealthy, and if not the matter devolveth upon the House of Justice. Verily, have We made it a shelter for the poor and needy. He that bringeth up his son or the son of another, it is as though he hath brought up a son of Mine; upon him rest My Glory, My loving kindness, My Mercy, that have compassed the world.

. . . . O ye Men of Justice! Be ye in the realm of God shepherds unto His sheep and guard them from the ravening wolves that have appeared in disguise, even as ye would guard your own sons. Thus exhorteth you the Counsellor, the Faithful.

. . . . Say, O people! When the hour cometh that My Kingdom of Revelation is passed away, and the billows of

the Ocean of My Utterance are stilled, let no agitation possess you, for verily there is a Divine Wisdom in My Manifestation and still another Divine Wisdom in My Disappearance and none knoweth them but God, the One, the All-Knowing. Verily we behold you from Our Realm of effulgent Glory and shall graciously aid whomsoever ariseth for the triumph of Our Cause, with the Hosts of the Celestial Concourse and a company of Our chosen angels.

. . . . Are ye aware from what Realm the Lord, your God, the All-Glorious calleth you and have ye the pen whereby your God, the Lord of all Attributes, commandeth you? Nay, by My Life had ye known it, ye would have surely forsaken the world and turned with your hearts to the Courts of the Beloved One and would have been so moved by the spirit of His Word that the Realm on High would be stirred and shaken, how much more this world below.

. . . . Take heed lest the changes and chances of this world of self and passion divide you, nay be even as fingers of one hand, the members of one body. Thus counselleth you the Pen of Divine Revelation, were ye of them that believe. Behold the Mercy of God and His Bounties; He verily commandeth you. to do that which profiteth you and He is the Self-Dependent above all the world. Your evil doings harm us not, neither are We profited by your goodly deeds. We call you for His sake and thereunto bear witness they that know and perceive.

. . . . The Lord hath granted leave to whomsoever desireth it that he be instructed in the divers tongues of the world that he may deliver the Message of the Cause of God throughout the East and throughout the West, that he make mention of Him amidst the kindreds and peoples of the world in such wise that hearts may revive and the mouldering bone be quickened.

. . . . Adorn your heads with the garlands of trustworthiness and fidelity, your hearts with the attire of the Fear of God, your tongues with absolute truthfulness, your bodies with the vesture of courtesy. These are in truth seemly adornings unto the temple of man, if he be of them that reflect. Cling O ye people of Baha, to the cord of servitude unto God, the True One for thereby your stations shall be made manifest, your names written and preserved, your ranks raised and your memory exalted in the Preserved Tablet. Beware lest the dwellers on earth hinder from this glorious and exalted station. Thus have We exhorted you in most of our Epistles and now in this, our Holy Tablet, above which hath beamed the Day-Star of the Laws of the Lord, your God, the Powerful, the All-Wise. *When the ocean of My Presence hath ebbed and the book of origin is ended, turn ye unto him whom the Lord hath purposed, who hath branched from this ancient stock.*

. . . Consider the peoples of the world and the littleness of their mind! They ask for that which is harmful unto them and forsake the thing that profiteth them. They verily are of them that have gone astray. We see some men desiring liberty and taking pride therein; they verily are wrapt in grievous ignorance. Liberty endeth in strife and sedition, the flame whereof cannot be extinguished. Thus declareth unto you the Recounter, the All-knowing. Know ye in truth that the example and symbol of liberty is the brute and it behoveth man to be under laws and regulations that shall guard him from his own ignorance and the harm of the mischief makers. Verily, liberty causeth man to transgress the bounds of courtesy and dignity and maketh of him one of them that are of low degree. Regard all creatures as sheep that are in need of a shepherd who will guard and watch over them; this is verily the truth, the undoubted truth. We approve of liberty on some occasions and disapprove of it on others and We verily are Omniscient, All-Knowing. Say, to have lib-

erty is to observe My commandments, if ye be of them that perceive. Should men follow that which We have revealed unto them from the Heavens of Divine Revelation, they would of a certainty attain unto absolute freedom. Well is it with him that hath known the Purpose of God in that which hath been revealed from the Heavens of His Holy Will that transcendeth all mankind. Say, the liberty that profiteth you is naught but servitude to God, the True One, and whoso hath tasted the sweetness thereof, he surely will barter it not for the dominion of heaven and earth.

. . . . Consort with all religions with amity and concord, that they may inhale from you the sweet fragrance of God. Beware lest amidst men the flame of foolish ignorance overpower you. All things proceed from God and unto Him they return. He is the source of all things and in Him all things are ended.

. . . . Happy are ye, O ye the learned ones in Bahá. By the Lord! Ye are the billows of the Most Mighty Ocean, the stars of the firmament of Glory, the standards of triumph waving betwixt earth and heaven. Ye are the manifestations of steadfastness amidst men and the daysprings of Divine Utterance to all that dwell on earth. Well is it with him that turneth unto you and woe betide the froward. This day, it behoveth whomso hath quaffed the Mystic Wine of Everlasting Life from the Hands of the Loving kindness of the Lord his God, the Merciful, to pulsate even as the throbbing artery in the body of mankind, that through him may be quickened the world and every crumbling bone.

. . . . O ye people of Creation! When the time hath come for the Dove of Holiness to wing its flight from the Bower of Celestial Praise and soar unto the Unseen pinnacle of Glory, *refer all that ye comprehend not in the holy writ to him that hath branched from this ancient stock.*

THE SPIRIT OF THE CENTURY

The Coming Universal Society of Nations

THE League of Nations continues to be the center of world discussion. Shall the United States enter the League? Can the League bring peace? The past isolation of America, in the new world of economic interdependence has proved impossible; the isolation of any great nation is now imaginary. Mr. Hughes, Secretary of State, recently declared, at the Kent Centennial Celebration of Columbia University, New York City, that just as the tranquility of the United States had depended upon its courts, so the tranquility of the nations will be attained only through a permanent world court of justice. The consciousness is rising among all peoples, like a mighty stream, that we must reorganize the world for international peace, with an international court of justice, a universal limitation of armaments.

Seventy-five years ago, from his prison room, at Akka, in the Holy Land, Bahá'u'lláh foretold the universal war that was coming, the social upheavals which would follow in its desolating wake, of how all nations would at last realize the absolute necessity of establishing a universal peace. "O Assembly of Kings!" he wrote in his Tablet to Queen Victoria, in 1868, "Verily we see you increasing your expenditures every year and placing the burden thereof on your subjects; this is naught but manifest injustice. Fear the sighs of the oppressed and his tears and do not burden your subjects above that which they can bear, neither ruin them to build up your palaces. Choose for

them that which ye choose for yourselves . . . .

"O Assembly of Rulers! Improve the accordance among you; then you will need neither many soldiers nor their accoutrements, but to a certain degree whereby ye will protect your empires and countries. . . . Be united, O Assembly of Kings, for by this the winds of disagreement existing among you will subside and your subjects and those around you will be at rest, were ye of those who know.

"If a certain one amongst you should rise against the other, arise all of you and oppose him, for this is naught but manifest justice."

Bahá'u'lláh outlined in detail the charter for a universal society of nations and the international and spiritual principles upon which the temple of the most great peace should be founded. And in his Tablet to the "Central Organization for a Durable Peace, The Hague," written at the close of the Great War, 'Abdu'l-Bahá outlines some of the important elements which unite to form the remedy for this modern disease of universal war. With the genius of the universal mind, Bahá'u'lláh and 'Abdu'l-Bahá have diagnosed the world disease in its completeness and united into a new synthesis the many remedies needed for its healing, have outlined the luminous paths which lead to the city of God, the city of the most great peace.

First, the independent investigation of truth, of the real causes of war. Those who walk this path quickly abandon prejudice, of race, religion and limited patriotism and enter the highway of the essential oneness of mankind, its races and peoples. This leads to the universal society of nations. Upon the eternal rock of God's justice will there be founded a universal parliament of man. Only a universal society of nations will establish universal peace. "The Supreme Tribunal which His Holiness Bahá'u'lláh has described," wrote 'Abdu'l-Bahá in his Tablet to "The Central Organization for a Durable Peace, The Hague," "will fulfill this sacred task with the utmost might and power. And his plan is this: that the national assemblies of each country and nation—that is to say parliaments—should elect two or three persons who are the choicest men of that nation, and are well informed concerning international laws and the relations between governments and aware of the essential needs of the world of humanity in this day. The number of these representatives should be in proportion to the number of inhabitants of that country. The election of these souls who are chosen by the national assembly, that is, the parliament, must be confirmed by the upper house, the congress and the cabinet and also by the president or monarch, so these persons may be the elected ones of all the nation and the government. From among these people the members of the Supreme Tribunal will be elected, and all mankind will thus have a share therein, for every one of these delegates is fully representative of his nation."*

A first step of the universal society of all nations will be to choose a universal language, which will be taught, in addition to the mother tongue, in all the schools of the world. It will become one of the most great means of removing the difficulties which arise from the strife of tongues. Another safeguard to universal peace will be universal woman's suffrage. In the new society of nations the people of each country should vote before they go to war. The armies should also vote. The women's vote, if such an issue should arise, would sway the national sentiment, for women will not lightly choose to send the sons whom they have reared with infinite care to the battlefield.

However, if with these precautions any nation should desire to rebel against the findings of the Supreme Tribunal and the united public opinion of the

*This Tablet to the Hague ($.10), and the "Compilation" ($1.50), form a splendid introduction to the Bahá'i Teachings on Universal Peace. Bahá'i Pub. Society.

world, the members of the universal society of nations should bring the offending member to terms, first by refusing to ship to it any ammunitions; secondly, by refusing to lend it any money; thirdly, by a universal boycott. If these means are still inadequate, the universal society of nations should use its combined armies and the international police to bring the nation to terms.

The supreme foundation of the city of the most great peace will, however, be unity of conscience among all people, a deep consciousness that they are all one family, one brotherhood. To strengthen this consciousness, 'Abdu'l-Bahá suggests that there should be universal education of the children of all nations, under a uniform educational curriculum. This curriculum would include the technical, scientific branches of material education, and it will continually train the children to realize the perils of war and the glory of peace. "You must sow the seeds of peace in the plastic minds of the children," said 'Abdu'l-Bahá. "Teach them the victories of peace. Surround them with the lessons of peace. Envelop them with the atmosphere of peace and inspire their hearts with the glorious achievements of peace. Let their food be peace, their vesture peace, their contemplation peace, their highest aspiration peace and the impelling purpose of their lives peace." The new education in the oneness of mankind will need to utilize every means to establish in the hearts of the children the consciousness of universal brotherhood.

'Abdu'l-Bahá also presents a solution of the economic problem by which poverty can be practically eliminated and economic strife resolved into cooperation and partnership, without violence, without changing the existing economic structure.

But the supreme power which changes the hearts of men and unites them into one brotherhood is religion. "Only through the power of the Holy Spirit," said 'Abdu'l-Bahá, "will the cause of universal peace be established in the world. There must needs be a divine, executive power to bring the self-seeking governments to the terms of universal brotherhood and conciliation. Nothing else will do it."

"Not until the cause of universal peace becomes a personal religious conviction," said 'Abdu'l-Bahá to some friends at Haifa, in June of 1919, "will it prove to be permanent. Diplomacy is impotent; the all-powerful Word of God must establish it and make it a living, potent and lasting factor in the world. Hearts must be purified and no trace of revenge, enmity and rancour must linger in any heart—until peace shall prove to be permanent."

Signs of the Times

The only international body remaining intact after 1914 was the International Institute of Agriculture, sponsored by the King of Italy through the influence of David Lubin, a Jewish department store owner from Sacramento. David Lubin had a profound social passion and great courage. He was reared by an intensely pious mother in the conviction that from birth he had been marked out for the "service of the Lord."

The Minister of Education in Japan has ordered that all passages in Japanese school books teaching hatred of other nationalities be eliminated.

Graham Wallas, the distinguished publicist, says that biology is passing from the conception of "biological necessity" to that of "world cooperation founded on conscious purpose instead of blind struggle."

Senator Borah's campaign for the outlawry of war is making progress. *The New York World* comments on it as follows: "If such a declaration could ever be got from the nations of the world—and, of course, the difficulty is to get it when nations understand what it implies—the legal and moral advantages of the military party

in all countries would be destroyed. Today they are strictly orthodox under the law of nations. The peacemakers are the heretics. Senator Borah's plan would completely reverse this position. Under it the law would be on the side of the pacifist, and with it all the patriotic, moral and emotional support that comes from being on the side which is upholding the law."

"The Unity of Labor," in a recent number of the *Manchester Guardian*, is a clear, thoughtful article. The writer thinks that never since the first Working Men's International Association was founded sixty years ago has the world of labor been more deeply divided than it is today. "So long as the deep division lasts between Communists . . . and Socialists . . . international labor is not to be counted as a serious force for the preservation of peace." He concludes that it is not reasonable to expect unity among the workers of the world. "Manual workers are not more capable ot unity than brain workers, artists, churchmen, footballers, or politicians." Both Communism and Socialism "as means of cementing the ties of human brotherhood are found a . . . lamentable failure."

'Abdu'l-Bahá says: "It is self-evident that unity of the human world and the Most Great Peace cannot be accomplished through material means. It cannot be established through political power . . . It cannot be founded through racial or patriotic power, for these are human powers, selfish and weak. . . . Therefore it is established that the promotion of the oneness of the kingdom of humanity, which is the essence of the teachings of the holy Manifestations of God, is impossible except through the power spiritual and the breaths of the Holy Spirit. Other powers are too weak and are incapable of accomplishing this." *M. H. P.*

A PORTRAIT OF 'ABDU'L-BAHA

By Nellie S. French

SOME three years ago a friend who has long been identified with the Cause as one of its loyal and most active servants, when sojourning in Pasadena, California, for the winter season, discovered the presence here of the artist, Mr. F. Carl Smith, and immediately took steps to ascertain the whereabouts of the portrait which he was known to have painted in Washington at the time of the visit of 'Abdu'l-Bahá to this country.

Mr. Smith was found, and then began a series of pilgrimages to his studio by the friends from the nearby Bahá'i Assemblies. We went frequently and those who had been blessed with the privilege of seeing 'Abdu'l-Bahá while he was traveling in America would sit before the wonderful portrait, enthralled by the marvelous eyes and the majestic brow which Mr. Smith seemed to have caught so realistically. Each time the friends gathered in the studio the longing increased to possess the portrait and to place it where it might be an everlasting gift to posterity.

A short while after the passing of 'Abdu'l-Bahá it finally came into the possession of Mrs. Thomas H. Collins, a Christmas gift presented by her husband.

Since that time the portrait has remained in Pasadena, occasioning much admiration and many inquiries as to who the wonderful personage might be. It has interested many in the Cause and has been a source of confirmation to those who have sat and gazed on those features of majesty and dignity and

have recognized the glorious selflessness expressed in those beautiful lineaments.

Before quoting Mr. Smith's story of how he painted the portrait let us meet the artist in his studio as one would see him any day of the week, and experience the friendly, hospitable spirit which pervades the place, as much through the personal charm of the artist's wife — who is herself a painter of mineatures of great delicacy and beauty, which have their place among the work of the famous painters of that type—as through the cordial hospitality of the host himself. Mr. Smith is one of those souls who seem to have passed over the guile of the world untouched, and whose brush reflects in his landscape work the joyous spiritual springtime with which he has become imbued. He calls to mind the words of Bahá'u'lláh, where he speaks thus:

"The Sun of Truth is the Word of God, upon which depends the training of the people of the country of thought. It is the Spirit of Reality and the Water of Life. All things owe their existence to It. Its manifestation is ever according to the capacity and coloring of the mirror through which it may reflect. For example: Its Light, when cast on the mirrors of the wise, gives expression to wisdom; when reflected from the minds of artists it produces manifestations of new and beautiful arts; when it shines through the minds of students it reveals knowledge and unfolds mysteries. . . ."

In the case of Mr. Smith the Sun of Truth has reflected through his mind to give to his canvasses an atmosphere at once brilliant and peaceful, full of the radiance and joy of the realm of the spirit. One thinks of the words of 'Abdu'l-Bahá regarding the resemblance of California to the Holy Land, and one feels that Mr. Smith has caught the ideal similarity in his smiling landscapes.

One would not attempt to judge of the portrait of 'Abdu'l-Bahá, knowing, as we all do, that to each soul he carried the message which that soul most sought and needed. The writer has read many descriptions of 'Abdu'l-Bahá's personal appearance, with each one of which she concurs heartily; and yet there was in the presence of the Master for each individual something else, something indefinable, something unique, something which words fail to express! It is again the Word of God reflecting to different mirrors through the perfect one! Who could catch it completely? Who is qualified?

MR. SMITH'S OWN STORY

"It has always remained a mystery to me how it came to pass that it was my special privilege to see and meet for the first time, in my own home, that universally known, that great spiritual soul, 'Abdu'l-Bahá.

"I had heard a great deal about Bahá'u'lláh and his son, 'Abdu'l-Bahá, through friends years ago in Paris, and afterwards in Washington, D. C. Mr. Charles Mason Remey, who had made a pilgrimage to Akka, Syria, on his return had spoken of 'the Master's wonderful teachings and especially of the great light which shown in his eyes and upon which one could not gaze without feeling a sensation as of almost dazzling luminosity.'

"It was my good fortune to take the Mediterranean cruise in 1911, which included a visit to the Holy Land. While at Haifa, Syria, I thought of 'Abdu'l-Bahá and wondered just where he might be, for Akka, the City of the Crusaders, lay some nine miles to the north of Haifa along the coast, 'by the way of the sea,' and could be plainly seen in the distance. As we remained only one day in Haifa it was not possible to take the caravan trip to Akka (the Achor of the Bible), so I spent the day in climbing Mount Carmel and making a sketch of it from the coast.

"Haifa became the home of the Master shortly after that time, and

since the war that part of the country is now included in Palestine.

"About a year later 'Abdu'l-Bahá came to America, and while he was in Washington, D. C., he made his headquarters at the home of Mr. and Mrs. Parsons, where he was a guest for some weeks. The home of Mr. and Mrs. Parsons was about two blocks from my studio. I was intensely eager to see 'Abdu'l-Bahá and I asked his interpreter if it were possible to paint a portrait of him, but he replied that there would not be time.

"On the morning of April 12th, shortly after his arrival in Washington, I received word that 'Abdu'l-Bahá and his interpreters would stop at my studio, but only for a few minutes. I immediately prepared a canvas and had everything in readiness in case there might be prospects of a pose. However, just to see him was more than I had hoped or expected!

"All my nervous excitement passed away on seeing the Master, and my first impression was one of peace and good will, for he was like one of the family, so gentle and mild, and he showed such a kindly spirit. His first words were:

"'It is so good to come into your home!' He was interested in all he saw, and we immediately went into the studio where I had a chair placed for him in the proper light and asked if he would be seated. Then the Master said:

"'Now this is as it should be. Here am I a Persian, and you an American. As a rule one nation despises another not of his own nationality; and here we are friends at first sight! That is as it should be—the world one brotherhood, loving one another!'

"I immediately began to sketch him as he was interested in what I was doing. Then I showed him a sketch of Mount Carmel, and he exclaimed:

"'My beloved Mount Carmel! That was the view I had of it for many years in Akka!'

"By this time we had all forgotten our hurry and the pose lasted most of the morning. I seemed inspired while at work and I was amazed at the results, for I never had to touch the features again after that pose.

"During the morning 'Abdu'l-Bahá spoke of his teachings and some of his words were interpreted. He said he believed in equality between men and women and in the oneness of mankind and of religion.

"After that morning I saw a great deal of the Master, for I went frequently to the various churches where he spoke. Also there were many gatherings at Mr. and Mrs. Parsons' home. I saw him later also, after his return to Washington from his western tour.

"Never shall I forget that experience and I am so happy to have had that wonderful privilege."

Thus did 'Abdu'l Bahá, the Servant of God, the Center of the Covenant of God, quietly pass, almost unheralded in our midst, calling to men to follow the great spiritual light which he was bearing aloft, to forget all racial, national and religious prejudices, to recognize One God and one human family—that the Kingdom of God "on earth as it is in heaven" might be realized, according to the teachings of our Lord Jesus Christ; the kingdom which lies in the *hearts* of men, causing them to soar in the atmosphere of Reality whither the prophets and Messengers of God have always summoned them and to which 'Abdu'l-Bahá was drawing them again, after they had strayed like unto lost sheep from the fold.

"Know verily, the Reality of Christ never dies." He is with us always. Though the lamp is laid away, the light remains, ever increasing in its brilliance as we are able to perceive and approach it more and more.

BAHA'I NEWS AND NOTES

Haifa, Palestine,
April 9, 1923.

TIME and again we have had the privilege of hearing the beloved Master, 'Abdu'l-Bahá, talk about the devoted disciples of His Holiness Bahá'u'lláh who, in the near future, would arise with all their might and strength, with the sincere hope that they might serve a Cause toward which the spiritually starving souls are hastening. The more we hear the good news of the friends the nearer we draw to the realization of the words of the Blessed Beauty:

"O Son of Glory! Be swift in the way of holiness, and enter into the heavens of My intimacy. Cleanse the heart with the burnish of Spirit and make thyself ready to hear the call of the Most High."

We have received another interesting letter from 'Ishqábád. The believers there, inspired by the Mashriqu'l-Adhkár, are ready to sacrifice life and property for the carrying out of their mission. The four young men who, after the ascension of 'Abdu'l-Bahá gladly undertook the responsibility of journeying to Persia for the spread of the Cause, are now back, victorious. During their one year of travel they visited Khurasan, Mazindaran, Gilan and Tihran. Other teachers have been sent to Khiva, extreme parts of Turkistan and Caucasus. There is great need for teachers who can speak Russian or Turkish.

The deep sympathy shown by the friends in the Occident when their brothers and sisters in Sangsar were in trouble has brought about, in an incredibly short time, a change in conditions. In a letter from one of the Bahá'i ladies in Sangsar to Dr. Moody in Tihran, we read that after the sad occurrence of last year things have resumed a perfectly normal course. The Spiritual Assembly is re-established and meets twice a week. The regular meetings of men and women are in full swing and the Cause is spreading more rapidly. Religious convictions cannot be overcome with fire and sword.

A long letter is at hand from the native town of Qurratu'l-Ayn. The friends in Qazvin are full of love and energy and their number is so large that arrangements have been made for holding meetings in different places at the same time.

The fifth circular letter from Tihran gives an account from Persia. Although the country is not quite settled, from many points of view, yet the friends in every city, town and hamlet are directing their energies, more than before, to educating the people, that they may realize that their only way to salvation is to come into the Straight Path. Steps are being taken for the better education of women, who now participate in voting for the members of the Spiritual Assemblies. The importance of this can only be realized by those who are cognizant of the condition of women in the Eastern countries.

The letter from the Paris Assembly was a source of infinite joy to us all. We truly hope that, through the activities of friends in that great capital, the time will soon come when the Divine Civilization will become established.

There come to us interesting accounts of the activity of Jináb-i-Fádil in the United States of America and of Jináb-i-Avarih in England. May they ever be strengthened by the Divine Confirmations.

The believers in the Holy Land are constantly thinking of you, dear brothers and sisters. They remember you in their meetings in the presence of the beloved Shoghi Effendi and they pray for you when visiting the Holy Shrines. Jináb-i-Mirzá Mahmu'd-i-Fúrúghi, a veteran teacher who, filled with the love

of 'Abdu'l-Bahá, has traveled far and wide and more than once has been exposed to martyrdom (only a few years ago he was fired at in Mashhad and bullets were extracted from his shoulder), has just arrived from Persia. Old in body, and young in heart, he has visited many towns and cities during the past year and now he is getting younger still by his having the privilege of being with the Guardian of the Cause, beloved Shoghi Effendi.

(Signed) MIRZA BADI BUSHRUI.

Haifa, April 28, 1923.

THE universal spirit of the Cause has so strongly bound us together that we are eagerly looking for the least occasion whereby we may come closer to the friends and, through the grace of the Lord, the Nineteen-Day Feast is one of the means leading to the realization of this heartfelt desire. In extending our hearty Ridvan greetings to you, dear brothers and sisters, may we not share again with you the glad tidings that are streaming in from all directions.

In our humble attempt to comply with the wish and instructions of the Guardian of the Cause, beloved Shoghi Effendi, an election meeting was held in Haifa on the 21st of April, 1923, and the members of the Haifa Spiritual Assembly were elected. The afternoon of the same day was spent in prayer and meditation in the Holy Shrines of the Bab and the Master on Mount Carmel. The day following, all the friends of Haifa and Akka visited the Holy Tomb of Bahá'u'lláh at Bahji. Today we are having the Nineteen-Day Feast and tomorrow, the ninth day of Ridvan, we hope to visit again the Holy Tomb where we shall pray for the brothers and sisters the world over.

The third circular letter from Cazvin brings with it the usual note of true love and devotion to the service of the Cause. This letter is illustrated with the photograph of the Guardian of the Cause, a sign that as he is leading their thoughts and actions they are bound to succeed in their efforts.

The circular letter from 'Ishquábád is full of encouraging news; the friends have a free hand in their activities and the different committees are normally functioning.

We have received many interesting letters from different centers. The letter from the Chicago Spiritual Assembly brought us real joy; the letter from Kenosha made us happy; the letter from the London Assembly was a source of inspiration and we are anxiously waiting for more good news.

Interesting news from the Principality of Luxemburg gives us a further realization of the fact that the promises of the beloved Master are being fulfilled and that the true disciples about whom he often spoke are coming into the field with full vigor and vivacity. Mrs. Gregory, filled with the spirit of love and unity, has traveled to Luxemburg and has had the chance to come in touch with many souls who have been deeply interested in the Cause, and the seeds that she is casting now are sure to sprout in the near future.

Before closing, you might be interested to know that the Haifa Spiritual Assembly has been considering the question of forming a Bahá'i library in Haifa. This idea if brought to realization will be of great interest to the friends the world over and the time will come when this library will be unique from every standpoint. It has been decided, therefore, to give wide publicity to this project with the hope that any of the friends who may wish to contribute books of any kind to this library may act upon their desire by addressing the Spiritual Assembly, Persian Colony, Haifa, Palestine. In every case an official acknowledgment will be sent to donors.

Many of the friends have been hearing about the Girls' School on Mount Carmel. An engineer and architect was asked to study the school site with a

view to giving an estimate as to how much money is required to start building. While these points were under consideration it was found best to purchase a house of about five rooms together with a piece of land attached to it, in order to have the nucleus for the Bahá'i Girls' School.

Bahá'i Spiritual Assembly
of Haifa,
(Signed) MIRZA BADI BUSHRUI,
Secretary.

The friends the world over will be glad to send contributions to this splendid enterprise for carrying into action 'Abdu'l-Bahá's teachings concerning the new education of girls. A considerable sum of money is needed to complete the payments on the land and house and purchase the needed equipment.—*Editor.*

A LETTER FROM SHOGHI EFFENDI

TO the beloved of the Lord and the handmaids of the Merciful, throughout the City of New York, U. S. A. Care of the members of the Spiritual Assembly.

Dear and faithful friends of 'Abdu'l-Bahá!

The welcome letter which the members of your Spiritual Assembly have sent me is indeed a fresh and remarkable testimony of your wise, patient and persistent efforts to promote the Cause of God and deepen its foundations in the heart of that great city.

All throughout the various vicissitudes which the Movement has encountered during this past year of bereavement and uncertainty, the faithful lovers of the Master in New York have, by their wisdom in teaching, the range and character of their activities, their perseverance in their labors and their unity in service, proved themselves worthy of the blessings which our beloved 'Abdu'l-Bahá showered upon them during his repeated visits to their city. It is my earnest hope and prayer that now at this decisive hour of the Cause of God the friends may with clear vision and redoubled energy endeavor to deepen still further the essential truths of the Cause in their own lives, and then extend the sphere of their activity, endeavoring at all times to infuse the regenerating Spirit of Bahá'u'lláh into the divers communities, creeds and classes that are represented in that most cosmopolitan city of the American continent.

From the leaflets, the circular letter and the pamphlet enclosed in the letter of your Spiritual Assembly, I can see clearly how well you have undertaken the task of acquainting the intellectual and religious circles of your city with the Divine Teachings, how admirably you have co-ordinated your efforts for service and how beautifully you have immortalized the memory of the Beloved's sojourn in your midst.

As I have already intimated in my first letter to the National Spiritual Assembly, I shall be most pleased to receive from every Bahá'i center throughout America regular and comprehensive reports on the position of the Cause and the activity of the friends. These I shall gladly transmit to the friends throughout the East, who in their present hour of restlessness and turmoil will, I am sure, be cheered to hear of the steady and peaceful growth of the Cause in your land. I have already shared the news you have conveyed to me with the resident friends in the Holy Land, and shall soon, by the aid of the Spiritual Assembly of Haifa, send them to the believers throughout the East.

Our departed Master, whose Call first awakened that city, who later visited it and with his own hands watered its soil, and who to his last hour bestowed his tenderest care upon it, is now, as ever before, watching from his Station on High the progress of the work which he has entrusted to you, his beloved children, ready to bless, guide and strengthen you in your efforts to achieve success for his Cause.

Awaiting your joyful news, and wishing you from all my heart the highest success in all your endeavors,

I am your devoted brother,

(Signed) SHOGHI.

Haifa, Palestine,
February 3, 1923.

The Spiritual Assembly of New York City published last winter a little book called *'Abdu'l-Bahá in New York.* It is a collection of extracts from 'Abdu'l-Bahá's addresses in New York in 1912 and from his Tablets to the friends in that city and opens with a beautiful foreword written by Rev. John Herman Randall of the Community Church of New York City. It is this book to which Shoghi Effendi refers in his letter to the New York friends.

GREEN ACRE for over thirty years has been holding its universal summer conferences by the Piscataqua River, in Maine. Mr. William H. Randall, the chairman of the Green Acre trustees, writes of the coming season: "We expect to have a very active and brilliant season this year, as the conference program has been carefully considered and I think well balanced with religion, philosophy, music, science and art.

"We shall have a real symposium of religious talks including a Rabbi, a Chinese to speak on Confucius, an Indian to speak on the religions of India, a good Moslem talk and Canon Troop is to speak on Christianity.

"Green Acre has been very much beautified since last summer, as the underbrush has been cut away, the trees pruned, the cottages by the Inn stained, painted and screened, the Teahouse has been put in beautiful condition for social afternoon teas and early evening meals. Mrs. Randall has arranged to set out some eight hundred pots of flowering plants in different parts of Green Acre, so that Green Acre ought to appear in lovely color and fragrance this season.

"Jináb-i-Fádil will be with us for many weeks. This will give opportunities for the friends to attend his morning talks upon the teachings of the Bahá'i Cause."

LIBRARIES throughout the world are placing on their shelves the books secured from the Bahá'i Library Committee. Librarians are discovering a growing interest in the Bahá'i literature. For several years the Bahá'i Library Committee, first, under the Executive Board of the Temple Unity, and now the National Spiritual Assembly, has been presenting approved books on the Bahá'i Teachings to those libraries which applied for them.

All applications should come from the Librarian of the Library. With each book mailed to a Library two library cards are sent which are issued by the Library of Congress, Washington, D. C.

Any friends who would like to donate books to this committee are requested to send them to the Secretary of the Committee, Miss Elizabeth Hopper, 1105 Park Road, N. W., Washington, D. C. Such donations will bring to many libraries and many readers that literature which is the great hope of the world today. Libraries may secure books by addressing The Secretary, Bahá'i Library Committee, Post Office Box 1319, Washington, D. C. In some libraries the books are in such demand that many copies of each volume are needed.

A five months' subscription ($1.00) to the STAR OF THE WEST sent to a friend is a splendid way to share with those who are looking for the New Day, the good news of the Bahá'i Message.

HOW TO STUDY THE BAHA'I TEACHINGS

THE writings of Bahá'u'lláh and 'Abdu'l-Bahá furnish the most perfect text books for modern courses of study in social and spiritual sciences that we can imagine. They are luminously simple in presentation, yet they enable the students of this radiant century to "sound the inmost depths of the Ocean of Divine Unity." They solve all our ethical, social and philosophical problems. At the same time they quicken the mind, energize the will, purify the heart, aid the student to quaff "the mystic wine of the Knowledge of God" and to "drink deep from the stream of Everlasting Life." They present a wonderful means of uniting the scientific and the spiritual life. If the student of the social sciences and of philosophy will make an intensive study of Bahá'u'lláh's *Tablets* and of 'Abdu'l-Bahá's American addresses on *The Promulgation of Universal Peace,* of *The Mysterious Forces of Civilization,* of *Some Answered Questions*—what new worlds of knowledge and service would open before his mind!

The *Book of Ighan* is a perfect authority on the philosophy of universal religion. It answers all our questions. As 'Abdu'l-Bahá wrote concerning this book:

"O thou who art athirst for the Water of Life! This manifest book is the fountainhead of the Water of Life Eternal. Drink so much as thou art able from the fountain of the Living Water!"

"O thou who art seeking after Knowledge! Immerse thyself in the ocean of the explanation of the Beauty of the Merciful, so that thou mayest gather the pearls."

Jináb-i-Fádil suggests a splendid plan for study classes to master thoroughly the glorious new teachings. At each session the members will take special topics, e. g., the Oneness of Mankind, Universal Peace, the Unity of Science and Religion, the Return, Spiritual Rebirth, the Divine Elixir, the Resurrection, the Divine Station of Christ, the Oneness of Religions. Each member of the class will study in one or more books the teachings on the particular topic to be considered and bring to the class a written or oral report, one person studying the passages in *Some Answered Questions,* another in *The Book of Ighan,* another those in *Paris Talks,* another in special Tablets, another in *The Promulgation of Universal Peace,* or some of the issues of the STAR OF THE WEST.

For instance, one of the great questions of philosophy is the proof of God's existence. All the members of the class will study the great Tablet to Dr. Forel. Then one member will present the proofs in chapter 2 of *Some Answered Questions,* another that on pp. 73-76, chapter II, of *Divine Philosophy* (first edition), STAR OF THE WEST, vol. 6, pp. 21-24. One or more members will report on how far God is knowable, how far unknowable, studying the passages on this subject in *The Book of Ighan, Some Answered Questions,* The American Addresses, or *Paris Talks.* The next session of the class the different members will, perhaps, report on how God is known through His Manifestations, each one reporting from a different book, address or Tablet. The Bahái teachings on this great subject.

The beautiful little books of prayers recently translated by Shoghi Effendi can be obtained from the Bahá'i Publishing Society, Room 450, 508 South Dearborn St., Chicago. (10 cents a copy.)

بسمه باقی

هو الابهی

ای ثابت بر پیمان از لطائف خفیه جمال قدم روحی لاحبائه الفداء اتورا
تائیدی جدید و توفیقی شدید خواهم الحمد لله این نامه جدید دلیل جلیل
بر یگانگی و آزادگی و فرزانگی احباء الهی و قیام بر خدمت امر الهی بود
عریضه یکه بجهت مشرق الاذکار تقدیم شد بسیار موافق فی الحقیقه آن
زمینی که خواسته بود حاضر نه آینده حاضر میشود حق با حکومت است
زیرا این حکومت عادله است باری مجلهٔ بشارت رسید ولی عبدالبهاء
از کثرت مشاغل فرصت خواندن ننموده نشاء الله من بعد خوانده
مرقوم میشود امیدم چنان است که این روزنامه موفق بخدمت عالم
انسانی گردد هر نفسی در هر اقلیمی من بعد اگر چنانچه چیزی نشر خواهد باید متصدق
و امضای مجلس روحانی باشد ولی همان است که مرقوم نموده فی جانب
سیاوش فی الحقیقه سفید وش است و در محبة الله بی اختیار انچه
واقع شد از شدت اشتعال و انجذاب بود ولی من بعد باید احبا
مشورت با محفل روحانی نمایند حضرت منیر در شیراز بر نغمه و آوازست
و جناب مشرق وکیل بنهایت ثبوت و رسوخ قیام دارند و مصداق
این بیت محبون عامری هستند لقد لامنی فی حب لیلی اقاربی
الی و ابن امی و عمی و خالیا استقامت باید چنین باشد حضرت
آقا سید مصطفی الحمد لله محفوظاً مصونا رسیده علیک البهاء الابهی عبدالبهاء عباس
حیفا ۱۲ شوال ۱۳۳۹

در طهران و مشهد زنی از بعضی حرم محترم مبارک است که اولی آن چیزی پس
تربیت فرمائی حضرت غصن ممتاز الهی ولی امر الله ارواحنا لعنایته الفداء
بارض مقدس صادر تا کنون بواسطهٔ ضیق صفحات درج و نشر ممکن نشد
و ثانی آن چیزی قبل شرف وصول بخشید

رحمی للورقات التی تئن علی میثاق الله فراق اول بشارت و اول سرور
و اول حبور ورود حضرت غصن ممتاز بارض مقدسه و مقام اعلی و بقعهٔ نورانیت
و چشم جهانیان روشن و منور ثانی خواهر است روحانی و اماء رحمانی و خوشا
ایرانی بحمد الله و المنه که بعد از غروب نیر میثاق و صعود دلبر آفاق بی دریغ
بشارت خوشی و اخبار روح بخش از اماء رحمت و وفاداری و تأسیس
محافل تبلیغ و تشویق و خدمت گزاری بعالم انسانی و اتحاد و الفت و محبت
و یگانگی بهیئت بهائی مدام این مژده بقعهٔ نورانی و مقام اعلی میرسد و چشمهای
اشکبار را روشن میسازد و قلوب شکسته محزون را التیام میدهد هر فرحی
سزاوار همین است زیرا در وصیت نامهٔ مبارک تأکید اش اکثر در حین
مسافرت میفرمایند دقیقهٔ آرام نگیرید و آنی استراحت نکنید در ممالک
و دیار منتشر شوید و آوارهٔ هر بلاد و سرگشتهٔ هر اقلیم دقیقهٔ نیاسائید و آنی
آسوده نگردید و نفسی راحت نجوئید الی آخر بیانه الاحلی باید محاورات حضرت مسیح
تاسی نمود که بعد از صعود حضرت مسیح چه کردند مریم مجدلیه زنی بود از اماء مشرق
هنوز نجمش در سماء مسیحی بازغ است حسنیه کنیزی بود از اماء بیت و در چند
مجلس با حلفا در اثبات حقیقت اهل بیت مذاکره نمود هنوز اثرش در
کتب شیعه و دورهٔ محمدی ثابت و برقرار است و حضرت طاهره روحی لرمسها الفداء
ایام حیات و جان نثارش طول نکشید ولکن آسمان امر الله را
کوکبی گشت نورانی و نجمی شد آسمانی احبای شرق و ورقات امریکا اسم
طاهره را رتبت هر دفتری نمایند زیرا در بین رجال احبای مستقیم جانبازی بسیار
بودند که جان پاک را در میدان شهادت نثار نمودند ولکن در میان نسوان
نادر و کمیاب بحمد الله و المنه که حضرت عبدالبهاء روحی لرمسه الاطهر فداء
زنها را در این عصر بلند فرمودند و آیهٔ الرجال قوامون علی النساء را تغییر دادند
و رجال را تاکید فرمودند که از برای عالم انسانی رجال و نساء حکم جناح دارند

و دیگری بر دیگری تفوق ندارد و دختران را امتیازی [illegible] باید بر تربیت شود بلکه گردید و دیگر رجحانی کلی [illegible] و [illegible] آه آه [illegible]

مقدم و دیگر حضرت بهاء الله سفر یابند در این عهد و [illegible] طاهر خواهند شد

که فخر [illegible] عالم گردند [illegible] که وعده [illegible] تحقق خواهد یافت

و عنقریب ظاهر خواهد شد [illegible] چنانچه جناب آواره ذکر نمودند

که الآن در طهران بقدر پنجاه نفر از اماء الرحمن با کمال اشتعال و انجذاب

و نطق و بیان حاضر [illegible] بسیار بسیار [illegible] بشارت

ایمان بیانات [illegible] و [illegible] و اسماء آن خواهران عزیز را

ذکر نمودند و خواهش و سفارش کردند که [illegible] آن خواهران

[illegible] که [illegible] آواره ذکر خدمات جمیع را در این ارض [illegible]

[illegible] ما بین خواهران عزیز بحمد الله میدان خدمت امر [illegible]

و [illegible] و [illegible] اهل

این [illegible] گلشن عشاق

جان نثار لکن فرصت نمیدهند که تماشا کند کسی در این ایام

مسموع شد که [illegible] ضیه مرحوم وزیر مکرم اصفهان [illegible]

[illegible] اصفهان [illegible] بتبلیغ باطراف رفته [illegible]

این خبر سرور شدیم [illegible] قزوین [illegible]

[illegible] عالم عالم سرور و فرح [illegible]

[illegible] که الیوم [illegible] ارتفاع امر الله است

از حق متعال [illegible] که جمیع را در کنف حفظ و حمایت خود محفوظ

مصون دارد و آن خدمتی که سزاوار آستان مقدس است موفق و مؤید

گرداند حال که [illegible] حسرت که از وصال جمال [illegible] محروم ماندیم و [illegible]

مبتلا گشتیم و محبوب [illegible] از دیده ها پنهان شد و آن شمس [illegible]

در مغرب [illegible] متواری گشت و [illegible] و [illegible]

و جمهور [illegible] خاتمه وعده فرمودند که آید و [illegible] معنوی

از [illegible] اسرار معانی ممنوع شود و جمیع [illegible] رحمانی [illegible] سبحانی محروم

[illegible] دفتر آفاق کفایت ننماید و اقلام امکان از [illegible] برنیاید [illegible]

صبر و اصطبار [illegible] و این قلوب مجروح خواهران [illegible]

را [illegible] از این [illegible] و از [illegible] فراق [illegible] آفاق [illegible]

که در این [illegible] تأییدات ربانی و توفیقات صمدانی [illegible]

گردد که [illegible] خارج [illegible]

فادمه آستان مقدس [illegible]

[illegible]

[illegible] قبلاً ترتیب داده بود که حضرت [illegible]

عبد البهاء اول تشریف بیاورند [illegible] طائف [illegible]

مبارک رسیده و همچنین [illegible] قیام نمودند و [illegible] اطاق پیش آمده

[illegible] سلام گفت و عرض نمود که پرویز [illegible]

[illegible] که چون [illegible] مبارک [illegible] مخصوص [illegible]

اظهار [illegible] و حضرت [illegible] سرور [illegible] پانزده دقیقه

این تشریف طول کشید و در [illegible] بعضی [illegible]

تنظیم امور [illegible] نمودند و [illegible] سرور [illegible]

[illegible] عرض کرد که [illegible] خواهم نمود [illegible]

خواهم نمود [illegible] مبارک [illegible] پرویز [illegible]

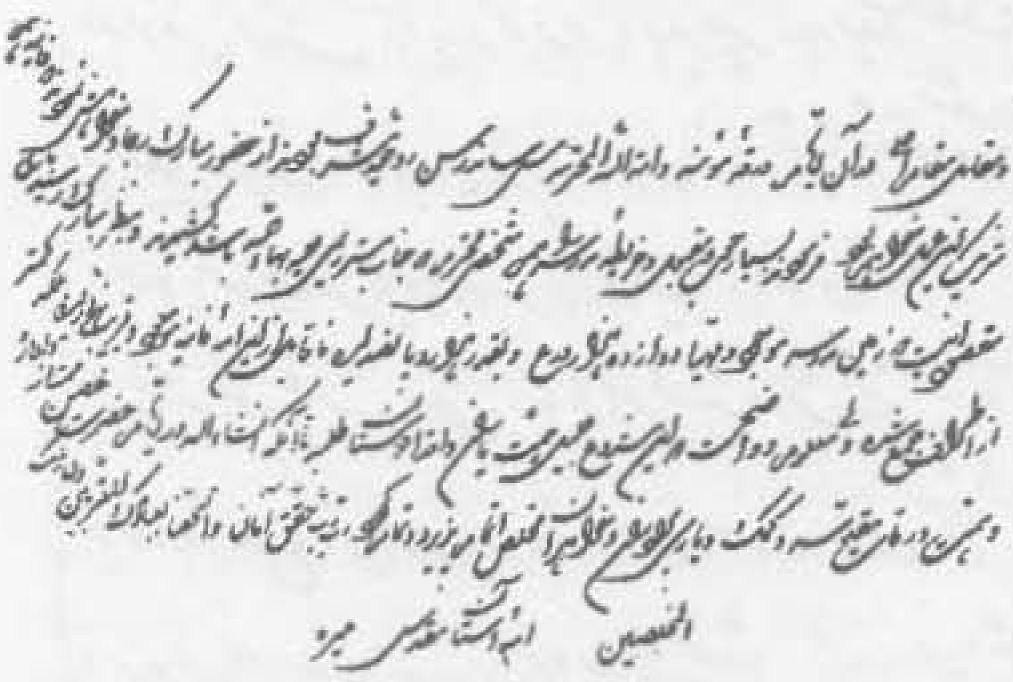
طائف [illegible] که [illegible] بعضی [illegible]

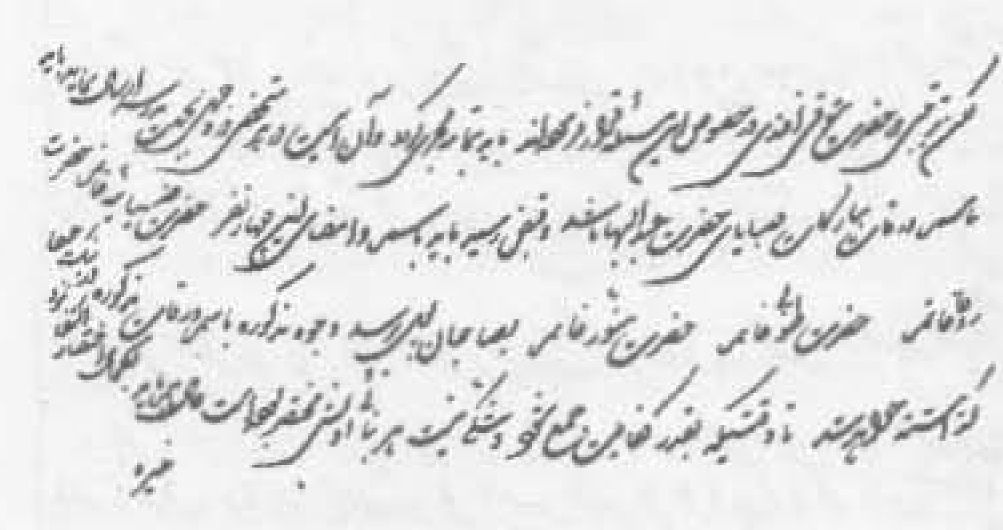
[illegible] جزایر [illegible] از [illegible] جزایر [illegible]

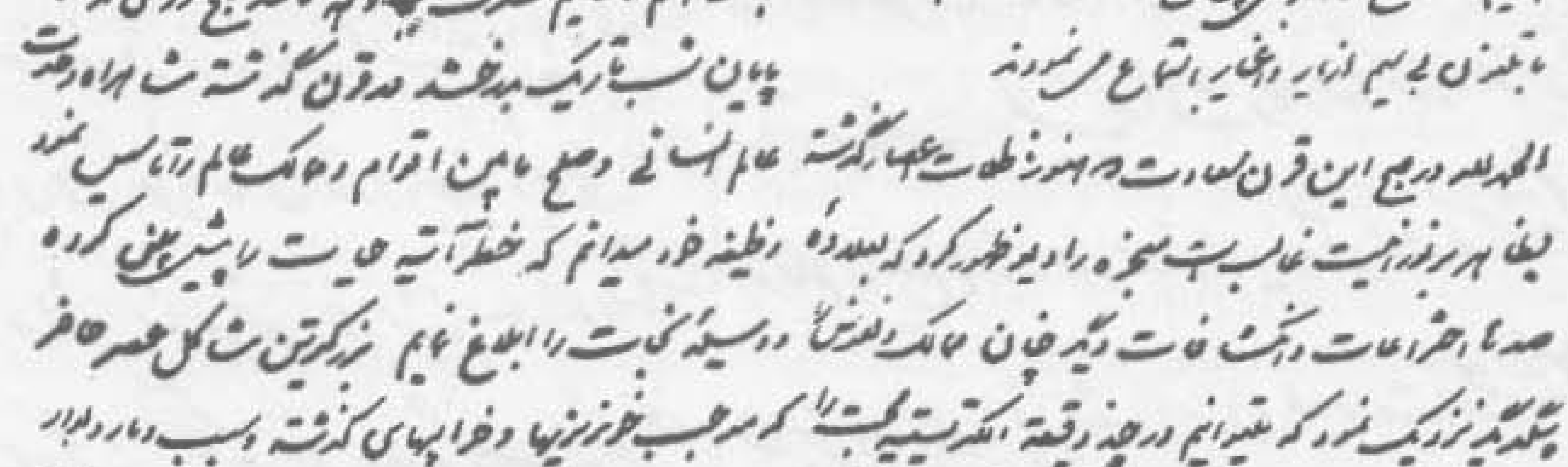
و [illegible] از [illegible] آمده و [illegible]

[illegible] را [illegible] نمود و در خانه حاکم [illegible]

و [illegible] مرجعت [illegible] نمود میرزا بدیع [illegible] ۱۹۲۰ [illegible]







شاکل اقتصادی حدود و تقصیرات مع تاسفانه این
دو مرض مهلک دایره و کابوس دیو چهره روز بروز تسلطش
بر هیکل جامعه عالم انسانی قویتر و نازه فساد وش مشتعل میگردد
در جامعه عصر حاضر یا جاهلانه و یا فریفته و یا مرض و یا غیر قادر
در حالیکه خود را طبیب مرض و یا چاره اش کننده این تبهای مزمنه
نه تنها از علاج آن قاصر بلکه بر قوت و وسعت مرض و اشتعال
نائره فساد میافزایند این جهات مشتعل اقتصادی و مالی که
در سراسر اهل دنیا افروخته و شعله آنها سر بسر با قوه جاذبه
و انکار خود خواهانه خواهش کردن محال است و اگر هم موقتاً
این مرض سکونی یابد خود معلوم است که ماده در تحت جلد قویتر میشود
و در اندک زمانی باشد که بیشتر طلوع خواهد کرد که این سلسله مسکنات
و قوه جاذبه را بکلی در هم خواهد شکست و ساعت بساعت بازوق
هولناک و سیاست قریب نزدیکتر میشویم که برای نوبت دیگر بلکه
نوبتهای متعدده خون جوانان نازپرور در صفحه خاک غبرا را سرخ و گلگون
و عمارات مسدل هموار و در تسریح چندین سالگان انکار بشری مبدل بخاک شود
ای شنوندگان بترسید از آن روز سخت عجب آنکه و ایها در کار بدرها
دلهایتان برای خود و جوانان قدری بسوزد و شب بیخ نمائید
آنانکه جنگ را سرآمد منافع شخصی خود میشناسند میخواهند آب
گل آلود کجها ماهی گیرند و آنانکه صلح مطابق منفعت شخصی خود
میخواهند باید بدانند که آتش جنگ خصوصاً جان شد خود
و سرکش است که گاهی منافع و صاحب منافع هر دو را طعمه خود مینماید
و آنچه که مطابق منافع شخصی و عمومی است فی الحقیقه و فقط همان صلح است
صلحی که مأمن عمومی است از تعدیات و مخاطرات صلحی که منافع
همه ملل و اقوام در آن منظور گردد صلحی که حقوق همه نوع بشر را تأمین
حزنی در هیکل کبیر عالم انسانی دور انداخته و بهر یک مع قدر مالیتی
بازار صلح نمایشگاه تجارت همه ملل است در محیط صلح علوم و تمدن اهل
ملتی محفوظ و در ترقی میگذارد صلح حیات است و جنگ و خصومت ممات
صلح نجات است و جنگ و خصومت فنا صلح جنت و راحت و سرور است
و جنگ جهنم و زحمت و اندوه بی پایان حال ای باخبران و رؤسای
عالم و اهل اسیرداری انسانی بیائید برای دفعه یا دشمنان علم صلح را
بلند کنید و با زبانی که مراقب قلب و قوت تمام باشد کلمه صلح را ادا کنید
و منظور خود را خیر و منافع عموم عائله انسانی قرار دهید اگر در اساس صلح
در عالم ضرر دیده مجدداً رجوع بجنگ و خصومت نمائید مجمع بین الملل محکمه
کبرای تام تشکیل کنید که جانب الطاف عموم اهل حقیقه و تدبیر باشد و کل آنرا
ملجأ و داور بین حقیقی خود بشناسند چه که نمایندگان کل اقوام
در آن حاضر و از عضوی نماینده کل ممالک و خیر خواه عموم باشند
و با قرب محبت و سبب موالات و کارفرما کننده حکم بحق و حقانیت
همه عالم را مطیع انتقاد خود سازند اینها آن اسلحه ای هستند که در
مقابل همه اسلحه ها خلع شده و سبل ادوات فلاحت و مسهولت
مسافرت و تجارت خواهشمند مداخله کردن در تکمیل محکمه بین الملل

بقیه در شماره آتیه است

THE spirit of the age demands the establishment of universal peace. No power on earth can stand before it. God has purposed that peace must reign in this age, and it will come to pass. Let the advocates of peace work with greater zeal and courage for the Lord of Hosts is their supporter.

In this radiant century and merciful age the ears are open, hearts awakened, eyes seeing, consciences stirred.

The age of estrangement has passed. The century of friendship has arrived. The dark hours have disappeared and the Orb of Unity has dawned. Now is the time to be illumined with the rays of the sun of the solidarity of the human race. This is the hour of self-sacrifice for the good of humanity.

* * *

Glad Tidings! Glad Tidings! The Sun of Universal Love hath dawned.

Glad Tidings! Glad Tidings! The banquet of friendship and divine association is spread.

Glad Tidings! Glad Tidings! The banner of the Kingdom of God is unfurled.

Glad Tidings! Glad Tidings! The heavenly spring hath appeared.

Glad Tidings! Glad Tidings! The cloud of Spiritual Grace is pouring down.

Glad Tidings! Glad Tidings! The trees of the orchard of humanity are verdant and a'bloom.

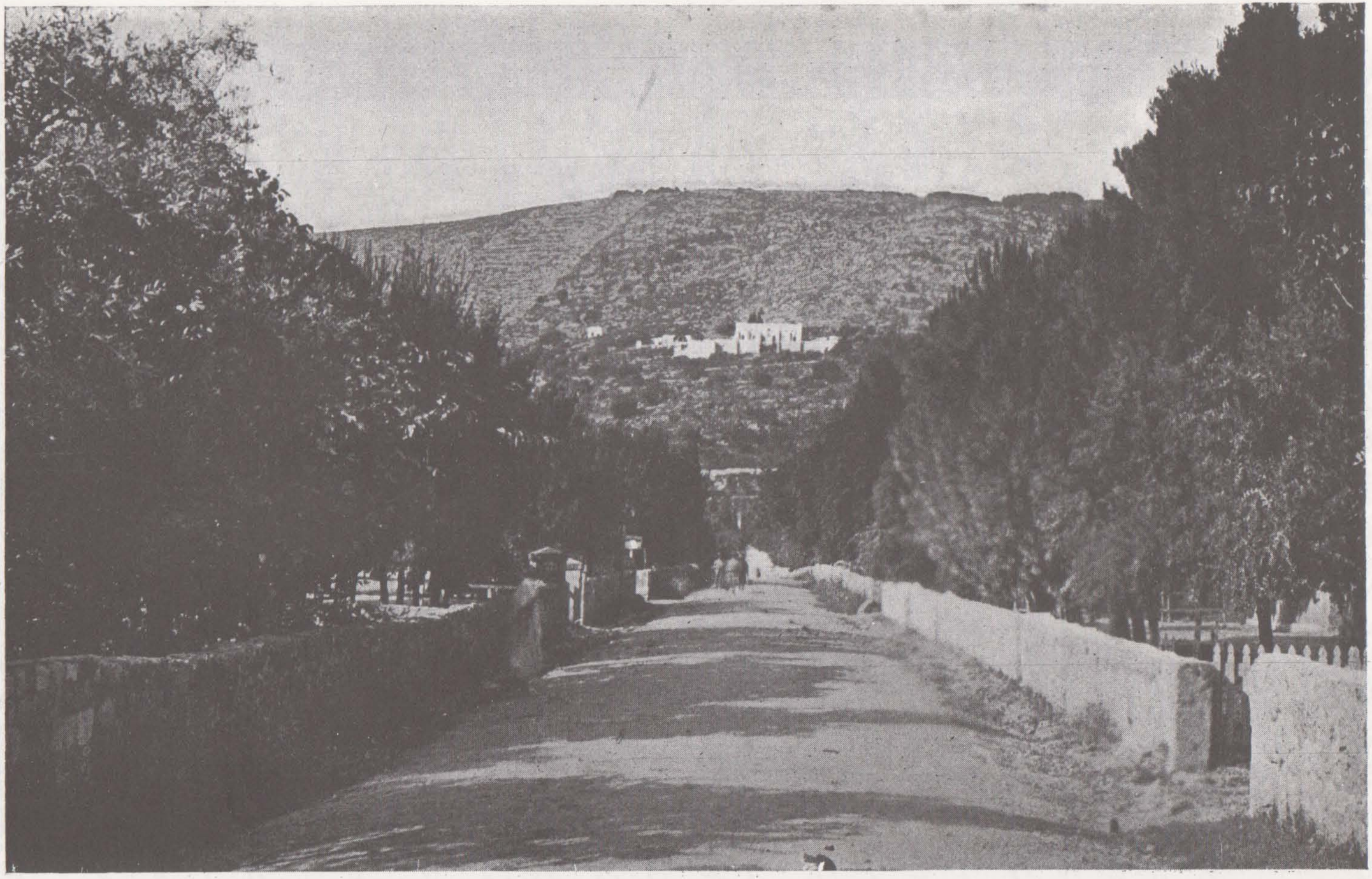
Glad Tidings! Glad Tidings! The Herald of the Kingdom hath become manifest.

Glad Tidings! Glad Tidings! The prophecies of the Holy Books have become fulfilled.

Glad Tidings! Glad Tidings! The age of human brotherhood is dawning upon mankind.

Glad Tidings! Glad Tidings! The century of light and universal peace hath come.

From words of 'Abdu'l-Bahá.



Avenue in Haifa, Palestine, leading to Mount Carmel. The Shrine of the Bab and of 'Abdu'l-Bahá is seen halfway up the mountainside. This picture makes clear how the steps shown on page 148 will be in line with the avenue.

The Bahá'i Magazine

STAR OF THE WEST

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UNIVERSAL PEACE

By LOUIS G. GREGORY

THOUGHTS of universal peace are not new in the world. Outstanding thinkers and philosophers of the past have mentioned it with hope. Seers have visualized it. Bards have sung. Even statesmen of high rank have at times looked beyond the field of nationalism into the broader field of inter-nationalism, with human welfare in mind. But it has remained for the Prophets of God, with the voice of authority, to promise this happy day of the realization of universal peace.

As the world advances and people become more thoughtful, dissatisfaction with war as the solvent of human problems grows apace. The abitrament of arms places right and wrong upon the same level. It stirs up the worst passions of human nature. It banishes judgment. It imbrutes the finer instincts of man. It is the sum of all calamities. War cripples commerce, impedes agriculture, lays waste cities, makes desolate homes, perverts science, suspends education, consumes wealth, vandalizes art, dethrones reason, degrades manhood, violates womanhood, deifies violence, abases morals, dispirits religion, blasphemes God. In wartime people worship the god of hate, however sacred the name by which they invoke him. To this idol they supplicate for confusion upon foes! To this creature of passion they return thanks when foes are destroyed! What has the God of love and mercy to do with all this? The god of hate is without ruth. Overnight he transforms men into fiends. People who under normal conditions are so gentle and kind that they avoid harming an ant, when war is on not only breathe out cruelty and slaughter against their fellow beings, but do not hesitate to desecrate the very sanctuary of God. Not the least of war's ills is the arrogance of the victor and the hatred of the vanquished. These spiritual distempers may endure for ages.

It must be conceded, however, that some good may come through warfare. But alas! How little is this when compared with the great good of settling the issues between nations upon the durable basis of justice, peace and arbitration! The good that is by comparison a modicum seems mainly to arise in spite of rather than because of, the terrific slaughter of humanity. Peace is life. War is death. Peace is heaven. War is hell. Pride, ignorance, jealousy, suspicion, fear and their ilk unite their hideous faces in the orgy of bloodshed. How long shall these guileful imps deceive the intelligence of mankind?

In the past, numberless cases can be cited of the futility of war to right wrongs or to improve conditions. The thirty years' war in Germany between

Catholics and Lutherans was so terrible that during this long period of suffering the population of that country was reduced from thirty million to five million souls. As fully five-sixths of the population was destroyed during this carnage, it is interesting to note the result. At the end of this bitter struggle both sides adhered to their respective faiths. The Catholics continued to be Catholics and the Protestants remained Protestants. The war changed no one's religion. But how frightful was the cost of this bitter hatred which remained to vex long after to destruction so many people!

The war of a hundred years between England and France was equally fruitless of results. The English king was ambitious to rule France. Under English law his succession to the throne was justified. According to French law his right was barred. For a time he succeeded in imposing both himself and his dynasty upon France, only to invite the continual force of opposition. The end of a century of fighting saw the king of England confined to his own land and the king of France established upon his throne. For through the heroism of a woman, Joan of Arc, although French law debarred a woman from reigning in France, the French dynasty was restored and the foreign invaders expelled. Void was the effort for those who started it.

The wars between the West and East, known as the Crusades, covered more than two centuries. Their object, on the part of the Christians, was the delivery of Jerusalem from the hands of the Muhammedans, who were regarded as heathen and infidels. Seven efforts were made to conquer and hold Palestine, netting a total failure. But the terrible acts of the invaders reflected the savagery of the dark ages, to which they belonged. Had these ignorant people, who called themselves Christians, paused to investigate the Muslim faith, they would have discovered that the people of Islam had not only the greatest love and reverence for Christ, but in the practice of the religion which their Prophet, Muhammed taught them they had attained a civilization far superior to the people of Europe, whose religion had then lapsed into idolatry and their civilization into barbarism. But the recent hatreds of the Cross and Crescent for each other are the heritage of those bitter memories.

The world has stood aghast at the terrific losses of the world war. Huge natural resources were destroyed. A vast area was reduced to ruins and shambles. Countless families were reduced to homelessness, beggary and starvation, about $358,000,000,000.00 in wealth and treasure was consumed, and approximately 30,000,000 lives were prematurely cut off. After four years Europe is still on the verge of collapse and the whole world still feels the effects of war. One of the delusive claims made for the war was that it would destroy militarism. With more men now under arms in Europe than at the outbreak of the great war nine years ago, with the powers scrapping only a few of their armaments, with the preparation of poisonous gases and great fleets of destructive aeroplanes, this aim is far from being realized. But perhaps we have now dwelt long enough with shadows to prove that force and violence accomplish no lasting results. Can the realm of humanity survive another war?

Let us turn to the armies of peace. Day by day these shining ranks increase in numbers and power. Theirs is the assurance that in the end, victory will adorn their banners. Among the great forces mobilized in this cause is that of popular education. The training of the masses to think for themselves and the diffusion of knowledge will become more and more a deterrent to warfare. If the few people who bring on a war were the only ones to do the fighting, all wars would be of short duration. It is necessary for the people to discern the motives of those who would stir up their passions and exploit their prejudices for personal and selfish ends. The limelight of knowledge will expose these sordid interests,

which would impoverish the many to enrich the few. The killing of a human being is at any time a most serious offense among civilized people. But the killing of millions, perhaps to avenge the deaths of a few, seems not only a great calamity but amazing folly. The righteousness of peace, the criminality of war, will more and more challenge the intelligence of the world. Especially is this appeal to the rising generation, the children in schools, the students in the universities. Dispassionate thinking and common sense are needed to prevent a return of the horrors of the past.

Another sign of universal peace is the growing freedom and influence of women. It is to the eternal glory of that sex that rarely in human history have they lent their powers to the killing of their fellow beings. Their benign influence, through fine intuitions and tender hearts, is cast on the side of life and construction, peace and healing. Happily there is now a growing tendency on the part of the governments of the world to give to women representation in their councils. These helpers are producing from their ranks many brilliant advocates of peace. Their logic is so incisive, their eloquence so appealing, their vision so large, that men listen to them with attention and admiration. From among many of these peace advocates two are mentioned, representing, respectively, the East and the West.

About the middle of the last century Kurratu 'l-Ayn arose in Persia. Through the Bab and her training as his disciple, she perceived that a new day of ideal brotherhood and peace had dawned for all humanity. Her powers included personal charm, great natural gifts cultivated by study and a heart purified by divine love. These she dedicated to the evangel of Truth. She stood for the freedom of women and for the harmony of the world. Her inspired eloquence attracted many to the standard of peace. She traveled from city to city, suffering with serene composure every difficulty from the persecution of benighted and ignorant foes. After years of exalted service, her life was victoriously sacrificed for the truth she espoused. Men of many nations today are thrilled as they read of her wonderful life and character. Today her traces are visible in every reform looking toward the elevation of women, international peace and the harmony of life. She is easily one of the foremost characters of all time.

Another shining example of the brilliant advocate of peace is Justice Florence Allen, of the Supreme Court of Ohio. One passing through Ohio will find the women and the wise men all behind her with their support and very proud of her. No doubt she is destined for even greater honors than those to which merit has already called her. Not only is she a great jurist, but she shows the powers of an international statesman of the highest rank. Nor is the womanly sweetness lacking withal. Her arguments for international peace are so noted for sound logic, array of facts, choice diction, power of analysis, nobility of purpose and moral enthusiasm as to be rarely equalled in the arena of discussion. After this remarkable young woman has spoken, the impression of her hearers is that naught remains to be said. It is inconceivable that an advocate of war can answer her arguments. These are signs that the ranks of women, increasing in potency, are marching toward peace. When they once highly resolve, who can impede their progress?

A third division of the army of peace is the working people of the nations. The farmers in the rural districts and the industrial workers in cities have discovered a common interest. This bond of unity is being extended so as to include the laborers and farmers of all countries. These coöperative societies are a powerful influence for peace among the nations of the earth. It is astonishing how these coöperative societies have grown both at home and abroad. Through coöperation they are building their own

mills, factories, banks, etc., hoping, as one of their leaders recently said, "To build a new world in which service and not greed is the mainspring of human action and in which gain without labor shall no longer exist." As the losses of warfare are borne chiefly by the workers and those who suffer upon gory fields are likewise drawn from these classes, they naturally begin to think soberly of peace. Perhaps their thoughts will inspire even those who in the past have exploited them, to be less eager for the gain which means spiritual loss. It is certain that their influence will be felt.

BUT how can universal peace, in a rational, effective and stable way, be realized? How can the nations keep peace? How can the continents be peaceful? How can the races enter a durable bond of peace? For there must be laws as well as sentiments to maintain peace. This is truly the greatest thought of today. It appeals to all noble natures. And now comes the publicist and humanitarian, Edward W. Bok, offering a prize of $100,000 for the best essay, unfolding the most practical basis for this nation to enter into a union of durable peace with the other nations of the earth. This is indeed one of the hopeful signs of the times.

The wise men of the world, its statesmen and philanthropists, may well at this time study the luminous text of Bahá'u'lláh and the brilliant Tablets of 'Abdu'l-Bahá, for therein they will find all their questions answered and the heavenly manna of peace offered, now as of old, "without money and without price."

First of all, there must be an improvement in the character and attainments of men selected for high positions. Ignorance of leaders has ever been a bar-sinister to human advancement. In public life among all the nations, there is the greatest demand for leaders who are just, noble, self-sacrificing, free from prejudices, learned in the sciences and arts, informed about both national and international affairs and having minds that expand with universal intelligence. Such pure servants will not only work for peace, but will adopt the means provided in the Sacred Writings for the realization thereof. The great international Tribunal which is to be the permanent foundation of peace must be a fortress of justice. It must be more than a loose agreement among some of the nations, so that it may not when a crisis comes, as the Hague Tribunal, ingloriously fail. It must include the representatives of all nations and be supported by all peoples. The nations, unitedly and of one accord, must resign to it so much of their powers as will give to it executary authority, enabling it to enforce its decrees. The majestic might of all the rulers must uphold it. Bahá'u'lláh calls the kings to unity. 'Abdu'l-Bahá, in his wonderful volume, "Mysterious Forces of Civilization," reveals the following plan:

"Yea, the true civilization will raise its banner in the center of the world, when some noble kings of high ambitions, the bright suns of the world of humanitarian enthusiasm, shall, for the good and happiness of the whole human race, step forth with firm resolution and keen, powerful minds and hold a conference upon universal peace; when, keeping fast hold of the means of enforcing their views, they shall establish a union of the states of the world, and conclude a definite treaty and strict alliance between them on conditions not to be evaded. When the whole human race has been consulted through their chosen representatives and invited to confirm this treaty, which, verily, would be accounted sacred by all the peoples of the earth, it would be the duty of the united powers of the world to see that this great treaty be strengthened and caused to endure.

"In such a universal treaty the limits of the borders and boundaries of every state should be fixed, and the customs and laws of every government; all the

agreements and the affairs of state and the arrangements between the various governments should be propounded and settled in due form; the size of the armaments for each government should likewise be definitely agreed upon; because, if, in the case of any state there were to be an increase in the preparation for war, it would be a cause of alarm to the other states. At any rate the basis of this powerful alliance should be so fixed that if one of the states afterward broke any of the articles of it, the rest of the nations of the world would rise up and destroy it. Yea, the whole human race would band its forces together to exterminate that government.

"If so great a remedy should be applied to the sick body of the world, it would certainly be the means of definitely and permanently healing its illness by the inculcation of universal moderation. Reflect that, under such conditions of life, no government or kingdom would need to prepare and accumulate war materials, or would need to pay heed to the invention of new materials for the vexation and hurt of mankind. On the contrary, they would require but a few soldiers as a means of assuring the safety of the state, punishing the wicked and rebellious and preventing the growth of civil sedition. Not more than these few would be needed."

It is for the lovers of peace to consider its inner as well as outer aspects. The universal treaty, the arbitral House of Justice and the federation of the world, however well organized, can never endure without the confirmation of the spiritual power. Without this mystic power, man will speedily return to the depths of ignorance, vibrating upon the animal plane. The animal plane is ever dark and selfish and heedless of the commonweal. But the Holy Spirit rectifies human nature. It changes the satanic works of men into angelic deeds. It converts self-seeking into self-sacrifice. It transforms narrowness into universality. It creates the oneness of humanity. It expands national love into world patriotism.

Those who follow in the footsteps of the lowly Nazarene, of whom there are still, happily, a few in the world, readily think and act human brotherhood, whether the point of contact be the native or the alien, the mighty or the weak, the learned or the ignorant. The creative Breathings of Christ, in the early centuries of the Christian era, established unity among various races and nations, through the power of his Word. His prayer for the descent of the Father's Kingdom is now happily realized. The followers of Bahá'u'lláh throughout the world today are potentially the world's federation. Through the power of the creative Word, as revealed by him, they have abandoned racial, religious and national bias. Their ideals are pure, their sympathies are broad, their hearts are universal. Trained by the lives and precepts of Bahá'u'lláh and 'Abdu'l-Bahá, the universal educators, they in turn strive to guide the people of the world. Because their hearts are at peace and their spirits rejoice, they are the cause of peace and joy to others. On every continent, amongst all races, in every religion, these people are found. They seek to serve. They believe in one God and one humanity. Under the banner of Divine Love they point all mankind to the great, abiding and perfect peace.

THE CALL TO THE ONENESS OF MANKIND

From an Address by Jináb-i-Avarih in London

IN 1911-1913 His Holiness 'Abdu'l-Bahá, who was the exponent of the teachings of his father, Bahá'u'lláh, traveled extensively in Europe and America. In churches and audience-halls, in America, especially, he gave long, important addresses. These addresses were translated into many languages and were spread broadcast. Those who saw him at that time can remember how impressive was his personality; and it may be that that sweet voice which spoke of the oneness of the world of humanity can be heard by the ears of the friends even today.

Because His Holiness 'Abdu'l-Bahá worked in reality for the service of the world of humanity, therefore his teachings had a marked effect in each part of the world, and he left in the hearts of his loved ones, those who were affected by his teachings, a peculiar love and affection.

'Abdu'l-Bahá worked very hard for the oneness of the world of humanity. For forty years he was imprisoned in the barracks and fortress of Acre, Palestine, where the climate was the worst that could be imagined. After that, he traveled across the sea, to America and Europe. For three years he traveled. He gave to the world the principles of Bahá'u'lláh.

Now it is as though 'Abdu'l-Bahá speaks to us, saying, "In 1911, in 1912 and 1913 I invited you all to universal peace and to the oneness of the world of humanity. In America, repeatedly I said, ere long the world war will appear, nay rather, my words and writings as published in papers and books exist today, in which I said, Europe has become an arsenal. This war will break forth from one spark. The well wishers of the world must work for universal peace; they must establish a court of universal international arbitration. They must lay aside superstitions and limitations, so that no religious, racial superstitions, or political or patriotic prejudices exist. The great ones of the earth should look upon mankind with a single eye, so that the world may become at peace, and may rest at ease."

The spirit of 'Abdu'l-Bahá is calling from the worlds of the Kingdom, "O ye people of the world! has there not been enough of these wars and strifes, this restlessness and enmity? Surely there has been enough. How long must the innocent ones be killed in battle? How long must mothers lament their children? And how long must fathers cry and lament? Is not this bloodthirsty earth yet satisfied with the blood of the youth of the world? Must this bloodshed, and these sanguinary conditions still go on? Will the world continue at war?

"God has created the world for all people. O children of humanity! be kind to one another. Do not see any strangeness in one another. Consider this word which His Holiness Bahá'u'lláh spoke sixty years ago: 'O people of the world! Ye are all the leaves of one tree, the fruit of one branch, the drops of one sea.' "

Perhaps, still, that melodious voice of 'Abdu'l-Bahá is sounding in the ears of those that search for the truth and who say the time for superstition has passed away, the time of illumination has come, the whole of mankind must be servants of humanity (servants of one another.)

'Abdu'l-Bahá used to say that the members of all nations and religions were from God, that all religions have come for the training of mankind, all have come for the unity of hearts and for the showing forth of affection, one

toward another, and, because the truth of all religions is one, all the prophets praised God, all the religions worshipped one God, the prophets are from one Reality.

We must hold to reality, and set aside the superstitions which have crept in.

'Abdu'l-Bahá used to say we should not have prejudice, saying, "I am a Christian, I am a Jew, etc., I am of the West and this one is of the East, or, I am an American and that one an European. Nay rather, we should say that we are all children of Adam and sisters and brothers of each other." How much 'Abdu'l-Bahá wished that there might be unity between the coloured and white races, between the East and the West. He repeatedly said, do the white doves and the black doves fight each other? Do the Western sheep and the Eastern sheep contend with each other? No, God forbid, they are rather in utmost love and friendship with one another, because they are of the gentle creatures. Fighting, quarreling and strangeness are found among the ferocious creatures. How can man, who is the best of created beings, become involved in such a state!

Is it not good economics that the money spent in wars and destruction be expended instead in promoting and developing human welfare and in improving the conditions of life? Is it not good economics that we should gather together our strength and might to bring forth those treasures which are hid in the earth, and then use them for the betterment of humanity?

But the teachings of 'Abdu'l-Bahá are many. The whole of Persia was too small to contain such a precious jewel as 'Abdu'l-Bahá. When a pearl is in a shell gradually it grows and grows until the shell cannot contain the pearl. Then the shell breaks and throws out the pearl because the shell has not the capacity to hold it. In the same way, Bahá'u'lláh and 'Abdu'l-Bahá, were the two precious pearls of whom Persia formed the shell, but that shell was small and could not keep these precious pearls; therefore it broke and threw them forth.

Although the exile to Baghdad, to Constantinople, to Adrianople and to Acre was an act of great oppression, yet there was great good in it, for the teachings of those souls were more widely spread in the world. This is why, repeatedly, both Bahá'u'lláh and 'Abdu'l-Bahá said they were happy and glad because of their imprisonment and exile.

We said that Persia was too small to hold these precious jewels, yet we must remember the high attainments of that land, for the learned ones of the world know that that land has brought forth great men, philosophers, poets and leaders, nay more, in ancient times Persia had seers like Mahabad and Zoroaster. And in this century, although the civilization and progress of that country have declined, she can now be proud of these jewels, the Bab, Bahá'u'lláh and 'Abdu'l-Bahá, and Persia can say, "O people of the world! God still is with me; truth has not turned its face away from me!

"It is my horizon, shining brilliantly, which gives forth light to all the world."

THE husband of my sister's daughter had been martyred, one of eighty-four persons who were martyred together, in Yezd, in 1903. The young man was twenty-five years old. His mother had only this one boy. She gathered up and brought all her money to the executioners and begged them to take it and not to kill her boy. They took the money from her, then shot the boy before her eyes.

About a month afterward a Tablet was revealed by 'Abdu'l-Bahá, without anyone's having written to tell him of what had happened. The Tablet came through me to the wife of the young man:

"O thou persecuted handmaiden of God!

"Although rich women may be brought up in utmost ease and comfort and luxury, yet at last that comfort and ease will be buried in the dust, in the narrow grave, in a dark place.

"The ease of the day will pass away, and the happiness of the evening be spent. But in reality and in truth the handmaidens who have entered the Divine Path, though they receive persecution, trouble and martyrdom, and see their loved ones persecuted, and drowned in their blood, their end will be everlasting glory and their home eternal.

"Then be thou not sad that thou hast sacrificed thy husband in the path of the beloved of the Lord, that illumined youth whom thou didst see immersed in blood, and in the dust. That was not death, it was life. It was not annihilation, it was existence itself. It was not calamity, it was divine grace. Then praise thou God that thou hast reached such a station and that thou hast come to such a position. Ere long the world and whatsoever is therein will pass away; but the traces of the martyrs in the path of God will remain forever. This world will become a paradise, this world will be seen as heavenly, and the station of these souls will become apparent and known.

"Upon thee be greeting and praise."

THE WONDERFUL LIFE OF KURRATU'L-AYN

By JINAB-I-FADIL

"The appearance of such a woman as Kurratu'l-Ayn is in any country and any age a rare phenomenon, but in such a country as Persia, it is a prodigy—nay, almost a miracle. Alike in virtue of her marvelous beauty, her rare intellectual gifts, her fervid eloquence, her fearless devotion and her glorious martyrdom, she stands forth incomparable and immortal amidst her countrywomen. Had the Babi religion no other claim to greatness, this were sufficient—that it produced a heroine like Kurratu'l-Ayn."—Prof. E. G. Browne, of Cambridge University, England.

ONE of the great principles of the Bahá'i Cause is the progress of woman and equality between men and women. When we speak of equality between men and women many people think that this idea is not new. But it was new at the beginning of this Cause and came from it. It was so new and so important that it was one of the greatest signs of the progress of this age. No one had ever conceived of this idea of equality; nothing definite concerning it was written in any religious book of any age, and some people have even thought that the opposite was taught.

Many women of the early period of the Cause in the Eastern countries rose like flames of fire, like the stars of God. Even in the Occident accounts were written of one of them, Kurratu'l-Ayn. Her history is very long and interesting. Her sublime faith, her lofty thought, her ardent work and service were truly a great miracle. She was indeed a woman whose equal is seldom found in the history of mankind. Her name, Kurratu'l-Ayn, means "Consolation of the Eyes." This title was hers because in knowledge, in sagacity, in radiance of soul and spirit, she was unique among the women of her country. She was a great and illumined soul who shone at the beginning of the Bahá'i movement, eighty years ago.

Kurratu'l-Ayn's father and uncle were members of the clergy of Persia, and were conspicuous for their dogmatic beliefs. Her greatuncle, especially, was a bitter enemy of the Cause. She and her sister were trained, in their home, by their father and uncles, according to the education of that time, scientific, literary and religious. But Kurratu'l-Ayn hungered for greater knowledge; she was never satisfied with the education which her father and uncles could give her and she finally left her native city to study

in a theological institution which was a center of religious education.

Women at that time were not supposed to leave their homes to further their education, nor were they supposed to go to other cities in search of the knowledge of God. But Kurratu'l-Ayn was graduated from the seminary, and received a diploma. This was contrary to the custom—to give a woman a diploma in theology—and up to that time men only had received them. But Kurratu'l-Ayn's attainments were so extraordinary that they were obliged to give her a diploma.

She then returned home, and married the son of her uncle. Difficulties now arose, for she was very brilliant, very illumined, and her husband was a reactionary leader. She was much esteemed, and at whatever gathering she appeared she spoke upon profound religious subjects. She was a gifted poet and wrote in both Persian and Arabic poetry of a very high order. She had two sons and one daughter.

The Bahá'i Movement had not as yet arisen, but the minds and the hearts of the people were awakening and becoming ready for this Cause. Kurratu'l-Ayn was still so eager for spiritual knowledge that she left her home and family to study a second time at the religious center. She spent much time in meditation and supplication, and received inspiration from God. From her deep study she understood that God was about to manifest Himself again, and she was very anxious to meet and speak with the Manifestation. Continually she talked of this, teaching the people and telling them that He would arise. There were several other great and illumined souls who, also, knew that the Light of God was about to appear. They tried to find the Manifestation, seeking diligently from city to city for the Light of God. Kurratu'l-Ayn was, herself, not permitted to travel, but she asked them to notify her when they found the Divine One. After some time spent in traveling at last, in the year 1844, they found His Holiness the Bab. They recognized his station and understood that he was the morning star in the early dawn of this great Day. Filled with this knowledge they wrote to Kurratu'l-Ayn.

One night Kurratu'l-Ayn had a vision. A beautiful being, with illumined face, and wearing a green turban, stood between earth and heaven, praying in new words, with a new meaning, a prayer she had never heard before. When she awoke she remembered the prayer he had chanted and wrote it down. She was waiting for news of this heavenly being when those other great souls met the Bab and wrote to her of him. They sent her several lines from the early writings of the Bab; these lines were exactly the same as those which she had heard in her dream. She became aflame with interest, and sought eagerly for further news of His Holiness the Bab.

One of those early disciples of the Bab was sent by him to the city where Kurratu'l-Ayn lived and studied in order to work with her. The Bab soon wrote an epistle to the head of the faculty at the theological center, revealing to him the Glad Tidings. This epistle was given to this disciple and to Kurratu'l-Ayn. In it the Bab said: "If you have spiritual insight you will know that this is the Word of God. If you can distinguish the Word of God from human thought, you will know that this is the truth. If, with the knowledge you possess, you are not sure, after studying together you must pray and God will send a sign to make clear the truth."

They went to the head of the theological institution and gave him the message; and the news of the Cause spread in that city. Some of the people believed. But many of the mullahs did not, and arose in opposition.

One day Kurratu'l-Ayn, while talking of the Cause at the home of a woman believer, knew intuitively, all at once, that difficulties had arisen, and she said, "I must go home." Soon after she had

left enemies surrounded the house and took the believer prisoner, thinking her to be Kurratu'l-Ayn. They inflicted injuries upon her, but she was happy to bear them. As they carried her through the city, surrounded by enemies, a man, who knew her, told the captors that she was not Kurratu'l-Ayn, whereupon they set her free. After this Kurratu'l-Ayn went to these enemies and said, "I am Kurratu'l-Ayn. What do you wish?" They took her and banished her with her friends to Baghdad.

In Baghdad she was placed, under Government guard, in the house of a leading mufti.* The Governor of the city declared, "I cannot understand this matter for I do not know enough about this religion. We will call a meeting of the mullahs and question her."

When this was done, Kurratu'l-Ayn, being a woman, could not come into the presence of the mullahs, but must remain behind a curtain. From that place she gave the message with great power. Many people were present and they asked many questions, to all of which she gave answers which were in accordance with religious and scientific knowledge. Those who listened were completely satisfied and many believed her, realizing that she had profound spiritual insight. A Jew, who was present, became a believer because of her explanations. He recognized in her words the knowledge of God. The mufti of the city also became greatly attracted to the teachings.

The Governor of Baghdad finally exiled her with the friends who came with her. But wherever they went they gave the message and awakened the people. They would enter a city, go to a large house, and invite everyone to come and listen to them. Then, in a few days, the enemies would band together and wreck the house in order to break up the meetings. The Governor would then command Kurratu'l-Ayn to leave the city. On one occasion, when they had been driven quite a distance from the city—there were no trains—the driver left Kurratu'l-Ayn and her companions in the desert, taking the horses with him that there might be no means of escape. Kurratu'l-Ayn wrote an eloquent letter which one of the men of the party carried back to the city. The heart of the Governor was touched when he read this letter and he sent a horse and donkeys to carry them on. Thus Kurratu'l-Ayn overcame all manner of difficulties.

When she returned to her native city she was opposed by all her relatives, and was made practically a prisoner in her own home. Every day and night these relatives met to question her, but they could not confound her, she was so much better informed than they. Her uncle said, "If you told us you were a Manifestation we would believe it because you have such great knowledge; but when you tell us that a young man without education is the Manifestation we cannot believe it." She told them that earthly knowledge is but a drop from the unlimited ocean of the revelation of God.

While these events were taking place the Bab was a prisoner on the top of a high mountain, in the extreme end of western Persia. He was surrounded by Persian guards and cut off from all communication with his followers. Although his jailers were very vigilant and tried in every way to prevent his disciples from seeing him, yet the friends of the Bab came to the castle where he was imprisoned from every direction, traveling from the north, south, east and west, and by many ingenious ways met him, received his blessing and returned home.

There were many apostles of the Bab who were highly trained in deep spiritual knowledge. They were busy heralding in every way the new day and the coming of the new truth.

While Kurratu'l-Ayn was a prisoner in her own home, a disciple of the Bab appeared in the city of Qazvin, and started a class for the study of these spiritual teachings, giving the New Mes-

*Official.

sage. Through the patience and fortitude of Kurratu'l-Ayn in teaching the Cause, and the spreading of the Message by this follower of the Bab, many people became believers, and the fire of opposition was kindled among the Muhammedan clergy. The greatuncle of Kurratu'l-Ayn seized this moment to rise in the mosque and speak against the Bab, thus still further augmenting the opposition. These vehement speeches so inflamed the animosity against the believers that they were scoffed at and derided everywhere.

On one occasion a fanatical mob took one of the teachers and a few others to the gate of the house of this greatuncle of Kurratu'l-Ayn, bastinadoed them, and there left them. Another believer was beaten almost to death, and then carried to the house of the Governor. When his brother went to ask for the release of the tortured one the Governor answered by placing a foot of each in the stocks, and beating them mercilessly.

One may imagine how Kurratu'l-Ayn, in her home, felt when she heard of these deeds. Although her relatives tried in every way to prevent her from leaving the house yet she managed to meet the friends, in a home where the pilgrims gathered who had visited the Bab. They met together with greatest unity and joy, encouraged each other, and gained wisdom and strength.

Two great difficulties now arose for Kurratu'l-Ayn, one within the Cause, one without. Through her intuitive wisdom she realized that the day had come when the old dispensation should end and though she had had no direct instruction from the Bab, she herself began to inaugurate changes and to spread them abroad. It was in the earliest days of the Cause and the time had not yet come for the Bab to announce these innovations, for the hearts of the people were not ready.

One of the pillars of superstition was the veiling of Muhammedan women and their non-association with men. Kurratu'l-Ayn, with supreme courage, laid aside her veil, and came out heroically to mingle with men. There were many of the friends who were strong and sincere, but, having heard or read nothing on this matter (of the veil) from the Bab they were shocked and astonished and they blamed Kurratu'l-Ayn, calling her a heretic. Then it occurred to them to ask the Bab what he thought about the matter. They forthwith sent him, by a special messenger, long epistles against Kurratu'l-Ayn. On the way the messenger met a prominent believer and told him of this difficulty in the movement. The great man said, "I believe that Kurratu'l-Ayn is right, although I have no authority for saying so."

When the Bab received these documents he wrote a wonderful epistle, praising the extraordinary qualities of Kurratu'l-Ayn and calling her "The Pure One." When this glorious epistle arrived all the doubts of the friends disappeared and an understanding of the greatness of Kurratu'l-Ayn grew in the minds of those who had judged her.

The other difficulty was this: the greatuncle of Kurratu'l-Ayn, he who was so opposed to the Cause, had the habit of reviling in the public meetings, the Bab and the forerunner of the Bab, Sheikh Ahmad. At one of these meetings a disciple of Sheikh Ahmad, who loved him very much, was in the audience and he became very much excited when Sheikh Ahmad was attacked. So one morning, when the uncle was praying in the mosque, this disciple killed him. Although the murderer was not a follower of the Cause, but of Sheikh Ahmad, yet, because this sheikh had foretold the coming of the Bab, the whole city arose, blaming the friends of the Bab. The mob attacked and pillaged the homes of the believers, imprisoning them and putting chains around their necks; and it was decided that Kurratu'l-Ayn must be placed in still closer confinement.

The father of Kurratu'l Ayn at first held the mob at bay before his house, and tried to save her. But he was soon

overcome and they rushed in, took her with two other women, and carried her before the Governor of the town. The Governor questioned them minutely about the murder and Kurratu'l-Ayn with the greatest eloquence explained that the Babis had had nothing to do with it. The Governor, however, was not appeased, and he had hot irons brought to brand the women who were with Kurratu'l-Ayn to compel them to tell a different story. Kurratu'l-Ayn turned her face toward heaven and began to pray. The court was filled with curious spectators, all watching eagerly this terrible deed.

Just as the burning iron touched the hand of one of the women there arose a commotion at the back of the court, the people crying out that the murderer had been found. He had heard what was being done to the women, and his conscience caused him to confess. So he asked to be taken to the Governor. This confession was such an unheard-of occurrence that the people were incredulous, but he said, "If you do not believe me, I will dig up the dagger that you may see it." He showed them where to find the dagger, and they were convinced.

The persecutions of Kurratu'l-Ayn continued, and a number of the friends were taken, with the murderer who had confessed, to Tihrán, the capital of Persia. They were all kept prisoners for several months, and then the command came to execute several of them. The relatives and family of Kurratu'l-Ayn so hated her that they tried in every way to injure her and her followers. The Governor at last set her free, but ordered her to stay in her own home and not to go out. This she did for a long time, always closely guarded. Fearful lest her food be poisoned some of the friends, in the guise of servants, took special dishes to her. She lived, thus, in close confinement, until released by Bahá'u'lláh.

Bahá'u'lláh, in Tihrán, sent a letter to Qazvin to Kurratu'l-Ayn, by special messengers who brought a horse and left it outside the city wall. The messengers entered the city at sunset and were taken secretly to Kurratu'l-Ayn in the middle of the night. She escaped from her house and the city with them, mounted the horse which was waiting for her and, traveling day and night, reached Tihrán. With greatest joy she stood in the presence of Baha'u'lláh.

Of the two men who accompanied her in her flight from Qazvin one was a believer and the other was not. Bahá'u'lláh entrusted to this second escort a large sum of money; this he was to carry in his saddle bag. The money was in gold and silver and the man reasoned with himself that it would be safer to put the silver pieces on top; then if robbers attacked him they would take the silver and leave the gold. When they reached their journey's end Kurratu'l-Ayn expressed great appreciation of his services and, without looking at the money, took nine handfuls from the bag and gave them to the man. She picked up the silver pieces as they were on top, and he was disappointed. Surmising this Kurratu'l-Ayn said to him, "You will prosper greatly in the future. This money is but for the expenses of the journey. God will bless you."

In the absence of this man the enemies of the Cause stirred up the people against the believers and, knowing this man to be friendly to them they searched for him. However, upon his return, the search was discontinued, in almost miraculous fashion. The man then realized the truth of what Kurratu'l-Ayn had told him. Later he became very rich.

During these days there were many meetings of great spiritual importance, the friends sitting at the feet of Bahá'u'lláh and learning new truths. One day, at one of these meetings a very learned man was present. He discoursed upon philosophy, giving proofs and evidences regarding the Cause. Kurratu'l-Ayn listened for a while, then arose, and cried out, "This is the day of deeds. If thou art a man show forth deeds!"

Again, there was a great meeting, where many of the friends were gathered, (The Conference at Badasht). Up to that time women had taken no part in such a meeting; the veil was still worn, and prejudice was strong. In the middle of the meeting Kurratu'l-Ayn entered, suddenly, without her veil. The believers were utterly astonished, and much excited, and the meeting was thrown into confusion. Then Bahá'u'lláh, who was present, told one of the friends to chant the chapter from the Qur'an about the Resurrection: "The old conditions have passed away and the new conditions have been set up. The old ideas have vanished and the new principles have appeared."

After this Conference Kurratu'l-Ayn started upon a long journey, teaching from city to city. She was continually followed by spies who sought a pretext to accuse her. Finally she was arrested, carried back to Tihrán, and imprisoned in the top of a house, in a room which could only be reached by climbing a ladder. Here she was kept for nearly four years. It so happened that this house was the home of the Mayor of Tihrán. His family became interested in Kurratu'l-Ayn and often invited her to come down stairs and take part in their entertainments.

One of these occasions was the wedding of the son of the Mayor, and Kurratu'l-Ayn was invited to be a guest. Now a wedding day is a time of merry making and not a religious festival; so there was music and dancing. But when Kurratu'l-Ayn appeared, with majestic carriage and spiritual face, the assembled company looked upon her with awe and asked her to speak to them. She talked eloquently upon the Cause and its teachings of justice.

Shortly before her life was ended Kurratu'l-Ayn was ordered to appear before the Shah of Persia, an awe-inspiring despot. He had heard many tales of her, of her wonderful personality and magnetic powers which could win the hearts of her enemies even. So he wished to see her.

When she arrived at the audience room the Shah was there surrounded with all the pomp of his high position. In she walked, carrying herself straight as an arrow, and began to speak to the Shah of the great spiritual principles of the Cause. He became so interested because of her beauty, eloquence and depth of knowledge that his mother feared lest he be converted; so she called the guards to remove Kurratu'l-Ayn.

In the year 1852 orders were given by the Shah that all the believers be killed, and the life of Kurratu'l-Ayn was demanded. On the day appointed, the first man assigned the task of martyring her refused to perpetrate the deed. A second man was then sent. He was intoxicated and strangled her with a handkerchief; then he threw her body into a well and covered it with stones.

So she gave up her life, and her spirit ascended to the Kingdom. Though her body returned to the dust, yet her light is ever shining; she is living always. Her name and her services are eternal.

A large volume might be written of the life of this peerless woman. In the history of the world there are few like her. Educated and beautiful, a gifted poet, she was still willing to sacrifice all, even her life, for the sake of truth, that through the spreading of truth the world of humanity might become enlightened.

When Kurratu'l-Ayn was in prison the jailers refused to give her paper and ink. But so eager was she to write to her sister that she used a straw from the broom for a pen and the juice of green vegetables as ink. She wrote thrilling poems, sublime ideas, eloquent verses on the bits of paper which were wrapped around her food and sent them to her friends. These poems are today chanted throughout the East. Her verses are full of the fire of divine love.

THE SPIRIT OF THE CENTURY

RECENTLY a joint statement was issued by some of the most prominent scientific men, college presidents, religious teachers, editors and men of affairs in the United States declaring the conformity of science and religion. It reads as follows:

"We, the undersigned, deeply regret that in recent controversies there has been a tendency to present science and religion as irreconcilable and antagonistic domains of thought, for in fact they meet distinct human needs, and in the rounding out of human life they supplement rather than displace or oppose each other.

"The purpose of science is to develop, without prejudice or preconception of any kind, a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind. Each of these two activities represents a deep and vital function of the soul of man, and both are necessary for the life, the progress, and the happiness of the human race.

"It is a sublime conception of God which is furnished by science, and one wholly consonant with the highest ideals of religion, when it represents Him as revealing Himself through boundless ages in the development of the earth as an abode for man and in the age-long inbreathing of life into its constituent matter, culminating in man with his spiritual nature and all his God-like powers."—From *The Science News-Letter*: Through the courtesy of Science Service, Washington, D. C.

We see this number steadily growing, of thoughtful men and women who realize the truth which 'Abdu'l-Bahá has stated with such clearness and spiritual power that science and religion are both revelations of the deep mysteries of the universe and that in the divine civilization of the future they will unite for the upbuilding of the City of God.

The World Conference on Education held in San Francisco, June 28-July 6, 1923, was called under the auspices of the National Education Association of the United States, "to promote friendship, justice and goodwill among the nations of the earth," and, "throughout the world, in all schools, to emphasize the essential unity of mankind upon the evils of war and upon the absolute necessity of universal peace."

Representatives of sixty-two nations were present at this conference. Their endeavor is to interest the 5,000,000 teachers, instructors of the 200,000,000 children of the world, in a worldwide campaign for international understanding through the medium of the schools.

One of the sessions was held in union with the National Education Association of the United States. May eighteenth was chosen as "World Goodwill Day."

At the Universal Education Section of this Conference, devoted to the education of women, Mrs. Stuart W. French of Pasadena, California, told of Kurratu'l-Ayn, the heroic pioneer for the education of women and of the Bahá'i ideal for the emancipation of women and for universal peace.

The Federal Council of the Churches of Christ in America are holding in various large cities, conferences of progressive thinkers to discuss the following questions: What elements in the present economic situation are in accordance with the Spirit and Teachings of Jesus and what are opposed? What elements in the present international situation are in

accordance with the Spirit and Teachings of Jesus and what are opposed?

Such a conference among the local workers of Cleveland occupied Saturday and Sunday, some weeks ago. The scene was the sequestered environs of Lake Erie College, thirty miles away, "far from the madding crowd." This place was chosen so that a gathering for so noble a purpose might have time for deep reflection, undisturbed by the distractions and noises of a great city. It brought together social and coöperative workers, men and women, clergymen, Y. M. C. A. secretaries, college professors, lawyers, judges, teachers, etc. There Catholic and Protestant, Jew and Gentile, colored and white, radicals and conservatives, Easterner and Westerner, men of ideals and men of action, discovered a common purpose in their united thought to rid the world of the present distressing conditions. So earnest and sincere were these souls, who have without doubt discovered the effulgence of the Great Light that has arisen in the East, that one could imagine 'Abdu'l Bahá addressing them, gently and wisely guiding them to the "Holy and Radiant Outlook":

"O noble friends, seekers after Reality, advancers unto God! You are loosed from your ancient superstitions, destroying the foundation of human solidarity."

Although these dear friends were so sincere in purpose, so noble in their wish to rid the world of its ruinous conditions of discord, the few friends of 'Abdu'l Bahá who were present could readily see that, through their many creeds, they were veiled from the pure Teachings of Jesus and without the specific and definite program of Bahá'u'lláh and 'Abdu'l Bahá for the solution of the economic and peace problems, they were quite vague as to a workable plan. It was against the rules of the conference for anyone to label his own religion. Yet to each and all it was permitted to take part in the discussions and to express any ideas and thoughts that might help. Under the circumstances, the Bahai ideals could be given publicly, and privately, to individuals whose expressions marked them as outstanding in their weariness with the old order and readiness for the new.

Signs of the Times

GOD is greater than sects, or creeds, ... or fancies; and some day, when men have better understanding, all these creeds and church divisions will vanish, and there will be but one great, . . . universal religion, and it will be one of happiness and joy.—*From "Pep," by Col. Wm. C. Hunter.*

There is no doubt that if the world of the Occident should abandon dogmas of the past, turn away from empty imitations and superstitions, investigate the reality of the divine religions, holding fast to the example of His Holiness Jesus Christ, acting in accordance with the teachings of God and become united with the Orient, eternal happiness and felicity would be attained.—*'Abdu'l-Bahá, from an address given at The Church of the Ascension, New York, June 2, 1912.*

The International Women's Suffrage Alliance at its congress held in Rome in May, admitted thirteen new countries, including India, Egypt, Japan, Palestine, Ireland, Rumania and Newfoundland. This brings the number of countries represented at the Alliance to forty-three. Both in the Orient and in South America the women's movement is gaining strength very rapidly.

The Real Preventive of Crime

AN article by Charles L. Chute, in *The American Review of Reviews,* contains these interesting words: "The apparent increase in spectacular crime today is due to several things. First, after effects of the war: unemployment, unsettled conditions, general lawlessness, familiarity with weapons. This result

has followed every great war. Other factors in the situation today are: the availability of the high-powered automobile; the unrestrained publicity given to successful crime through the moving pictures and especially the newspapers. But more important than any of these is the growing inadequacy and incongruity of the old system of law and treatment to meet modern conditions."

In a Tablet to Mr. Arthur S. Agnew, of Chicago (1907), 'Abdu'l-Bahá outlines in a few luminous sentences the way in which the coming spiritual civilization will become the real preventive of crime:

"As to the difference between the natural civilization which is, in the present day, in force, and the divine civilization which shall be, ... material civilization prevents and safeguards people from committing evil deeds through the force of the laws of retaliation and correction. Thus you see how prohibitory laws and rules of correction are constantly being framed, yet no law effective for the prevention of crime is to be found, and in all the cities of Europe and America spacious prison buildings have been founded and established for correcting and punishing criminals.

"But the divine civilization will so train mankind that no soul will commit crimes, except a few individuals, which exception is of no importance whatsoever. Consequently, there is much difference between preventing people from evil actions and crimes through correction and retaliation, or through violent punishment, and so training them, enlightening them and spiritualizing them that they will shun crime and evil deeds without any fear of punishment, prevention or retaliation. Nay, they will consider crime itself as the greatest punishment and mightiest retribution, will be attracted to the virtues of the human world and devotedly spend their lives in that which is conducive to the enlightenment of mankind and to spreading qualities acceptable at the threshold of the Almighty.

"Consequently, consider what a difference and distinction is there between material civilization and divine civilization. Natural civilization prevents men from doing harm and wrong through force and punishment and thus withholds them from committing crimes. But divine civilization so trains men that human individuals avoid sin without having any fear of punishment, and the very sin itself becomes unto them as the severest punishment. And they will engage with utmost zeal and fervor in acquiring human virtues, gaining that by which mankind will be uplifted and that which will enlighten the human world."

The Problem of Law Enforcement

THIRTEEN hundred years ago, in the Arabian Desert among a group of savage people so degraded that they buried alive their daughters, there arose a prophet of God, named Muhammed. One of the laws which he transmitted from the heaven of the Divine Will was that of abstinence from alcoholic liquors.

For over a thousand years the millions of his true followers have refrained from the drinking of wine. One of our American university presidents, in a tour around the world some years ago, remarked upon the striking absence of drunkenness in all the Muhammedan cities which he visited.

Thirteen hundred years later the voters of the United States passed a prohibition law and, to make it adamantine and everlasting, incorporated it in the Constitution itself. Yet all the authorities of this, one of the strongest nations of the world, are unable really to enforce this law.

The only authority that can truly establish a law is the conscience of a people. The outer authorities cannot watch all the multitudes every moment. The secret, hidden infractions of a law they can never prevent. But if the conscience of a people recognizes an ordinance as the will of God, they will obey it. For God is Almighty, Ever-Present. He sees the inmost heart. By His divine justice He

punishes and rewards not only deeds but thoughts and motives. Once the love and the fear of God arise in the hearts of a people and they behold a law as the will of their Eternal Beloved, they will obey it. Even the flames at the stake cannot prevent that obedience.

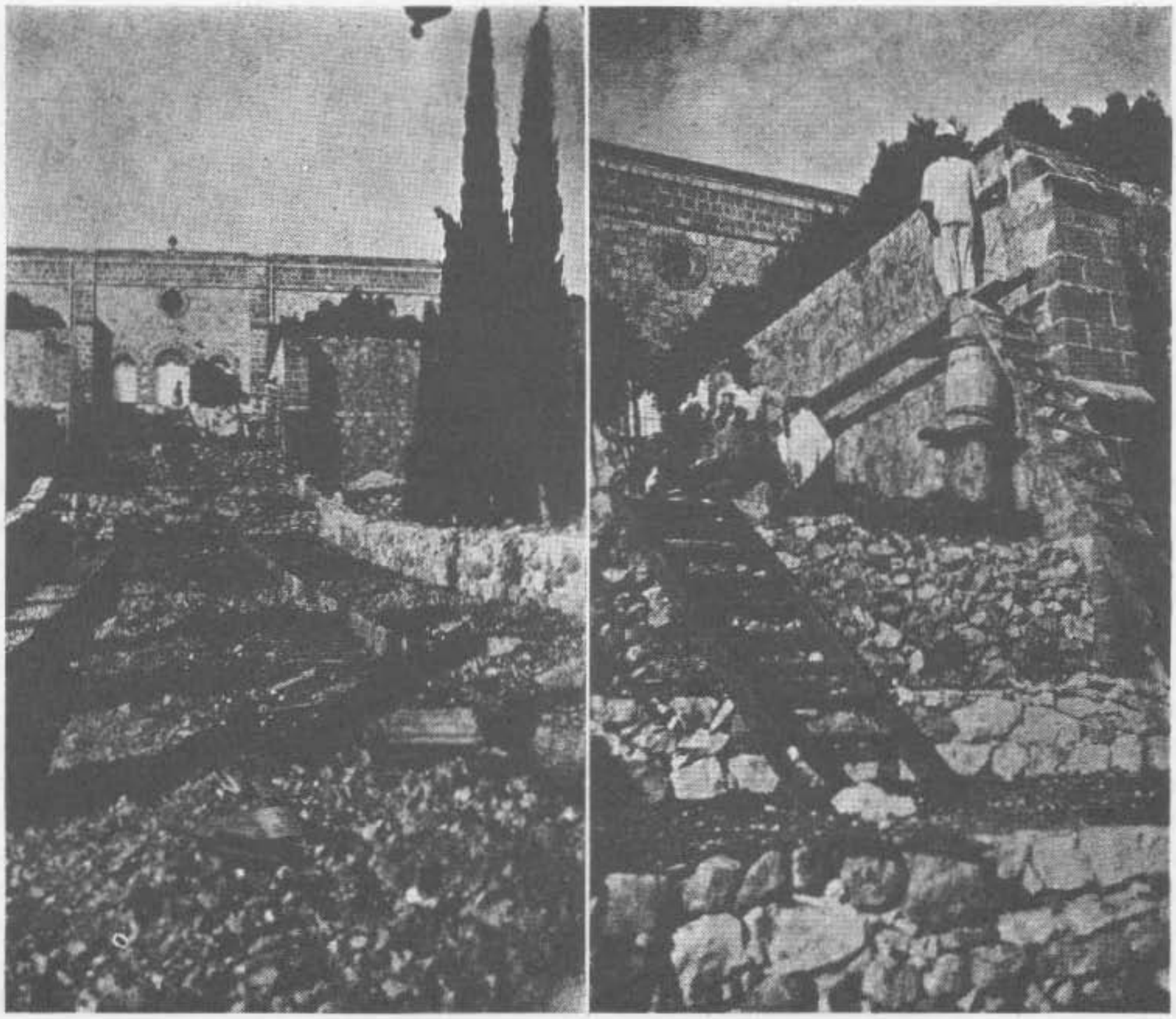
This is the record of all human history, that the Great Prophets transmit this love for God and His commandments. They are the mouth-pieces of God, the Manifestations of God. "The law of God is a collective center which unites various peoples, nativities, tongues and opinions. All find shelter in its protection and become attracted to it. For example, His Holiness Moses and the Mosaic Law were the unifying center for the scattered sheep of Israel. He united these wandering flocks, brought them under the control of the divine law, educated them, unified them, caused them to agree, and lifted them to a superlative degree of development. At a time when they were debased, they became glorified; ignorant, they were made knowing; in the bonds of captivity, they were given freedom. In short they were unified. Day by day they advanced, until they attained to the highest degree of progress witnessed in that age. It is therefore proved that the Manifestation of God and the law of God accomplish unity. . . . .

"Consider the time of His Holiness Christ. How many different peoples, races and governments there were, how many varying religions and denominations. But when His Holiness Christ appeared the Messianic reality proved to be the collective center which brought together and united them beneath the same tabernacle of amity. . . . Therefore it is proved that the Manifestations of God, the great mouth-pieces of God are the collective centers of God."—*'Abdu'l-Bahá.*

Today this voice of Divine Authority, for multitudes of Christians and Jews, is silent. New conditions of society, new sciences, a new industrial order have obscured the shining commandments of Moses and the Christ. Many Muhammedans, Hindus, Buddhists, Chinese, are finding the same difficulty in obeying and following their sacred scriptures.

The time has now arrived when from every corner of the world comes the cry for a new outpouring of the Spirit of Truth, to lead us into all truth. We need a new spiritual and scientific explanation of sacred scriptures and symbols, a new voice that speaks with authority, a new application of the divine law to present world conditions. Science is new, world-communication is new, crime has a new power, war has become a new and world-enveloping terror. Therefore we must have a new revelation of the Eternal Truth, powerful enough to solve these problems of the potentially marvelous age in which we are living. We need a teaching which will gather together the broken rays of new sciences, new world movements and longings into the pure white light from which they came.

In the writings and life of Bahá'u'lláh and 'Abdu'l-Bahá we find in world illuminating splendor the new manifestation of the Ancient Glory of God. These great teachers explain in scientific terms the bibles of old, their prophecies, their miracles and their commandments. They make the sacred scriptures of all religions one continuous revelation, and reveal the real process of creation, over its millions of years. They manifest again that Holy Spirit which produces a new creation. They transmit God's voice so clearly that a multitude from all religions and races are laying down their prejudices, their fears, their points of separation that the law of universal love and the oneness of mankind may be established among the nations. Bahá'u'lláh and 'Abdu'l-Bahá have become the center of the new world of brotherhood and peace.



Cutting the new steps up the side of Mount Carmel to the Shrine of 'Abdu'l-Bahá and of the Bab, Haifa, Palestine. The electric light on the top of the Shrine can be seen far out at sea. It is marked on the new mariners' charts. These pictures were taken in May, 1923.

MOUNT CARMEL, THE VINEYARD OF GOD

"THE air here at Mount Carmel," said 'Abdu'l-Bahá, "is fragrant and the earth is sweet." "Syria is a most wonderful country. It is a world in miniature. The trees of the hot climates, datepalm, orange, mandarine, etc., are found in Syria. Tiberias is known for its hot weather, but Mount Lebanon is a cool summer resort."

"In reality the air of Mount Carmel is most energizing. I have breathed the air of many country places and have seen much natural scenery, but the air of this mountain is most wholesome, vitalizing, and its scenery is very entrancing. Purity of air, sublimity of panorama and beauty of landscape are united on Mount Carmel presenting to the eye a noble and inspiring spectacle of nature; its panorama of sea and land is very unique, its sun is all-glorious, its moon all-beautiful and its stars are all-sparkling."

"Many Israelitish prophets either lived here or passed a portion of their lives or sojourned for a while or spent the last days of their existence on this mountain." "This is the Holy Land, the land which gave birth to the prophets —Abraham, Isaac, Joseph, David, Solo-

mon, Moses, Isaiah, Zechariah and, last of all, Christ. Elijah lived on Mount Carmel. You must love this land very much because all these holy happenings have taken place here. His Holiness Christ came to this holy mountain many times. The atmosphere is permeated with wonderful spirituality."—*From the unpublished Diary of Mirza Ahmad Sohrab, 1914.*

A TABLET REVEALED BY THE PEN OF BAHA'U'LLAH

IN the Name of Him through Whom the fragrances of the Merciful are diffused in the world of creation!

Glorious is the blessed Day the like of which cannot be found in past ages and cycles. Glorious is this Day in which the countenance of the Ancient Beauty hath turned toward his station. Therefore all the people of the Supreme Concourse and, behind them, the hearts of all things declared:

O Carmel! Rejoice! for the face of God hath advanced toward thee. Verily He is the Possessor of the Kingdom of Names, and the Breaker of heavens!

Then the spirit of gladness overtook Carmel and it cried out in a lofty voice:

May my soul be a sacrifice for Thy advancement, a sacrifice to Thy bestowal and a ransom to Thy attention. Verily Thy separation hath killed me, O Thou Dawning-Place of Life, and Thy remoteness hath burned me. Glorified art Thou, for Thou hast heard the call, hast honored me with Thy feet, hast resuscitated me with the fragrances of Thy verses and the voice of Thy pen which Thou hast made a trumpet call amongst Thy servants. Then, when thy incontestable cause was revealed Thou didst breathe in it. Therefore the Most Great Resurrection appeared, and the hidden mysteries which were deposited in the treasuries of the Possessor of Things were disclosed.

When its voice reached to this Supreme Station we declared:

O Carmel! Praise thou thy Lord, for verily thou wert burning with the fire of separation. Therefore the sea of union waved before thy face, whereby thine eyes and the eyes of creation were brightened and the lips of the visible and the invisible world were wreathed in smiles. Blessed art thou, for on this Day God hath made thee the throne of His temple, the dawning-place of His verses and the orient of His proofs. Blessed is the servant who circles around thee, mentions thy appearance and manifestation and obtains that which the bounty of God, thy Lord, hath bestowed upon thee. Hold thou in thy hand the goblet of immortality, in the name of thy Lord, El Abhá, and offer to Him thanksgiving, for He hath changed thy sorrow into joy and thy grief into most great gladness. This is naught but mercy on His part. Verily, He loves the spot wherein His throne is established, distinguished by His presence, honored by His meeting and from which place His voice is raised and His lamentations heard.

O Carmel! Give the glad tidings to Zion and say: Verily the Hidden hath come with such dominion as to conquer the world and with such light as to illumine the earth and all that is therein. Beware lest thou remainest stationary in thy place. Hasten! Again hasten! and circle the City of God, which hath descended from heaven, the Tabernacle of God which was the object of worship and adoration by the people of righteousness and uprightness and the angels of the Most High. Verily I love to impart the glad tidings of this Manifestation to every city of the cities of the world and every country of its countries, a gladness by which the heart of the Mountain of Tor was attracted and the Tree cried out: The world and the kingdom belongeth to God, the King of Lords!

Verily this is the Day concerning which prophecies were given to land and sea and predictions were revealed in former times regarding the appearance of the bestowals of God which were

concealed and hidden from the minds and eyes. Ere long the ships of God will advance toward thee and the people of Bahá who are mentioned in the Book of Names will appear in thy midst. Glorified is the Lord of mankind, through whose mention the atoms are attracted toward each other. Verily, the Tongue of Majesty spoke that which was hidden in His knowledge and concealed in the Treasury of His power. Verily He is Mighty and Omnipotent over all that is upon earth and in heaven through His Name, the Powerful, the Exalted and the Almighty.

THE FUTURE OF THE CAUSE

THE Governor of Acre called upon the Master this morning. Having heard of the success of the Cause in America, he wondered how it was possible to unite Muslims, Christians, Jews and Zoroastrians. 'Abdu'l-Bahá said:

"Things will come to pass in a wonderful way after my departure. God has brought about this, that He should be on earth and, at the same time, not be (on earth), in order that the beloved ones may not relax their work.

"There will be a little time of quiet, after my departure. Then there will be a great (spiritual) blaze. Especially will this happen if the divine friends remain firm and steadfast in the Covenant, if they are not troubled or disturbed.

"The Blessed Beauty has crowned his believers, and especially those who were in the Great Prison, with an everlasting diadem of sovereignty. In the days of Jesus, the Son of Mary, those who were under the shelter of Jesus could not realize under what shelter they were abiding. But after His Holiness Jesus ascended they served Him faithfully—may my life be a sacrifice to them! In the days of His Holiness Jesus they did not accomplish anything.

"And now no one can realize what a crown is laid upon the heads of the believers, especially those who were associated with the Blessed Beauty in the Great Prison. They underwent great troubles; for days they did not rest. Therefore we must in appreciation of this grace and virtue arise and serve the Cause of God. A similar crown should be placed upon our heads. We were poor, he made us rich. We were looked down upon, we became respected. We were ignorant, we became learned. We were blind, we found sight. We were deaf, we now can hear. There has been no bounty which he has not shown to us. As a sign of gratitude for these gifts and blessings we must be firm and steadfast in the Cause of God. . . .

"All this place will be filled with schools, hospitals, asylums, orphanages and pilgrim houses. The kings of the earth will go forth from the Supreme Shrine at Haifa to the Blessed Shrine at Acre. In the future Haifa and Acre will be united. There will be villas, suburbs and gardens. Here will be the eternal pilgrimage for the world."—*From the Diary of Mirza Badi Bushrui, dated: Shrine of Bahá'u'lláh, Bahji, Acre, April 16, 1916.*

IN THE NAME OF GOD!

O Most Mighty Branch!

On Wednesday two written leaflets have been received from thee and every letter thereof testified unto the Unity of the Divine Essence and the Sanctity of God, the True One, above all resemblance and likeness. Blessed be thy pen, thine ink and the scroll that beareth thy remembrance.

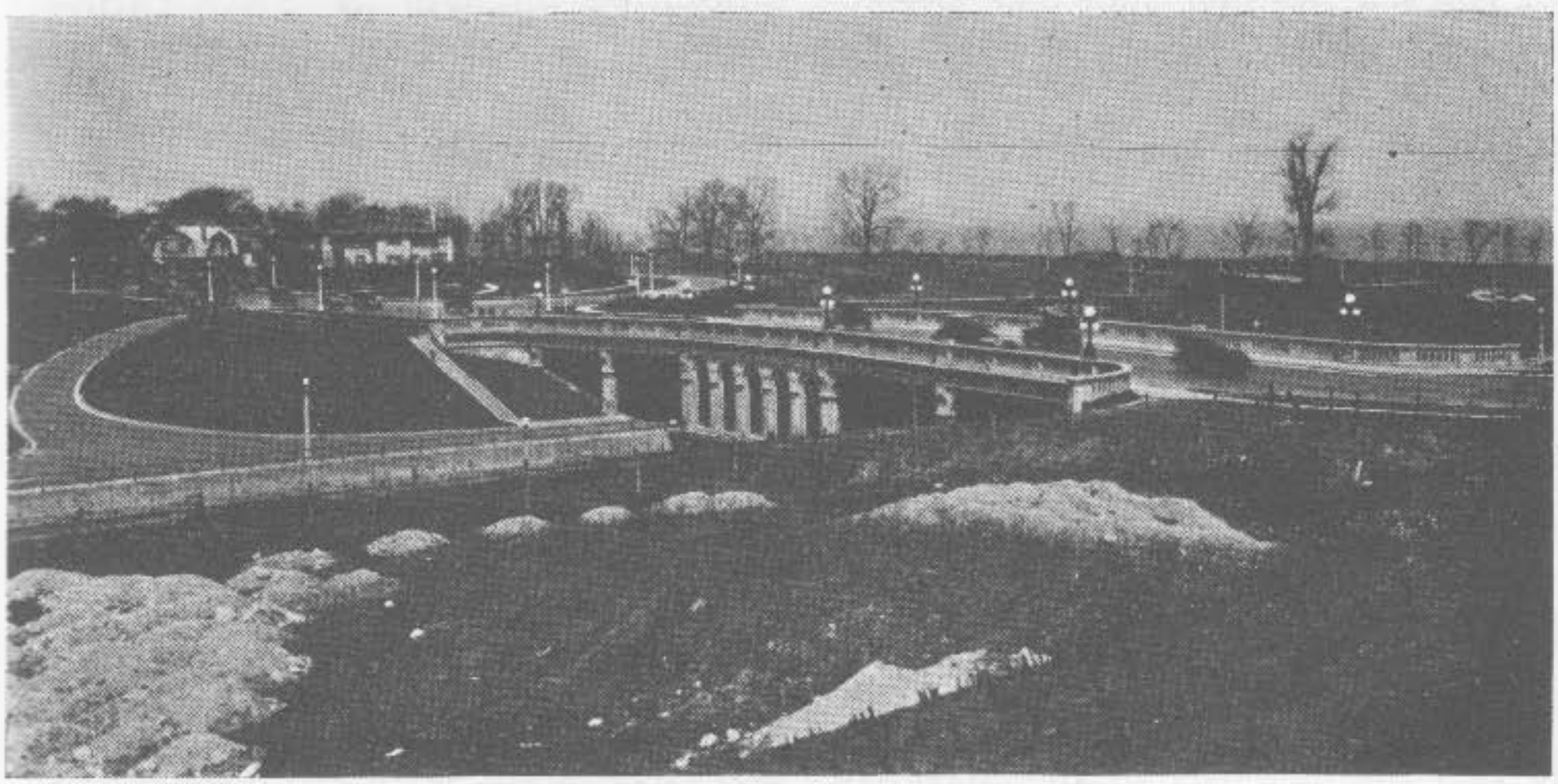
I pray God that by thee He may graciously enable His servants to sound the inmost depths of the Ocean of Divine Unity, that through thy remembrance He may aid them to drink deep from the stream of Everlasting Life, that through thine utterance He may cause them to quaff the mystic wine of the knowledge of God, that He may assist thee to triumph by the Hosts of understanding and wisdom in such wise that by thee He may gloriously conquer the citadels of worlds and of hearts! There is none other God but He, the Gracious, the Beloved!

O thou that art the apple of mine eye! My Glory rest upon thee. Mine ocean of lovingkindness, the Day-Star of my Grace, the heavens of my mercy be with thee. We pray unto God that He may illumine all mankind with the light of thy knowledge and wisdom; that He may ordain for thee that which may gladden thy heart and solace thine eyes!

Mighty and Powerful is He over all things!

Glory, mercy and praise rest upon thee, and upon whomsoever circleth around Thee!

Tablet written by Bahá'u'lláh to 'Abdu'l-Bahá. Translated by Shoghi Effendi.



A view of the beautiful village of Wilmette, Illinois, looking north from the roof of the foundation hall of the Bahá'i Temple. Sheridan Road is seen in the foreground, Lake Michigan to the right.

Meetings are now being held in the Temple foundation hall, on Sunday afternoons and Friday evenings. Lectures are given upon the oneness of God, the oneness of mankind, the oneness of religions, the conformity of religion with science and reason, universal education, universal peace, the power of pure and sanctified living.

Over the foundation structure of the Temple will be built the magnificent auditorium with its dome 161 feet high. In the exquisite tracery of the Temple will be blended the great religious symbols of the world, and its nine doors will be open to all sects, religions and peoples.

BAHA'I NEWS AND NOTES

Haifa, Palestine, April, 1923.

THE unbounded devotion of the friends, their cooperation and unity joined with a strong and continual desire to spread widely the Divine Message, may be taken as a true index to the rapid growth of the Cause in different places in so short a time. At each step we take we realize that the least effort on the part of any lover of 'Abdu'l-Bahá will cause mountains to move and will transform darkness into a world of illumination and blessing.

Acre, the Great Prison of Bahá'u'lláh and the place of the incarceration of the Master for many years, has now witnessed the establishment of a Bahá'i Spiritual Assembly. In this connection we may mention that of the some three score and ten spiritual souls who accompanied the Blessed Beauty to Acre the only survivor in Acre is Aghá Husayn-i-Ash-chi, who from childhood was the cook of Bahá'ulláh, and is now the head of the Acre Spiritual Assembly. Though affected, physically, by the many vicissitudes of life, his heart is full of joy and happiness, and what a pleasure it is to watch him as he listens to the good news from the different assemblies! His face brightens, and he enters into a new world.

The friends in Port-Said are today very active in the service of the Cause. In their letter of April the seventh they state that the members of the Spiritual Assembly have been elected and that they have started correspondence with twelve centers, in Egypt, India, Persia and America. They have assigned an especial duty to each of the nine members of the Spiritual Assembly, president, vice-president and treasurer, secretary, associate-secretary, Persian translator, one member to be in charge of the external affairs of the Assembly, a helping hand to the pilgrims and travelers who may come to Port-Said, and organizer of general meetings.

These beloved souls were greatly persecuted about two years ago. But this persecution caused the fire of the love of God to blaze stronger than ever. Many new souls joined the Movement and the field of service was widened.

We are in receipt of a letter from Hamadan, Persia, dated April, 1923, from which we take the following extracts:

"The general progress and growth of the Cause in this city are fully under way and we may truly say that the aspirations and hopes which we have entertained for years are becoming realized. Many meetings are being held each week and good results achieved. Last week, under the auspices of Amiri-Lashkar, military commander of one of the regiments, a play was exhibited by the Bahá'i young men, at the Ta'yid School, where many of the Notables of the city were present. The gathering bespoke the power of the Cause of God here. The Bahá'i Mawhibat School for Girls had its commencement exercises, and twenty-three diplomas, officially endorsed by the Government, were presented. Many non-Bahá'i ladies attended and they were astonished to hear the young Bahá'i graduates speak upon social and educational subjects.

"The Spiritual Assembly has been duly elected, and the newly elected members are busy carrying out the instructions of our beloved Guardian of the Cause, Shoghi Effendi."

In one of his Tablets the beloved Master draws our attention to the fact that, in the world of nature, the more one turns over and tills the soil the greater is the chance of good crops. The same line of reasoning may be taken concerning the hearts of men. The more they are subjected to hardship and per-

secution for the sake of God the deeper will grow the roots of the tree of faith and love. Such has been the case with the friends of 'Ishqábád. In their last letter we read that a noted teacher, from Caucasus, is visiting their assemblies. The arrival of two new pilgrims from the Holy Land, Mirza 'Ali-Akbar-i-Milani and Haji Ahmad 'Alioff, has given a new impetus to all the friends in 'Ishqábád. Several meetings are being held each day. Physical forces cannot impede spiritual growth. This is their firm conviction.

We are in receipt of the last issue of the *Sun of Truth* from Germany. The contents were translated into Persian and read in our meetings with great interest. We pray for the German brothers and sisters that they may be assisted and that through the power of faith they may be able to overcome all difficulties. May their noble efforts result in the leading of the people to the true path of salvation. (Signed)

Mirza Badi Bushrui, Secretary.

IN April Mrs. Clara Dunn, who has been speaking on the Most Great Glad Tidings in New Zealand, sailed for Australia, so many are there in that great land who are eager to be assisted in the study of the Bahá'i teachings. The response to the Bahá'i Teachings in New Zealand has been wonderful. Mr. Dunn who on his journeys has been speaking continually writes that the confirmations have been perpetual and that it is a delight to serve even in a small way, so remarkable is the response to the Bahá'i principles and the abundant love of God manifest in the Bahá'i writings. "The wonderful bounty and gift to the Cause in dear Shoghi Effendi," continues Mr. Dunn, "are amazing, I think, to all of us. It is a most glorious day in which we live—a day that will not be followed by a night. Again, the Greatest Holy Leaf seems more to us than ever before. 'The leaves shall be for the healing of the nations.'"

Recently Shoghi Effendi wrote to the friends in Australia and New Zealand the following letter:

"My dearest co-workers in that distant land:

"How great was my joy to learn that in that far-away continent, remote from the turmoil and restlessness of a weary world, the Voice of God has been raised and proclaimed and has attracted such a promising number of ardent and faithful lovers of Bahá'u'lláh!

"I offer you my heartfelt love and sympathy and the assurance of my unfailing assistance in the great work of service to mankind which is now so gloriously unfolding itself to your eyes.

"I have shared fully your news with those loving pilgrims and resident friends in the Holy Land whom I meet regularly in what was in the past the audience-chamber of the Master and who thirst after the tidings of the progress of the Cause in every land. They, and myself with them, will pray most fervently for every one of you that the seeds of faith and loving fellowship that you are casting in the soil of hearts may germinate and swell the ever increasing numbers of the valiant hosts of Bahá and enable them to attain glorious victory.

"I shall await with eager expectation the welcome news of the extension of your activities, the widening of your correspondence with the various spiritual centres throughout the world, the plans you contemplate for the spreading of the Movement and the means you will utilize for their speedy execution. On my part I shall never neglect to send you such news as will urge you to press forward your great work for the Cause and hearten you in your labours of love and devotion at His Sacred Threshold.

"Your brother in His Service,

(Signed) SHOGHI."

London, England.

I AM very happy to inform you that good news is coming from all parts of the world. Everywhere they have elected the new Spiritual Assemblies.

Since Jinab-i-Avarih's visit to England our spiritual power is much stronger and our faith is deeper. Everyone tries to justify the hopes of our teacher, and works heartily for the Cause.

In 'Ishqábád they are strong and faithful, and the Cause is progressing there as always. In the Bahá'i Boys' and Girls' Schools, which give a fine education to the children, similar to an European college, there have been held some very successful examinations. A new class has been opened in the Girls' School.

The conditions of life in 'Ishqábád are very difficult; many of our friends have not the means for sufficient food, even, and live half starving. But the faith and spirit are so strong that they scorn the difficulties and fight bravely for their living.

Our young Bahá'i students of Moscow participated in the meeting of the followers of Tolstoi, and spoke upon our Religion. They were offered a room in the Museum of Tolstoi for Bahá'i meetings and gatherings. They are expecting the arrival of Seyid Mehdi Goulpaigani who is a relative of Mirza Abul Fazl. Seyid Mehdi Goulpaigani has participated during recent years in all Bahá'i meetings and gatherings in Turkestan and is known to the Bahá'i world as one of the leading philosophers and speakers. He will be accompanied to Moscow, by a student who will translate for him.

Yours sincerely in the Cause,
(Signed) Z. ASGARZADEH.

Rangoon, India.

DEAR Brothers in the Covenant:

Our brother, Seyid Jináb-i-Ali when returning recently to Burma from London, paid a visit to the beloved Guardian of the Cause. Shoghi Effendi gave him instructions as to how to reorganize the assemblies according to his plans for the furtherance of the Cause. Immediately upon his arrival Seyid Jinab-i-Ali called a meeting of the friends and propounded to them the instructions and wishes of the revered Guardian. A meeting was called on April twenty-eighth and office bearers and members of the new assembly were elected.

A new life was breathed into the hearts of the friends and everyone arose to offer sacrifices at the altar of service and to put forth fresh efforts to gladden the heart of Shoghi Effendi. Plans were made to inaugurate a teaching campaign for the whole of Burma, to start a Bahá'i magazine in English, Burmese and Persian and to found a National Spiritual Council composed of the Spiritual Assemblies of Burma.

We have girded our loins of service with a strong rope of determination and we hope to march apace with all the other friends upon the same plain of service and who are aiming at the same goal of renunciation.

We have recently received news from the four quarters of the world, and especially from the Central Spiritual Assembly at Haifa, that the Cause is advancing daily by leaps and bounds. This is a great stimulus to us and makes us firmer on our path of service and sacrifice. We greatly hope that these kind communications will ever continue to come and bring us the good news of our brothers of the one great family gathered into one tabernacle by Bahá'u'lláh, nurtured by 'Abdu'l-Bahá, and placed by him under the guidance of Shoghi Effendi.

Our brother, Seyid 'Jináb-i-Ali, has just received a cablegram from Shoghi Effendi conveying Ridvan greetings and exhorting us to quicken our steps in the field of service. These words thrilled our hearts and new resolutions were formed in every breast to attain purification by suiting our deeds to the glorious Teachings. In short, the light of happiness which appeared on every face upon

hearing this cablegram is beyond description.

Mrs. Stannard of Cairo is with us. After visiting Rangoon and Mandalay she has gone to Maymyo to escape from the tropical heat of the plains and to rest for a while before starting upon an extensive teaching campaign in India, including Burma. We wish every success to our dear sister and are ever ready with our lives to assist her in her great task.

Our aged teacher, Jináb-i-Seyid Mustapha, has lately been to Deedenaw. He reports a marked progress in the Cause of God in that place. The assembly there is very strong. Jináb-i-Seyid Mustapha, has lately been to Deedenaw. He spiritual atmosphere of that place and of the religious zeal of the friends there, whose only aim is to serve the human kingdom.

The assembly at Mandalay has been labouring hard for the awakening of the Burmese nation. The divine religion of the glorious Buddha has become a mere bundle of customs and conventionalities in the hands of the people and the reality of religion is buried deep under the ruins of a once great religion. The friends of Mandalay have indeed a very great task before them and they are doing their best to disperse the clouds of ignorance. They have a Burmese Bahá'i Publishing Society and have published much literature in the Burmese language. We expect great results from this sister assembly and shall watch with profound interest its activities on the plain of service.

We all send to you our sincere love and greetings and assure you that we will send every Bahá'i month a report of what we have done, and what we propose to do in the future, and we hope that you also will send us news so that we may walk hand in hand, as one body, in the field of service and attain to that for which we were created.

(Signed) Bahá'i Spiritual Assembly *by* S. J. Ali, Mahaliff, Abbas Aly Butt.

LETTERS FROM SHOGHI EFFENDI

THE beloved of the Lord and the handmaids of the Merciful in Washington, D. C., U. S. A. Care of the members of the Spiritual Assembly.

Dearest Friends:

I welcome gladly and heartily this first opportunity of expressing to you in writing what I have always felt in the depths of my heart of my confident hopes for your whole-hearted assistance in the great task that is before me.

I know too well of the spirit of ardent devotion and steadfast love that animates you in your labors for the Cause, and it is primarily upon this that I confidently rely in facing the great responsibilities of the future.

The world is sadly stricken and in a state of continuous turmoil and signs of weariness and despondency are apparent everywhere. But we, fired with the hope of the Abha Kingdom and ever mindful of the unfailing promises of the dawn of a new and better day, must weather every storm and endeavor to impart to every earnest seeker that firm faith and inner peace which the world cannot give.

It is our vital and most urgent duty to assure at whatever cost the safety and the unity of the Cause of God, and with harmony and concord firmly established amongst us, to arise with confidence and courage for the enlightenment of the world and the salvation of mankind.

With my best wishes and earnest prayers for your success in these noble endeavors,

I am your brother and co-worker,

(Signed) SHOGHI.

The Beloved Children of Abdu'l-Bahá (Pasadena, California)

Marjorie McGee, Harry McGee, Whilhelm Madsen, Anne Vollmer, Richard Alderson, William Alderson, Winston Alderson, Hope Willis Baily. Care of Mrs. Collins.

My dearly beloved brethren and sisters in 'Abdu'l-Bahá:

Your sweet messages of love and greeting transmitted through the kindness of our beloved Bahá'i sister, Mrs. Collins, have deeply touched my heart and have strengthened my hope and confidence in the great service which the Bahá'i youth will render in future to the Cause of Bahá'u'lláh.

I have read your individual letters with the deepest interest and enclose for you all in this short answer of mine flowers planted in the close vicinity of the Holy Shrine and placed upon the Sacred Thresholds of the Bab and 'Abdu'l-Bahá. And as I placed them on those hallowed spots I remembered you most tenderly, and prayed on your behalf, beseeching the Almighty to guide and protect you in your earnest endeavours to learn and to teach the Cause of God.

I very strongly urge you to devote your time to a very serious and profound study of the history of the Cause and of the various Writings of Bahá'u'llah and 'Abdu'l-Bahá. The study of the Cause and its Teachings and the daily endeavour to exemplify its Spirit in our dealings with our fellow men are the most essential obligations of all Bahá'is, whether young or old, who aspire to see this Divine Message spread throughout the world.

As to a name for your Club, "Bahá'i Fellowship" seems to be the best reminder of the spirit that must animate continually its members in their work of service to mankind. I cherish the hope that you will all show forth in all your activities the spirit of true Bahá'i fellowship, and grow to become efficient workers in His Divine Vineyard.

Wishing you success from all my heart,

I am your devoted brother,

(Signed) SHOGHI.

Haifa, Palestine. March 18, 1923.

The beloved of the Lord and the handmaids of the Merciful in Brooklyn, N. Y., U. S. A.

Care of the members of the Spiritual Assembly

Dear brethren and sisters in 'Abdu'l-Bahá:

In these days of world unrest, of political upheavals, of social disruption and spiritual ferment, the one Power that can bind effectively together the scattered and conflicting elements of human society and breathe into them the vivifying and eternal Spirit of Life is indeed the power of the Call of Ya Bahá'il-Abhá!

We, of this noble Faith, the chosen ones of God, who carry with us this wholesome Medicine for the ills and sicknesses of this world, must now bestir ourselves to further activity and relentless efforts in the great and urgent mission entrusted to us by Bahá'u'lláh, that we may minister freely and effectively to the needs of mankind.

Our primary duty is to create by our words and deeds, our conduct and example, the atmosphere in which the seeds of the words of Bahá'u'lláh and 'Abdu'l-Bahá, cast so profusely during well-nigh eighty years, may germinate and give forth those fruits that alone can assure peace and prosperity to this distracted world.

Clear in our vision, broad in our outlook, tireless in our energies and steadfast in our hopes, let us promote one and all this great work of Reconciliation of which the world stands in such great need at present.

May the Light of His Divine Guidance illumine our path and lead us to our glorious destiny.

Your brother,

(Signed) *Shoghi.*

New subscription rates for the Bahá'i Magazines of the world are given on the inside of the back cover.

نجم باختر

بیانات مبارک حضرت عبدالبهاء در جواب سؤالات یکی از ارباب جراید در
سان فرانسیسکو مورخهٔ ۳ اکتوبر ۱۹۱۲

سؤال آیا مملکت ایالات متحده بطبع مبارک موافق واقع شده است جواب
اقلیم امریکا اقلیم معموری است اسباب تربیت موجود است معلمین عالیه دارد
و تلامذه تربیت میشوند و تحصیل میکنند ثروتش در تزاید است اداره
حکومتش منظم است ترقیاتش مستمر است و میهمان نواز است ولکن جمیع
اینها در عالم مادهٔ است مردمان متمدنی دارد و نسوان محترمه ولی اغلب
نفوس را در عالم ماده غرق می بینم مدنیت مادیه مکمل است اما محتاج
فوزیت آسمانی است محتاج مدنیت الهی است سؤال مدنیت
الهی یعنی چه جواب مدنیت الهی سراج است و مدنیت مادی زجاج
مدنیت الهیه روح است و مدنیت مادیه جسم مدنیت جسمانیه کفایت
نکند و انسان از جهات عدیده محتاج بمدنیت الهیه است از مدنیت
جسمانیه کمالات طبیعی حاصل شود از مدنیت الهیه کمالات معنویه
جلوه نماید مدنیت جسمانیه خدمت بعالم ناسوت کند مدنیت الهیه
خدمت بعالم اخلاق نماید مدنیت الهیه کمالات عالم انسانی است
مدنیت الهیه تهذیب اخلاق است مدنیت الهیه کاشف حقایق
اشیاء است مدنیت الهیه حکمت مادر الطبیعه است مدنیت الهیه معرفت
خدا است بدلیل و برهان عقلی مدنیت الهیه حیات ابدیه است مدنیت
الهیه بقاء روح است مدنیت الهیه نفثات روح القدس است
مدنیت الهیه فلسفهٔ آسمانی است مدنیت الهیه حقیقت تعالیم جمیع انبیاء
سلف است مدنیت الهیه صلح عمومی و وحدت عالم انسانی است مظاهر
مقدسهٔ الهیه مؤسس مدنیت الهی هستند و معلم نوع بشر و سبب تنزیه
و تقدیس عالم انسانی سؤال آیا از ملت امریکا راضی هستید جواب
ملت امریکا میهمان نوازند غریب پرورانند ملت نجیبی هستند من از
جمیع آنها راضی هستم سؤال شنیده‌ام که تعلیم تساوی حقوق بین رجال
و نساء میدهید چون زنهای ایالات کالیفورنیا در فکر آنند که حقوق سیاسی
خود را بکف بیاورند تا بتوانند در وقت انتخاب رئیس جمهور و وکلاء و سنوتورها
و حاکم‌های ولایات رأی بدهند در این جرائد لهذا قانون جدیده مالیات میگذارند
میشوند اگر عقائد مبارک را در این مسئله بسیار مهم بخوانند جواب مساوات
حقوق مرد و زن در امریکا بهتر از سایر جهات است در رجوع در ترویج
ولی تا مساوات تامه بین ذکور و اناث در حقوق حاصل نشود عالم انسانی
ترقیات خارق العاده نماید زنان یک رکن مهم از دو رکن عظیم اند
و اول معلم و مربی انسان زیرا معلم اطفال خردسال مادر است آنان مأسس
اخلاق کنند و اطفال را تربیت نمایند بعد در مدارس کبری تکمیل
میکنند حال اگر معلم و مربی ناقص باشد چگونه مربی کامل گردد پس ترقی
نساء سبب ترقی مردان است لهذا باید نساء را تربیت کامل نمود
تا بدرجهٔ رجال برسند زنان هم همان تعلیمات و امتیازات را بدست آورند
تا همین که در حیات مشترک با رجال اند در کمالات عالم انسانی شریک شوند

وابسته شهرتی که در کمال از نتایج تربیت وی در حقوق است عالم انسانی را
دو بال است یک بال ذکور است یک بال اناث باید هر دو بال قوی باشد
تا عالم انسانی پرواز کند اما یک بال قوی و یک بال ضعیف مرغ پرواز
نکند حرکتش بطیء است خداوند هر دو را بشر خلق کرده و در جمیع قوی
مشترک فرموده هیچ امتیازی نداده چیزی را که خداوند نداده ما چگونه
بدهیم ما باید تابع سنت الهی باشیم و از این گذشته در عالم حیوان
نیز ذکور و اناث است اما هیچ امتیازی در میان نیست در عالم نبات
ذکور و اناث است و هیچ امتیازی نیست با وجود اینکه از عقل محرومند
قوهٔ ممیزه ندارند ما که بفیض عقل موفقیم و قوهٔ ممیزه داریم چگونه چنین
چیزی را روا بداریم که مخالف عقل است حرب بر زنها که نهایت ترقی را
نموده‌اند چنانچه در میان نسوان بهائیان تقدیس هستند که نهایت استعداد
و قابلیت و ادب و علم و تربیت را دارند چون نظر بتاریخ کنیم ملاحظه
مینمائیم که زنهای مقتدری پیدا شده‌اند در عالم سیاسی نظیر ذنوبیا ملکهٔ
پالمیرا که از زن مقاومت امپراطوری رومان را کرد نظیر کلئوپاترا نهایت
قدرت را ابراز داشت در عالم دیانت ملاحظه کنیم بنی اسرائیل چهل سال در
تیه ماندند فتح ارض مقدس را نتوانستند نهایت زنی سبب شد که ارض
مقدس فتح شد در زمان حضرت مسیح ملاحظه کنیم بعد از آنکه حواریین
مضطرب شدند حتی پطرس کبیر سه مرتبه حضرت مسیح را انکار کرد
ولی مریم مجدلیه سبب ثبات و استقامت آنها شد و خدمتی عظیم
بدین مسیحی کرد و در دور حضرت بهاءالله زنانی چه مانند قرة العین
نهایت علم و اقتدار را ظاهر نمودند از جمله روحانی که شاعر فصیح و بلیغ
و تا نهایت حیات جانفشانی نمود و در علوم دینی در نهایت اقتدار بود
از جمله شمس جهان اصفهانی که مصائب عظیمه در سبیل الهی کشید و اکثر متعلقین
خویش مثل سلطان الشهداء را آغشته در خون دید با وجود این
فتور ابداً حاصل نشد و تا نفس اخیر در مصائب شدیده بود و بقوهٔ

ثابت و راسخ بود که رجال عظیم عاجز بودند در علم و فضل و نطق بی نظیر بود
و همچنین دیگران سئوال متصور مبارک از سفر امریکا چه بود جواب
من امریکا آمده‌ام که ترویج صلح عمومی و وحدت عالم انسانی نمایم نه برای
سیاحت و تماشا سئوال در باب لباسهای زنان امریکا چه میفرمائید
جواب ما نظر بلباس نداریم ما نظر بلباس داریم اگر لباس با عفت و عصمت
باشد و با معرفت باشد و حسن اخلاق داشته باشد و بخدا نزدیک باشد
پیش ما ممدوح و محترم است هر لباس میخواهد داشته باشد ما کاری بعالم
ماده نداریم سئوال اعظم چیزیکه در امریکا دیدید چه بوده است جواب
اعظم چیزی که در امریکا دیدم حریت است فی الحقیقه این حریت آزادی است
و این حکومت عادل سئوال در باب جنگ عمومی و ممالک متحده بانگلستان
چه میفرمائید جواب ما با جنگ کاری نداریم ما از صلح بحث میکنیم از عالم
صلح خبر داریم سئوال جنگ از اهل جنگ بنا و ما صلح امروز اعظم امری است
در عالم انسانی مهمتر از آن امری نیست سبب آسایش عالم آفرینش است
سبب سعادت نوع بشر است سبب الفت بین جمیع خلق است سبب
ارتباط شرق و غرب است سبب حریت حقیقی است اعظم مراتب آنچه است
ما جمیع باید بکوشیم تا علم صلح اکبر و وحدت عالم انسانی و اتحاد جمیع نوع بشر بر آفاق
مواج گردد انتهی

بقیهٔ صحبت در تلفون بی سیم از شمارهٔ سابق

علویت و منحوت نه بلکه جلالت قدر در آن است که برفع نواقص و تکمیل آن
موفقیت حاصل گردد پارلمان عالم انسانی غیر کامل و فاقد الشرائط مانند
طفلی است نطفه و محل مکر و فریب بایکدیگر و دیگران است یا چنانچه حضرت عبدالبهاء
تشبیه فرمودند مانند هنگ جمعی از سحرا و جمعی مشهک در آن و جماعتی آراسته
و نه اگر است در لوای اثرات و ترک آن بنمایند و چون از مجلس برخیزند
هر یک بمحلی رفته و بعادت شرب خود مشغول جرینه بوع بدو ابتدا
انوار شمس محبت و صلح عمومی در قلوب اهل پارلمان بدرخشد

تا بهم پیوند قلوب دیگر را بانوار صلح و محبت منور سازند پس اساس صلح و اتفاق
انواع متعصبات ملی مملکتی دینی وغیره و زوال احساسات تنفر و تسلط
و خودپرستی است و تحقق احساسات مجرح و وحدت بشری و شاهد
تمام دنیا مملکت واحده و خیرخواهی برای هر مملکت و ملت مانند مملکت
و ملت خود و ملاحظه کل بنی آدم نوع و جنس واحد و حس ما تمامیت
ادیان مانند دین خود بدون ادنی ذرهٔ تعصب و اعتقاد بحقیت کل
چون چنین شود آن بارقهٔ عالم انسانی مانند چراغ درخشان و محبت
و صلح حقیقی قلبی بمثابهٔ نور آن است که بآن واسطه انوار عدالت
عمومی عالم بشری را روشن و تساوی در مابین ممالک و اقوام
جاری و عدالت حق وی مانند خون حیات در هیکل کبیر عالم
انسانی در دوران و کارفرما و دنیا بهشت حقیقی در روی زمین آینهٔ
ملکوت الهی و وحدت حقیقی نوع بشر جلوه خواهد نمود و این است
نهایت آمال خیرخواهان عالم انسانی و مقصد از سعی و کوشش و جانفشانی
و فداکاری علال نامبردار مشترک که بهائیان تا کل عالم مانند خانهٔ واحده
و عموم بشر مانند اعضای یک کیان در نهایت امان و آسایش جان و جهان
زندگی نمایند و کل مانند اوراق یک شجره و قطرات یک بحر و اشعهٔ یک شمس
و نجوم یک سما و اوراق و ازهار یک گلستان گردند

جشن روحانیان در انگل وود

در ایام مسافرت حضرت عبد البهاء در ولایات متحدهٔ امریکا و کانادا در ۲۸ جون ۱۹۱۲
در انگل وود صحبت ابهی بهار بسیار گرم و فیضات بسیار گرم بود و جشن
و سروری ملکوتی و انجذاب و شوری روحانی داشته در آن زمین سبز و خرم در زیر سایهٔ
درختان کاج و کشن و ارهم که نسیم خیمش محیی و منعش نفوس و طراوت و نکهت
گل و شقایق روشنی بخش ابصار و عیون است قلوب انبوه حضار
مؤلف از بارد و حجار منقطعات الهیه حیات جدیدی یافت و استماع
و آنان از لطافت بیان و آهنگ روح قدسی لذت و بهجت بی پایان گرفت
دست فانی آنها تا معنوی بادهٔ سرشار محبت الله مبذول میداشت

و نفوس چنان سرمست از آن جام روحانی لایعقل بودند که دست
و زبان نمیشناختند و اهل جمال متمثال آنحضرت یکتا بعد چاه و گلزاری
تنگ و چنان روز قلیل النظیری بسر آمد در آن مرتع رحمان مجمع عظیم
منعقد و دوستان و آشنایان متناول اطعمهٔ جسمانی و سرمست روحانی
و بسط بساط محبت و مودت و صرف اوقات در تذکر آیات
مبارک و توسل و تشبث بآستان الهی و نطق های جذاب و ادبا
و علما و مناجات و نیایش الهیه مانوس و مالوف میگردند انگلیس
اسمال نیز حسب المعمول آن مجمع روحانی منعقد و نفوس از جمیع نژادها
و خودها جمع آمدند از طبقات اجتماعی بزرگ بود و احتفالی بغایت روحانی
بود بتبسم زبانها مترنم و دلها متوسل و افکار متذکر و قلوب خاضع
و ارکان خاشع و اوقات در نهایت صفا و روحانیت گذشت
مع الخصوص نمایندگان محفل ملی از اطراف در آن محفل مجتمع و بواسطهٔ شدت
سرور و فرط جذبه که از جهت اتحاد و اتفاق تام و قیام بخدمات
وحدت عالم انسانی حاصل بود گویا در اهتزاز و پرواز بودند چنانچه
فوریاً تلگرافی بحضور انور حضرت غصن ممتاز ولی امرالله عرضه داشتند
و در خواست دعا و طلب مزید توفیقات و تأییدات نمودند و در روز
عصر و شب ناطقین سقه و نطقهای غرا در اصول و تعالیم مبارکه نمودند
که فی الجمله امواج تأثرات قلبی حضار را همیشه هر یگانه و بیگانه
و ملتفت نمود که آن جمع چگونه خود را حاضر برای هر فداکاری و جان
نثاری در خدمت وحدت عالم انسانی و نشر تعالیم الهیه و
محبت عمومی نموده و چند قطعه عکس برداشتند ، از جمله یکی از خانمهای
امریکائیه که پس از مسافرت طولانی بارض مقدس و استفاضه از انوار
ساطعهٔ آن و مرور در ممالک و بلاد متفرقه آسیا و اروپا بتازگی وارد
بامریکا شده حکایات و روایاتی نقل نمود که موجب انبساط و اهتزاز
سامعین بود و آنقدر که احساس خودش راجع بشوق و طلوع
انوار الهیه از جمال زیبای همایون غصن برومند دوحهٔ الهیه و مهبط

صفحهٔ دوم

قبهٔ مشتعلهٔ رحمانیهٔ در شجرهٔ ثابتهٔ صمدانیه بود قطوب متنور
وصدور منشرح وطیور ارواح در پرواز و اهتزاز بود
وظیفهٔ بهائیان در قیام عملی بتعلیم و تربیت اطفال و جوانان
بسط مقال در وجوب تربیت اطفال و جوانان و اهمیت آن
در اولین درجهٔ توضیح و اضحات است که گمان نمیرود که هنوز در
ممالک متمدنه یا بنیم متمدنه کسی یافت شود که محتاج باین توضیح باشد
بعلاوهٔ تاثیرات و انتشار نصایح و تشویقات انبیا و حکما و شعرا
وضعیت قرون اخیره و عصر حاضر و سیلان سیل عالمگیر معارف
و تنور افق افکار عالم بشری بقیهٔ غبار رخت که جاهلیت را
رفته و ظلمات حالکهٔ تعصبات جاهلانه را زائل نموده و احساسات
بیدار و آگاه نمود که تعلیم و تربیت اهم فرائض و واجبات است
و باید دو اسبه در طلبش شتافت و راست و چپ را برای مدت
آن از دانش نثار نمود و از هیچ عائق و مانعی ملاحظه نکرد و خودداری نمود
بالاخص اهل بهائیان که تعالیم و بیانات حضرت بهاء الله و عبد البهاء
منتشر و مشتعل از حجاب و مانعی ندارند و در وصول باین نعمت رحمانی
و وظیفهٔ آسمانی و زرگرتین بلکه یگانه خدمت بعالم انسانی مضایقه نمینمایند
ولکن در ممالکیکه بنا بر مدارش بر اساس تشیع گذارده شده و تعصبات
بلکه قدری هم بیشتر مدارس مکمل در مملکت موجود و حتی از طرف حکومت
اطفال را مجبوراً در مدارس قبول میکنند یعنی مالیات با بطه که از
بنا بخواهند گرفت در این مصاریف خیریه صرف میشود و در ورود اطفال در مدارس
در کمال اطمینان و سهولت و بی نهایت بخش رایج و عمومی است و الفرا
افواج علوم و دانش از کرات پاکان در خشان و تابان رسحاب تیره جهل و نادانی
از جلوی شمس حقیقت زائل و یا قریب بزوال است و در چنین ممالک تعلیم
و تربیت اطفال فخر و منقبتی نیست و مایهٔ امتیاز قول از فعل نه بلکه
بحث در آن هم نمیشود تا در ممالکی که حال بر خلاف این است

صفحهٔ سوم

آنجا است که همت و غیرت لازم و شخص هنرمند فعال خادم عالم
انسانی از دانا و دانش بعمل ممتاز میگردد این درست است که اولیای
حزب اقتصادی در بعضی ممالک جنان بشکل جامعهٔ مملکت را
ضعیف کرده که از ادای این فریضه قاصر بنظر میآید ولی چون در
دقیق تر و مهم میبینیم که نشسته تا اندرجه که غلو میشود و قبح عیب
بهانه میتوانیم بکه یک فداکاری محض ثروت بهزار نا نسبت
و همت طبقات دیگر کاری بزرگ و خدمتی شرک انجام خواهد گرفت
چقدر تفاوت است میان این نفوس و نفوسی که جنان حلاوت علوم
و معارف و تعلیم و تربیت در مذاق جانشان قرار گرفته که از ترفه و تنعم
زندگانی خود کاسته سهل است بلکه از خروج خود تخفیف داده و صرف
تکمیل مدارس یا تعلیم و تربیت اطفال مینمایند و ترجیح دادن علم انعام
کان بهم خصاصة جبر خویش نخواست آنمملکت با آن اهمیت
که تمام اعضا را آن دانسته اند که ترقیات مدنی مملکت با تعداد اجتماعی
خود نخواهند رسید مگر آنکه اعضا آن عالم باشند و از هیچ دریغ
عشق مفرط در حصول سنبلهٔ مقصد عمری سدهای آهنین اجتماعات
نفسانی را در هم شکسته و اولاد و کل را در پیش آتش فراق مانند اولاد
خود می بینند و برای تعلیم و تربیت همه جنان پول و وقت صرف میکنند
که برای اولاد خود بدون ادراک تفاوتی در فکر و احساس و عمل
در این موقع خوب است بخاطر آوریم سخنان کلام مملو از حکمت حضرت بهاء الله
که میفرماید هر که پسر خود یا پسر دیگری را تعلیم و تربیت کند جنان است که
یکی از ابنای مرا تربیت کرده باشد این قدر تعالیم و نصایح الهی است که نفوس
کثیره را جنان تشنه تا معین علوم و معارف نموده و جنان عاشق تعلیم
و تربیت اطفال نموده که حتی در ممالک مترقیه عالم نیز کمتر نظیر آنان
دیده میشود بخاطر دارم که یکی از دوستان ایران که کسبه اش از نسیم در
دلی گنجینهٔ سینه اش مملو از جواهر ثمینهٔ افکار و اعتبار بود بقیه دارد.

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STAR OF THE WEST

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THE SEARCH FOR TRUTH

By LOUIS G. GREGORY

THE search for truth has caused the forward march of mankind in all ages of the world. The will to know is one of the most powerful mainsprings of action and the greatest incentive to progress. Freedom and happiness, both for the individual and collective man, depend upon the knowledge of truth. Greater joy there cannot be than that of discovery. But this attainment is impossible for man unless he becomes an independent seeker. He should, for this noble purpose, put aside empty forms and servile imitations. And while reverence for ancestors is praiseworthy, the independent investigator must weigh his conclusions in the balance of sound logic. However long established the view-points of others, he must strive to know for himself. While this station is possible for all men, its attainment requires courage. For no discoverer of truth can hope to escape the sneers and jeers of prejudice and ignorance. But although the path is difficult, it is yet glorious. Through the degrees of martyrdom the soul of man is freed from its earthly cage and makes extraordinary advancement. The bold and untrammelled search for truth is the light of genius in all times. The power of truth removes the stagnant pools and dead seas of outworn usages. It refreshes the soul of man with living streams that flow from the Bosom of God.

Job said: "I know that my Redeemer liveth!" Such an exalted height of knowledge is not impossible for any man. For the very purpose of man's existence is to know his Creator. The powers by which he may know God are hidden within his own being. Attraction to the beauty of truth reveals man's inward powers. The genial flame of truth sets in motion new vibrations, unfolds the true virtues of religion and the laws of science, apprehends the mysteries of God and His endless creations. Great and wonderful are the reaches of mind. Deep and subtle are the mysteries of the heart. When the inner sight is clear through powers that are heart-dwelling, the mind is brightened and man is thereby elevated to his true station of glory and splendour above the world of matter. If he does not discover these latent powers the purpose of life is lost. If he does not use these forces, by what sign can he prove himself man? The hand, the eye, and other powers of the physical temple have their manifest functions and improve their skill by service. Should not those greater powers, which attest the emanations of Divinity in man, adorn his career and crown his destiny? The aspiration of man soars Heavenward as he strives to awaken these powers. Spiritual unity is the reality of man and the presence of Divine Bounty.

The beginning of truth-seeking, which

may lead through Divine Favor to the Greatest Light, is very simple. First of all, let us have faith; and as a sign of faith let us humbly ask the Giver of Bounty for light and knowledge. If one thereupon subjects whatever is presented him to a reasonable inquiry, he may be astonished at his own growth. If the mind is free from bias or hate, the horizon will widen and faith will become confidence. Even as when, as hungry children, we go to our parents for food, fully confident that they will answer our needs, even more firm should be our assurance that the Light of God will not mislead us.

The Bahá'i teachings, which focalize reality, reveal the unity of truth, however diversified its aspects. The oneness of God reveals the oneness of truth. The singleness of truth reflects the singleness of God. All things in creation are related through their common emanation from Divinity. Because reality is indivisible, it can never be plural. The Divine Light which is the essence of truth, is the universal Glory of God, now manifest. "It is the Bahá of Abhá which covers the earth as the waters cover the deep." When this fact becomes generally known, how conducive will it be to the unity of religions, the end of strife and the establishment of eternal peace! When hearts are aflame with the sacred fire of truth, thoughts will coincide in the reflection of One Reality and constructive service will heal the world. And since this wondrous light and knowledge are impossible save through the Manifestation of God, the ascent of man depends only upon his detachment from all else and his attraction in greater and greater degree to that manifest Splendour. Marvellous poise! Infinite joy! Universal Harmony!

How sad and depressing is the bedlam caused by the opposite! Not long ago, before a noted gathering, a theologian was heard to state very dogmatically the basis of his own faith and that which in his opinion made it superior to all others. But it so happened that the dogma he selected as the holy of holies and *sine qua non* of salvation was no other than a blind superstition, *sans* scientific, rational, spiritual or even common sense basis. He was even mistaken in the assumption that his own faith was the only one that relied upon the said superstition. For inquiry makes it appear that the ancient Egyptians, thousands of years before Christ, as well as millions of non-Christian religionists in the world today, have adhered to the same unprovable belief. Thus in one breath this good man showed himself an alien to science as also to the comparative study of religions. The statement of this dogma is omitted here although it is one which many people unthinkingly and blindly support. The purpose is educational rather than controversial, to stimulate investigation and discovery rather than to shock those who lie dormant. A religious leader may, in his own way, lord it over the masses for a long time. But if he has no universal vision of truth where is his capacity to serve mankind in their progress toward unity and freedom? The attitude of bigotry, narrowness and pride time out of mind has divided the realm of humanity into a multitude of warring sects, belying the spirit of true religion and execrating those whom they should love. Hopeless is the task of establishing unity on the basis of dogma and superstition. Yet the veils are being removed; for all the opposition of mice and men cannot prevent the sun from rising!

Truth is the light of God in the world; and God is love. Truth is the descent of Heaven to man; and Heaven is man's home. Truth is the manna upon which God feeds His children; and all souls are hungry. Truth is the outpouring of God's Holy Spirit in the morning of the resurrection; and this is the morning of that great Day of God! All the Holy Manifestations of God, throughout cycles and ages, have trained humanity in truth. Their pure and perfect lives were

standards of truth. Their sacrificial examples applied the truth. These perfect mirrors of divinity reflected the truth. For this noble purpose Jesus Christ and the other Divine Messengers of the past, Bahá'u'lláh and 'Abdu'l-Bahá in this day, came to earth in human temples, suffered affliction, pain and martyrdom. Assuredly their purpose was not to exalt themselves. Else why should such intelligent beings descend from a realm of pure delight to dwell in the world of dust? Or whence their indifference to the praise of men? Their true purpose was to free humanity from the thralldom of nature; to remove the barriers caused by blind imitations, spiritless forms, savage dogmas and ignorant prejudices. Kindly they wrought, lovingly they taught, that hatred and warfare might be displaced and truth enthroned. Their oneness of love is outpoured upon all. Their far reaching Guardianship protects all. Can man afford to be heedless to this call? The reign of ignorance and the sovereignty of calamity have ever been for man convertible terms. The still small voice, stronger than the clash of armaments, counsels peace. Will the children of men hear the Voice of God?

The devotee of truth avoids contention. The follower of light seeks its blessing for others. Disciples of truth are signs of guidance. One vivified by the spirit of truth may become the means of imparting life to his companions, for he has turned with reverence to the Sun of Truth, the Creative Word, which brightens and cheers all the worlds. Whoever perceives this wondrous Light will not be misled by a torch or candle, or the will-o'-the-wisp of formalism. Yet one who is divinely favored will not only seek light and guidance for his kind, but be merciful even to the animals. Insight reveals the relationship of the part to the whole. Guidance brings humility.

Once upon a time, the story runs, six blind men of Hindustan went to see an elephant. As all were blind, their impressions were dependent upon the sense of touch. One, touching the elephant's head, said he was like a ball; another, touching his leg, thought him like a tree; another touched his trunk and declared him like a snake; another his tail, likened him to a rope; another his ear, spoke of him as a fan; another his side, insisted that the elephant was like a wall. They then quarrelled over their various opinions, each adhering to his own with the greatest rancor and obstinacy. They abused and denounced each other and even fought. Each partly right, but all generally wrong, the educational effect of listening to each other's points of view was entirely lost. So it ever is with bigotry and pride.

Happy is he, in this day of hostile creeds and clashing dogmas, who can see the elephant in full proportion. It symbolizes in this day the Sun of reality and truth. Yet how difficult is this, because men are so much attached to the idols of their own fancy! The divine hand ever beckons us to the pathway of light. There seems a touch of humor, as well as pathos in the divine injunction to the truth-seeker:

"Leave them to amuse themselves with their vain discourse!"

Man should ever mount higher and higher in seeking reality. He should never let the mind and heart be limited by the imaginations of men. The vision that is universal is a true emanation from the Divinity of the Word. The same God gives good gifts to all his children. The same vital truth is declared in all religions. The hidden mystery of truth, Divine Love, is the cause of all life. The inner law is changeless; the outer law is varied by the Giver of Bounty from cycle to cycle to relieve human needs. Because men are so forgetful, the Merciful Providence in this cycle of truth and knowledge decrees the renewal of the spirit. What favor can be greater than this? It is the appearance of this Lordly Splendour which rend the veils of superstition and error and reveals the light of assurance and knowledge.

The great and luminous Apostle Paul

foresaw the greatness of this day when he wrote:

"When that which is perfect has come, that which is in part shall be done away." Though men adhere, for limited reasons, to that which is limited, such attachments must ultimately give way; for the darkness is powerless to defeat the light. As mists disappear before the rising sun, so must error and limitations depart as the Sun of Truth mounts higher and higher, approaching its full power and glory. The light and heat of this genial Sun will bring to full growth the minds and hearts of men. There is no night but ignorance! There is no light but truth!

This blessed assurance is given by Bahá'u'lláh:

"Every soul who sincerely accepts the Word of God hath verily passed through the path and succeeded in approaching the paradise of God's pleasure, and hath assembled with those who are near to God, the chosen ones."

'Abdu'l-Bahá thus reveals to us the beauty of truth and the ultimate goal of man's attainment:

"What is truth? Truth is the word of God, which gives life to humanity. It restores sight to the blind and hearing to the deaf; it makes eloquent those who are dumb, and living beings out of dead beings; it illumines the world of heart and soul; it reduces into nothingness the iniquities of the neglectful and erring ones. Beauty, perfection, brilliancy and spirituality in this existence come from or through the word of God. For all it is the supreme goal, the greatest desire, the cause of life, light, instruction. The road to attain to this Truth is the love of God. When the light of the love of God is burning in the mirror of the heart, that flame shows the way and guides to the Kingdom of the Word of God.

"As to what causes the growth of the love of God, know that it is to turn one's self toward God."

PRAYER—THE LADDER TO HEAVEN

From the Words of Bahá'u'llah and 'Abdu'l-Bahá, with an introduction by Jináb-i-Fádil

THE Holy Spirit is the power which is in the Manifestations of God. When man is freed from his natural conditions he draws near to the Holy Spirit. In the early dawn at Haifa, in the Holy Shrines on Mount Carmel, one finds souls intoxicated with the love of God, at this time of prayer and meditation. Through meditation the spirit is delivered from the cage of the human nature; real communication is established and divine gifts are granted. The attitude becomes holy, and we long to serve.

It has been asked: "Should the heart be emptied, to let God speak?" The Bahá'is have many beautiful prayers and supplications in which the spirit of Bahá'u'lláh and 'Abdu'l-Bahá dwell and when we are using these supplications and thinking of their meaning our spirit expands.

Christ lived for a long time in the caves of the mountain and it is said that Satan came to test His Holiness Christ, but had no effect upon him. What was Satan and what was the test? Satan was materialistic thought. Satan tried to test the Christ because he was leaving behind human thoughts and was turning to the spiritual Kingdom. Christ had a human body, but his body had no effect upon his spirit. It is written, "The spirit, indeed, is willing, but the flesh is weak."

Before his declaration, Bahá'u'lláh lived alone in a cave for two years, in a high mountain in a very dangerous country called Kurdistan. When the simple shepherds of that region heard him praying in the early morning they felt such a spiritual power that they gathered around the cave to listen.

My meaning is this, that when prayer

or supplication is rising from the heart and is uttered by the tongue, especially if the words are divine words, it attracts divine qualities, like a magnet.

GOD is Universal Consciousness, unlimited, infinite, unknowable, incomprehensible to our finite minds. The Infinite cannot be included in the finite, but is reflected from every atom in the universe. Each kingdom reflects God according to its degree of receptivity, whether mineral, vegetable, animal or human; but the heart of man is the greatest reflector of all. If you split an atom in the heart of it you will find a sun. "Dost thou think thy body a small thing, while within thee is enfolded the universe?" said Bahá'u'lláh.

Science has proved that God is not a man in the sky, for there is no place which can be located as Heaven. An ant with long horns tipped with olfactory nerves would think that God was a very large ant, with long horns just as man thinks God is a great, perfect man. We have so pictured God as a large man with eyes and ears, who could speak and, perhaps, eat. As there is no physical Heaven, therefore there is no place for such a God to live in. Science has released us from this superstition.

But the universe is full of the spirit, the attributes of God, and the heart is a mighty magnet. True prayer is thinking of, reaching out to God, lifting up our hearts, freeing them from self and material things; and after we have freed the heart it acts as a magnet to attract these qualities, these attributes. It becomes attuned to these vibrations, as a wireless receiver becomes attuned to certain wave lengths in the air. The prayers of Bahá'u'lláh and 'Abdu'l-Bahá help to put the heart in tune.—*From two talks recently given by Jináb-i-Fádil.*

"IN all the worlds of existence there is nothing more important than prayer. Prayer confers spirituality upon the heart."* "Spirituality is the greatest of God's gifts and life everlasting. It means turning to God." "Turn your faces away from the contemplation of your own finite selves and fix your eyes upon the Everlasting Radiance; then will your souls receive in full measure the divine powers of the Spirit and the blessings of the Infinite Bounty.

"Keep yourselves entirely clear of the world's condition of gloom and show forth the characteristics and qualities of divine souls that ye may consider to what extent the radiance of the Divine Sun is shining and brilliant and how the signs of favor are shining forth from the invisible world of Unity."

MORNING THOUGHTS

"Everyone upon awaking in the morning awakes with a thought. The commercial man awakes with the thought of commerce; the inventor awakes with the thought of his inventions; the banker with the thought of money. But you, when you awake, must at once think of God and begin the day with an earnest desire to attain to the will of God and His good pleasure."

"Man must be freed from every material tie and must seek the path of the Kingdom. He must not look backward, he must look forward; not downward, but heavenward."

"The meditative faculty is akin to the mirror; if you put it before earthly objects it will reflect them. Therefore if the spirit of man is contemplating earthly subjects he will be informed of these.

"But if you turn the mirror of your spirit heavenward the heavenly constellations and the rays of the Sun of Reality will be reflected in your heart and the virtues of the Kingdom will be acquired."

"We should not be occupied with our failings and weaknesses, but concern ourselves with the will of God so that it may flow through us, thereby healing these human infirmities."

"Neglect not praying and communing in the gloomy midnights and at morn and eve, and offer glory unto thy Lord, the

*All quotations are from the words of 'Abdu'l-Bahá unless otherwise indicated.

Supreme. Know that nothing will benefit thee in this life save:

"Supplication and invocation unto God,

"Service in His vineyard, and

"With a heart full of love to be in constant servitude unto Him."

"Draw nigh unto God and persevere in communion with thy Lord so that the fire of God's love may glow more luminously in the heart, its heat may grow stronger and give warmth to that region and its sound reach the Supreme Concourse."*

Abul Fazl, the Bahá'i saint and philosopher, one of the most brilliant scholars of his age, prayed, we are told, seven times every day. Great souls keep strong by reading and prayer. When he went into exile, Bahá'u'lláh gave him the following prayer to be repeated whenever he was in need: "O my God! I beg of Thee by the King of Names and Maker of heaven and earth, by the rustling of the leaves of the Tree of Life, and by the Utterances through which the realities of things are drawn unto us, to grant me—"

THE JOY OF PRAYER

"There is nothing sweeter in the world of existence than prayer."

"Prayer and supplication are two wings whereby man soars toward the heavenly mansion of the True One. However, verbal repetition of prayer does not suffice. One must live in a continual attitude of prayer. When man is spiritually free his mind becomes the altar and his heart the sanctuary of prayer. Then the meaning of the verse, 'We will lift up from before his eyes the veil' will become fulfilled in him."

"It is most difficult to stand unshaken during the days of trials. When we were living in Baghdad conditions at one time were such that the friends of God were always in danger of losing their lives. Not a night passed during which they were sure that they would be alive in the morning and not a morning did they arise with any certainty that they would see another night. Yet they lived in the highest state of faithfulness, firmness, spirituality and attraction. Aga Reza and seven others lived in one small room. They rested, ate and slept in this one room. Every night they had spiritual meetings, chanting prayers and poems till long past midnight. Often their food consisted of a few dates. These Bahá'is were peddlers in the bazaars. Some of them sold nothing all day. When in the evening they returned home they all pooled the few piastres which they had made and with that small sum bought their dinner. Some days they made only twenty pares. With this they bought dates and of them made their meal. However, they were the richest men on the face of the earth. They lived in a state of holiness, sanctity, attraction and devotion.

"There was a man, Pedar Jan. I cannot praise him enough. He was the embodiment of spirituality. He used to carry under his arm while walking in the bazaars a dozen pairs of stockings, hoping to sell them. But, forgetting his surroundings, he would slowly chant the communes (prayers). Then someone would come up softly, behind him, and take the stockings from under his arm. If a customer wanted a pair of stockings Pedar Jan would look under his arm—but there would be nothing there. So he thought he would carry the stockings on the palms of his hands. Again he would become absorbed, reading the supplications, and again the stockings would be stolen without his knowledge."—*Words of 'Abdu'l-Bahá recorded by Mirza Ahmad Sohrab.*

HOW PRAYER BECOMES REAL

In all centuries those who have learned the spiritual laws prepare for prayer by reading or repeating sentences through which a saint or prophet has reflected the effulgence of the Holy Spirit. The great Manifestations of God reveal prayers which are ablaze with divine love, which melt the heart, and usher one into the

*See the compilation of 'Abdu'l-Bahá's words on "Prayer," *Star of the West*, Vol. 8, No. 4.

court of the Eternal Presence. The heavenly books are like a city, writes Bahá'u'lláh. "What shall we mention of the signs, tokens, appearances and splendours ordained in that city by the command of the King of Names and Attributes. It quenches thirst without water and increases the heat of the love of God without fire. . . . It bestows wealth without gold and grants immortality without death. . . . This city is renewed and adorned every thousand years, more or less. Therefore, O my friend, we must make an effort to attain to that city."

The more one reads with "longing, fervor, with love, rapture, attraction and devotion" the sooner does "the Ideal Herald" "dawn like the true morn from the Divine City with spiritual glad tidings and awaken the heart, soul and spirit from the sleep of negligence with the trumpet of knowledge." "Those who earnestly endeavor in the path of God after severance from all else will become so attracted to that city that they will not abandon it for an instant."

THE PRAYER THAT IS ANSWERED

"There are many subjects which are difficult for man to solve, but during prayer and supplication they are revealed." "Muhammed said, 'Prayer is a ladder by which everyone can ascend to heaven'; if one's heart is cut from the world his prayers are the means of the ascension."

"If our ruling desire binds us to God we shall receive what is God-like. 'I link myself to God and not to dust.' If one prays to be whole (perfect), on God's part the answer is eternally complete. We must fulfil the conditions to expect God to fulfil His promises. To pray is to lift the soul into union with the Eternal Goodness. Wholeness is the natural result of abiding in God."

PRAYER AND SERVICE

In the supreme adjustment one turns the glory received from prayer into the channel of daily business and service to the Kingdom. "Go," said 'Abdu'l-Bahá to a student coming to America, "with the intention and aim of teaching the Cause of God and spreading the fragrances of God. Then thy study and worldly affairs will both prosper."

"O God! O God! Cause me to drink from the cup of Thy bestowal. Illumine my face with the light of guidance. Make me firm in faithfulness and steadfastness in Thine Ancient Covenant. Suffer me to become one of Thy sincere servants. Open before my face the doors of prosperity. Prepare for me the means of livelihood. Give me my bread through channels over which I have no control, Thy heavenly treasures. Grant me the power to turn my face toward Thy merciful Countenance, to be faithful to Thy Cause.

"O Thou Clement and Compassionate One! Verily, Thou art gracious to those who are firm and steadfast in Thy strong and impregnable Covenant. Praise be to God, the Lord of the worlds!"

"The Essence of Oneness is sanctified above the servitude of the world of mankind and independent of the devotion of all else. One should, therefore, engage in serving His servants, which act is identical with serving Him. Then will the essential unity, harmony and oneness become manifest and unveil their beauty."

WHEN WORK BECOMES WORSHIP

In the coming spiritual renaissance, the glorious Day of God which is now dawning, work, study and scientific research when performed in a spirit of unselfish service will be accounted as worship. Such is the new Bahá'i teaching. It all depends upon the motive, the pure intention. "We should do little things as well as great things for the love of God," said 'Abdu'l-Bahá. "Service in the love of mankind is unity with God. He who serves has already entered the Kingdom and is seated at the right hand of his Lord." "His Holiness Bahá'u'lláh has even said that occupation and labor are devotion. All humanity must obtain a

livelihood by the sweat of the brow and bodily exertion, at the same time seeking to lift the burden of others, striving to be a source of comfort to souls and to facilitate their means of living. This in itself is devotion to God. Bahá'u'lláh has thereby encouraged action and stimulated service. But the energies of the heart must not be attached to these things; the soul must not be completely occupied with them. Though the mind is busy the heart must be attracted toward the kingdom of God in order that the virtues of humanity may be attained from every direction and source."

"A profession, a trade, farming, these are worshipping God. A farmer who cultivates his land with the utmost application is like a worshipper who with deepest reverence and humility prays to God in a temple. When the laborer works honestly and sincerely it is as though he were praying." "Every soul who occupies himself in an art or trade," wrote Bahá'u'lláh, "this will be accounted an act of worship before God."

Prayer in the peace of solitude or worship in the spiritual meeting will prepare for the prayer without ceasing in home or shop, school or office.

"Mayest thou ever be in a prayerful attitude," said 'Abdu'l-Bahá to a friend who was seeking the radiant pathway of the spiritual life. "In all the worlds of existence there is nothing more important than prayer."

DIVINE CONTENTMENT

This Tablet to Mr. and Mrs. Rabb of San Francisco was found by Shoghi Effendi among the papers of 'Abdu'l-Bahá after 'Abdu'l-Bahá's ascension. It was unsigned, also no date was attached.

He is God!

O YE faithful ones of the Holy Threshold!

Your letter, which was expressive of your supplications to the Holy Threshold was received. Thanks be to God, that you have remained firm in spite of all the trying temptations.

This material world of ours is a world of contrasts. It has in itself abundance and destitution, joy and sorrow, youth and old age. It is all the time changing and one has to undergo these different stages. Hence it behooves every faithful person to be patient and to be grateful for that which he receives.

It is fitting for those in the Kingdom to be satisfied with their fate and look only toward the increase of the heavenly spark in their hearts for this, alone, will give them rest and consolation. And you, too, should endeavor to increase that spiritual flame, known as the love of God, for through its increase you will enter into a new world of love and contentment.

I beseech the Lord to help you to overcome these hard conditions and to bestow upon you abundance of gifts from His bounties.

I think of you always and pray for you. Be comforted, and trust in the mercy of the Merciful One, for it is said, "He who is not contented with what he receives, let him seek a God other than Me."

Therefore we have to be contented and devote our time to the worship and the praise of our God.

Upon you be my greetings.

Translated May 19, 1922, by Mirza Assadi, a Persian student attending the California State University, Berkeley, California.

A NOTE ON MORALITY

By Horace Holley

LIKE a boat laid up alongside a rapid stream, our impulse continually feels the tug of a current flowing past, a current in whose urgent flow it seems natural for impulse to be cast, a current in which impulse continually does cast itself. Refreshed and renewed by journeys down this current, journeys long or short, impulse lies again just outside its urge, like a boat drawn to the bank. But the stream never ceases to flow by, its invitation never relaxes its instinctive appeal.

In the current of custom, popular manners, social convention and use, our personal impulses find their most lasting and most urgent expression. Traced to their source, few impulses are personal at all. Few leap cleanly from the man himself, his own expression; most impulses are drawn forth from the man by outside forces—they express the environment immediately about him; for the man, they are impressions so urgent as to require response. Society is the continual, strong current tugging at the boat of our lives. In impulse released we feel a personal vitality and purpose, an enlargement of personal consciousness; but the release of impulse down the social current brings only a reflected self into being. With the dissolve of the determining conditions, the vitality and purpose also dissolve. They disappear like images from a mirror when the room is emptied of its things. The realization of this comes seldom enough, for almost invariably new images immediately replace the old. The ordinary person's habitual self, his reflected self, seems real enough year on year and life on life. For seldom is the room actually emptied of its things before the mirror of mind. When, in sickness or catastrophe, the mirror finds nothing before it to reflect, its own emptiness becomes dreadfully acute. For this extraordinary thing does happen to ordinary people—to feel one's self ebb slowly but completely away. The social current does stop unexpectedly from flowing past the boat of our impulse; and when this happens, the boat lies deep enough in mud, unable to follow. This extraordinary sense of losing the sense of ordinary things actually occurs more than once in every one's experience. It happens to us all, but it is an experience we do not communicate to others. The failure of personal impulse to move on the current of reality seems to each one a unique, individual failure. It is a universal experience, but it is never considered universally. We regard it as an experience special and particular to ourselves. It is not a pleasant experience.

But the result is that we continue to take the power supplied to impulse from the attractions environmental to impulse, as a power resident in impulse itself. We invariably hasten our thoughts over this painful lapse of self, and dwell rather upon the occasions when impulse seemed most successfully to seize its own in the outer world. The fact remains, however, that personal impulse is rather passively effective, like a boat, than actively effective, like a stream. The stream takes the boat so completely within its own movement that the movement seems from the boat itself. The boat's own lack of motivity only emerges as a perceptible fact when the stream turns away out of reach.

At such times, if we face the experience squarely enough, impulse actually weakens and fails like a boat out of water. The social needs dry up first, but the personal needs fade out soon after them. Eating and drinking, apparently personal beyond the range of social influence, become faint and tepid

functions as soon as imitation is completely removed. Life settles down into a state of passive torpor—we continue to be, but our being is not our *self*—our "natural self"—at all. The lover who expects to find his mistress at the rendezvous, and awaits her in vain, feels all his vitality ebb away. The mother who loses a child undergoes this experience. The miser is a mere nothing without his wealth. These extreme cases are extreme simply because in each one the social environment has concentrated into a single influence. To remove that influence, in these cases, is to remove the entire experienceable world.

But if we face that experience earnestly enough another fact grows apparent. As the tide of social influence runs out, leaving personal impulse high and dry, another tide seems to flow in. The boat of personal impulse seems to rise upon the current of another stream. This other stream seems to flow within the man himself. It seems to flow less urgently, and before the boat has ridden fairly upon it the unusual condition of things usually changes. The accustomed world swings back, bringing the sense of relief as from a crisis more difficult even than the sense of failure as of a boat in mud.

For some, however, the world swings back too late. It flows in with the old currents of influence after the new current has become a fact. The boat has gone a new journey, through landscapes more desirable, on a stronger tide. The "self" that ebbed away has been recovered, a new "self" the man would not willingly yield.

This hidden inner current, so unreal to the world, is the reality of religion. It is the reality which ordinarily, in comparison with the ease of impulse down the currents of convention, seems an upstream effort, tedious and vain. Of what use to struggle against a current so strong that one's greatest effort only holds one ever in the same spot? It is evident enough, at any rate, that the two currents flow in opposite directions. The downstream of the world *is* the upstream of the soul. But the spiritual current has its own downstream. It has its own forceful currents which, under the right conditions, carry the boat of impulse not less easily along. It has the same power of communicating its own force to the boat so imperceptibly that the boat's movement seems from the boat itself and not from the stream. But "duty," as opposed to desire; the lonely effort of attainment as opposed to the genial grace of imitation, do not become aware of this fact. One only becames aware of it when, somehow, the stream of spiritual experience takes complete possession of the soul. Then it is convention which seems upstream. Then the sense of struggle, the sense of futility, attaches itself to the world; and to join the common activity, urged to it merely by imitation, becomes repugnant and impossible. The soul's own life, of attainment, becomes natural, inevitable, successive acts of self-expression whereby personal impulse is gratified as never before.

The clear, definite statement seems hypothesis more than experience merely because, in almost every one of us, the boat of impulse lies much farther out in the stream of convention than in the stream of faith. The direction of the forces exerting upon impulse for imitation seem to determine the "upstream" and the "downstream" of experience because they press against a greater area of our being. For those few in all generations whose lives have lain more in faith than in convention, religion has been downstream and the world upstream.

Nothing is so important to realize in this matter of morality. It is the truth at the heart of experience; it is the basis of reality in life; and misconceptions in this region work havoc for the whole of experience at all times. The universal belief that the religious life is a life *upstream* has dwarfed religion to insignificance in our social development.

We have employed as the working hypothesis of religion throughout our civilization the impression that personal impulse is gratified and justified through convention, but negated and made futile through religion. This impression derives from the experience of minds still adrift on the conventional stream—their sense of struggle, as against a mighty, unresting tide, is actually a struggle not against the *spiritual* requirement but against the *social* habit. They have never swung fairly out on the other current.

If we establish our moral truth upon the experience of those who have attained, we vivify it as by the transfusion of living blood to a desperate body. For the struggle *against* the stream of convention—when one struggles full in the stream itself—is really a futile effort. But this is precisely what religion amounts to in most lives: an occasional struggle against a stream dimly perceived to be leading one's life to emptiness and desolation. The first step toward spiritual reality consists in leaving the stream of imitation itself. It is least effective when taken against the stream; most effective when taken away from the stream. For outside the currents of social imitation other currents, even more rapid, await. As one swings the boat of impulse into the current of faith, a greater power than impulse or will perfects the act. The difficulties of religion are not difficulties inherent to spiritual development—they are inherent in leaving the stream of social convention. Spiritual development brings its own downstream, whence the joy of self-gratification amply returns.

The psychologist usually builds consciousness upon two factors, habit and imitation. But these two factors are really one. Habit is the imitation of oneself. The dominant factor, then, is imitation. Imitation like momentum, tends to carry experience along a straight line. So borne, experience confirms itself at every point. The inability to realize that the strongest habit is but imitation of self many times repeated, proves that we drift unconsciously into a being limited on all sides save the direction of its own definite movement. As momentum gathers weight, the influence exerted to swing experience from the straight line grows continually more ineffective. Thus most of us fail to perceive that the essential nature of experience is dual rather than single. As a matter of fact, consciousness has a double pull, a pull now in one direction, and a pull later on in the opposite direction. Habit merges these two definite forces into one, thus destroying the particular contribution each brings. Habit does not only destroy the value of the spiritual impulse in life—it even destroys the value of the worldly or social impulse.

Were each impulse to be given its own terms of influence, life would not be an experience laid out straight along, like a narrow artificial road; it would be a continual ascent, as one ascends a winding staircase in a tower. To follow out each impulse cleanly and courageously in its turn, is to spend the force of each so that the other force can exert itself effectively. The religious "habit" is quite as impoverishing to experience as the social "habit." In those whose lives respond to needs more vital than habits, the impulse of activity carries them on until that impulse is spent, when the impulse to meditation naturally arises. The normal life—the life that is normal to the inner standard and not merely to the standard of the majority of people—ascends from activity to meditation, but then ascends likewise from meditation to activity. It goes from one phase to the other ever around and upward, from stage to stage of the tower. The phase of meditation enriches the activity just experienced—gathers it up and gives it meaning and value—but also prepares new forces for activity to draw upon. Likewise, the active phase enriches the meditation just experienced—enriches it by bringing its purposes and

its meanings into effect. It is as though meditation created the vision of a picture, and activity laid the vision upon canvas. The two phases are absolutely reciprocal. On the other hand, it is as though such activity emptied the mind and heart of their pressing fulness, preparing the way for another and greater vision. To be normal, then, a life would continually ascend the tower, pausing a little at each landing to look from the window—looking out now on one side, now on the other—but ever urged upward, and from the higher landing obtaining a wider and clearer outlook. This is the normal experience, the experience which our own lives attempt to create for us—a rich, eager experience, ever renewed and ever deepened, fed on the bread of physical toil and gladdened by the wine of mystery in revelation. For the tower has many stages. Meditation and faith return again and again, subtler and larger, clearer eyed. And activity returns again, ever more refined, ever more truly expressing the creative urgency of the soul. No man can exhaust the wonders of the tower of experience. It rises high above the city of commonplace. It rises to the heavens. It is not a tower built up stone by stone from the earth; it is a tower let down from the throne of God.

One further remarks of morality, therefore, that the essence of experience is movement and change, while the one obviously immoral thing is standing still. The extreme of immorality is to stand still at any stage of the tower—whether the stage be that of activity or meditation. It is quite as terrible to spend a lifetime at being "religious" as at unrestingly laying up gold. It is more immoral, for the example is more disastrous to others. The most depressing spectacle in the world is not the worldly who will not ascend above their material wealth—it is the supposedly spiritual folk who will not ascend beyond their stagnant "unworldliness."

In a true civilization, labor and religion are the two pillars of existence. They are the two pillars that stand so close they become one. Your really religious man merges labor and meditation inseparably one in the other. They are the indrawn and the outdrawn breaths that keep the blood pure. Both would be taken for granted, and the relation of each to the other would be taken for granted. Pure blood compels the reciprocal indrawing and outdrawing of breath. Where labor is not a form of worship, and where religion is not the inspiration and control of labor, the blood of life is impure. Life is not life, but sickness.

Yet health is the normal condition of life, while sickness is the abnormal. In every life the instinct to pass from activity to meditation, from meditation to activity, exists and exerts itself. It exerts itself forever throughout life, but becomes the knocking of a child's hand against a barred door. Habit denies this vital instinct its full expression. As habit increases—habit which is nothing more than self-imitation—the instinct urges in vain. The instinct continues year after year, though the knocking sounds fainter and fainter. We build the wall thicker and higher with time, until finally the sound no longer reaches through.

Were we conscious of movement upward in the tower on the part of the lives around us, we ourselves would instinctively ascend. Our all-powerful sense of imitation would respond to truth as completely as it now responds to ignorance. No element in mind or heart would have to change to make us worthy of the true civilization. All the elements necessary to enjoy that civilization, to maintain and develop that civilization, are present in men. The difference between war and peace, between poverty and free self-expression, does not imply an impossible or even improbable making over of human nature. It implies rather the response of human

nature to its own hidden truth. Were there a soul who had mounted the tower to its very top, who had gone through every intervening experience, making each phase his own, then from the top signalled to us standing dejected below —signalled as with a mighty trumpet blown from the forgotten depths of our own souls, should we not gaze upward? Should we not see before us the easy ascent of the Way? Should we not hear the trumpet, hear it—*and believe?*

The true civilization—its existence, its nearness, its inevitableness—sounds like a clear trumpet in the life and words of 'Abdu'l-Bahá.

THE GLORY OF DEEDS

By JINAB-I-FADIL

THE following narration tells of the glorious martyrdom of three Bahá'i heroes, one a child of twelve, another a youth of seventeen, the third a celebrated poet.

When we view martyrdom from the physical point of view we see only "the destruction of life." But when we behold it from the spiritual point of view it becomes the most perfect manifestation of love and faith the heart can conceive for here the lover of God, the lover of mankind gives his all that the Kingdom of peace may appear in the world. "Deeds speak louder than words." They make words real. "True words," said Bahá'u'lláh, "are verified by action. One without the other will not satisfy the thirsty or open the doors of perception before the blind."

Martyrdom makes the spirit of utter dedication to the service of God so real that it ignites in other hearts a like flame of divine devotion. The martyrdom of Christ on the cross conquered and changed the hearts of untold millions. True martyrdom is the greatest spiritual educator in the world of existence.

An American business man tells of how he was traveling in Persia. He saw a Bahá'i brought forth to execution. He was tied with his chest to a cannon's mouth. A great crowd assembled. The Bahá'i turned to his executioner: "Grant me one request before I enter the heavenly world," he said. "What is it?" asked the executioner. "Turn me around that the crowd may see how happy I am to die in the pathway of God," replied the man.

The executioner turned him around. and blew his body from the cannon's mouth.

"I saw that," said the American business man, "with my own eyes. When I want a religion I am going to be a Bahá'i for there is a religion that has power in it." —*Editor.*

THERE were thousands of martyrs to this Cause many of whom shine with a brilliance like the sun, dispelling the darkness of night. Among those of great renown was Badi, the messenger who carried the epistle of Bahá'u'lláh to the Shah of Persia. During the reign of this Shah thousands of believers were martyred. This was because enemies of the Cause impressed upon his mind the idea that this great Cause purposed to overthrow the government of Persia and to establish another form of government; therefore the Shah feared lest the believers were plotting against him. As soon as he heard that a person was connected, even remotely with the Cause an order was sent to do away with him.

In 1852 he issued an edict that every believer within his domain should be put to the sword, sparing no one. Accordingly, in every city of Persia many believers were thrown into prison and martyred, the greatest of these persecutions taking place in Tihran.

Now, a few years after his incarceration in the fortress city of Acre, Bahá'u'lláh revealed a long and detailed epistle for this Shah of Persia. Those who have studied it realize that this epistle is a heavenly book containing scientific and spiritual teachings. Bahá'u'lláh purposed to send this Tablet by a messenger who would give it into the Shah's own hands for it was a well-known fact that the courtiers around him did their utmost to keep the words of Bahá'u'lláh from his ears, saying that these words had such a power that, should the Shah listen to them, his heart would be changed. Therefore Bahá'u'lláh planned to send this Tablet by a messenger who would carry it to the Shah himself.

When Bahá'u'lláh revealed the Tablet he wrote upon it certain conditions. First, before the bearer accepted the commission he must realize that in accomplishing it he would be killed with severest torture and that he must show utmost steadfastness and assurance. Secondly when on his way to Persia, and in Persia, he must associate with no believers for after the king had apprehended him his deputies would undoubtedly try to find out the names of the believers with whom he was associated in order to seize and kill them also. This was the wisdom of the command of Bahá'u'lláh. He must from the very beginning of his journey meet no believers so that he could declare truthfully that he knew no one of them. The third condition was that he should deliver the epistle with his own hand into the hands of the Shah.

Now Badi was a youth of seventeen, and at that time was in Acre and in the presence of Bahá'u'lláh. Before his arrival in Acre, His Holiness Bahá'u'lláh told his followers there that the messenger who was to carry this Tablet to the Shah would ere long arrive.

One day, when some friends were gathered together His Holiness Bahá'u'lláh took the Tablet and holding it in his hand, said: "Who is the one who will carry this to the Shah of Persia?"

Badi, like a flame of fire, sprang from his seat and bowing down before Bahá'u'lláh said: "I will carry this Tablet." Bahá'u'lláh asked the question a second time; and the youth repeated his supplication.

Bahá'u'lláh called the third time, and the third time Badi petitioned that he might carry the Tablet.

So Bahá'u'lláh gave him the wonderful Tablet, and Badi took it, and started on his great mission.

Badi went to Mount Carmel from the presence of Bahá'u'lláh, where he engaged in supplication and prayer as though in preparation to meet God. There were with him two other believers.

He dressed in a long white garment and would stand in an attitude of humility, facing Acre. He seemed like a thirsty man searching for cool and refreshing water. Bahá'u'lláh sent from his presence in the care of one of the believers two small packages to be delivered to Badi, who arose, accepted them in his hands, kissed them reverently and thanked God with great exaltation. The two friends felt that these packages must contain some special command for the service of the Cause, and they asked if it would be possible for Badi to let them read their contents. But he replied: "I have no time," and immediately set out on his journey to Persia.

He did not tarry at all nor rest upon the way but with patience and utmost perseverance followed the instructions of Bahá'u'lláh. One of the old believers, now living, met the young man on the journey and wondered concerning his great abstraction. This man said that every now and then Badi would steal away. "Once I followed him," he said, "to find out what he was doing. Then I saw that he prostrated himself upon the ground, facing Acre, and prayed with utmost reverence. After I heard the story of his martyrdom I realized that he was offering prayers of thanksgiving."

When Badi arrived at the gate of Tihran, the capital of Persia, the Shah

was out of the city on a hunting trip. So Badi mounted a hill on this plain outside the city and stood there in his white garment with the Tablet of Bahá'u'lláh in his hand. For three days and three nights he stood motionless upon the hill. The Shah, scanning the country with his field glasses, looked at him many times and at last, filled with curiosity, sent some of his men to bring the youth to him that he might learn of his errand. The messengers inquired of Badi what he wanted and Badi replied that he had a very important letter for the Shah of Persia and he wished to be allowed to deliver it with his own hand. They tried their utmost to get the Tablet from him but Badi would not give it up. So they returned to the Shah who ordered that Badi be brought to him. Thus Badi at last attained his utmost desire—and delivered the Tablet into the very hands of the Shah.

The Shah realized at once that it was from Bahá'u'lláh. He became very much enraged and, with his attendants, insisted that Badi reveal the names of the believers with whom he was associated. The courtiers began to beat and injure him, and Badi gave thanks to God, exclaiming: "At last I have attained to the station of martyrdom which Bahá'u'lláh prophesied upon this Tablet."

He ordered the officers to take the young man away. So they took him, and branded him with hot irons. Badi, to the utter amazement of those who tortured him cried out, in wonderful joy: "You have branded but one side. Would you not like to brand the other also that I may have this fire of suffering all through my body!" They were so astonished that they reported the matter to the Shah, saying: "Here is no human being. No matter how much we brand him he does not tell the name of any believer but shows still greater happiness." The Shah replied: "Take his photograph and bring it to me." So while they burned Badi with hot irons they took his photograph. This photograph exists today, among us

Then the Shah commanded that he be put to death immediately and that no one be shown his photograph lest that one become a believer. Thus the prophecy of Bahá'u'lláh, written upon the Tablet, was fulfilled.

Later on the Shah read the epistle of Bahá'u'lláh, and a wonderful change took place in him. He understood then that the great purpose of this Cause is to establish universal peace, universal brotherhood and universal reconciliation, that this Cause has appeared in order that all mankind may be united in spiritual oneness and brotherhood. Therefore he never again, personally, interfered with the believers nor himself persecuted them.

His Holiness Bahá'u'lláh in this great Tablet addresses the Shah thus: "Will you invite the mullahs and learned men to meet together and allow me to come also? I will present myself and the mullahs may ask of me any sign which would make them realize the station of this Cause. If these signs are manifested from me, well and good; if not, then you may do with me what you wish."

The Shah sent the Tablet to the mullahs of Tihran, asking what they would do.

They made no answer to the Tablet of Bahá'u'lláh, which proved to the Shah that these enemies were unjust and prejudiced.

Badi was but one of the many martyrs in this Cause who showed their love for it with fortitude and steadfastness.

ANOTHER martyrdom unique to this Revelation is that of Varga, the poet, and his twelve year old son.

Varga asked of Bahá'u'lláh the meaning of a verse in the *Book of Aqdas* which refers to the appointment of 'Abdu'l-Bahá as the Center of the Covenant: "When the ocean of My Presence hath ebbed and the Book of Origin is ended, turn ye unto him whom the Lord hath purposed, who hath branched from this Ancient Stock." Bahá'u'lláh replied that the meaning of this verse is 'Abdu'l-Bahá. Therefore from that time Varga with all his heart loved the Master.

Varga constantly supplicated Bahá'u'lláh that he might attain to the station of martyrdom, and finally his petition was granted. As this promise, however, was not fulfilled during the lifetime of Bahá'u'lláh, after Bahá'u'llah's departure from this world Varga made his request to 'Abdu'l-Bahá.

Varga was a well known teacher, an illumined speaker and a peerless poet. His poems speak of the love of God and are of such high spiritual quality that they lift the reader to wonderful heights. In several of them he prophesies his own martyrdom.

His son, Ruollah, was a youthful genius, a speaker and a teacher of great power and persuasiveness. At the age of twelve years he wrote beautiful poems. He was a brilliant child. Because he was so young and so full of joy and enthusiasm when he went to see Bahá'u'lláh he (Bahá'u'lláh) would sometimes joke with him and ask him questions. Now and then he would call him "the teacher." One day Bahá'u'lláh said to him: "You have a great gift for teaching. Now suppose that Promised One of the Muhammedans should appear, the One who, according to tradition is like an eagle, and will guide the people to the Kingdom. If this One appears what will you do?"

"Through the confirmation of Bahá'u'lláh," replied the boy, "I will teach him and make him a believer."

Varga with his young son started on a campaign of teaching, in Persia. They arrived at a city whose Governor was a very cruel and merciless man. The people quickly brought to this Governor reports that Varga was a brilliant teacher and that he carried with him much wealth. This wealth consisted of fifty volumes of the writings of Bahá'u'lláh and was indeed very precious. In addition to the spiritual value of these books they had, truly, material value, for they were written on the best of paper and were embellished and bound.

The Governor sent his officer and had Varga and his son taken prisoners. When they examined his possessions the Governor saw that Varga had no wealth, only a few volumes. Varga, who longed to give him the message of the Kingdom, now began to teach him, and begged the Governor to invite the Ulamas and the scholars of the city that he might speak with them. He would, he said, prove to them the validity of this Cause from the text of all the heavenly scriptures and writings. The Governor granted his request and the learned men assembled. Then Varga and his twelve year old son spoke to them. The boy was so eloquent and persuasive that the Governor and many of the people became greatly attracted. The Shah now sent a telegram that these two believers be sent immediately to the capital.

In Tihran they were held captive, in a large mansion. Here some of the believers visited them secretly. At that time Varga wrote a letter to the believers of Tihran in which he said that, in keeping with the promise of Bahá'u'lláh and 'Abdu'l-Bahá, it would seem as though the time was drawing near when he should attain to the station of martyrdom, yet, judging from the kindness and respect with which the Shah and the Prime Minister treated him and the fact that they had put him in such a mansion, he could see no evidence of the approach of martyrdom. Evidently this delay was due to his inability to attain to that high station.

After a while the chief courtier, a very cruel man, carried a report to the Shah which resulted in an order to put Varga and his son in prison. From this prison Varga wrote a letter to the Shah requesting him to invite all the learned men to a meeting and to permit him, also, to attend this gathering. The Shah sent this chief courtier, who had given evidence against him, to Varga to inquire how he wished the meeting arranged. When the courtier entered the prison room and heard from Varga's own lips his request for this meeting he became very angry, and said: "Do you think to spread the

teachings of Bahá'u'lláh throughout the world?"

While these things were happening to Varga the fiftieth anniversary of the reign of the Shah occurred. The Shah wished to make a great celebration of this event; so he planned feasts and parades and demonstrations. In order to do honor to his anniversary the Shah, himself, paid a visit to one of the holy Shrines outside the capital. There a revolutionist, just arrived in Persia, hid himself. From this hiding place he shot and killed the Shah.

Upon hearing the news of the Shah's death the chief courtier went to the prison of Varga and his son and began to upbraid them. Then he drew his sword and cut Varga to pieces before the eyes of his young son.

To the boy he said: "You have now seen how your father has been killed. Recant your beliefs and I will give you the highest position in the kingdom." The boy replied: "I have no other hope save martyrdom. My father has trained me all these years that I may reach to this great station." Then the boy, also, was murdered.

The tree of the Cause of Bahá'u'lláh was watered with the blood of these divine souls. Under this tree all the children of men will find rest and peace.

THE HEAVENLY ARTISTS

WHEN 'Abdu'l-Bahá was in London, in 1913, among his many callers was an actress who spoke to him of the theater and her work. "We also have a theater," said 'Abdu'l-Bahá. The actress immediately became all interest and enthusiasm. "Yes, where is it?" she said. "I should love to see it. Can I play in it?"

"Our theater," 'Abdu'l-Bahá answered, smiling, "is built in a country where there is eternal springtime. The streets of that city are as clean as the surface of a mirror. The lights of that playhouse are the rays of the Sun of Reality, the actors of our drama are the Holy Manifestations of God, the audience is composed of pure and sanctified souls. They play their parts with the most delicate art. They deliver their words with power and potency. The stage of our theater is the arena upon which is played the sublimest tragedy, the most terrible drama, the most thrilling and heart-moving events of life.

"Come and join our company. You have acted all your life upon the material stage. Now come and act on this celestial stage. Your fellow actors will assist you, will coach you in your part and, step by step, you will become a star shining in the galaxy of those heavenly inspired dramatists."

A musician visited 'Abdu'l-Bahá in London and asked for spiritual confirmation in the study of music.

"There are two kinds of music," said 'Abdu'l-Bahá, "divine and earthly music. Divine music exhilarates the spirit, while earthly music has an effect upon the body. Divine music belongs to the Kingdom of God, earthly music is of the mundane world. I hope you will be confirmed to study both kinds of music so that you may be able to sing the anthems of heaven and the songs of this world."

To a portrait painter of New York City, who was in Acre, Palestine, with a party of visitors, 'Abdu'l-Bahá said, picturing in glowing words the work of the heavenly artist: "As to your art, it is one of the teachings of Bahá'u'lláh that art is identical with an act of worship, and you must go on with your art and improve in it; and through this very Cause you will be able to make great progress in your art, for you will be helped from above. Say, 'I have two arts, one physical, the other spiritual. The physical one is that I draw the images of men; my spiritual art is that I draw the images of the angels, and I hope that at last I shall

be able to draw pictures of the perfections of God. My physical art will at last end, but my spiritual art is everlasting. My physical art can be done by many, but my spiritual art is not the work of everyone.'

"Can you paint upon the page of the world the ideal pictures of the Celestial Concourse? The pictures which are in the ideal world are eternal. I wish you to become such an artist. Man can paint those ideal pictures upon the tablet of existence with the brush of deeds.

* * *

"The holy, divine Manifestations are all heavenly artists. Upon the canvas of creation, with the brush of their deeds and lives they paint immortal pictures which cannot be found in any art museum of Europe or America. But you find the masterpieces of these spiritual artists in the hearts."

THE SPIRIT OF THE CENTURY

President Harding and World Peace

"TODAY the most great service to the Kingdom of God," wrote 'Abdu'l-Bahá to Mr. Andrew Carnegie, "is the promotion of the principle of the unification of mankind and the establishment of universal peace." "Every century holds the solution of one predominant problem," he said on another occasion. "In the past century the most important question that occupied the minds of men was the establishment of political freedom and this aim was more or less broadcast. But in this luminous century the greatest bestowal is universal peace."

In future ages the statesmen of our day will doubtless be remembered in the degree that they served in the establishment of universal peace. And the greatest statesmen will be those who call the first universal conference which successfully organizes mankind for the Most Great Peace.

One of the achievements of President Harding's administration was the conference for the limitation of armaments and the preservation of peace about the Pacific Ocean. In his last journey, westward, in which he wore out his strength by his many speeches, President Harding's central plea seemed to be for America's participation in the Court of International Justice. In his address, made public by his secretary, in San Francisco, two days before his death, he sums up the achievements of his administration, and says:

"Peace ought to be the supreme blessing to all mankind. Armed warfare is abhorrent to the ideal civilization. Nations ought no more need resort to force in the settlement of their disputes or differences than do men in this enlightened day. Out of this conviction, out of my belief in a penitent world, craving for the agencies of peace, out of the inevitable Presidential contact with the World War's havoc and devastation and the measureless sorrow, which attended and has followed, I would be insensible to duty and violate all the sentiments of my heart and all my convictions if I failed to urge American support of the Permanent Court of International Justice.

"I do not know that such a Court will be unfailing in the avoidance of war, but I know it is a step in the right direction and will prove an advance toward international peace for which the reflective conscience of mankind is calling."

The need of an International Court of Arbitral Justice Bahá'u'lláh and 'Abdu'l-Bahá have in their teachings been presenting to the world for some seventy years. They show that it must be the center of an all-inclusive society of nations. To be successful the Society of Nations must be universal, including every country of the world, a palace of peace built upon the divine foundation of

the oneness of mankind. The whole human race must support it and enforce its decrees.*

May the work of President Wilson and President Harding speed the coming of that glorious day when the United States, one of the strongest nations in the world and famous for its idealism, shall call the representatives of the whole world together in a conference which shall realize the vision of prophets and sages, when nation shall no longer lift up sword against nation, neither learn war any more, when God's justice shall arbitrate among many peoples, and through the light of the New Jerusalem of His Universal Law they shall enter upon the long awaited thousand years of peace.

THE world has made more progress in scientific knowledge and its practical application, since 1844, than in all previous recorded history. This advance in science, one phase of which is material communication, is fast making our world one City. The time has come when the inhabitants of this great City must live in unity and realize that "God made of one all the nations of men."

Everything which brings accord among the different nations is preparing the way for this unity. The appeal for a universal language by means of which all peoples can understand each other is now arising from a new quarter, the *Radio World*. Over the radio, wireless messages will soon flash to us from all parts of the world. Through the radio it is now possible for us to listen to the voices of those who are thousands of miles away.

But suppose a very important communication comes in Greek or Chinese, in Persian, Arabic or Russian! What are we then to do? We must of necessity have a universal language, one which can easily be acquired in Occident and Orient. This will become a real means of world unity and peace.

THE population of the country is moving to the cities at an astonishing rate, according to a recent study of the fourteenth census of the United States. From 1910 to 1920, one-third of the counties of the United States lost in population. If this exodus from the country continues the vast city population will soon be in need of bread.

Fifty years ago Bahá'u'lláh outlined the vital necessity of developing agriculture. He wrote, in his "Tablet of the World," five of the great requirements in the administration of the modern world:

"First . . . . promote the Most Great Peace, in order that the world may be freed from onerous expenditures. This matter is obligatory and indispensable; for warfare and conflict are the foundation of trouble and distress.

Second: Languages must be reduced to one, and that one language must be taught in all the schools of the world.

Third: All must adhere to the means which is conducive to love and unity.

Fourth: Men and women must place a part of what they earn by trade, agriculture or other business, ... to be spent in the education and instruction of the children. . . . . .

Fifth: Complete regard should be had to the matter of agriculture. Although this matter is mentioned in the fifth, yet in reality it is endowed with the first station."

IN his *Life of Christ* which is today so popular, Giovanni Papini says that the return of Christ, "according to the predictions in the Gospels, cannot be far distant. Once again, in these years, nations have risen against nations, the earth has quaked, destroying many lives, and

*The Bahá'i program for universal peace may be found in the July and August, 1923, issues of the STAR OF THE WEST; in the "Compilation" on the Most Great Peace, and in "Abdu'l-Bahá's Tablet to the Central Organization for a Durable Peace, The Hague," Bahá'i Publishing Society, Chicago.

pestilences, famines and seditions have desolated nations. For more than a century the words of Christ have been translated and preached in all languages." The two great signs that he is at our doors are these: "The Gospel of the Kingdom shall be preached to all nations and the Gentiles shall no longer tread down Jerusalem. These two conditions are fulfilled in our own time." Yet "no one thinks of the Divine Thief who will come suddenly in the night, no one waits for the Real Master, who will return unexpectedly, no one looks at the sky to see if the lightning is flashing from the east."

Among other signs are these: that the faith of many has waxed cold, the Jews are returning to Palestine, and we have seen the universal war, the great Armageddon which was to precede the thousand years of peace.

THE cause of the emancipation of women is making rapid strides in Turkey. Mustapha Kemal Pasha favors this movement and recently pointed out that Turkey could perfect itself only if Turkish women are educated and share in the activities of national life. Dr. Bessim Omar, President of the Turkish University, is an ardent feminist. He has helped in bringing to pass the matriculation of women students in the university and has especially encouraged this work in the medical department. The Turkish Minister of Education is a woman, Halidé Hanum. Thus one of the Muslim countries is bringing to pass the words of Bahá'u'lláh: "Divine justice demands that men and women should have equal rights; there is no difference between them; neither sex is superior to the other in the sight of God."

'ABDU'L-BAHA AND SHOGHI EFFENDI

From a Recent Talk by Jináb-i-Fádil

WHEN I was in Haifa I felt that 'Abdu'l-Bahá was planning to take a very long journey. We did not, however, grasp its significance. We thought that it was to be a physical journey. We did not realize that it was to be to the Kingdom of Abhá.

One day, in the Pilgrim House, it was said that the physical appearance of 'Abdu'l-Bahá showed signs of weariness. Some of us thought that this was due to the small amount of food which 'Abdu'l-Bahá ate. He always divided the food among the guests, a symbol of the way in which he distributed spiritual sustenance. He took almost nothing, himself, but a glass of milk or the yolk of an egg.

A group of friends were selected and their spokesman, a very old and spiritual Bahá'i, went to 'Abdu'l-Baha. Overcome with emotion at the question which he was about to present, he could not speak a word. 'Abdu'l-Bahá took him by the hand, and encouraged him. The old man said: "The believers feel that there are two reasons for 'Abdu'l-Bahá's weariness. First, he does not eat enough. Secondly, he works too hard." Then 'Abdu'l-Bahá, very humbly, told him that he was mistaken. "Do you think," he said, "that this material food has any effect upon my body? This food has no effect. Only good news from the believers, the glad tidings which comes from all parts of the world of the advancement of the Cause, of the unity of the believers, this, only, improves my health. As to the second point—I am going to take a long journey and at that time my spirit will rest."

Later, we understood what the Master had meant. These talks showed that 'Abdu'l-Bahá had finished his work, was preparing for the great journey to the Kingdom.

ANOTHER day 'Abdu'l-Bahá said that the Bahá'is look to the light, many others look to the glass in which the light is shining. The Bahá'is appre-

hend the inner reality of man and the light of God which is living in the Being of the Manifestations of God; others look to the outward appearance or the garment of names. The religionists who denied the Manifestations in the past clung to the garment, the glass, Bahá'is turn to the reality of the light.

At the time when the Bab was being driven by his enemies from place to place there lived in a certain city a believer who had never seen him. He had heard that the Bab wore a green turban, as did all the descendants of Muhammed. This believer went to see the Bab, and he looked for the green turban. It so happened that just before his arrival the Bab had taken off his green turban, putting on instead, a Persian cap. So the man did not recognize him. The Bab joked, saying: "I have heard that you have become a believer in the new movement. What has caused this change?"

The man answered: "The proof of Muhammed was his eloquent Arabic book. I have heard that this young man brought through revelation several eloquent Arabic and Persian epistles which have the spirit of the word of Muhammed."

The Bab said: "Whoever thus reveals, you believe?"

He then began writing verses, like a crystal river. The man, overwhelmed, cried out that such an one must be a Manifestation. "But why does not he wear a green turban?"

So 'Abdu'l-Bahá showed us that we should judge not by the garment, but by the heart beneath.

When but a youth Bahá'u'lláh, dressed at that time, as a government official and not in the turban and flowing robes of the scholar, entered the classroom of a celebrated theologian. Many students were there. The teacher, who was deeply versed in religious philosophy, suggested, for discussion, some very difficult topics. Immediately the class entered into controversy, many voices being raised; and the teacher was not satisfied with the discussion.

Bahá'u'lláh then asked permission to speak. He soon solved the difficult problems. All had heard that he had never attended a school; yet no sooner did he begin to speak than they realized that he was an ocean of thought whose waves washed the shores of every mind in that audience. The teacher said: "Behold! you have all studied! But here is one who has never studied, who gives luminous answers."

When Shoghi Effendi returned to Haifa many did not realize that, though dressed differently, though young, yet he was the perfect mirror reflecting 'Abdu'l-Bahá. I was so fortunate as to be in Haifa when Shoghi Effendi arrived. It was as though he brought an ocean of hope, activity and longing to serve and to sacrifice. No sooner did he arrive than he began to write to all parts of the Bahá'i world. One who met him saw in him the same will, the same love, the same tenderness, the same overpowering desire to serve that he saw in 'Abdu'l-Bahá.

In some of his last talks in Haifa, 'Abdu'l-Bahá said: "After my departure there will be a short time of quiet in the Bahá'i Cause. Then the flame of love and activity will leap forth and there will follow a great period of work, and proclamation of the Cause, of going out to all the highways and byways of the world." This is coming to pass. First, a great shock, a feeling of loss. Now, since the return of Shoghi Effendi, and his correspondence with all parts of the world, there is a great resuscitation. The advices and exhortations in the last Will and Testament of 'Abdu'l-Bahá that none must rest, but must teach—these are being realized in the visible world.

This is the first year of the mission of Shoghi Effendi. To show him our great attraction in the Cause we must manifest great activity. It behoveth us that in this year we engage in extraordinary service and walk steadfastly toward the city of universal peace and the oneness of hearts and minds.

BAHA'I NEWS AND NOTES

Haifa, Palestine, June 8, 1923.

THE establishment of Spiritual Assemblies in all centers, where true and sincere friends are, recalls to our minds how the beloved Master when in our midst, time and again, with the usual gentle motion of his hand, freely and abundantly gave to us the noble principles of life and often drew to our attention the fact that the time was not far distant when a much greater cooperation between the different centers would be established through the Spiritual Assemblies. And now we realize that wherever a group is gathered in his name a spiritual rosebud opens up, announcing the inauguration of a new center in the Bahá'i world. These may be likened to radio stations and, as they are strengthened by the confirmations of the Blessed Beauty they must become attuned to the oncoming waves of divine assistance which constantly pour in from the Abhá Kingdom.

The first letter from the Burma Spiritual Assembly and the glowing account therein of the activities of the friends is another indication of the fact that the Cause of God is being guided through invisible powers, and blessing is his who finds his way to give a helping hand at the opportune time.

The letter from Bombay states that the headquarters of the *Bahá'i News* Magazine of India is being transferred to Rawalpindi, and the new Persian teacher, Háji Mirzá Hasan Nikú, will assist in editing the Persian section of the magazine.

We have interesting accounts concerning the activities of the friends in Tihran. A program has been drawn up for the year and a central fund covering a larger field than before has been established. The different committees formed with the sanction of the Spiritual Assembly are performing their duties with diligence and vigour. The Teaching Committee, whose main purpose is to organize regular meetings, to bring souls nearer to the Truth is very active. A special committee looks after the arrangements for the Nineteen-Day Feasts and, through their efforts, sixty-two meetings were held last year. The Committee of Education has up to the present time sent nineteen teachers to different parts of Persia and has spent about one hundred and nineteen Tumans for that purpose. The Social Service Committees attend to relief work and the Women's Teaching Committee looks after the women members of the Bahá'i Community of Tihran.

A letter from the Spiritual Assembly of Cairo states that the spirit of the Cause is bringing fundamental changes in the life of the people. The Muslim women in cooperation with other Egyptians are working for the freedom of women; they have conferences and discussions on the subject. This has brought them very much nearer to the Cause and many of them are interested in the Movement.

In the Tablets of His Holiness Bahá' u'lláh and in those of the beloved Master, 'Abdu'l-Bahá, many references are found regarding the province of Khurásán, Persia. In these Tablets we are told that devoted servants of the Cause will come from that vast province. We are now approaching the realization of these words. The letter from the Spiritual Assembly speaks very highly of the spiritual atmosphere in every town, village and hamlet in Khurásán. There are many meetings held each week; general meetings, for giving the Message, meetings for the religious instruction of the children, and special meetings when the need arises. In one city the friends have, within a period of six months brought thirty-two important notables to the Cause.

The Spiritual Assembly of Khusf is a shining star and has united the friends wonderfully. The Bahá'i paper, *Khúr-shidi-i-Khávar,* in 'Ishqábád is encountering great difficulties due to the unstable conditions, and is temporarily suspended. It is hoped it will soon shine like the *Star of the West.*

From Baghdad, the ancient capital of the Muslim faith, and onetime place of exile of His Holiness Bahá'u'lláh, there comes the news of the formation of a Spiritual Assembly. Baghdad is becoming important, as many friends will pass through it on their way from Persia to the Holy Land.

We have just received letters from the Spiritual Assemblies of Damascus, Beirut, Aleppo and Alexandretta, all expressing the fact that the believers are doing their best to carry out the principles of the Master.

We are also in receipt of the letter from the National Spiritual Assembly of America, dated May, 1923. It was translated into Persian, read in our assembly meeting here and its contents communicated to the friends in the Orient. It gave us a new joy and spirit. We earnestly hope to receive such encouraging news from all the western Assemblies.

Two kind letters have come from the friends at Kenosha. Their letters reach us regularly and we thank them for all that they are doing for the advancement of the cause of peace and progress.

On the anniversary of the departure of the Blessed Beauty, the twenty-ninth day of May, all the friends of Haifa and Acre passed the night at the Holy Tomb in prayer and meditation, earnestly praying for the success of the friends who are heartily spreading the Cause in all parts of the world.

With best wishes that your activities may be crowned with success,

(Signed) Mirzá Badi' Bushru'i,
Secretary.

IN San Francisco, April, 1915, the first International Bahá'i Congress of America was held, in Festival Hall of the Panama-Pacific International Exposition. The permission to meet in this Hall of the magnificent Panama-Pacific Exposition was granted the Bahá'is by the Director of the Exposition, Mr. John A. Britton.

Mr. Britton passed, suddenly, into the unseen world in July of this year. He was "a national figure, renowned and beloved by all who knew him, revered by the twenty-five hundred employes of his company." He was a friend of the Bahá'i Cause and acted as Honorary President of the West Coast Teaching Conference and Congress which was held in San Francisco, last November.

The following tribute was presented on the occasion of his funeral, in behalf of the San Francisco Bahá'i Assembly, by Dr. Frederick W. D'Evelyn, President of the International Bahá'i Congress of 1915.

IN MEMORIAM
JOHN A. BRITTON
Ceremonies at the Official Reception given to the International Bahá'i Congress April 24, 1915

Director John A. Britton, P. P. I. E., said:

"It may be accepted as a truism that those who are building foundations for the betterment of the human race, which are dealing with the social and economic problems that confront the people of the world today, are doing quite as much for the perpetuation of the betterment of mankind as do those who build the monuments of steel, of granite and of marble. . . .

"To you who represent the great good-will, the peace, which the Master of the world, whoever he may be to all of us, has placed upon us as a part of true education, . . . and who have that solemn duty in hand, seriously, full-

mindedly, reverentially, intelligently,—we of the Exposition family extend welcome to you to *our* family, co-workers, as your title deeds acclaim,—for the good of the world and the happiness of the nations."

This message, spoken from the soul of John Britton was forwarded, interpreted into their several languages and dialects, to the peoples of the world—Christian, Arab, Jew, Parsee, Brahmin, to China, Japan, Africa and the Isles of the seas, irrespective of colour, creed or caste, and by them received with great rejoicing and ever since revered as a benediction.

On behalf of these peoples, with love, honour and veneration, in memoriam of their well-wisher, John A. Britton, this tribute is affectionately tendered.

Frederick W. D'Evelyn, President,
International Bahá'i Congress.
San Francisco, California,
July 2, 1923.

TWO years ago an Englishwoman, a lecturer on the message of love and brotherhood, heard Jináb-i-Fádil speak in her city, Vancouver, British Columbia, and became deeply interested in the Bahá'i Teachings because of their universal character and the wonderful consciousness of universal brotherhood, which Jináb-i-Fádil brought to the people.

Recently she gave a series of lectures in one of the Hawaiian Islands, where the Bahá'i Cause had not yet appeared. She formed a class, to whom Mrs. S. A. Baldwin and Mrs. and Miss Cramer soon told the Bahá'i Message.

The result has been that a new group is formed upon this island to study the divinely dynamic words of Bahá'u'lláh and 'Abdu'l-Bahá. Thus are the seeds of the Kingdom carried from city to city.

FOR a number of months Miss Martha Root has been in Peking studying the life of the great and ancient civilization of China and preparing for her lectures and journeys in behalf of the message of world-unity. She gave some twenty lectures in Japan. Recently she received a letter from Mirza Bahadur in Haifa, the secretary of Shoghi Effendi, from which we take the following sentences: "Your letter of April the fourth written to our dear Shoghi Effendi from 'Kaga Maru' has been received with great joy. He was exceedingly glad to read your letter and all its interesting tidings which indicate that you are . . . . like a swift-flying bird going to all countries and singing the charming melodies of the Abhá Kingdom.

"Your letter was translated into Persian so that it may be read in the meeting of the friends here and also be inserted in the monthly circular of the Haifa Spiritual Assembly and mailed to different assemblies of the friends in the Orient.

"Shoghi Effendi supplicates heavenly blessing and divine confirmations for you, that wherever you go the Hosts of the Abhá Kingdom may accompany you.

"He approves of the plan of your journey to China, Japan, Australia and South Africa and assures you of its great results."

A Letter from Shoghi Effendi

THE beloved of the Lord and the handmaids of the Merciful in Japan: Susm Awaihara, E. Tanakamura, Y. S. Lo, K. C. Ling, N. Yawata, H. C. Waung, M. Hataya, E. Noguchi, F. Takahashi, Ida Finch, K. Sawada, K. Ono, Tokujiro Torii, Agnes Alexander, Yoshio Ishiguro.

Dearest brethern and sisters in Bahá'u'lláh!

The most welcome letter of our dearly beloved Bahá'i sister, Miss Agnes Alexander, imparting the glad news of the progress of her glorious services in Japan has rejoiced my heart, and has served to strengthen my hope and confidence in the future glories of that far eastern land.

The Ladies of the Holy Household are highly gratified and comforted to learn of your untiring labours in His

Vineyard, of the success that has attended your efforts, of the perseverance and ardour with which you conduct your teaching work in those distant regions of the earth. 'Abdu'l-Bahá is with you always, and your success is assured.

May the visit of our beloved sister, Miss Martha Root, to your shores stimulate widespread interest in the Cause throughout Japan, China and the Pacific Islands, and consolidate the foundation of the Edifice of the Cause in those far-eastern regions. I shall ever pray at the Three Thresholds that the seeds now scattered may bear abundant fruit and the promise of our Master be speedily fulfilled.

I shall remember in my prayers Mr. and Mrs. Samuel Baldwin and their children, as well as Mrs. Cramer and Miss Cramer, and wish them from all my heart signal success in their noble endeavours to promote far and wide the Heavenly Teachings.

It is my earnest hope that the friends in Japan will from now on write me frequent and detailed letters, setting forth the account of their various spiritual activities, and giving me the plan for their future services to the cause of Bahá'u'lláh.

Our devoted brother, Mr. Fugita, is well and happy in the Holy Land, and together with the Ladies of the Household and myself is engaged in the service of the various pilgrims that visit in these days this sacred Spot. He is faithfully and actively carrying on the work which he had started so wholeheartedly during the Master's last years on earth.

I trust that the letters addressed to you by the newly constituted Spiritual Assembly in Haifa have contributed their share in informing you more fully of the onward and irresistible march of the movement throughout the world.

Awaiting your joyful letters,
I am your brother and fellow worker,
(signed) Shoghi
Haifa, Palestine, May 16th, 1923.

GREEN-ACRE has been very fortunate this summer in the presence of the "Ideal Sage," Jináb-i-Fádil, who has conducted two meetings every day and has spoken on Sunday mornings at the Eirenion, the "House of Peace," where many of the conferences are held. Jináb-i-Fádil has lectured upon Zoroaster and the early civilization of Persia, upon the civilization of Arabia and other subjects, and in the morning meetings has given detailed accounts of Bahá'i history, speaking upon the Bab, Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi. On July twenty-sixth, in Boston, a son was born to Jináb-i and Madame Fádil. His name will be Farang, which means "Reason." Their older son, Houshang, is named for one of the very ancient prophets of Persia.

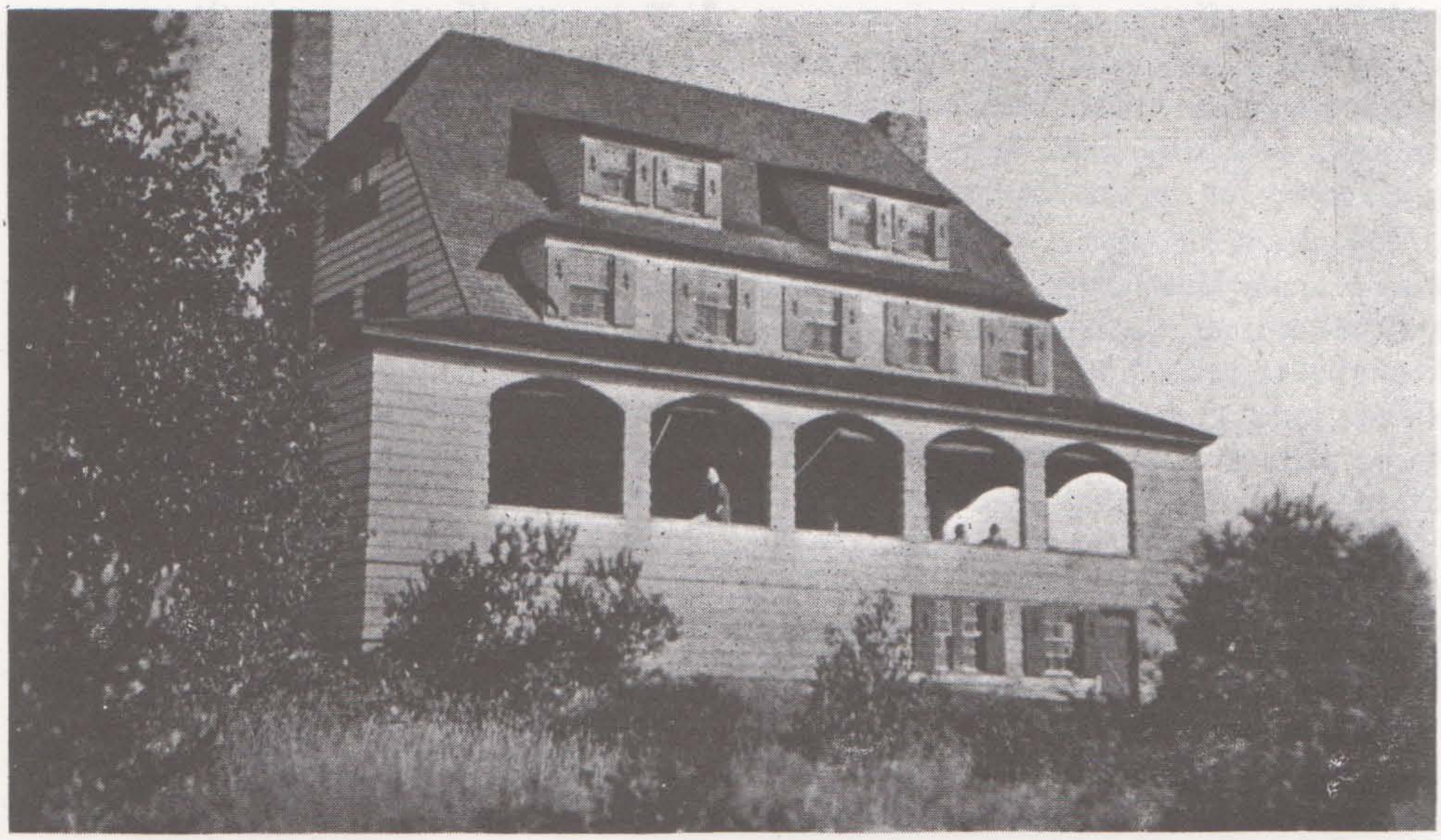
THE *Sun of Truth,* published by the Bahá'is of Germany in Stuttgart, has now added an English section to each issue. At present this section is giving delightful accounts of 'Abdu'l-Bahá's visit to Stuttgart in 1913.

The *Bahá'i News* of India is now being edited by Prof. Pritam Singh, M. A., Murree Road, Rawalpindi (Panjab), India. The June issue which has just reached us contains stirring words from Shoghi Effendi, accounts of addresses by Dr. Kaushal Kishore, Mirza Niku and Mirza Azizullah Bahadur, who was in India on his way from Persia to Haifa. It has also interesting items of news, and a wonderful Tablet of Bahá'u'lláh.

The STAR OF THE WEST will be glad to take subscriptions for the Bahá'i magazines of the world, as outlined on the inside page of the back cover.

Are you using the STAR OF THE WEST in spreading the Glad Tidings? Special five months' subscriptions ($1.00) are designed to bring this messenger of world unity to those who are watching for the divine solution of our problems.

Each issue presents an introduction to the Bahá'i teachings, from the point of view of the independent investigator of truth.



The Fellowship House (above) and the Inn (below), at Green Acre, Eliot, Maine. The Green Acre conferences were started by Miss Sarah Farmer, just after the Parliament of Religions at the World's Fair in Chicago, in 1893. Miss Farmer later became a Bahá'i, visiting Acre in 1900. 'Abdu'l-Bahá spoke at Green Acre a number of times when he was in America, in 1912.

شماره ششم

ص ۱

نجم باختر

سپتمبر ۱۹۲۳

بیان مبارک حضرت عبدالبها با حضور جمعی از ضباط
و مامورین و سائر نفوس و جمعی از احبا در ناصره ۲۰ اوگوست ۱۹۱۶

انشاء الله شمس راحت و آسایش بزودی از افق ایخبان طلوع خواهد
نمود و مردم در مهد آسایش و سرور خواهند آرمید این ایام ایام امتحان است
تا آنکه طلای خالص جدا گردد و نفوس بر غرض و مرض از میان بروند
انوار عدالت و انصاف بدرخشد و از قیود طبیعت آزاد گردد
بسی واضح است که حق جل جلاله اینجنگ و جدال را نخواسته او ما را
بمحبت و مودت هدایت نموده و در طریق راستی و درستی مشی امر فرموده
معلمین روحانی فرستاده انبیای الهی ارسال داشته تعالیم ملکوتی
اظهار فرموده تا ما راه محبت پوییم و شاهراه الفت جوییم حضرت
مسیح سالهای سال درین بلد مقدس بقول و عمل ناس را باین
آثار ابدی تعلیم میفرمود و باطراف فلسطین سفر نمود و کم کم تعالیمش
جهانگیر شد اما افسوس صد هزار افسوس که ناس آن اصول ربانی را
فراموش نموده اند آن جواهرات ثمینه را در گلخن نفس و هوی ریختند
آن نصائح و مواعظ مشفقانه را کنار گذاشتند و بظلم و تعدی
قیام نمودند که شبیه و نظیرش در عالم دیده نشد ازین شهر که باید
ندای صلح و سلام بلند شود آواز طبل و دهل بلند است ازین شهر که
باید روح اخوت و مهربانی بر جهات جاری گردد روح جنگ
و جدال منتشر است شهر صلح شهر نفاق شده و مملکت مسیح بخون
آغشته شده دیگر چقدر جای حزن و اسف است امروز صبح زود
بیدار شده صدای کروسه های متعدده بگوشم رسید برخواسته

از پنجره نگاه کردم دیدم کروسه های زخمی هاست که میآورند یکی را
دیدم از شدت بیحالی افتاده دیگری تکیه داده لباسهایشان پاره پاره
و خونین مدتی طول کشید تا کروسه آخر گذشت و من بر ادامه
و جهل ناس متحیر و متحسر که چرا برای مشت خاک اینهمه نفوس را هدف
گلوله و رصاص مینمایند اینقدر متاثر شدم که اشک از چشمهایم
جاری شد بزمین افتاده بدرگاه جمال مبارک عجز و انابه نمودم که ای
پدر آسمانی این آتش را خاموش کن و اینجنگ را بصلح تبدیل نما این
این ابرهای متراکمه را رفع فرما و این افق تیره را نورانی کن این
افکار بغض و کینه را بافکار محبت و الفت تبدیل نما و این خونریزی
و خونریزی را از میان اطفال خود بردار ای خدای من تا بکی این ظلمت
و تاریکی تا کی این اسیری در عالم طبیعت تا کی این توحش و سبعیت
تا کی این نخوت و غرور تا کی اینجنگ و جدال تا کی این ضلالت و جهالت
تا کی این مهجوری از نفحات روح القدس تا کی این محرومی از تعالیم
الهی تا کی این گمراهی در بادیهٔ بغی و فحشا تا کی اینظلم و جور مرحمتی کن
رحم فرما آثار صبح محبت را ظاهر کن انوار شمس حقیقت را باهر نما
نسایم خوش روحانی از جنت ابهایت بوز گلهای معانی بدرخشد
و بشارات ربانی از ملکوت غیب ابلاغ فرما تا ایخبان جهان دیگر
گردد و این میدانهای قتال بهشت برین شود فی الحقیقه چقدر انسان
تعلق باین عالم دارد چقدر است موت انسان را از هم اینغم و غصه ها آزاد میکند
من دعا میکنم که روزی آید که از جمیع این تعلقات آزاد شوم و بی امید دارم از ملکوت الهی
روحم از خدمات فائقه احبای الهی با مر مبارک مسرور گردد مردم عجیب است که از

ص ۲ — نجم باختر — شماره ششم

موت فرار میکنند و حال آنکه باز از حیات فرار کننده حیات است که
انسان را در جمیع این بلایای مالا نهایه میاندازد و در صدمات غرق میکند
وظیفهٔ بهائیان در قیام عملی بتعلیم و تربیت اطفال و جوانان بقیهٔ از همه قبل
بخاطر دارم یکی از دوستان ایران که کیسهٔ اش از سیم و زر تهی ولی
گنجینهٔ سینه اش مملو از جواهر ثمینهٔ افکار ابکار و لآلی شاهوار معارف دوستی بود
و همی همت بتربیت و تعلیم نورسیده اش میگماشت میگفت که آن بهره
از دستر نجم که پس از من برای زیست و نمو فرزند دلبندم میاندم همان بهتر
که در حیاتم وقف تعلیم و تربیت اش نمایم و هر چند مال و منالی برایش بگذارم
ولی علم و هنر خود بهترین سرمایه ایست که او را بی نیاز خواهد داشت و از
مسئولیت پیشگاه حضرت کردگار رسته و وظیفهٔ پدری خود را بجای آورده ام
و الباقیات الصالحات عند ربک خیر و ابقی در ممالک مترقیه با آنهمه
وسائل تربیت و تعلیم که از هر جهت موجود است باز هم عقلا در آن
میکوشند که وسیلهٔ اسهل و اسرع بدست آرند و در تربیت و ترقیات
اطفال گوی سبقت را بربایند پس در ممالکی که هنوز ابتدا و طلوع آن
و تاسیسات تربیتی کامل نه یکی از بزرگترین وظائف معارف خواهان
چنان است که بهمان جوی آب صغیری که دارند کشا نکرده بلکه طریقی را
که پیشقدمان در معارف پیموده و جادهٔ صاف و روشن گذاشته اند
از دست ندهند و از همان چشمهٔ معارفی که آنان حیات علمی گرفته اند
بیاشامند امروزه بخوبی واضح است که اساس تربیت و تعلیم اطفال
در همان سنواتی گذارده میشود که هنوز بواسطهٔ صغر سنشان استعداد
دخول در مدارس را ندارند چه که در آن اوقات است که بزرگ افکار
و عادات و بنیان عقائد و خصائل در قوای فکریهٔ شان غرس و نمو مینماید
و آداب رفتار و گفتار و معاشرت می آموزند پس هرگاه در آن اوقات
با فکری پاک و وسیع و عادات و آداب و اخلاق طیب و ستوده نمو نمایند
تربیت و تعلیم مدرسه ای ویرا باعلی درجهٔ ترقی و اعتلا رساند و هرگاه
بالعکس تنگ فکر و سبک مغز و موهومی و جبان و نا ستوده آداب
و اخلاق شود از آن پس تغییر و تبدیل آن احوال در نهایت اشکال خواهد بود

چه این خود بسی واضح است که چون طفل تا شش هفت سال درس جبن
و موهوم و خود رائی و دروغ گوئی و بدگوئی و بهم در افتادن و غیره را
بچشم و گوش خود خوانده و این خوی و روش در او قرار و نشست یافته
سرشت او شد از آن پس بواسطهٔ علوم و فنون مدرسه ای زوال آن از
قبیل ممتنعات است از اینرو است که در ممالک مترقیه همت عالی وسیع و آزاد
در تربیت اطفال از ابتدا مبذول میدارند و از تهیه هائی که گلستان سرور
اطفال شمرده میشود فراهم نموده اند که همه نوع اسباب بازی یا بعبارهٔ اخری
وسائل سرور و ورزش و اطفال موجود که بآنوسیله اعصاب و عضلات
قوی و در کار و از تنبلی و سستی مجتنب و بیزار و قوای فکریه در شعبان و نشاط
باشد و در تحت نظر و تربیت معلمین و معلمات صدها اطفال مانند دسته های
طیور مبارکه در نهایت بساطت و صفا روزها را ببازی و مسرت اما در حقیقت
بورزش جسمیه و روحیه بالوف و حسن آداب معاشرت و مؤالف میآموزند
و آداب اکل و شرب و دوک و رفتار و گفتار و سائر ضروریات اولیهٔ حیات
و اشتغال بکار و عادی لغت و کتابت و علوم بسیطه و توجه بهنرهای یدی
میآموزند که مانند نقش در حجر در حالت صغر در افکار و قلوب آنان
مرتسم و منتقش میگردد و فی الحقیقه هرگاه بدقت تامل شود واضح میگردد که
این بمنزلهٔ اساس تربیت است و بر آن هر بنا و رفیع جبل استوار خواهد گرفت
و بجز آن استوار نخواهد یافت و هرگاه یک عشر از افکار و همم معارف
دوستان صرف در تاسیس آن و توجه تام بآن شود فلاح و نجاح و سعادت
کل در تربیت عالم انسانی حاصل آید زیرا که حقیقت تربیت و مبدء
و منتهای آن این است که نوع بشر متجسس متفکر کشاف واسع النظر
حقیقت پو خدا جو عالی الهمه کریم النظره صادق موافق خبیر روشن
ضمیر با هنر و تجربه دادگستر و بخشنده و راست کردار و فدا کار خیرخواه عالم
و دوست حقیقی همه امم گردند و نقش همه این نقوش زیبای الهی در حالت
صغر باید و شاید که صفحهٔ فکر پاک است و آینهٔ قلب تابناک و در مقیض از الحان
قدس و ملهمین از نبات رحمانی را در اینقرن انوار و کشف اسرار که در هر قطعهٔ از آن تحریر
حکمت و در هر نقطهٔ از آن دفاتر تربیت مستور و مسطور است آنکه در صفحهٔ اول پیشقدم باشند

ص ۳ — نجم خاور — شمارهٔ ششم

نطق در ضیافت نوزده روزه در بیت تبریز که حیفا ماه می ۱۹۲۳

بر کل معلوم است که این زمان را قرن عشرین گویند و اینکه بر جامع
معانی تامه دانند و جمیع علما و فضلا و دانایان این عصر در مدح و ثنای
این قرن داد سخن را داده اند و از مدح و ثنا چیزی فرو گذار نکرده اند
و بعبارات مختلفه متنوعه آنرا در مدونات و کتب خود ذکر و تسطیر
نموده اند بعضی آنرا قرن ذهبی گفته اند و برخی قرن کمالات عالم
انسانی و جمیع قرن فضائل خوانده اند و گروهی قرن کشاف حقائق
و اسرار و معانی و واضح است توصیف این قرن را بانها و صفات
مذکوره بچه سبب و جهت است سبب ظهور و بروز صنایع و بدایع
جدیده است کشف اسرار طبیعت است ذخرهات عجیبه حدیثه است
اکتشافات بدیعهٔ غریبه است روابط تجارتی بین شرق و غرب است
تسهیلات مخابرهٔ و وسائط مسافرتست و امثالها خلاصه جلوهٔ این
آثار عظیمه که محیر عقول و الباب بریه است سبب شد که عشاق
طبیعت و طلاب شئون جسمانیت مجذوب این اعمال و مفتون این
مآثر گشتند و عقل و هوش و فکر را تمامه صرف درین خطه
نمودند و جمیع مجهودات خود را وقف و بذل این سبیل کردند
و چنان شیفته و آشفته بل فریفتهٔ مدنیت مادی شدند که گویا
مقصد را یافتند و بذروهٔ اعلی رسیدند و بغایهٔ القصوی واصل
گشتند و هر نفسی در خطه سیر خود چنان فرض و گمان نمود که بجوهر
مرام نائل گشته و باصل و فصل حقیقت رسیده و این نقطه نظر رشد
و رقی تمکن تام پیدا نمود و این افکار و تخیلات اندک اندک
تجسم یافت تا آنکه یکباره غرق شئون طبیعت شدند و مستغرق
دریای مادیات گشتند و خود و جمیع بل خلق عالم را بکلی دچار

مشاکل و مشاغل و هوائل بی پایان نمودند و در طرق دیگر کلب
و عره پراکنده و پریشان کردند و مبتلا ببلایا و مصائب گرداندند
شدند بقسمی که هنوز قدمی برنداشته آثار خستگی و ملال نمایان شد
و هنوز شهدی نچشیده تلخی کامشان بر دار آمد و گلی از باغ آمال
نچیده دست و پنجه شان مجروح بخار اوهام و خیال گشت چنانچه
اگر نفسی از روی تفکر و تعمق نظری بصفحهٔ کائنات اندازد بسی رسوم
و خطوط ناگوار بیند و معانی جارحه مؤلمه مؤسفه از خلال نقاط استنباط
کند و هیج و مرج را آشکار بیند و پریشانی و سرگردانی را مشهود و عیان
یابد و ناله و فغان بیچارگان را استماع کند و وحشت و دهشت
بی نوایان را احساس نماید و خوف و اضطراب اعیان و بزرگان را
مشاهده کند و بیم و هراس دانایان و هوشمندان را ادراک نماید
و حال آنکه در اول و هله چنان معلوم میشد که این وسائل و وسائط
این پیشرفت و تقدم این ترقی و نمو نشر معارف کشف اسرار طبایع
ظهور صنایع اکتشاف روابط وضع معاهدات تاسیس مؤتمرات
جمیع اینها حلال مشکلات و سبب و علت سعادت و خلاصی
من فی الامکان ولی افسوس که نتیجه معکوس آمد آنچه مقصود بود
بعمل نیامد بلکه روز بروز الم و درد باطنی افزوده شد و ساعت
بساعت یأس و نومیدی زیادتر گشت چنانچه حرص و طمع باشد
منافی هر ظاهر حب فتح و استعمار بالکل حالات باهر غالب
محو منقلب خواهد و قاهر اضمحلال مقهور طلبه امور تجارت مختل
اعمال دار الفنون ها و صنایع معطل و وضاع مسافرت غیر منتظم
آثار وثوق و اعتماد بکلی از قلوب اهل عالم زائل هیچ نفسی
بنفسی اعتماد نکند و هیچ جنسی با جنس دیگر التیام نجوید و هیچ قومی

ص ۴ — نجم باختر — شماره ششم

مختصری از گرین عکا

گرین عکا محل ییلاقی است واقع در ساحل رودخانه مسمی بنهر کرخوش تقریباً یک میل و مشتمل بر باغ زیاد و محاط بجلگه های حاصلخیز میباشد و بمسافت چهار میل دور از اتلانتیک است منظره های جبل الشجاب زیبای ملتف و درهم و وهاد و تلال و جبال و چمنهای سبز و خرم جالب نفوس و موجب نزهت خواطر و جذب انظار است پس از دخول در گرین عکا هوتل آرینین که محل خطابه های عمومی و محافل کنسرت ملت نمایان میشود که در چمن سبز و شادابی واقع و نیز در تل خضرائی رفیع هوتل هنبی دیده میشود که از ایوان آن منظر پر از سرور رودخانه قشنگ نور و مغرب باشکوه و جلال شمس درخشان است و خانه های ییلاقی در اطراف آن برای عائله های خصوصی حاضر و مهیا پس از سنه ۱۸۹۳ که پارلمان ادیان در شیکاغو تاسیس یافته بود یکی از خانم های بسیار نجیبه محترمه مسس سارا فارمر دختر مستر مورس فارمر مخترع آلات الکتریک در گرین عکا کنفرانس های عمومی بین الملل بنا نمود و حیات و دولت خود را صرف این مبدء عالی کرد و در سنه بعد ناطقین مشهور شعرای معروف مصنفین و موسیقی زنهای نامی عالم باین کنفرانس ها دعوت شدند که افکار و آراء خود را در نهایت حریت ادا مینمودند می پس گاهی در زیر خیمه صلح و گهی در آرینین و گاهی در ظل سروهای آزاد منعقد میگردید نفوس بسیار از اطراف ایالات متحده و سائر بلاد عالم باین کنفرانس ها آمده و در نهایت سرور و فرح با بهدیگر معاشرت مینمودند موضوع نطق ها در جمیع مسائل مدنیت عصریه عالم انسانی و نماینده های ادیان روی زمین حاضر شده عقاید خود را توضیح و تشریح میکردند چون گردش این اداره مهم و وسیع شد مسس فارمر یک جوان بهائی عالمی را بکمک خود طلبیده و انجمنی بنام اخوت گرین عکا تاسیس نمود و آنرا در تحت انتظامی قرار داد مسس فارمر الواح منفصله از حضرت عبدالبها داشتند که در آن میفرمایند اگر قوانین و اصول الهی در گرین عکا و تعلیم و اعمال نمود امور مختل و منحل خواهد شد در سنه ۱۹۱۲ حضرت عبدالبها قریب یک هفته در گرین عکا توقف فرمودند و بسیار از مناظر طبیعی و روحانی آن مسرور بودند و بشارات عظیمی در حق آن فرمودند و بعضی از اماکن آنرا بنامهای بدیعی خواندند و در آن ایام مسس فارمر که مدتها در مریضخانه بستری بود بیرون آمده و در کروسه در حضور مبارک بود در محل مبارک عبدالبها در اینجا با بنها سیر و سیاحت فرمودند و بزرگی را در این اراضی غرس فرمودند که تاکنون آنچه نفوسی که در اینجا جمع شدند از این منظر روحانی بی نهایت محظوظ گشتند و پس از فوت مسس فارمر که مختصراً وقفی در امور گرین عکا حاصل و نفوس بهائی خالص زن و شوهر از نیویورک آمده و بوسیله خود هوتل را باز نموده و با تعاون و تعاضد سائر بهائیان گرین عکا را اداره نمودند و در صورتیکه دشمنان مسس فارمر بضدیت قیام کردند و بنشریات مفتریانه بامع درجه خصومت و اشکال تراش نمودند ولی قوای معنویه تائید نمود و کار بانجام رسید ما جواب آن نشریات را ندادیم و بی دعوی ننمودیم و بر مقاومت برنخواستیم بل در طریق صلح و سلام مشی کردیم و امور را در ید قدرت حق گذاشتیم و چون قرعه عمومی انداخته شد اعضا باکثریت آراء امور را در دست بهائیان گذاردند اهالی بمیل خود عضویت اخوت را قبول کردند تا برای بهائیان قرعه بیندازند و کارها را در ید آنها بگذارند و دشمن های مسس فارمر را خائب نمایند کشیشی از زنی پرسید که این بهائیان چرا چنین اشتیاق و انبعاثی در حفاظت در گرین عکا دارند آن زن جواب داد که آنچه من دانسته ام این است که اعمال این بهائیان در گرین عکا بعینها همان اعمال مسیحیان حقیقی است ولی بعضی از مسیحیان نسبت بآنها مانند شیطان رفتار مینمایند در اول و هله مجبور شدیم که فلاشات را طوری بنویسیم که مشکلاتی رفع نشود و بتدریج رفع غوائل و خصومتها را بنمائیم رفع تعصبات خیلی مشکل است ولی خداوند شخص قادر عالمی را علم نموده که وقت و پول خود را صرف ساختن گرین عکا نموده و نماید و یکدسته از بهائیان خالص صادق اجرا کمک نمایند و این محل را چه از جنبه جغرافی و چه از جنبه روحانی بنا میکنند

ص ۵ — نجم باختر — شماره ششم

خانهٔ اخوت چند سالی است که در بالای قلعهٔ ساخته شده و در این
خانه ناطقین و موسیقی دان ها که میهمان گرین عکا هستند پذیرائی
میشوند یک خانم بهائیه اتومبیل برای حمل و نقل مسافرین و میهمان های گرین عکا
تقدیم نموده و یک خانم غنیهٔ بهائیه دیگر زمینی که بر آن خانهٔ اخوت
ساخته شده هدیه نمود و در وصیتنامه خود مبلغی برای این خانه
تخصیص داد و همچنین اثاث البیت خانه خود را پیشکش برای آن
نمود ایوان این خانه وسیع و خوش منظر است و از بالای آن جمیع
مناظر جمیله اطراف از صحرا و جلگه و چمن و رود خانه پیدا است
و در وقت غروب الوان آفتاب آن صحرا را پر از رنگهای طلائی
و نقره و بنفشه مینماید اهالی گرین عکا نه نفر اند و شب و روز
سعی مینمایند که این محل ترقیات فوق العاده نماید جمیع بهائیان امریکا
گرین عکا را محل ییلاق بهائی میشناسند که از این مرکز تعالیم محبت
و اتحاد عالم انسانی که از حضرت بهاء الله و عبد البهاء طالع و مشرق گشته
نشر میدهد و تائید بزرگی است برای ساختن مشرق الاذکار در شیکاغو
در تابستان گذشته یک رستوران و مغازه جمیلی در دروازهٔ گرین عکا
ساخته شد. و گلستانی بسیار زیبا در اطراف آن مهیا که فی الحقیقه
بر جمال آن افزود در جمیع فصول نفوس بسیاری در اینجا میآیند و از
وجوه آنها آثار سرور هویدا بود و این است که این محل را جنت سرور و روحانیت
و توجه الی الله و صلح اعم و اتحاد اهل عالم ساخته مقاله را ختم میکنیم بچند شعری
که در عید سال پنجاه و هفتم مؤسسهٔ گرین عکا مس فارمر گفته شده
ما نمیتوانیم بگوئیم که او بملکوت نزدیکتر شد چه که سن او به پنجاه و هفت رسید
ولی بهتر این است که مسرورانه بگوئیم که او در جمیع عمرش در ملکوت بوده
زیرا ملکوت در ستارهٔ دوری نیست بلکه در همین حیات خود میتوانیم
در آسمان زندگانی کنیم ما باتباع از تعالیم الهیه میتوانیم حیات خود را آسمانی
کنیم و هر کسی باید در این عمل همت شخصی خود را صرف نماید اگر شما میخواهید
آسمانی و ملکوتی شوید ابتدای آنرا در گرین عکا نمائید (مس بریز)
یکی از وقایع حیرت انگیز گرین عکا که شمه ئی از اشارات ایران است که
که در اینعصر اعظم بقعهٔ کلمة الله تحقق یافته آنکه چند روزی کنفرانس ادیان بود

و نمایندگان ادیان که اغلب از اجانب بودند جواهر حقائق شرائع الهی را
شرح و بسط میدادند و در آنجمله یکی از دوستان اسلامبول داد
سخن را در خصوص شریعت غرّاء اسلام داد و مطابق بشارات
کتب مقدسه بر کل واضح شد که امروز روز جوهر و حقیقت کل شرائع
آسمانی و اتحاد دین علی الارض میباشد و پس در روز یکشنبه گذشته
پس از آنکه در تالار خطابه حسب الرسم اوقاتی بذکر الهی و تلاوت
مناجات و بیانات روحانی و نطق و خطابه صرف شد در هوتل
نهار ایرانی حاضر کردند و جمعیت عظیم حضار امریکائی بیاد ایران
که مطلع انوار حضرت رحمن است در نهایت لذت و شادمانی
تناول مینمودند حتی جمعی از نفوس محترمه تدریجاً خود را بلباس ایرانی
در آورده و در موقع صرف غذا منتخباً نخست پلو را خواستند

ابیات روحانیت و دلالات ذیل بکلک جناب مدیح الممالک
برای درج در جریدهٔ نجم باختر وصل گردید

الا ای دلبر شیرین طناز — بگو با عارف نادان خود ساز
اگر تو حق شناسی ای نکورو — چرا چون مجرمان باشی تو در خو
چرا هر لحظه تو از رفتاری — نظر بنما ببین یاران جانی
همه یکروح و یک اسرار قائم — برای اتحاد اهل عالم
اگر باشیم باهم یار و دوست — همه اوضاع عالم رو بنیکوست
بزودی صلح کل معمول گردد — همه روی زمین پر نور گردد
ز فرانسه انگلیز و نمسه و روم — هلند و آلمان یکیک محروم
همه گردند باهم فرد و واحد — همه در انجمن چون شمع و شاهد
همه چون اختران باهم هم آغوش — همه ساطع نور از جوش همه هوش
همه عشاق دلبندند باهم — همه معشوق یکرنگند باهم
همه همصحبت و همراز باشند — همه چون طوطیان غماز باشند
همه یکروح و یک جسم از باهم — همه یک جان و یک قسم از باهم
همه یک چشم و یک گوشند و یک سمع — همه پروانه اند و در یک شمع
همه یک مسلک اند و یکطریق اند — همه در بحر عشق حق غریق اند
همه اوراق در یک خار اند — همه یک میوه اند و یک بهار اند

ص ۶ — نجم باختر — شماره ششم

همه در ظل یک شمس منیرند — چه سیاره همه در وی اسیرند
چرا چون آینه صاف و تو رنگ — نباشی بی غبار و پاک و بی رنگ
ببین این آفتاب شمس رخشان — ندارد غیر رنگ ساده پوشان
تو ای چون شیشه هفت رنگ کان — کی می‌بینی سفید و زرد و الوان
بکن دور از نظر این وهم و اوهام — که یابی دفتر توحید گلفام
همه اورا قهایی یک رنگ — جمیع انبیا بینی یک آهنگ
همه از مصدر عز الهی — بیک فیض و بیک امر و نواهی
جمیع انبیا در حکم و وحدت — با امر حق همه بودند ساجد
نباشد رنگ غیر از رنگ یزدان — مکن تقلید غیر از حکم قرآن
مرایای الهی انبیا بینند — صفات ذات وحدت انبیا بینند
ز آدم تا بخاتم نور اعلی — مبشر بر ظهور روز اعلی
شنیدستی که اندر هر دو عالم — چه از موسی و نوح و خضر و آدم
ز داود و خلیل آن مصدر جود — جمیع انبیا با حضرت موعود
ز عیسای مسیح آن جوهر پاک — رسول لهم اکرم شاه لولاک
چنین فرموده‌اند در کون و امکان — بتوحیدات و با تجلی و برهان
رایت حق چه پرچم افرازد — رسد در جمله عالم آوازه
سلک امر حق شود اجرا — سر توحید حق شود افشا
گر بری پی به این اسرار — میشوی رستگار در دو دار
امر حق داد و عدل و صدق و صفات — اتحاد و مودت است و وفات
زین قوانین بدیع در عالم — کذب و دزدی و ظلم هر ظالم
قتل و غارت ز جهل و نادانی — برطرف میشود یقین دانی
صلح کل در فضای عالم ارض — میشود بر عموم واجب و فرض
بهر تبلیغ امر محکم حق — قمر عدل میشود مشرق
هر که مردانه قدم علم سازد — نام نیکش بعالمی نازد
بهر او از سماء رب مجید — هر دم از غیب میرسد تائید
زائر حق حضرت بهاء الله — برقع از رخ فکند سر الله
کشف فرمود سر ذات خدا — حضرت عصر اعظم ابهی
چونکه تبلیغ امر حق فرمود — جمله آفاق پر ز نور نمود

سوید گشته میثاق الهی — نثار مقدمش جمله تاج شاهی
ظهور اقدس سر الهی — ز عکا جلوه کرد با فر شاهی
جمال عصر اعظم مظهر حق — بود عبد البها آن نور مطلق
نامه حضرت محبوب ابهی — منادی گشت در ملک و دیا
نامه بیک و فرنگ و روم و پاریس — ز بهر خدمتش جمله ادریس

از آنجا که صفحات جریده کنجایش درج تمامت این رباعیات را نداشت بعضی از آن گذارده شد و شاید مقداری از آن در شماره بعد درج شود

رباعیات ذیل از جمله نه نه رباعی مرحوم نبیل زرندی است

(۱)

بگذر سوی دشت و لاله‌زاران بنگر — تاثیر قدوم نوبهاران بنگر
در هر ورق گل و گیاه و سبزه — تاریخ مرور شهریاران بنگر
این سبزه و این چمن زبان است همه — از بهر تو در نطق و بیان است همه
آهسته گذار پای بر فرق زمین — کاینجا با فرق شهان است همه
از بس بهار بین جهان را تازه — از هر طرف خواسته جمله آوازه
کاین کهنه کتی که خزان از هم ریخت — بنگر که چگونه بهار زد شیرازه
چون دیدی از این بهار نسخ دی را — یک آیتی از بهار رو ان دی را
زان تازه بهار گر نسیمی بوزد — بخشد نفس مسیح کلیمی را
بیچاره ترا گمان که زر خواهد ماند — وز مال و منال تو اثر خواهد ماند
ای باد فکنده بر بروت از سر جهل — نه سبلت و ریش و نه سر خواهد ماند
هر چیز بهم زدی بهم خواهد خورد — خاک سیوش ز نیش و کم خواهد خورد
گر پرده ز روی کارها بردارند — آن غافل دل گرسنه سم خواهد خورد
ای بخت بخواب رفته بر تخت مناز — بر تاج عشت مبال و بر تخت مناز
تا چند بر خت ز رو و سرخت بازی — تن خاک شود سپیده بر رخت مناز
یکدم نظری بصفحه خاک نما — چیزی که در او نوشته ادراک نما
زان پیش که سور و مارت بخورد — ز آلایش خاک خویش را پاک نما
تا هست توان ز پیش کاری بردار — از راه زمانه سنگ و خاری بردار
دور است رهت تا بر یار شو — رو از سر دوش خلق باری بردار

ادارهٔ نجم باختر از تمامت دوستانی که با ارسال مقالات علمی و اخلاقی و روحانی و با ایشان موزون بود مدد معاونت معنوی میفرمایند کمال تشکر و امتنان خود را ابراز داشته و امیدوار است که قسمت فارسیش از قسمت انگلیسی عقب نماند و بتدریج فرمایند

The Bahá'í Magazine

STAR OF THE WEST

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THE LIFE OF THE BAB

By JINAB-I-FADIL

BORDERING on the Persian Gulf, in southern Persia, there is a very beautiful province, called Farce. This province is quite large and, centuries before Christ, was the seat of Persia's kings and rulers; it was also the home of the ancient Parsees. It is celebrated in Persian literature as a veritable throne of learning. Here, nearly seven hundred years ago, the great poets Hafiz and Sadi lived and died, and here they wrote their verses. Their tombs or shrines are visited every year by many people.

In Shíráz, the capital of Farce, there lived a family, of the merchant class, who for many generations had been noted for their piety, morality and generosity. Into this family there was born, in Shíráz, October 20, 1819, a child, the Báb. The Báb's father, a merchant, died when the boy was quite young, and the eldest of his three uncles who was also a merchant, took care of him and brought him up. The Báb's education was entirely elementary; and soon he went into business, becoming his uncle's partner.

As a child he gave signs of remarkable precocity and, while still very young, wrote beautiful essays in Persian and Arabic. Those who read them were astonished at his knowledge for they were aware how meager had been his education. The Arabic scholars were especially interested in his writings in that language and thought it very extraordinary that one without learning could write such perfect Arabic.

After he went into business his family noticed what seemed to them certain unusual traits in the young man; he would depart at midday, retire to a secluded spot and meditate, chant and read prayers, spending hours in deep spiritual communion. Observing this the Báb's family endeavored to awaken in him a greater interest in acquiring wealth and fame, but they soon found that these things did not interest him.

In the Báb physical beauty was joined to that of the spirit. His hair was black and his dark brown eyes shone like stars. His features were symmetrical and his face most luminous. His carriage was majestic, yet simple and humble. The purity of his character was such that even his enemies could find no fault with him. It would be hard to imagine a life more spotless, more devoted to love for humanity. He reflected the light of the spirit and radiated to those around him such wonderful spiritual life that his superiority was generally recognized, and he was shown utmost honor and respect. When he entered a room he was given the seat of honor and others, involuntarily, waited for him to speak first. He was full of happiness, contentment and resignation; so it seemed as if the Spirit of God were shining from that young body.

A few years before his declaration, in 1844, he left his uncle's office and journeyed to Karbala, Mesopotamia, the center of the Shi'ite Muhammedan world. The tomb of Hossein, the martyred grandson of Muhammed is in Karbala, and every year thousands of people made a pilgrimage to this shrine, where long prayers were read. When the Báb repeated his own prayers before the assemblage the people turned from the usual prayers and gave all their attention to him. The Muhammedans had, in Arabic and Persian, many prayers which seemed to them beautiful beyond description. Therefore they were prepared to recognize the sublime beauty and the inspiration of the Báb's prayers. He remained in Karbala several months and many people were drawn to him because of his inspired utterance and the holiness of his life.

At the age of twenty-three the Báb married a young girl, a relative of his family. A little son was born to them who lived but a few months. And shortly after, the Báb was apprehended and thrown into prison.

The religious outlook of the Muhammedan world had become very dark; the people had lost their spiritual vision and held to dogma as spiritual truth. About this time God inspired the hearts of a number of men to look deeper into their religion and study its true meaning. This school of men in their teachings made frequent mention of a Star of Guidance which was about to dawn. In 1843 they set out on a journey to the distant parts of Persia to try and discover this Master of the New Age. Before starting they gathered together in a mosque and for forty days fasted that they might be prepared for the momentous journey. They had been taught that there were nineteen proofs by which they might recognize the Great Master, the coming One, one of which was his spiritual power which, even if he spoke not a word, would draw the people to him. This power they were to find in the person of a handsome youth. They made a compact that he who discovered the Truth should at once communicate it to the others. Then they started off, in different directions.

Mulla Hossein, a very celebrated and learned man was one of this group. He remembered having met at Karbala a singularly spiritual youth, who came from Shíráz, and he decided to journey to Shíráz and try to find him. Arriving in that city he made inquiries which led him to the young man's home. To his great joy the door was opened by the Báb, himself, who welcomed him as a guest and bade him enter. Then the Báb told him how, when about to leave home early that morning for his office, there had come to him the foreknowledge that great and glorious news was about to be made known. He knew that the coming of this guest was a part of the good news. So, here in the rose garden of the Báb's home, was laid the foundation of the Great Cause.

The Báb inquired of Mulla Hossein by what sign would he recognize the Great Star. And Mulla Hossein gave the nineteen proofs.

Suddenly the Báb said: "Do you see these signs in me?"

Mulla Hossein was made almost breathless by the question. However, after a moment's consideration he said: "Yes, I see all the signs but one in you. That one sign is this: the Great One should have extraordinary knowledge. This important sign of wisdom and knowledge I do not see in you." He said this, thinking that great knowledge must be acquired in colleges and universities.

The Báb talked of other matters, tea was served, and the hours passed.

Later, while conversing upon very spiritual subjects, the Báb again said: "Do you see these signs in me?"

Mulla Hossein did not make immediate reply but led the conversation into channels which it seemed to him must make apparent this knowledge.

The Báb then left the room, and Mulla Hossein, seeing some books upon the table, took one up and began reading. He was astonished to find that both the ideas and phraseology were entirely new and unfolded the divine mysteries. He read page after page and when the Báb returned inquired the name of the author of the book.

The Báb replied: "A young man."

Mulla Hossein exclaimed: "Read some of these words yourself! Who has written them?"

The Báb said: "You see. You see."

Then he placed the book beside him, and began to speak eloquently, in a higher language. The words flowed from him like a river. Mulla Hossein listened spellbound, for these were the erudite phrases of the book. He became so intoxicated with divine joy that he was like a man beside himself; so the Báb again spoke in his ordinary manner, and gave him tea. Mulla Hossein threw himself at the feet of the Báb and cried: "I must go and proclaim the truth!" But the Báb said: "No, this is not the time."

When Mulla Hossein, the first disciple, was completely converted he longed to bring his associates to the Báb but the Báb told him that, for the present, he must just tell them that the Star of Hope had arisen, but not of his whereabouts.

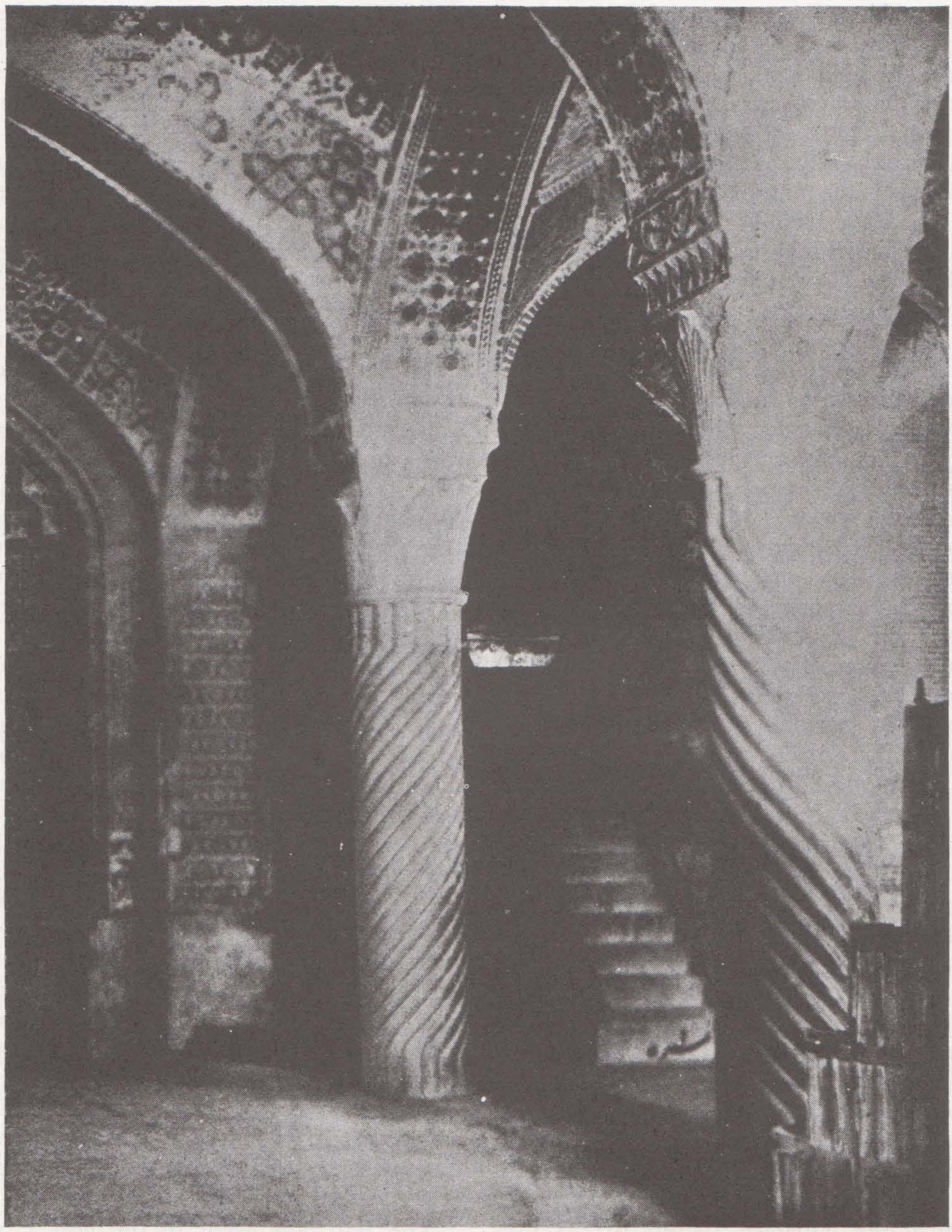
Mulla Hossein returned to his friends who found him so transformed that they besought him to tell them if he had found the Truth. So, one by one, he took them to the Báb, and the first class, numbering seventeen, was formed. Kurratu'l-Ayn also became one of these disciples. With the Báb himself they were called the Nineteen Letters of the Living.

The Báb called himself "Báb" because he was the "gate" of the New Age. The first disciple was given the name "Bab el Bab", for through him the people came to know the truth. Another spiritual person among the eighteen "Letters" who recognized the Báb from afar and instantly believed in him, was Quddus. When the eighteen Letters of the Living were complete the Báb became the Point of Knowledge around which they gathered; eighteen apostles and one Point, making the first circle, the first unity.

The Báb gave his disciples certain wonderful epistles bidding them travel throughout Persia and, especially, to Karbala that they might teach the religious leaders of the Muhammedan world. These early apostles were fearless and full of enthusiasm. Whenever they entered a city they at once gathered the people about them and proclaimed aloud the good tidings of the New Day and the coming of a new spiritual dispensation. As their students were of the Muhammedan world they referred to the Qur'an and its prophecies concerning this day and the coming of the Point of Knowledge, explaining that they were fulfilled in the Báb.

In the Qur'an it is said that no one could give to the world a book to compare with the Qur'an. And from the time of Muhammed until the year 1260 of the Hegira this was true. Then the Báb, through divine power, wrote with the same brilliant and profound knowledge. In order to prove this power to the people he called to them in his epistles, saying that he would answer abstruse questions without recourse to any book. So he was asked many difficult questions. And he wrote the answers with the rapidity of lightning, each page a masterpiece in thought, in style and beauty of penmanship. Again and again it was proved that his writings were not of the intellect, but were pure inspiration.

The Báb now went to the holy city, Mecca, the center of Islam, to which thousands of people journey every year. The journey was made by sea, and one day a terrible storm arose. It seemed as though the ship would sink any moment and the passengers were in a state of great excitement, when some of them noticed the Báb, sitting quietly, apart



حضرت باب در این مسجد در شیراز خلق را بظهور اعظم بشارت دادند

A Mosque in Shíráz where the Bab announced the appearance of the Great Manifestation

from the others, in deep meditation. He seemed so undisturbed by the impending peril that they exclaimed: "Do you not realize that we shall all be drowned?" But, with perfect serenity, he continued his meditations, and soon the storm passed and the sea became calm.

Among the passengers on this ship was a man of spiritual insight. He recognized the quality of the courage and serenity in the Báb and later became one of the Letters of the Living.

While the Báb was at Mecca the three disciples who first accepted him started out from Shíráz and began fearlessly proclaiming the message. Mulla Sadig, an eminent and very popular Muhammedan, head of a mosque and with a following of hundreds of people, was one of their converts. It was the custom to proclaim, four times a day, from the turret of the mosque: "God is great and Muhammed is His Prophet!" Mulla Sadig told the mohazin to call out also that a great Gate of Knowledge had appeared. He, himself, mounted his pulpit and read from the writings of the Báb profound interpretations of the Qur'an. This sufficed to arouse in opposition some of the people of the community; others recognized the mercy and justice of this message to establish the Kingdom of God. The mullahs of the city became so disturbed at these happenings that they appealed to the Governor, as fanatical as they, who gathered the people together in a large hall and demanded the presence of Mulla Sadig.

When Mulla Sadig entered the audience hall his presence bespoke such majesty that the people were impelled to rise and show him deference. The Governor inquired concerning the new teachings. Mulla Sadig replied: "You are asleep! You must rouse yourselves and listen to this call for the One whom you are awaiting has appeared, to fulfill the prophecies. This is his Book and he, himself, is at Mecca!"

But this great message was rejected, and the three disciples of the Báb were taken into custody. Their beards were burned, holes were pierced in their noses, they were bastinadoed, and made to ride through the city seated backwards on donkeys. They accepted this treatment with such resignation that the people began to open their eyes. They were banished from that city, and went to other places to teach the Cause.

By this time word had come, from Bushire on the Persian Gulf, that the Báb was returning from his pilgrimage to Mecca. The Governor then sent guards to bring him back to Shíráz. When he arrived in the city the state authorities and the clergy met in a great conclave and flung at him numberless questions. These he answered with such wisdom that his friends were all confirmed in the teachings and his enemies could find no fault with him. Nevertheless it was decided that he must abide in the home of his relatives, that no one could visit him, and that his teachings must not be spread among the people.

But the idols of imagination were now broken. The people were ready to investigate, and many eminent men, seeking information, made their way to the Báb.

Then a terrible epidemic appeared in Shíráz, hundreds of people were stricken, and fear and consternation fell upon all. The Governor, when his son fell ill, felt that this had come upon them because of their persecution of the Báb. So he went to the Báb and fervently besought him to help his son. When the son was healed the Governor was so overjoyed that he permitted the Báb to leave the city that he might bring happiness to others.

Quietly the Báb left Shíráz and traveled to the city of Isfahan, in the center of Persia. The rumor of his coming having reached those regions the people ran out to meet him, and the Governor, Manoucher Khan, a deeply religious man, welcomed him, and became a believer. The radiant, spiritual happiness of the Báb, the glowing beauty of the

love of God which he manifested, drew hundreds of people to him. The doors were thrown open, that all might enter, might meet the Báb, listen to his words and be quickened. Among those who visited him during these first days of his stay in Isfahan were many important personages, whose presence inspired the people with confidence. Then some of the clergy, seeing the Báb's large following, feared for their own popularity. The Governor told them that, since this was a theological matter, a meeting would be called, and all their questions could be put to the Báb. Reports were taken of this meeting. These reports exist now, and the questions asked were most childish. The Báb in replying threw such wonderful new light upon these questions that they were utterly unable to comprehend his words.

The Governor was much disturbed. Although he favored the Báb, yet he could not risk his position. So he said, to the mullahs: "I will exile him for your sake." He ordered a cavalcade to accompany the Báb on his departure, and instructed the guards to bring him back. So the cavalcade left the city through one gate, and brought the Báb back through another. He stayed with the Governor for forty days, and many people visited him and received the message. He wrote many volumes upon his teachings during this period of his stay in Isfahan. The Governor became so enkindled that he wished to take radical steps to spread the Cause. But the Báb said: "This is a day of faith and persuasion. Force cannot accomplish your purpose. We must teach the people through self-sacrifice and non-resistance." He also told the Governor that his (the Governor's) days were numbered, and that ere long he would enter the Kingdom of God. On the fortieth day of the Báb's concealment in the palace of the Governor the Governor passed away.

The new Governor was neither just nor good. Finding the Báb in the palace he told the populace. They raised a great hue and cry and demanded that he be banished from Isfahan. Therefore, by special permission of the Shah, the Báb was sent to Tihran.

While these events were taking place the eighteeen Letters of the Living were traveling north, south, east and west proclaiming the teachings with such spiritual fervor that their number had increased to a host of believers. It was like a great conflagration. When the Báb's teaching had spread throughout Persia the Shah wished to know of its message. On his staff there was a mulla in whom he had great confidence. This mulla he sent to Shíráz to visit the Báb that he might ascertain the nature of his teachings and report to the Shah. This mulla became one of the Báb's greatest apostles and finally gave his life for the Cause.

The Báb wished to meet the Shah, personally, also the Grand Vizier and the Cabinet. He hoped that they might be persuaded to give heed to the revelation; then the people of Persia might also become enlightened and enter into a new, spiritual life. Therefore, when he arrived, in his journey to Tihran, at a village nine miles distant from the capital, he sent a letter to the Shah. But the Grand Vizier prevented the Shah from meeting the Báb. He influenced the Shah to write him that it was impossible to grant an interview, giving as excuse that the frontier was being attacked by an enemy. The Shah then had the Báb taken to northern Persia, there to await a change in conditions, saying he would send for him later. On this journey from Tihran the Báb's bodyguard, rough, uncouth tribesmen, became so transformed through his spiritual power that before the journey's end they were ardent followers, ready to do anything whatsoever that he desired.

In banishing the Báb, at this time, from place to place, the guards made it a custom to stop outside the towns and villages that no one might know of his

presence. But despite this precaution the news of his approach would spread and when they drew near the towns the people would meet him and, often, bribe the guards for permission to talk with him and receive his spiritual instructions. Thus this plan of banishment which, it was believed, would exterminate the teachings, proved a failure, for all those who came in touch with the Báb were irresistibly drawn to him. Even the Governor of this province was attracted, and allowed the people free access to his presence.

Then the enemies of the movement again became active and influenced the Shah to command that the Báb be sent to a very remote castle, near the extreme northern boundary of Persia. The Governor, here, was an exceedingly harsh man, and he kept the Báb's presence absolutely secret. His followers traveled and searched, in every direction, but no one could discover where he was hidden.

In this castle the Báb's imprisonment was extremely severe. He was allowed no light, and completely isolated from the outside world. However, he now had the time to write many divine teachings, which gradually spread throughout Persia. During these days a fire was lighted in the hearts of his followers, which flamed forth and enkindled others and many awoke from the deep sleep of centuries and started out to travel and teach. Then the enemies became more active than ever and determined utterly to extinguish the Cause. The followers of the Báb were obliged at times to band together and defend themselves, bodily, behind trenches, in order to resist the violent attacks made upon them, in different parts of the country. A new Shah, seventeen years of age, now reigned and the country passed through a period of confusion. More than ever were efforts made to extinguish the flame of the movement, because of a prevailing idea that, in this way, peace could be established in the land.

The siege of Mázindarán, which occurred about this time, has no parallel in religious history. About four hundred of the followers of the Báb were gathered together in a jungle. Here they were surrounded by several thousand guards, armed with guns and cannon, and reinforced by a populace numbering many, many thousands. In the center of the jungle there was an ancient shrine and here the believers entrenched themselves, and a siege began which lasted for nine months. During the last three months of the siege the little party were almost starving. They ate their horses, and then boiled the leather of the harness, and ate grass and herbs to sustain life. Yet they spent the time in prayer and spiritual communion, and the forces of the government were utterly unable to overcome them.

Then the general decided upon other tactics. He sent to the besieged the Book of the Qur'an upon which he had written a covenant or agreement to the effect that if they would come out, and go their way, their lives would be spared. Believing in the sincerity of this document they filed out into the open. They were asked to lay down their arms, and when this was done a feast was spread before them. While partaking of this feast the soldiers charged upon them and massacred them all, to a man.

Two other events, of a like nature, occurred in southern and central Persia.

The movement seemed threatened with complete destruction. Although the followers of the Báb made heroic defense, the government authorities slaughtered them right and left. Yet, strange to say, their numbers steadily increased, and the longing for truth flamed brighter and brighter.

At last, in desperation, the Shah and his prime minister determined to do away with the Báb himself. Word was sent to the Governor of Tabriz to bring him out from his prison. An important meeting was then held at which many dignitaries were present. The Báb was

questioned, declared a heretic, and sentenced to death. An order was issued that he be bastinadoed. But, at the risk of their lives, the servants of the court refused to carry out these instructions. They were filled with respect and admiration for the noble prisoner. This so angered the enemies that one of them rose in his wrath and himself perpetrated the deed.

The proclamation went forth that the Báb was condemned to death, and great excitement prevailed in the city. On July ninth, 1850, he was brought out, with bare head and feet, and compelled to walk through the streets to his execution while thousands followed him.

One of the most devoted disciples of the Báb, who had been with him in prison, requested that he be martyred with his master. So these two were fastened with ropes to the wall of the citadel, in the open square, and a regiment of Armenian soldiers were commanded to fire upon them. They all fired, at the same moment. When the smoke cleared away the body of the disciple was discovered riddled with bullets. But the Báb was nowhere to be seen. At first it was thought that a miracle had been wrought. But, upon investigation, the Báb was found in a room in the citadel. The bullets had merely severed the ropes binding him to the wall, and he had fallen to the ground, unharmed. He was brought back and the regiment commanded to fire again. But they refused to do so, saying, among themselves, that the Báb must be a great saint. Another regiment, of Muhammedan soldiers, was brought, and this time their bullets pierced his body, leaving his face quite free of disfigurement. Thus the soul of the Báb ascended to heaven.

His body was carried and dropped outside the city, before the eyes of the populace, as a sign of disgrace. A small number of guards were set to watch the place. While most of them were asleep some of the disciples of the Báb came and bribed the two who remained awake, and obtained possession of the body. They carried it to a silk factory and it was carefully wrapped in silks, and taken secretly to Tihran, where it remained for many years. After the departure of Bahá'u'lláh, 'Abdu'l-Bahá had the body brought to Mount Carmel where it was placed in a tomb and now all pilgrims who journey to this region visit this shrine.

Two years after the martyrdom of the Báb great trouble came upon his followers through a few fanatical disciples who in their ignorance made an attempt upon the life of the Shah which resulted in a violent persecution of the whole movement. The Shah, very despotic and powerful, was at his summer palace. These misguided disciples secreted themselves in the garden, and, as he came forth from the palace they rushed forward, with pistols. The Shah was slightly wounded and several of the conspirators were killed. Believing this to mean that the movement was opposed to the government the Shah gave orders that all the believers in Persia be searched out. In Tihran many were found; among these were about forty eminent men who were placed in an underground prison where they were heavily chained and given little food. Each day one or two of this number were taken out, by order of the Shah, and executed, after being subjected to every kind of torture. The Shah divided the believers among groups representing the various professions and trades, to be killed by each group according to their particular method. The spiritual fortitude of these martyrs was so wonderful that some of their enemies even were converted. While undergoing utmost torture they chanted the glorious verses of the Báb, and one of them danced during his execution. Permission was given by the court to kill all believers and confiscate their possessions. It was believed that anyone who killed a follower of the Báb would ascend to heaven.

A regiment of soldiers was sent to destroy the home of Bahá'u'lláh, and

men, women and children, nineteen in all, were captured. They were stoned and thrown into prison. This, it was thought, would completely eradicate the movement.

* * *

Although the six years of the Báb ministry were spent, largely, in prison and in exile, and he was constantly surrounded by guards and enemies, he was at all times peaceful and happy, always radiating heavenly joy. He was so surrounded by enemies that his friends and followers had the greatest difficulty in obtaining a meeting with him, and yet, thousands and thousands of the people of Persia, of high and of low degree, partook of his teachings, became their embodiment, and spread them to all parts of the country.

During this long persecution the Báb found time not only to dictate many teachings but, with his own pen, to write volumes of exquisite calligraphy. In Persia, to this day, beautiful penmanship is regarded as an art. Those who are fortunate enough to possess some of the delicate writings of the Báb consider them a most valuable heritage. Many of the Báb's writings were, unfortunately, destroyed. Often, when his followers were being persecuted and driven from their homes they buried in the ground, before fleeing, his writings which they prized so highly. Returning at some later time they would find that moisture had almost effaced them.

The Teachings of the Bab

The teaching of the Báb to which his persecutors objected most was that man should be delivered from superstition and dogma. Living in Persia, it was necessary to consider the Muhammedan world; therefore a large part of his teaching referred to questions asked him regarding the Qur'an. He called to the people of Islam to consider the inner and important meaning therein. He taught that he himself was but the "gate" or door to the "City of Revelation", that divine City which would be revealed. He taught that a Great Personage, then living, but hidden behind the veils, would come to them and teach them a divine revelation and would usher in the new era of universal brotherhood. He often addresses this invisible Being in his writings, saying: "O, my Master! O, my Lord! I have accepted every persecution in order to prepare the people for Thy coming so that when Thou shouldst unveil Thyself they might he ready to meet Thee!"

A great question of the Muhammedan religious world was that of the "return", the belief being that when the new Gate of Knowledge appeared many holy souls would return and be present with him in flesh and blood. This question was given utmost importance, and it is for this reason that the Báb said the qualities and attributes of these holy souls had appeared, through his apostles.

Another question which the Islamic world addressed to the Báb was that of the "Resurrection", which was understood, literally, as it is by the Christians who have the same teaching. The Báb explained that the resurrection is the coming of the Manifestation of God, when religion is renewed. He said that his own coming was the Lesser Resurrection; but the Great Manifestation, of whom he so frequently spoke, would usher in the Great Resurrection. God sitting upon the throne, he explained, meant that the body of the Manifestation would be the throne of the Holy Spirit. Paradise, meant the recognition of the Lord in the Manifestation and living in accordance with His teachings. Hell was selfishness, fanaticism and doubt. He said that resurrection, therefore, did not mean the resurrection of flesh and blood from the tomb, but a spiritual resurrection, an awakening of inner potentialities and spiritual faculties, brought about by the recognition of the Manifestation of God.

The Báb divided the revelation of the Manifestations of God into five parts. The first part deals with those writings

which explain the mystery of divinity. The second part includes the prayers, communes, supplications revealed by the prophets and addressed to God. These, when recited, draw man unto the spirit of divine harmony and a higher state of spirituality. The third part is concerned with the interpretations of the heavenly books, explaining the symbolism and hidden meanings from which man has been veiled for past centuries. The prophets and Manifestations from time immemorial have spoken in metaphor and symbol and their meaning it has not always been easy for people to understand. But the Great Teachers themselves have been able to throw a flood of light upon the esoteric teachings of the former Great Teachers; they alone can fully grasp and explain the significance of the sacred words. The fourth applies to the metaphysical, scientific and theological questions asked by the scholars and thinkers of the age. The fifth part is the essence of the Teachings.

The writings of the Báb may be similarly divided. First, his explanations of divinity, so subtle, so transcendental, so divine in quality that a mind and soul especially equipped are required, to understand them. Second, the prayers which are filled with ecstasy and rapture. Third, answers to questions regarding interpretations of the Islamic writings, as the teachings of the Báb have largely to do with the Muhammedan world. Fourth, treatises on scientific and philosophical questions. Fifth, the verses of the Báb stating that when the Great Manifestation appears He will cancel or repeal as many of these teachings as are not fitted to the exigencies of the time.

The Báb declared that he had brought in but the Lesser Resurrection because his message was circumscribed, limited to the Islamic people and to one part of the world. But there would arise a new consciousness, a universal resurrection, and this new spiritual consciousness would sweep over the entire world.

LIFE'S MIRACLE

By Beatrice Owens Ashton

There is a flower of flowers,
Its sun and rain are wisdom, love and faith.
It dwells within the center of man's soul
Where all is cool and green—at peace; and then
It spills its fragrance on every wind of circumstance:
Blow "ill," blow "good"—a ceaseless
Flow of perfume-bearing light.

True happiness is born of love—and so
This flower, exhaling love, permeates all things
With melting, fragrant love and changes them
That "ill" becomes the "good" and all is well:
Man's will not lost, but blended into His.
Full-blown it grows, indeed it knows no bud,
This flower is Radiance.

THE NEED OF THE BAHA'I MOVEMENT IN EUROPE

By STANWOOD COBB

Territet, Switzerland,
August, 1923.

AS one travels through the different countries of Europe one is deeply impressed with the tragic and desperate situation with which the whole civilization of that continent is threatened. The hardships under which so many races are suffering, and the dangers of much worse events in the coming years, are due not to physical or necessary causes, but purely to a state of mind. It is the double quality of fear and hate which is spreading the gigantic shadow of oncoming ruin over all of continental Europe.

This state of mind, which would seem the easiest thing in the world to change, is in reality the hardest. It is easier for humanity to tunnel mountains, bridge oceans and conquer the air than to change this psychology of disunion into a psychology of union and fraternity. The sad truth must be told, that the war has failed as yet to turn the hearts and thoughts of the great races of Europe into ways of peace. One nation only, Austria, has learned a lesson and has renounced war thoroughly from heart and soul.

In Europe I am reminded of the advice of 'Abdu'l-Bahá, not to give our interest too much to earthly politics, but to the politics of the Kingdom of God. One sees here clearly the futility of earthly politics. The most statesmanly brain, the most astute intelligence, brooding over European politics ad infinitum, could find no earthly way out of the dilemma. There are no sides one can take. There is no one nation that by a sincere effort toward justice is leading the way to peace and stability in Europe. All are wrong. All are sharing in a guilt which if continued can only be paid for with more blood.

So one wearies of reading the newspapers of the different countries, of discussing with different nationals the present situation, with any hope of arriving at a human solution or of being able to take sides with right against wrong. All is wrong here, in the play of politics; and the right is only to be found in the application of Bahá'u'lláh's laws to the crying needs of a war-intoxicated and bewildered humanity.

Here and there, of course, are individuals who have the heart toward peace; here and there are organizations which are working splendidly for harmony rather than disharmony between nations. But the general tide and current of thought in continental Europe is no longer toward internationalism, but toward a nationalism, supported by war.

Hence to those sincere and eager souls who in such a situation despair bitterly of the future, the Bahá'i' Message comes welcomed and receptively. They have no argument against it, because desiring peace and prosperity for their country and for the whole world, they can see no way of attaining their desires unless by such spiritual means as the Cause offers.

How clear and evident now is the word of 'Abdu'l-Bahá, that no human effort or organization can bring about the ideal conditions for humanity! Those movements here toward fraternity, toward international brotherhood and peace, which sprang up with sincere intention and flourished with a vivid hope in the years immediately subsequent to the war, are now languishing. They have no power or life. The miasmic overgrowths of hate and fear are overshadowing them, choking them out. It is very plain to any intelligent person that these now feeble calls to peace cannot become effective. Not but what such organizations are good and praiseworthy. All such present secular efforts toward brotherhood, though on the plane of action ineffective, are preparing people to take part later on in establishing the Kingdom

of God. Bahá'is's should give their sympathy and help to all such movements—but their heart and central energy to the holy Cause of God.

It is strange how this terrible and heart-moving spectacle of a war-mad Europe strengthens one's faith in the Bahá'i Movement. The reason as well as the heart becomes convinced that only this Cause can prevail against such hatreds and animosities. The Cause begins to stand out like the cloud that led by day and the pillar of fire that led by night the people of God through the wilderness. In America we cannot as yet see the grand station of the Cause, because the life of the people is going on prosperously and happily without it. Pray God it may not need such disasters in America to open our eyes to the need and the reality of the Cause of God.

More consoling and uplifting can be my next letter, in which I shall tell of the holy sweet souls we have met, brothers and sisters in the Cause shedding their little rays of light in darkened countries; and of sincere, earnest souls to whom we gave the Message. These are things to make one glad. This is the politics of the Kingdom.

CAN RELIGION AND SCIENCE AGREE?

By Louis G. Gregory

CAN religion and science agree? An affirmative answer to this question, generally understood and accepted, will bring peace to numberless people and set at rest a matter that has caused centuries of controversy. Our hope is not the repose of inaction, but the realization of that peace which blends into harmony all forces in human development. The question itself is in view of the fact that for long ages past and for the most part at present, there has been and is conflict between the devotees of science on the one hand and of religion on the other. This strife is not found in reality. It has brought only evil results and can never be justified. For both religion and science are light; but strife grows out of darkness.

Religion clearly apprehended, sanctions every truth discovered and conveyed to us by scientific research. In an age which unfolds so many wonders of science, great light and cheer come through the teachings of 'Abdu'l-Bahá that, "Religion must be reasonable; in so far as it contradicts the known and proved facts of science it ceases to be religion and becomes superstition."

It is wonderful to have the mind brightened by scientific knowledge. It is marvelous to have the heart purified by the fire of divine love. Both gifts are sacred and essential to human well being. But until their unity is widely realized, discord will rend the best elements of the world.

Harmony between religion and science does not imply that pure religion must agree with every scientific theory. There are many such theories which are not sustained by adequate proofs, but rest only upon the imagination of men. Such theories, like the dogmas of religion, often change. The ancient Greeks, although not without fame for learning, once believed that the sun was a ball of fire drawn by horses which daily crossed the sky. Tradition had it that old Sol once lost control of his team and as a result went too near a man's field, burning his wheat. Later the Ptolomaic system of astromony, with its cycles and epicycles, held sway over the scientific world. Contemporary scientists are practically unanimous in their acceptance of the belief that the entire human race is evolved from common animal ancestry. But these and other theories are all confined in the realm of

conjecture and speculation. Scientists cannot justly revile those who refuse to accept what is not proved. On the other hand, religion should not oppose the well established truths of science, such as the law of motion, the law of cause and effect, the rotundity of the earth, the conservation of energy, the indestructibility of matter, the law of gravitation, the conic sections which form the orbits of heavenly bodies, the great antiquity of this world and of the universe, etc., etc.

It is evident that man, with all his acquired power and knowledge, creates nothing. His inventions are not creations, but discoveries of the secrets of nature. These secrets or laws are classified and arranged and to that branch of knowledge the term science is applied. The creation of religion is also beyond the power of man. That variety of religion which man evolves from his own minor or lower consciousness is but a sorry imitation. It abounds in useless forms, ceremonies and creeds. It leads to a labyrinth of doubt and gloom. It bewilders the judgment but fails to comfort the heart. But when religion and science are both genuine, they have their common origin in the divine Logos, or Creative Word, which, according to the Bahá'í teachings, is the first emanation from the unknown and unknowable Essence of Divinity. It is this supreme Power, bestowing light and knowledge, and periodically revealed to mankind through the perfect man, such as Moses, Jesus and Bahá'u'lláh, which calls into being sciences, arts, virtues and religion. Every grade and element of existence, according to its capacity, reflects the light of the divine Manifestation. The Spirit of the Word gives life to man and the universe. Great, indeed, is the mystery of the Word! Beyond the Word the aspiration of man cannot soar. The hope, the illumination, the heaven of man are in the Word. The Word itself implies its mysterious and Mighty Speaker.

The successive civilizations of the world have all grown out of the various revelations of religion which have come to mankind through the transcendent Might and Favor of God. Pure religion ever gives its sanction to true science, for in spirit they are one. The Bahá'í Revelation accentuates spiritual graces and also brings the greatest stimulus and encouragement to scientific studies. Spiritual faith is not weakened, but confirmed by reason. Every power in man should pay homage to his Creator. When the body, mind and heart all consciously reflect the divine Light and accept its Guidance man becomes happily free from other dependence. When religion, however, becomes corrupted by the ambitions of men it is no longer the paradise of truth, but becomes the wilderness of error. For the superstitions and imitations which pretend to be religion always make war upon science. And a superficial understanding of science may make one arrogant toward religion. But the great scientists of the ages always discover in their laboratories those signs and wonders which make them humble. They bow with reverence before these signs, knowing full well that such phenomena did not create themselves. Great scientists of the past, such as Pythagoras, Hippocrates, Plato, Aristotle and Pliny, were confirmed in their belief in God through the discoveries of science and philosophy. The greatest lights of science and philosophy in modern times are reverent in their attitude toward true religion. Professor Huxley speaks of "true science and true religion as twin sisters", and declares that "the separation of one from the other is likely to prove the death of both." Herbert Spencer, while admitting for the scientist a pride before the traditions and authorities of men, yet bears witness to humility "before the impenetrable veil which hides the Absolute."

He further declares:

"Only the sincere man of science, . . . one who through lower truth seeks the highest, can truly know how utterly beyond not only human knowl-

edge, but human conception, is the Universal Power of which Nature, and Life, and Thought are manifestations."

Within a few years a report was circulated by the press that the American wizard, Thomas A. Edison, was a skeptic, a story which was promptly and vigorously denied by Mr. Edison. Yet it may be understood how all these eminent men would be classified as agnostics and skeptics by those who mistake ceremonies for the reality of faith. These men of genuis have too large, clear and penetrating a vision to be misled by the idols of human thoughts. But when they discover reality, in either religion or science, they are made happy. No doubt they would all react favorably to the sentiment expressed by the Victorian poet Tennyson, whose conception of peace and progress in both religion and science so clearly reflected the Light of Bahá'u'lláh:

> "There lives more faith in honest doubt,
> Believe me, than in half the creeds."

The Holy Scriptures of all religions reveal the Word of God. The universe at large and all that is therein unfold the works of God through his Word. All that God gives is light; man brings darkness by veils that cover his own heart and mind. Evil is only the misuse of good. How many of the world's greatest scientists are today classified as enemies of religion because they cannot honestly subscribe to those tenets of error which mask as religion and which sometimes are commercialized and are sold for a consideration! And how many religionists, even sometimes the honest in heart, are so veiled by ignorance as to revile science, a blessing to the world from their own Creator! The creation of God is ever bright and harmonious with the melodies of love and unity; but those who fail to use their own highest possibilities of study will never soar beyond the abyss of darkness and rancor.

It has come to pass, even in this day of popular education, that several prominent clergymen have denied the rotundity of the earth, no doubt led by the misreading of their own Bible. One declared that although the philosophers teach that the earth is round, yet the Holy Bible speaks of the four corners of the earth and it is obvious that anything that has four corners cannot be round. So he passed that back to the philosophers, who, he believed, were quite vanquished in argument.

A theologian was once explaining to a rural conclave the creation of man.

"God," he declared, "created man out of wet clay, and then set him up against the palings to dry.

"Well in that case," asked inquisitive Deacon Brown, "who set up those palings?"

"Now Brother Brown," replied the parson, "if you are going to ask such questions as that you will destroy the whole system of theology!"

Despite the veneration which many people have for their own notions, it becomes more and more apparent that theology may be upset without harm to either religion or science.

The clear cause of the conflict between religion and science is the failure of each spiritual generation, or dispensation, to understand its own Holy Book. Truth, divinely revealed, wears two dresses. One is the simple statement, "Precept upon precept, line upon line, here a little, there a little." This all men can grasp, though unfortunately few apply. The second dress is the symbols and parables found in all the sacred writings. These, the hard shells say, must be interpreted and believed literally, or else man is an apostate and infidel whose soul is lost. Even though such literal interpretation sets at naught science and reason, betrays spiritual blindness, and is at variance with all the laws of God's universe, this school of dogma will expel and persecute those who dissent from their own narrow and limited views. The failure of orthodoxy to understand its symbols led to the crucifixion of Jesus, and the same enmity, born of ignorance consumes the souls

of men whenever a Divine Messenger appears in the world.

"O Jerusalem! Jerusalem! Thou that killest the Prophets and stonest them that are sent unto thee!" This was the pathetic lamentation of long ago.

Today Bahá'u'lláh says:

"I beckon thee to life; but thou preferrest death!"

It is both sad and strange that darkness is preferred to light. But the eternal hope is now that great Light which harmonizes religion and science, and the Promise is that all creation will eventually see its splendor. It is the Light of God which makes religion reasonable and clearly reveals its harmony with science. The Supreme Authority establishes this for all time. Now we know that those sacred writings, revealed by the Prophets of God, which on their face appear to contradict science were never meant by their inspired authors to be taken literally. Their meanings are veiled by symbol. Therefore, each statement, if not understood, should be weighed in the balance of science, reason, and spiritual insight. If it agrees with the truths of science, it should be accepted without question. If it contradicts the proved facts of science, which are also of God, it is symbolic and not to be taken literally. Prayer, a reverent attitude toward the Word, a study of the Bahá'í Revelation, will unfold its inner significance, which is truly a divine favor. It is not the divine purpose that sincere seekers should be veiled in this day, but rather that all should discover the Great Light of Reality. The true Educators, who are the Holy Manifestations, would awaken in man's consciousness the unity of truth. Man's light, joy, and reverence will increase with this great blessing.

A child reads the fables of Aesop and thinks that the animals actually conversed. But a mature person, perusing the same fables, enjoys their entertaining humor, but with clear discernment sees the purpose in the moral. In much the same way, the Messengers of God in the past, sometimes in the present, have conveyed great spiritual laws in the form of symbol. As these luminous Points so often appeared in the mystic East, they have used those figures of speech and vehicles of expression which were understood by their disciples, revealing light and knowledge according to the advancement of their followers. There, speech abounds in symbols. Even a little light upon those symbols which appear in the Holy Books will bring clearer understanding to those who read. In the light of the Bahá'í teachings it is made clear that water is a symbol of knowledge; fire, Divine Love; tree, a Holy Manifestation; birds, human thoughts; animals, nations and peoples; dragons, religious orders or dynasties; clouds, changes of ordinances, alterations opposed of men; hell, deprivation, or ignorance; heaven, knowledge, the Divine Will, exaltation, etc.; Sun, a Holy Manifestation; Moon, successor, or first believer; stars, the clergy, or religious doctors, etc. These are very few of many symbols that appear with meanings that sometimes vary. As we read them, they bring new insight in reading the first eleven chapters of Genesis, which are all in symbol, as well as many other parts of the Bible and of other revelations. Wonderful significances are found in such stories as the Garden of Eden, Cain and Abel, the plagues of Egypt, Satan, Jonah and the whale, the dead and their graves, the resurrection, the temptation in the wilderness, the rivers of Paradise, etc. Parables unfold the stages of man's progress, from the material to the spiritual, and his condition of utter helplessness and misery when deprived of Divine Favor. But these significances are veiled from those who insist upon literal interpretation and are at war with science.

The origin of science and the inspiration to man's acquirement are in the Word. Whatever of reality man discovers today is his reaction to that marvelous Spirit which Bahá'u'lláh

brings to the world. One familiar with the theory of the electron, now popular among the scientists, may well be thrilled in reading in the *Seven Valleys* of Bahá'u'lláh this wonderful statement:

"Whatever mote thou splittest thou wilt find therein a sun!"

After gazing into the starry heavens, and then upon a piece of radium, it is no less thrilling to read the following passage from the *Surat'ul Hyk'l*:

"Should we desire to show forth from an atom, suns without beginning and without end, We are indeed able and We can make them all appear in a moment by My Command. Should We wish to produce from a drop of water the seas of the heaven and earth and from a letter the science of what was and is, We are indeed able—verily it is an easy matter."

How marvelous, how overwhelming, is divine knowledge! Man is awe-struck by the Power of the Word! Should he not be a witness to the ceaseless flow of creation which ever meets his astonished vision? He is ever a child if he reads the Book of Life without striving to perceive its meaning. The soul is enriched by both material and divine sciences. 'Abdu'l-Bahá ever beckons us to knowledge! May no false pride or vainglory rob us of the divine gift! May reverence that is meet increase our capacity to know! For whatever the progress of man, the True One remains, exalted in His greatness and Glory,

"A sea upon which no one can sail!"

Bahá'u'lláh and 'Abdu'l-Bahá because of their Revelation and interpretation of heavenly laws, making religion both rational and spiritual, have attracted to their standard some of the world's most powerful minds. Leo Tolstoi, the hope of Russia, drew his light and inspiration from Baha'u'lláh. Arminius Vambery, the profound Orientalist, hailed with delight his meeting with 'Abdu'l-Bahá. Prof. Cheyne of Oxford University and Prof. Browne of Cambridge have added their tributes to the chorus from many countries and climes. Among the learned in America who have praised the Bahá'í Cause may be included statesmen, ambassadors, jurists, scientists, educators, theologians, welfare workers and philanthropists. Should not the weight of such authorities move the thoughtful to investigate?

The certainty that religion and science agree, as clarified in the Bahá'í teachings, brings a refining, cleansing, healing chord among the disciples of truth. Religion and science united, makes religion scientific and science spiritual. Since religion and science are now wed, the fruits of that marriage will bless, brighten and civilize man. The oneness of religion and science reveals the Divine Unity and the unity of men. It unfolds to our ken the mysteries of creation and the secrets of both worlds. It establishes the connection and correspondence of all phenomena and suffuses the universe with light. The progressive in spirit, those who seek the symmetry of education and want ideal advancement, may well turn to the example of Shoghi Effendi. That brilliant youth, to whom a world looks for guidance, acquired the sciences with diligent application. His grasp of religion is as luminous as the sun.

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WE are rejoiced to receive word that the name of Miss Agnes Alexander, our Bahá'í pioneer in Japan, is in the list of those who were saved in the great Tokyo earthquake. May all the beloved friends be protected and safe.

Within and behind the laws of nature, by the watching of whose operations the scientists may explain this cataclysmic disaster, is the Omnipotent and Loving Creator, Who transforms apparent calamity into light and mercy. May this great disaster bring a closer accord between Japan and the United States as they send their good-will to each other over the "Ocean of Peace."

COMMUNICATION AND DIVINE INSPIRATION

THE physical world reflects the spiritual, the flowers of earth, the flowers of heaven, the laws of matter, the laws of the spirit. As Plato and Swedenborg and other divine philosophers have so often said, by the law of correspondence we see in things below a reflection of those on high.

Engineers are today investigating with the greatest eagerness the physical laws of the transmission of the electrical waves which produce the miracle of the radio: what interferes with their perfect transmission, what obstacles prevent their conveying a message in its original purity, how can they perfect the receiving instruments, how protect the hearers to whom they are sending beautiful music, for instance, from the jarring notes of the uninitiated transmitters and their poor instruments which vibrate discordantly over the ether.

The radio of the earth is an exquisite symbol of the radio of the spirit. Brilliant scientific minds of our day are investigating with equal earnestness the laws of spiritual communication. Prominent writers and men of science are devoting their time to perfecting researches in the spiritual radio and making it known to a world which is hungering for spiritual knowledge.

In this investigation, however, we meet with difficulties. We find that there arise in people's minds countless ideas which they believe to be real communications but in reality are merely the ripples of the sea of imagination. They rise to the surface as do the mistaken ideas which appear in the minds of thinkers in all ages. Like the old scientific conception of the flatness of the earth they are pure imagination. A large part of the so-called communications of our day are simply the motions of the sea of illusion.

But the fact of real spiritual communication is none the less as indubitable as the shining of the sun. It is perhaps the central motive power in all human history, this communication of spiritual thought and life from person to person. It is the essence of all successful teaching. What was that strange something which Moses communicated to the children of Israel? When he stood on the hill and but raised his arms the Israelites felt their minds and hearts charged with an invincible energy. Jesus communicated to his disciples something much greater than physical words. He transmitted the love, the purity, the divine flame of devotion to the Kingdom which was burning in the crystal of his divine spirit. 'Abdu'l-Bahá tells of how Mount Carmel seems almost to speak with one, as though a wave of unseen life swept from the mountain into our spirits. How much more does the living presence of the great prophet radiate life into our being! A visitor was one time sitting by the wall inside the garden of the Pilgrim House at Haifa. All at once he felt a great current of spiritual life touch and envelope him. He rose in wonder, and beheld 'Abdu'l-Bahá passing on the other side of the wall. Even the walk of the great spiritual Master, Bahá'u'lláh said, sends spiritual energy through the world. It is this broadcasting of the waves of their spirit which makes their written words so life-imparting. In the following quotations 'Abdu'l-Bahá describes this great spiritual law:

"This material world has an outer appearance. It has also a hidden aspect. These created things are linked one with the other into one system which leads to the unseen, and ends at last in spiritual realities. I hope that these spiritual links will every day become stronger and this mind-communication which is termed inspiration, will continue. When this is realized there is no cause for disturbance over bodily separation. This station is beyond the circle of words and above all description." — *'Abdu'l-Bahá: From Diary of Mirza Mahmoud, April 28, 1912.*

"Often people speak together without

the mediary of the tongue. There are two methods of intercourse—one through the outward tongue, the other through the ideal, the inner tongue. When the spirit is detached, when the heart is in a subjective state, then the ideal tongue can speak. But as long as the spirit is preoccupied and the heart is objective in its activities it is impossible to attain to that station. Consider: is there not an ideal union between the lover and the beloved? Often with the glance of an eye, or a handshake a whole world of thought is conveyed, without the uttering of a word. It is possible to attain to such a state, if we are set aglow with the fire of the love of God, if we are attached to Him, if we are as a burning torch, if we rise above material phenomena and objects."—*'Abdu'l-Bahá: Diary of Mirza Ahmad Sohrab, December 20, 1912.*

"When man's soul is rarified and cleansed spiritual links are set up and from these bonds heartfelt sensations are produced. The human heart resembles a mirror. When this is purified hearts are attuned and reflect one another and thus spiritual emotions spring up. This is like unto the world of dreams, when man is detached from tangible matter and experiences spiritual activities. What amazing laws operate and what remarkable discoveries are made and it may even be that detailed communications are registered."—*From Tablet to a Chicago friend.*

"Know verily that 'Abdu'l-Bahá has spiritual speech, heavenly conversations and revelations of the heart. Verily I address, through the Bounty of El-Bahá, in spirit and vision, (those) who address me, and this is known to those from whose eyes God has lifted the gloomy cover."—*From Tablet to Mrs. Nash, Los Angeles.*

"Verily, the spirit knows the spirit, the spirit addresses the spirit, and the spirit associates with the spirit."—*From Tablet to Mrs. Frankland, Tropico, California.*

"Verily, I speak unto thee through the tongue of my spirit, from the spiritual direction, and explain for thee the mysteries of the Kingdom and the meanings of the sacred, heavenly books. . . .

"Verily, I love thee with my heart, my spirit and my mind and associate with thee in spirit (and converse with thee) with my inmost tongue. I love for thee to arise to that for which I have arisen, in servitude to the Sublime and Holy Threshold, turning unto God, hoping for martyrdom, so that thou mayest attain to the gift, the lights of which glisten in the eternal horizon."—*From Tablet to Mr. J. F. Brittingham, New York City.*

COMMUNICATION FROM THE HEAVENLY WORLD

Nor does this communication cease when the spirit of the Great Master ascends into the unseen world. Nay, rather, then communication is easier, because he has laid aside the barriers of the body. It is difficult to find, in its influence on European history, a more momentous event than the conversion of Paul, the cause of which was a spiritual communication received in the form of a vision as he journeyed to Damascus. In his heart was hatred, a determination to uproot, to exterminate if possible the whole community of the early Christians when suddenly he saw, with inner vision, the spirit of the Christ shining upon him, like the sun, and a voice bade him become an apostle of the new religion. That spiritual communication transformed his life and through him changed the whole course of human history. Similar communications, in later years guided Paul at crucial moments. The Bible is full of accounts of how angels flash to the children of men heavenly guidance. These angels are either the purified souls of those who have ascended into the Kingdom, or they are the rays of the Holy Spirit, in either case a shining symbol of communication from on high. As 'Abdu'l-Bahá says: "Evil spirits are deprived of eternal life. How then can they exercise any influence? But as eternal life is ordained for holy spirits therefore their influence exists in all the divine worlds." And Bahá'u'lláh

tells us that the rays of these holy souls determine the stations of the nations. They are broadcasting spiritual waves to all corners of the earth and many an artist and thinker who believes himself the creator of great and original ideas has but caught on the receiving instrument of his mind and heart the waves from the world of the Kingdom.

'Abdu'l-Bahá wrote to Miss Sarah Farmer: "O thou prepared lamp! Be thou enkindled with the fire of the love of God as much as thou canst and illumine those countries so that thou mayest find eternal life and shine upon all ages and cycles."

HOW TO BE SURE THAT COMMUNICATIONS ARE REAL

How can we know when the message which comes to us is true and when it is merely imagination and illusion? First we must so perfect and purify our instrument, our mind and soul that they may register none but the communications from on high. Sometimes these come in waking moments. Often they shine upon us in our dreams when the outer mind is quiet and the body is at rest. As 'Abdu'l-Bahá says: "It is well known that a very profound relation exists between the spirit of man and the reality in the world of existence, for it often happens that what we see in a dream comes to pass in waking hours. This shows that between the spirit of man and the outer phenomenal world there is spiritual communion. Furthermore the spirit of man has the power of discovering things. When this power is recognized these problems become easy. But the most interesting fact of all is this, that even the materialists, while they deny spiritual power are engaged in making discoveries and are thus immersed in spiritual power and claim to know coming events."—*'Abdu'l-Bahá: From Mirza Mahmoud's Diary, June 10, 1912.*

"There are three kinds of visions or dreams. First, those that arise from over-excited nerves, or disordered stomach, and are of no use whatever. Second, when God sends a revelation to a soul that is not entirely pure from the world: to such an one He sends visions in symbols and signs, and these experiences need an interpreter. The third kind is when a soul who is severed from the world receives a revelation from God. In this station everything is clear and pure and needs no explanation."—*'Abdu'l-Bahá: From notes of Miss Pearson, taken at Acre, February 26, 1899.*

The true communication is often quite contrary to our personal will. Paul's vision on the road to Damascus meant that he must renounce his will completely, to build the Kingdom of the Christ. We know all real spiritual communications by their fruits. True messages from the heavenly world make our lives more pure, more loving, more dedicated to the service of the Kingdom. As 'Abdu'l-Bahá says of these spiritual letters: "My correspondence with thee is uninterrupted, for in my Spirit I supplicate and entreat toward the Kingdom of Abha in thy behalf. The essence of correspondence is this, that it may be imprinted upon the tablet of the heart. (This correspondence) is sent to thee without intermission by the faithful messenger of the Spirit. Consequently look thou and study thyself. Whenever thou beholdest that the soul has glad tidings, the heart is rejoiced, the eye and the insight are illumined, the ears opened, the tongue fluent in uttering the truth of His Highness the Merciful One, and the spirit is soaring heavenward with joy know of a certainty that the tablet hath reached thee."—*From Tablet to Miss Ambrose, Washington, D. C.*

But the supreme test of the truth of our visions, ideas and communications is to compare them with the divine messages of the great prophets. With them communication with the worlds of God becomes so perfect, so infallibly certain that we call it inspiration or revelation. They are the pure hearts which see God, which reflect the Sun of Reality in Its completeness. At best our messages are but broken rays, colored by the glass of

our imperfect lives. Only the absolutely selfless and pure can receive messages which are invariably certain and true.

Therefore, through all history God has sent a shining succession of these pure mirrors to reflect and communicate the very truth of God in language fitted to their time and age. The great prophets merge their human will in absolute obedience to the will of God. Therefore in them the voice of God can speak crystal clear.

The visions of Isaiah, Ezekiel, the revelations which came to Amos, Hosea, Jeremiah, St. John on Patmos are recorded in the Bible. From cover to cover the Bible tells one story of divine communication which we know as inspiration.

In our day it has burst upon the world with undimmed brilliance through the Báb, Bahá'u'llah and 'Abdu'l-Bahá, and now in Shoghi Effendi. Jinab-i-Fádil speaks of how the great prophet manifests such amazing knowledge, "foresees events thousands of years before they come to pass. They are like sensitive photographic plates on which are reproduced the images of the Kingdom. His Holiness the Báb was the herald of Bahá'u'llah. He said, 'Today I am the center of knowledge. Whosoever desires to ask me any question, no matter on what subject, I will write or speak about it immediately, without reflection.' He said not only that he would answer, but he said that he would answer without reflection. His inspiration was just like the water springing out of the fountain, uninterruptedly. 'Whatever I write,' he said, 'with my hand, it is not my hand that writes; it is the power of God that moves the hand.' He wrote with greatest rapidity, on scientific and philosophical subjects. It often happened that the Ulamas of Persia gathered in a great meeting and presented to him abstruse questions. Instantly, the Báb would take his pen and write in answer, explanations that were most clear and perfect."

Bahá'u'lláh says in his Tablet to the Shah of Persia: "O King! Verily I was as any one amongst mankind, slumbering upon my couch. The gales of the All-Glorious passed by me, and taught me the knowledge of what hath been. This thing is not from me but from One who is Mighty and All-knowing. And He bade me proclaim betwixt the earth and the heaven, and for this hath there befallen me that whereat the eyes of those who know overflow with tears. I have not studied those sciences which men possess, nor have I entered the colleges; inquire of the city wherein I was, that thou mayest be assured that I am not of those who speak falsely.

"This is a leaf which the breezes of the will of thy Lord, the Mighty, the Extolled, have stirred. Can it be still when the rushing winds blow?"*

The same inspiration flowed through the pen and the voice of 'Abdu'l-Bahá. Jináb-i-Fádil tells of how "one of the philosophers of Persia came to Acre, Palestine. He asked certain proofs of 'Abdu'l-Bahá. 'Abdu'l-Bahá replied, I am ready to answer any question that you ask. I will dictate to you provided that you are able to follow my thought, without stopping. The man replied, very well, that is easy. Then he asked a scientific question. The explanation flowed from the tongue of 'Abdu'l-Bahá like a waving sea. When the philosopher had written one page he begged to be excused. 'Abdu'l-Bahá said that he would dictate more slowly. So the man wrote the second page. But he found it impossible to follow the dictation. He was so filled with wonder and astonishment that he immediately became an ardent follower of the Cause and began to teach others."

'Abdu'l-Bahá in his last Will and Testament shows us that after his ascension Shoghi Effendi, the glorious youth, is the dayspring of divine guidance. He is under "the unerring guidance of God."

Thus we have, in the midst of the world

*See the whole of this marvelous quotation in *Bahá'i Scriptures*, pages 70 ff, or in *Bahá'i Revelation*, under the selections from the words of Bahá'u'llah.

a standard of divine revelation. By this heavenly standard can we compare our ideas, speculations, dreams and visions. The Great Prophet speaks the pure teachings, the pure truth of God. He thus becomes a divine center of certainty and of unity, for by uniting upon his teaching, which is the teaching of God, the many peoples and nations may become one.

Furthermore, he communicates not only ideas, but the dynamic power to put them into action. He transmits to those who read his words much more than the words, much more than ideas—the divine energy which purifies the spirit, consecrates the life, sets the heart aflame with the fire of love. He communicates his divine energy to all those who with pure and responsive hearts read his words or repeat his prayers. His words are the water of life which makes all things new, God's bestowal for establishing on earth and in the minds of men, unity and peace. Out of the water of his divine knowledge, flowing through the New Jerusalem of his teachings, rises the tree of life, the beloved community of his disciples in all lands and religions, whose leaves (deeds and spirit) are for the healing and uniting of the nations. "Blessed are they that have a right to come to the tree of life and enter by the Gates into the City."

BAHA'I NEWS AND NOTES

The Bahá'í Spiritual Assembly,
Haifa, Palestine.
June and July, 1923.

WE heartily rejoice because we are actually realizing that the friends of God wherever they may be found are united as members of one body and consequently the joy of one member is the joy of all and the sorrow of one is the sorrow of all.

The news of the financial difficulty of the friends in Germany due to the critical situation now obtaining has made all friends who have heard about it anxious. The friends in Haifa took immediate steps and collected a sum which was forwarded to Germany. We hear that other Bahá'í centers have taken similar measures. We raise our voices in prayer to the Almighty that through the spirit of our beloved Master who so loved the world that he suffered practically all his life that peace might appear in the hearts of men, these gloomy clouds of ill-will may be dispersed and the light of the Sun of Truth may shine in full glory.

In one of our nineteen-day letters you read that Jináb-i-Mírzá Mahmud-i-Fúrúghi, filled with the spirit of service, left the Holy Land, on his way to Persia. The first center which he visited was Alexandretta in Syria. He was requested by the friends to tarry there a fortnight. His host showed him great hospitality and did all that he could to make the visit a complete success. One of the local papers announced his arrival and as a result all the leading notables of the town, including the mayor and the French Governor, called on him; and upon all occasions he spoke of the grandeur of the Cause. He was also invited to tea on board the French battleship, Lorraine, anchoring in Alexandretta at the time, which had brought the new High Commissioner to Syria.

The letter from Bandar Abbas, Persian Gulf, brings us encouraging news of the activities of the friends there.

They have requested the Haifa Spiritual Assembly to supply them with the addresses of the friends in the Occident so that they may start communicating with them.

The letter from Cairo states that the newly formed Assembly at Kummus Saayidah has requested the services of three of the Cairo friends who could visit their center in turn and spread the Cause amongst the many thirsty souls. They have opened a Bahá'í school, called the Abbasia Charity School, and hope to gradually extend their field of activities, and this school at Kom-el-Saaid, Egypt, will in turn become a university. They have also established a Pilgrim's House. They have spread the Cause in fourteen towns in Beni-Suef District, Egypt.

The letter from 'Ishqábád brings us further news of the progress of the Cause in Russian Turkestan. In Moscow the friends have been fully active in acquainting the people with the vital principles of the Cause. An extract from the Moscow letter is as follows: "With regard to the progress of the Cause in this city: a few days ago a big gathering of about three hundred persons, followers of Tolstoi, came together. Aghá Habibullah and Aghá Yasim addressed them, the former relating the history of the Bahá'í Movement, and the latter, the teachings and principles. After the addresses were finished the audience asked questions for an hour and a half and they all were interested in the Cause."

Another letter from Bushire, Persian Gulf, is a cause of great joy to us. Some four months ago a friend went from another city to that port. As a result of his sincerity, strength of faith and sacrificial efforts a goodly number of people became conscious of the greatness of the Cause which they have embraced with heart and soul. Consequently they have established in this port their Spiritual Assembly. They are now very active in illumining other souls. They have also started a Bahá'í Fund. One of the friends has dedicated his own house to the Cause. He has also supplied the necessary furniture, together with forty-two volumes of Bahá'í books. This place is at present the Mashriqu'l-Adhkar of the friends at Bushire. It is lovingly suggested that the friends pray for this friend whose devotion is the nucleus of all these activities in this port, that he may, day by day, be more successful in his services.

One of the provincial Spiritual Assemblies of Persia has established its fund on a solid basis. They have financed the treasury of their provincial Spiritual Assembly according to the following table:

Contributions.

A. Daily contributions by merchants and shopkeepers: ½% of their transacting capacity in business.
   a. ¼% of the total purchases.
   b. ¼% of the total sales.

B. Monthly contributions by wage and salary earning people, including doctors, 5 percent of wages, salaries and fees.

C. Yearly contributions by land owners and farmers: 2% of all the gross products their farms and lands produce.

Expenditures.

A. One-third of all contributions has been allotted to the Teaching Committee.

B. One-third of all contributions has been allotted to the education of girls and boys.

C. One-third of all contributions has been allotted to the relief of the needy who are unable to work and earn their living.

The friends in the Holy Land in the spirit of the Master's will, to do all that they can to take care of the Guardian of the Cause, urgently requested him to depart from Haifa until the end of the

summer, when malaria abates. Afte great persuasion he accepted this request and left Haifa for Europe on Wednesday, the twentieth of June, at eight o'clock a. m. We are glad to hear that his health has improved very much and he is finding physical rest in order to be able to strengthen the spiritual health of the friends the world over.

The letter from Kenosha, dated June fifth, 1923, and full of glad tidings was read in our meetings with great pleasure. The gratifying news that they have taken full possession of Central Hall, 168 Main Street, third floor, for Bahá'í meetings made us really happy.

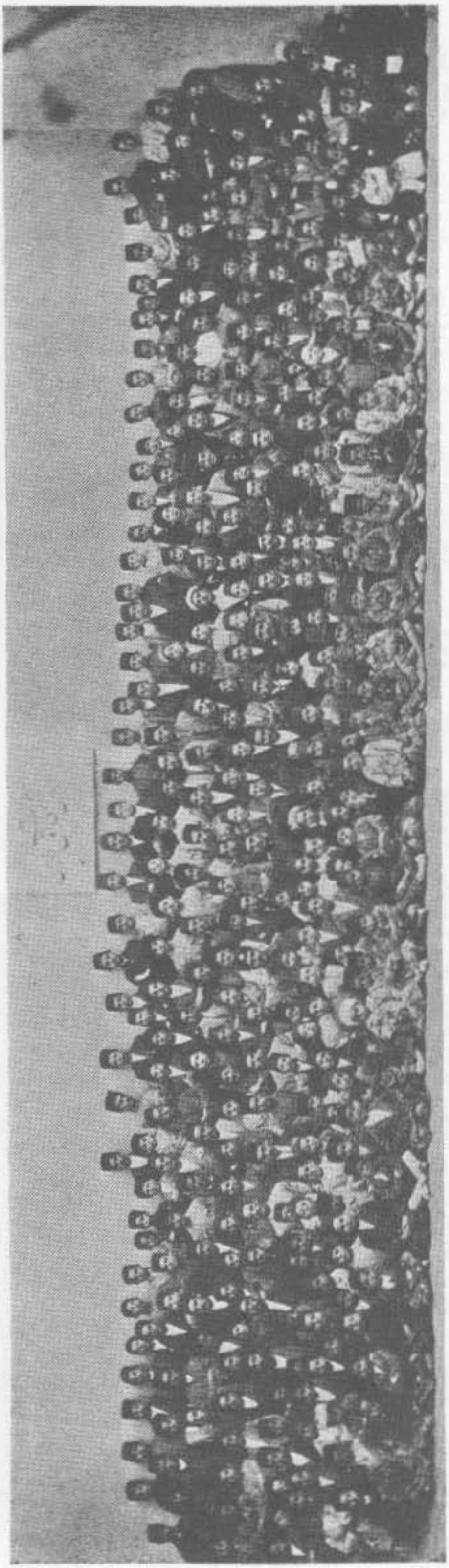
The letter from the Paris Assembly was expressive of the fact that gradually the invisible power of God is bringing a change in the spirit of the people and soon we shall realize that the supreme divine Power transcends all human limitations.

The letter from the National Spiritual Assembly, England, dated July the ninth, is just received. We are glad to hear that they are doing their best in disseminating Bahá'í publications and that Miss Herrick's book will be published immediately.

We are pleased, indeed, that through the efforts of friends in England new souls are becoming members of the Movement of Peace and Love. The many duties to be discharged by friends point to the fact that every bit of energy is to be spent in bringing new souls to the Cause and preparing them for the great responsibility of giving education to the world at large.

We have just received another interesting letter from Tashkand, Russian Turkestan, saying that many Russians have joined the Movement. The Bahá'is in public conferences have given irrefutable arguments that only true religion can bring real peace and joy to the troubled world today.

May we close now with our best wishes to you, dear brothers and sisters. We ever remember you in the Holy Shrines.



The Educational Committee of the Bahá'í Assembly of Tihran, Persia

چهاردهم ص ۱ شمارهٔ هشتم

نجم باختر

اکتوبر ۱۹۲۳

بیانات مبارکهٔ حضرت بهاء الله

هو الناصح الامین عالم را بمثابهٔ هیکل انسانی ملاحظه کن
واین هیکل بنفسه صحیح وکامل خلق شده ولکن باسباب متغایره
مریض گشته ولازال مرض او رفع نشده چه که بدست اطبای
غیر حاذق افتاده واگر در عصری از اعصار عضوی از اعضای او
بواسطهٔ طبیبی حاذق صحت یافت عضوهای دیگرش بامراض مختلفه
مبتلا بوده وحال در دست نفوسی افتاده که از خمر غرور تربیت
یافته اند واگر هم بعضی ازین نفوس فی الجمله در صحت آن سعی نمایند
مقصود نفسی است اسماً ویا رسماً بایشان راجع شود چنین نفوس
قادر بر رفع امراض بالکلیه نبوده ونخواهند بود الا علی قدر معلوم
ودریاق اعظم که سبب وعلت صحت اوست اتحاد من
علی الارض است بر امر واحد وشریعت وآداب واحده واین
ممکن نه مگر بهمت طبیب حاذق کامل مؤید که مخصوص نظم عالم
واتحاد اهل آن از شطر قدم بعرصهٔ عالم قدم گذارد وتوجه نماید
وهر هنگام که چنین نور از مشرق ارادهٔ الهی اشراق فرمود وطبیب
حاذق از مطلع حکمت ربانیه ظاهر شد اطبای مختلفه بمثابهٔ
سحاب حجاب اشراقات وتجلیات آن نور شدند لذا
اهل ارض باختلافات خود باقی ماندند ومرض عالم رفع نشد
وصحت نیافت آن اطبا که قادر برین امر خطیر نبوده
وآن طبیب را هم از معالجه منع نمودند وحجابهای مانعهٔ
حائله شدند درین ایام ملاحظه کن که جمال قدم واسم اعظم
کشف حجاب فرموده ونفس خود را لاجل حیات عالم
واتحاد ونجات اهل آن فدا نموده معذالک کل بر ضدش
قیام نمودند تا آنکه بالاخره در سجنی که در اخرب بلاد واقع است
مسجون شده وابواب خروج ودخول را مسدود کرده اند
یار را اغیار دانسته اند ودوست را دشمن شمرده اند
مصلح را مفسدگان نموده اند ای اهل ثروت وقدرت حال که
سحاب شده اید وعالم واهل آنرا از اشراقات انوار آفتاب عدل
وفیوضات لاتحصی منع نموده اید وراحت کبری را مشقت دانسته اید
ونعمت عظمی را نقمت شمرده اید اقلاً وصایای مشفقانه جمال
احدیه را در امور یکه سبب نظم مملکت وآسایش رعیت است
اصغا نمائید در هر سنه بر مصارف خود میافزائید وآنرا حمل
بر رعیت مینمائید واین نهایت از عدل وانصاف دور است
این نیست مگر بسبب ارياح نفسانیه که مابین در صدد است
وتسکین آن ممکن نه مگر بصلح محکم که سبب اعظم است برای استحکام
اصول هیئهٔ ملت ومملکت چاره اکنون آب روغن کردنی است
صلح واتحاد کلیه که دست بدهد باید مابین صلح اصلاح شود تا مرض
عالم فی الجمله تخفیف یابد صلح ملوک سبب راحت رعیت واهل
مملکت بوده وخواهد بود در اینصورت محتاج بعساکر ومهمات
نیستند الا علی قدر یحفظون بها بلدانهم وممالکهم وبعد از تحقق
این امر مصروف قلیل ورعیت آسوده وخود مستریح میشوند
واگر بعد از صلح ملکی بر ملکی برخیزد بر سائر ملوک لازم که متحداً

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چهاردهم — شمارهٔ هفتم

او را منع نمایند عجب است که تا حال باین امر نپرداخته اند اگرچه
بعضی را شوکت سلطنت و کثرت عساکر مانع است از قبول
این صلح که سبب آسایش کل است و این وهم صرف بوده و خواهد بود
چه که شوکت انسان و عزت او بایلیق له بوده نه باسباب ظاهره
اهل بصر حاکم را محکوم مشاهده نمایند و غنی را فقیر و قوی را ضعیف
میشمرند در حکام ملاحظه نمائید که حکومت و ثروت و قوت
ایشان برعیت منوط و معلق است لذا نزد صاحبان بصر این
امور بر قدر انسان نیفزاید جوهر انسانیت در شخص انسان مستور
باید بصیقل تربیت ظاهر شود این است شان انسان و آنچه
معلق بغیر شد دخلی بذات انسانی نداشته و ندارد لذا باید
بقلت و کثرت و شوکت و عظمت ظاهره ناظر نباشند و بصلح
اکبر بپردازند سلاطین مظاهر قدرت الهیه اند بسیار حیف است
که امثال آن نفوس عزیزه حل امور ثقیله نمایند اگر فی الحقیقه زمام
امور را بید نفوس مطمئنه امینهٔ عاقله بگذارند خود را فارغ و آسوده
مشاهده نمایند طوبی از برای سلطانی که نصرة له و اظهار امره
قیام نماید و عالم را بنور عدل روشن سازد بر کل من علی الارض
حب او و ذکر خیر او لازم است هذا ما جری القلم من لدن مالک القدم
نسئل له بان یوفق الامم باینفعهم و یعرفهم ما هو خیرهم فی الدنیا
والآخرة انه علی کل شیء قدیر

حضرت عبد البهاء — دوشنبه ۱۳ سپتمبر ۱۹۱۵

این محاربات که حضرات میکنند مثل امواج است مثلاً موجی میرود
بالای موجی دیگر ولی عاقبت همه این امواج نامفقود میشود و اثری
نمیماند حالا این موج خیلی کیف دارد که بر موج دیگر غلبه کرده است یک
وقتی موج ایران بر همه موجها غلبه داشت بعد موج یونان آمد
و بر موج ایران غالب شد بعد موج رومان آمد بر سائر
امواج غلبه نمود بعد موج عرب آمد بر موج رومان غلبه کرد ولی
عاقبت همه متساوی شدند همهٔ موجها محو شد حالا این
موجها هم مثل همان موجها است عاقبت کل یک لون
میشود کو آن موج ایرانی کو آن موج سکندری کو آن موج اغسطس رومانی
کو آن موج عرب کو آن موج نوناپارت کو آن موج شارلمان
کو آن موج ناپلیون جمیع محو شد غلبه نمیماند فتوحات جسمانی
بقا ندارد آن فتوحات الهی است که بقا دارد مثلاً
فتوحات حضرت موسی هنوز باقی است فتوحات مسیحی
هنوز باقی است فتوحات محمدی هنوز باقی است آخر ندارد
امیدوارم که شما باین فتوحات موفق شوید که ابدی است
نهایت ندارد یک موجی است که روز بروز بلندتر میشود ولی
از برای این فتوحات جسمانی چه نزاعها و خونریزیها مینمایند
در قرآن خداوند از برای مردم دلائل و براهین واضح و مشهود
بیان میفرماید معرضین و منکرین ان هذا الا اساطیر الاولین
میگفتند یعنی این قرآن قصهٔ پیشینیان است حال در قرآن خطاب
بحضرات قریش و قبائل مشرکه عرب که منکر و معرض بودند
و قیام بر اطفاء نور الهی کرده بودند خطاباً باینها تاریخ
و حکایات امم سالفه را میفرماید بجهت اینکه قبیلهٔ قریش
بسیار متعظم و متکبر بودند در میان قبائل عرب سرفراز
بودند و از جمیع ممتاز و بعظمت و شجاعت و ثروت خودشان
بسیار می بالیدند از برای اینها خدا حکایات ملل و دول
سالفه را بیان میفرمود مثلاً قوم هود اینها ملت عظیمه بودند
ملت قاهره بودند وسعت و ثروتشان بی پایان بود
و شجاعت و سطوتشان مشهور آفاق چون انکار
و استکبار نمودند آن غرور سبب شد که عاقبت بکلی محو

ج ۳
نجم باختر
چهاردهم — شماره هفتم

دنا بود شدند بلاد معموره آنها مطهور شد بسیر و سامان
شدند علم رفیعشان سرنگون شد اثری از آنها نماند و همچنین
قوم ثمود قوم عنودی بودند قوهٔ قاهره شان جمیع قبائل را ذلیل
و خاضع کرده بود بنیانهای عظیمی ساخته بودند و ثروت و غنایشان
بی پایان بود عاقبت پریشان شدند و بنیانشان از بنیاد
برافتاد اثری از آنها نماند و همچنین قوم لوط که شهرهای شهیری
داشتند و مدائن عظیمه بنا نمودند از بادهٔ غرور چنان سرمست
گشتند که کوس لمن الملک میزدند آنها هم بسبب اعراض
و استکبار از حق محو و نابود شدند ازین اقوام عظیمه و ملل
جسیمه در بیابان آثاری از احجار باقی از قصور مشیدهٔ آنها
بجز سنگهائی باقی مانده مثل اردوهای شکست خورده
درین بیابان آثارشان پراکنده و پریشان و همچنین نمرود
عنود چه مدن جسیمه داشت چه کشور واسعی داشت چه لشکر
قاهری داشت و همچنین فرعون الیس لی ملک مصر
فریاد میزد و هذه الانهار تجری من تحتی میگفت حشمت
و دولتش بی پایان بود کوکبش درخشنده و تابان بود
ولی در اندک زمانی محو و نابود شد زیرا معاندت با حق
خواست بنیانش برافتاد و بذلت کبری مبتلا شد مقهور
گشت و همچنین طائفه و قبیله اش خدا در قرآن مکرر
این خط سیار را با اقوام متکبره میفرمود و مقصود این بود
که ای اقوام بخیل و حشم و چتر و علم خود مغرور مگردید
بقوای قاهرهٔ خود و شوکت باهرهٔ خود گول مخورید اما می
نمیگذرد که جمیع اینها مثل اقوام سائره محو و نابود میشود
زیرا این اقوام مثل امواج عاقبت جمیع از میان
خواهند رفت ای قریش اقوام سالفه خیلی از شما
قوی تر و شدیدتر و مقتدرتر بودند ولی معاندت امر الهی را
نتوانستند عاقبت بدست خویش ریشهٔ خود را قطع
کردند تنبه شوید متذکر شوید خاضع شوید خاشع شوید
لکن اینها خاضع نشدند تا اینکه مثل سائر ملل سلف
محو و نابود شدند چند روز قبل میرفتم گردش درختهای
زیتون که بیشتر از سه هزار سال عمر دارد دیدم ملاحظه نمودم
که بملل عالم میخندند و بلسان خودشان میگویند که چقدر
مثل شما ها آمدند و رفتند چقدر دولت ها دیدیم چه
پادشاهان عجیبه مشاهده نموده ایم چقدر از مملکتهای
وسیعه شنیدیم جمیع اینها محو شده و ما هستیم

مقالات
الحکمة ضالة المؤمن

حقیقت دین آئین را میتوان درین جملهٔ ساده تعریف و توصیف
نمود که مجموعهٔ ایست از حکمت نظریه و حکمت عملیهٔ الهیه و قوهٔ مجریهٔ آن
شوق و انجذابی است که بقدرت قوهٔ مؤسس آن در قلوب جماعتی
کثیر یا قلیل استقرار می یابد و غایت و ثمرهٔ آن تولید امید و طیب و سرور
موفور بواسطهٔ اطمینان بعالم ماورء الطبیعه و تخلق بسجایای مرضیه
و اتصاف باعمال محموده است تا تشبه و تقرب بآن مجموعهٔ کمالات
حاصل آید و تحرز از ارتکاب ستم و تعدی بحقوق سائرین و اتصاف
بمهربانی و حسن رفتار از جهت اعتقاد بمجازات و مکافات و جذب
انوار و فیوضات از قوای عالیهٔ غیر مرئیه بوسیلهٔ تفکر و دعا و چون در
در تاریخ سیر میکنیم هر قدر بعقب تری میرویم در میان ملل عتیقه و جدیده تفحص
میکنیم تا آخرین نقطه ئی که افق تاریخ عالم انسانی در منظرهٔ روشن یا تاریک
در مد نظر میآید دیانت را بهر شکل یا کیفیتی که باشد در آنجا مشاهده
میکنیم با قطع نظر از اینکه اشخاص مؤسسین آن در چه مملکت و بین

چهاردهم — نجم باختر — شمارهٔ هفتم

کدام ملت و در چه عصری طلوع کردند و با قطع نظر از اینکه
تطورات فلسفه یا احکام اجتماعی آن طبق افکار قوم و مقتضیات
جاریه متفاوت بوده کم یا بیش بسیط یا منبسط موافق ادراک
بعضی دون بعض دیگر یا موافق ادراک همه یا مخالف آن مجمل آن
همیشه در همه جا بوده و متقدیم که نیز همیشه خواهد بود و لازم لاینفک
عالم انسانی است و با تطورات عقلانی و مدنی متطور و مترقی و متعالی
شده و خواهد شد انسان در زندگانی خود ناچار از اصول متقدمه است
که اعمال خود را با آن مطابق نماید و بنای حیات خویش را بر آن
بنیان مستقر سازد بعبارة اخری یک مسلک مستقیمی در پیش گیرد
و سررشته‌ئی در دست داشته باشد انسان بالخلقة فیلسوف
یعنی محب تجسس و دانش است میخواهد از اسرار کائنات مطلع باشد
میخواهد بداند که ما ورای محسوسات و عالم خلقت چه قوه‌ئی در کار است
و چه گونه است و ناچار است از اینکه یک عقد قلبی در این خصوص
داشته باشد میخواهد بداند که مبدأش چه بوده و مآلش چه خواهد شد
البته درین باب نیز یک عقیده‌ئی خواهد داشت و اگر فرض کنیم انسانی
متقدم باشد که تنها زیست نماید باز لازم است یا خود یک روش و رفتار
و مسلکی قرار بدهد تا چه رسد در اجتماع و معاشرت با عائله و خویشان
و اهل شهر و مملکت خود یا از همه بالاتر با نوع بشر چه روش و سلوکی
داشته باشد همه این اصول است که در دفتر نفس و ماکان بی‌تردید
و تثبیت شده یک جملهٔ عقاید ما دون الطبیعه و ما ورای الطبیعه اصول
زندگانی آداب معاشرت اعم از سیرت یا کیست یا که با آن متعارف و متعرف
این است که انسان ناچار است از دینی برای خود و بالضروره
و بالفطرة متدین است چه مبارک است انسانی که در جلوی خود
راه مستقیمی داشته که در آن سلوک نماید چه خوش بخت است
آن نفسی که با چراغ روشنی در مسیر حیات خود بگذرد چه لذیذ
و شیرین است معاشرت و مؤانست با نفوسی که مسلک و روش
در حیات خود اتخاذ کرده باشند چه خوش بخت است آن ملتی
که آحاد آن آداب زندگانی خود را با یک دستوری با نجام رسانند
بهشت است آن قرنی که هیئت جامعهٔ آن ذرایع تا ادنی در
درخت وظیفه و اصول زندگانی نمایند و بنای حیات اجتماعی
خود را بر یک شالودهٔ متینی استوار نهاده باشند و بالعکس
چه تاریک و پر از یأس و بی انتظام است حیات شخص یا هیئت
یا جامعه‌ئی که بدون مسلک و روش بمیلون الی کل ریح سالک
و هالک باشند این دسته‌های ادیان مشتمله اعم از
کیش و آئینهای باستانی که مبادی آن قبل از تاریخ و ناپیدا است
یا ادیان مؤسسه در تاریخ معلوم و با قطع نظر از توده‌های تشریح و
تفصیل‌ها و شاخ و برگ‌های مستحدثه که جسم دیانت در زیر آن
سنگین آن خفه و ناپیدا است کلاً و طراً همان جنگ نظری و عملی حقیقت
که آگاهان پارسا و بنایان توانا با افراد مستفیضه از قوای بالا آنرا
متدرجاً تأسیس کرده و اصول حیات علمی و عملی و روش و آداب
و دستور زندگانی نوع بشر را بیان نمودند حیات اخلاقی و ترقیات
نفس و سعی در تزکیه و تحلیهٔ آن و سعادت و معاونت با نوع
و سلوک در مسلک راستی و درستی در گفتار و رفتار و سائر
صفات کامله بوده و اساس آن توجه و توسل تام بمرکز حیات
و انوار نامتناهی و فیوضات مستمرهٔ آن است این دستور
حیات یا اصول انسانیت یا بعبارة اخری دیانت که پیوسته
بقوهٔ محبیهٔ ایمان و انجذاب بعالم ما ورای الطبیعة جاری میشد
هر چند همیشه پیروان تمام عیار آن حتی در میان مدعیان آن
معدودی قلیل بودند ولی کم یا بیش پیوسته یک سبب
عظیمی برای انتظام و اکمال حیات اخلاقی و اجتماعی نوع بشر

نجم باختر

چهاردهم — شمارهٔ هفتم

وعلت وحیدهٔ ترقیات نفسیه بوده خصوصاً در اعصار سوالفین آن
که یک تازگی و حرکت و نمو نمایانی در آن مشهود و بسا اوقات
که در آن فتور و ضعف حاصل و آن نار موقدهٔ شوق معنوی
در قلوب و صدور خمودت می‌یافت ولی طولی نمیکشید که از یک
نقطهٔ دیگر دنیا و در میان قومی دیگر جلوه کرده و شعله میزد
و در آن حالات خفاء و ظهور و غروب و طلوع این قوهٔ
معنویه واقفین باسرار و رموز عالم و مطلعین از حل و عقد
مصائب و مشاکل بنی آدم را احوال متغیر و دیگرگون بود چنانچه
در ایام خمودت و استتار این قوه اعش عالم را تاریک و حیات
بشر را در گرداب اختلال و عدم انتظام مشاهده میکردند و با انتظار
طلوع آن دیده میدوختند و در ایام طلوع و قوت آن عالم را
روشن و بساط انبساط حیات را گلستان و گلشن میدیدند
ولی متاسفانه درین اعصار اخیره فتوری عظیم و ضعفی شدید
در آن پدیدار و ناتوانی و خرقی عجیب در هیکل دیانت نمودار
که مانند آن در هیچ عصری دیده نشده بدرجهٔ که ارکانش
متزلزل بنیانش متاصل اصولش فاتر فروعش قاصر متابعش
کاسد اتباعش فاسد روایاتش غیر معقول حکایاتش غیر مقبول
دستخوش تعرضات خواص و عوام بلکه اساسش بکلی در شرف انهدام
حتی بزرگترین رؤسای آن عار رؤس الاشهاد متقر و معترف
که اکنون هیکل دیانت جسدی است بلا روح چراغی است بلا نور
و ماشینی است بدون قوهٔ بخار و فضائی است بدون انجم ثابت
و سیار و توگوئی از اوقیانوس جهالت امواجی برخاسته
و این نار موقدهٔ الهی را افسرده و خاموش ساخته در
این زمینهٔ حزن انگیز اسف خیز همینکه متمعنانه تفکر نمائیم و در
جستجوی سبب و علت آن برآئیم تا شاید ریشهٔ مرض را بدست آوریم

و در قلع مادهٔ آن بکوشیم هر چند ممکن است که امور بسیاری
حسب درجات افکار و تتبعات آثار بدست آید ولی
بزرگترین علتی که ملاحظه و نقاب در نظر هر ناظر دقیقی آشکار
و پدیدار و حادثهٔ مخصوص این اعصار و هیکل دیانت بآن
دچار و گرفتار است همانا انقلاب عظیم در عالم علوم و فنون است
که مانند سیل جارف از قطعهٔ کوچک اروپا سرازیر شده و در
کار است که همه دنیا را احاطه نماید این انقلاب عظیم در همه شعب
علوم و فنون که گویا بنیان فرضیات قدیمه را زیر و رو کرده
و بنائی بس فراخ و رفیع از نو بنیاد نموده و چنان با دلائل حسیه
خود را ثابت و واضح داشت که جای شک و ریبی برای هیچ
فکر بیداری باقی نگذاشت چون مخالف مابین منظم از اعتقادات
سطحیه دیانات بوده سبب دلسردی نفوس از اصل دیانت گردید
و متاسفانه جمعی از دوستان نابازموده ادیان که علمداران دیانت
و چراغ راه هدایت شمرده میشدند بر آن اعتقادات سطحیه استواره
بقوت و زور آزمائی تمام برضد این انقلاب عظیم علمی برخاستند
و با سیل علوم و معارف مقاومت خواستند ولی از تمام منابع
دیانت کاستند و رشتی و سختی آغاز کردند و متخصصین در حقایق
ثابتهٔ علمیه را مغرور شمردند بدیهی است که حقایق ثابته فنیه
چندان محسوس و واضح بود که این نمایش و تمویه‌ها در مقابل آن
وجودی نداشت بلکه سبب شد که جمعی بکلی دل از ادیان بریدند
و خفیاً یا حتی علناً پای خود را از این بساط بیرون کشیدند و بر خرابی
نفوس غیر متعمق در اساس ادیان نیز که محشر رخنه‌ئی از این
تجدد عالم علوم و فنون بمشامشان رسیده و غرقهٔ در آلودگی
از شراب آن چشیدند چنان مست و شیدائی شدند که جوهر ثمین
دیانت را باخته بلکه جمعی دیگر را نیز بانجایت آلوده ساخته

نجم باختر

چهاردهم — شماره هفتم

چه بجا و زیبا و خدمتی بس ارزنده بود اگر حامیان ادیان قدری از تعصب دوری جسته و حقایق ثابته فنیه را بچشم حقیقت میدیدند و با آن مقاومت نمینمودند بلکه تحقیق میرساندند که مؤسسین حقیقت بین ادیان خود پیشرو حقیقت و شیفته آن بودند و تصویب آن نمیبودند که پیروانشان بنام هوا خواهیشان تیغ برافراخته و بر فرق حقیقت زنند و قدری دقیق در رموز و اسرار و حکمتهای ظهورات ادیان و مؤسسین الهیه آن میشدند و باین نکته واقف میشدند که اگر قسمتی از سطوح فلسفه ادیان موافق با مدارک عقلیه این عصر نیست ولی با فنون عصر خود موافق بوده و درجه ادراکات عقلیه آن اقوام و عصر قبول تعالیمی فوق آن نمینمود از اینرو آنکلی الهی خمر معنوی معارف حقه را در ظروف سفالین ادراکات آنعصر میریختند و ما در این عصر ملتزمیم همان خمر معرفت را بنوع لطیف در ظروف ثمینه حاضره بمصرف رسانیم تا همان شاهد رعنا در این عصر در لباس زیباتری جلوه نماید فی المثل هرگاه در آنعصریکه زمین را مرکز عالم اجسام و شمس را با شش ستاره دیگر سبعه سیاره و طائف حول آن می پنداشتند و کواکب بیشمار دیگر را ثابت و مرکوز در فلک هشتم تخیل میکردند و لذا عرش عظمت قوه غیر متناهیه الهیه را بر ما فوق آن مکان مینمودند و منظور آنکه او ما فوق عالم اجسام و محیط بر آن است در این عصر که عائله های شمسی غیر متناهی متصور و زمین یکی از سیارات کوچک طائف حول شمس متصور لذا کرسی عظمت الهیه ما فوق فضای غیر متناهی و عالم اجسام غیر محدود تشبیه گشته و منظور همان که او فوق عالم اجسام و محیط بر آن است در حقیقت در این اعصار تجدید دوره علوم و فنون و پیدایش اسرار و حکمتهای بیشمار عالم خلقت باید مبادی دیانت را روشن و توجه و توسل بقوه غیر متناهیه الهیه محکمتر گردد از اینروست که در بیانات مبارکه انطباق علم و دین را یکی از اصول مسلمه مقرر نموده و ثابت فرمودند که دین معارضه با علم نداشته بلکه همعنان با آن میباشد و چنانچه قوه ترقی علوم و فنون و کشف اسرار طبیعت بر مرکب برقی سوار و بسرعت هرچه تمامتر میرود اصول مقدسه دیانت نیز همه جا با آن همقدم و همراه میباشد حال در این عصریکه اوضاع عالم دیانت بدین حال اسف اشتمال شهود عظمت آثار ظاهره و اقوم معجزات باهره آن و نخستین احتیاج حیات عالم انسانی در حصول بهبودی و انتظام و وصول بسعادت واقعیه ابدیه همانا این است که این چراغ خاموش دیانت روشن شود و این هیکل فسرده با نبعاث و انتهاز آید و اساس محبت الله و انجذابات الهیه در قلوب تاسیس گردد و این عالم پژمرده زندگی و تازگی یابد.

مقاله

ذیل خلاصه گذارشات محفل خادمین اطفال در طهران از ۱۸ سنه قبل تا بحال میباشد که محض استحضار خاطر دوستان عموم بلاد درین نمره درج میشود

محفل خادمین اطفال طهران که تا نه سال پس از تاسیس با اسم هیئت معلمین درس اخلاق خوانده میشد در سنه ۱۲۸۴ شمسی یعنی ۱۸ سال قبل تاسیس گردید و چنانکه ظاهراً از اسم آن مفهوم و مستفاد میگردد مقصد اصلی و مرام عمده این هیئت همانا تعلیم و تربیت اطفال بهائی و تخلق ایشان باخلاق و صفات روحانی بوده و ترتیب ایجاد و پیدایش محفل مزبور لذا قرار تفصیل ذیل است در هیجده سنه قبل جمعی از خانمهای پرهمت و خیرخواه احتیاج تعلیم و تربیت اطفال بهائی و نوباوگان

چهاردهم — نجم باختر — شمارهٔ هفتم

دبستان رحمانی را بعلوم و معارف ربانی شدیداً احساس نموده
با نهایت قوی بر اجرای این امر اعز عالی قیام و اقدام فرمودند
و علت تولید این فکر در کانون دماغ آن نفوس این بود که تربیت
قوای روحیهٔ اطفال و تخلق ایشان باخلاق و صفات الهی
بوسیلهٔ تعلیم و تدریس آیات ربانی در مکاتب عمومی و مدارس رسمی
امکان نداشت بنابرین نفوس مذکوره جهت حصول این امر
وسائل دیگری را در نظر گرفته تاسیس و تشکیل حوزه های اخلاقی
باسم محافل درس اخلاق سبقت و مبادرت ورزیدند و در
محرمهٔ چندی که در این امر پیشقدم بوده و در میدان خدمت گوی
سبقت ربوده اند و در حقیقت ترقیات اطفال بهائی مرهون مساعی
جمیله و اقدامات فائقهٔ اولیهٔ ایشان است خالصاً لوجه الله بر این
امر مبرور قیام فرموده اساس و شالودهٔ محافل درس اخلاق
و محفل خادمین اطفال را طرح و ایجاد نمودند یکی دو جلسه درس
اخلاق در صبحهای جمعه که ایام تعطیل عمومی است و اطفال بهائی را
در محافل مزبور مجتمع نموده ایشان را بیانات امریه و مذاکرات
روحانیه مشغول و سرگرم میداشتند و حتی الامکان بوسائط
مواعظ و نصایح مشفقانه که غالباً بلسان اطفال خورد سال
ادا و تقریر میگردید در تهذیب و تعدیل اطوار و اخلاق آن
نونهالان بوستان الهی بذل سعی و همت مینمودند تا بتدریج
دائرهٔ محافل درس اخلاق توسعه یافت و نفوس جدید نیز
مساعد و ظهیر گشته بمعاونت و معاضدت اقدام فرمودند
و بدین سبب محافل درس نیز رونق جدید پذیرفته روز بروز
بر تعداد متعلمین میافزود ولی هنوز در درس اخلاق جمع آوری
و تدوین نشده و محافل درس فقط بتلاوت آیات و ذکر
پارهٔ مسائل امریه برگذار میگشت ترتیب مذکور چندان

دوام نداشت تا آنکه غفلتاً در طرز ادارهٔ محافل اخلاق تغییر
و تبدیل کلی راه یافت یعنی جمعیت معلمین متحداً قیام کرده برای
تمهید و تدبیر وسائل لازمه هیئتی بنام معلمین درس اخلاق
که هفتهٔ یکبار انعقاد می یافت تاسیس نمودند و اولین قدمی
که در راه پیشرفت مقصد و مرام برداشته مسئلهٔ تعمیم درس
اخلاق بین عموم جوانان بهائی و انتخاب آیات و بیانات
الهی از بین الواح و کتب مقدسه امریه بوده و از این راه مجموعهٔ
مختصری که زبدهٔ تعالیم و خلاصهٔ اوامر و احکام مقدسهٔ ربانیست
باسم منتخب الآیات یا دورهٔ اول درس اخلاق تالیف
و تدوین نموده ابتدا بوسیلهٔ کتابت و بعدها بطریق عکس
و طبع در بین اطفال منتشر نمودند درین موقع تعداد محافل
درس اخلاق بچهار یا پنج بالغ شده و برای هر یک از طرف هیئت
معلمین درس اخلاق معلم مخصوص منتخب و منصوب گردید
معلمین مزبور با نهایت سعی و همت امور محافل را اداره نموده
راپورت های لازمه را در جلسات رسمیهٔ هیئت درس اخلاق
ذکر و موانع را بکمک و معاضدت یکدیگر رفع مینمودند تا آنکه بتدریج
پارهٔ نمایشات اخلاقی و روحانی از طرف هیئت معلمین درس
اخلاق افکار عمومی را جلب نموده و نظر اخیار را باهمیت
مجامع درس اخلاق متوجه و معطوف داشت و بدینقرار مبلغی
بر موفقیتهای هیئت درس اخلاق افزوده گردید دیگر از
اقدامات اولیهٔ آن هیئت اعزام نماینده باسم مشوقین بمحافل
درس اخلاق بود یعنی محفل معلمین هیئتی را از بین خویش منتخب
نموده مرتباً در محافل مزبور اعزام میداشت تا بدین سبب علت
تشویق اطفال گشته ضمناً نظریاتشان را در طرز اداره و حسن
تمشیت امور بمعلم مخصوص اظهار دارند و این رویه نیز تا درجهٔ

بحمد الله باختر

علت حسن انتظامات و تشویق معلمین و متعلمین هر دو گردید
در خلال این ایام از طرف جمعیت درس اخلاق مجلس جشنی
که مرکب از اطفال و اولیاء کرام ایشان و سائر رجای آلهی بود
بمناسبت تشکیل گشته وسائل تشویق اطفال و جلب
خاطر یاران فراهم میآید و در مواقع احتفال غالباً عکسهای
متعدد برداشته شده چنانکه اکنون چندین قطعه عکسهای
مختلف محافل اخلاقی که هر یک معرف وضعیت درس اخلاق
در آنزمان است موجود میباشد پس چیزی نگذشت که بواسطهٔ
توسعهٔ محافل و ترقی قوای اطفال هیئت معلمین لزوم تالیف
جدیدی را مشاهده نموده مجموعهٔ دیگری که از مجموعهٔ اولیه
مهمتر و دارای بیانات عالیتری است تالیف و بدورهٔ دوم
درس اخلاق موسوم نمودند دیگر از ترتیبات جدید که در آن
دوره اتخاذ گردید مسئلهٔ انتخابات سالیانهٔ محافل درس
اخلاق بود یعنی در پایان هر سال از طرف این هیئت از عموم
متعلمین محافل امتحانات لازمه بعمل آمده و در صورت قبول
بطبقهٔ بالاتر ارتقاء می یافتند و در آن ایام که هنوز بعلت
قلت جمعیت و فراهم نبودن وسائل طبقه بندی کامل غیر ممکن
و میسور بود عموم اطفال یک محل با وجود اختلاف قوای عقلانی
و علمی در محفل واحد اجتماع نموده در ظل توجه معلم مخصوص
تربیت میشدند بالفرض هر محفل بطبقات متعدده که از حیث
دروس مختلف بوده تقسیم میشد و بدین وتیره محافل درس اخلاق
روز بروز ترقی و تکامل یافته بر درجهٔ معلومات اطفال افزوده
میگشت تا آنکه هفت یا هشت سال که از مراحل عمر این مؤسسه
گذشت کتاب مستطاب مقاله و کلمات مبارک مکنونه و دروس الهیه
که مقدمات دروس شبیه را فراهم مینمود بگردان درجهٔ اول تعلیم

و تدریس میگشت از طرف دیگر بتناسب توسعهٔ محافل درس اخلاق
هیئت معلمین که در این اوقات باسم محفل خادمین اطفال
خوانده میشد نیز تزاید و تکامل حاصل نموده بر جمعیت ایشان
از داوطلبان و مدعوین میافزود تا بالاخره محفل مزبور بصورت
ظاهر نیز نضج و اعتبار جدید گرفته رسوم معموله و اصول متداوله سائر
مجامع از قبیل تنظیمات داخلیه در آن مرعی و اکمال شد اما گذشته
از انتظامات ظاهره هیئت معلمین نکتهٔ اساسی دیگری که
بعدها سبب عمدهٔ ترقی محافل درس اخلاق گردید عطف نظر
نموده در آن موضوع اقدام جدی و صحیح نمودند و آن تکمیل
اطلاعات روحانی و امری خود هیئت بود یعنی نفوس مزبور
دریافتند که ترقیات معنویه اطفال مرهون اطلاعات
علمی و معلومات روحانی ایشان است بنابرین برای تکمیل
اطلاعات و تنویر افکار خویش قسمت مهم جلسات هیئت را
بتلاوت کتب امریه و مذاکرات در مسائل روحانیه معروف
داشته بدین وسیله متدرجاً بر مراتب علمیهٔ خویش افزوده
و از راه غیر مستقیم کمک و مساعدت کلی بتقویت اساس محافل
درس اخلاق فرموده اند امر دیگری که محفل خادمین اطفال
یک دو سال بعد یعنی ده سال پس از تاسیس خویش بدان اقدام نمود
مسئلهٔ تاسیس محفلی باسم محفل معاونین جهت مساعدت با هیئت
معلمین بود توضیح آنکه جمعیت معلمین بسبب توسعهٔ محافل درس
اخلاق بتنهائی از عهدهٔ انجام وظائف مرجوعه برنیامده در تمشیت
امور داخلی محافل بمساعدت و معاضدت دیگران محتاج و نیازمند
گشته بنابرین جمعی از جوانان داوطلب بهائی را بکمک و مساعدت
خویش دعوت نموده محفلی بنام محفل معاونین تاسیس و تشکیل نمودند
وظیفهٔ اصلیهٔ این هیئت معاونت و معاضدت معلمین

بقیه در شمارهٔ آتیه

چهاردهم — نجم باختر — شمارهٔ هفتم

بقیهٔ ابیات روحانی آقای بدیع الممالک

کجا جویم ترا ای مطلع جود — تو ای شمس بهای من شیئی نابود
گهی دیدم وجود بی مثالت — که بر سر پرتو افکنده جمالت
کنون شد مدتی کین جسم پر جرح — ز انوارت شده محروم مجروح
ز هجرت گشته ام چون پر کاهی — ندارم غیر تو پشت و پناهی
ظهور مظهرت عبد البها بود — پناه حضرت عبد البها بود
چه شد آن آفتاب بی تعدیس — که رهبر بوده همچون خضر و ادریس
کجا رفت آن همه بشرین پیامم — چه شد آن یاور هر دو جهانم
ز بعدت زندگی بر من حرام است — بغیر از تو بهشت من کدام است
دلا صبر و شکیبا کن تو ناچار — که گل رفت و گلستان گشت پر خار
از آن خار آمده صد تیر بر جان — که قلب و سینه ام گردیده بریان
در آن پژمردگی و حال حرمان — ندای حق شنیدم از دل و جان
که اینک جلوهٔ میثاق آمد — نهال سدره اش مشتاق آمد
رخ شوقی ربانی است پر نور — ز بدر طلعتش خفاش ها کور
چه شام محنتم رفت و سحر شد — ظهور جلوهٔ حق را نشجر شد
هزاران شکر گویم دیدم آگاه — ولی امر حق را با رخ ماه
فروغ جلوه اش گشته هویدا — طلوع نیرش از ارض حیفا
کلام حضرت حق با اثر شد — نهال غصن اعظم با ثمر شد
همه چشم جهان گشت روشن — جهان بر دوستان گردید گلشن
احبا همه در اشتیاق اند — ز شوق آستانت در فراق اند
من آن مهجور ضعیف ناتوانم — تو ای واقف ز اسرار نهانم
ز بی لطفی دوران در خروشم — مبرا شد زمین معنا عقل و هوشم
شکایت نی توانم کرد از دوست — تو میدانی که چون است نزد دوست
رجا دارد بدیع از سر اسرار — بفیض منتخب گردد سزاوار
بزن دم بیش از این بنفیس ماهی — شنو آهنگ جانسوز الهی

از رباعیات نه نه مرحوم خلیل زرندی

باشد ادب و حیا قمیص یاری — پوشنده بخلق خویش از استاری
عریان بود اندر نظر اهل بصر — هر کس که از این قمیص باشد عاری

این دل که بود آینهٔ غیب نما — خطش ز غبار غفلت و ریب نما
حیف است که از غیب خفقان گردد — این آینهٔ غیب نما عیب نما

در کار برادر است تفتیش مکن — انبیا لم نوشش را بخود نیش مکن
مردم همگی برادر و خویش تواند — جز خوب تو با برادر خویش مکن

قانع شو و بگذر طمع دارون را — گو سر نه مگیر و سر مده قارون را
بر اهل قبور کن عبور و بنگر — بلعیده زمین هزارها قارون را

از قلب تو راهی است در پای سرور — آن راه کنون شده از سنگ غرور
با دست توکل از میانش بردار — تا غم چه غمام آرد از قلب مرور

نه سیر و نه ساکن شود این نفس گدا — تا بر حرکاتش اعتمادی است جدا
دریای غنا گردد و صحرای سکون — چون گشت بکلی اعتمادش بخدا

آن بنده که خواجه اش غنائی دارد — بر قحط و غلا که اعتنائی دارد
ای بنده حق پس اضطرابت از چیست — گر بنده کیست بحق بنائی دارد

شاهی که زمین و آسمانی دارد — هر گوشه دو صد بحر بی کرانی دارد
با این همه جلال و با این همه لطف — از بنده خود دریغ نانی دارد

بر درگه کبریا چنین باید کرد — پر خون ز سرشک دل زمین باید کرد
بر مالک خدا و مملوک خود — مانند جبل کب یقین باید کرد

THE MONTH OF THE COVENANT

THIS is that which hath descended from the Realm of Glory, uttered by the Tongue of Power and Might, and revealed unto the messengers of old, the quintessence whereof We have taken and arrayed in the garment of brevity, as a token of grace unto the righteous that they may stand faithful unto the Covenant of the Lord, that they may fulfill in their lives His Trust, and may in the Realm of the Spirit obtain for themselves the priceless gem of Divine Virtue.

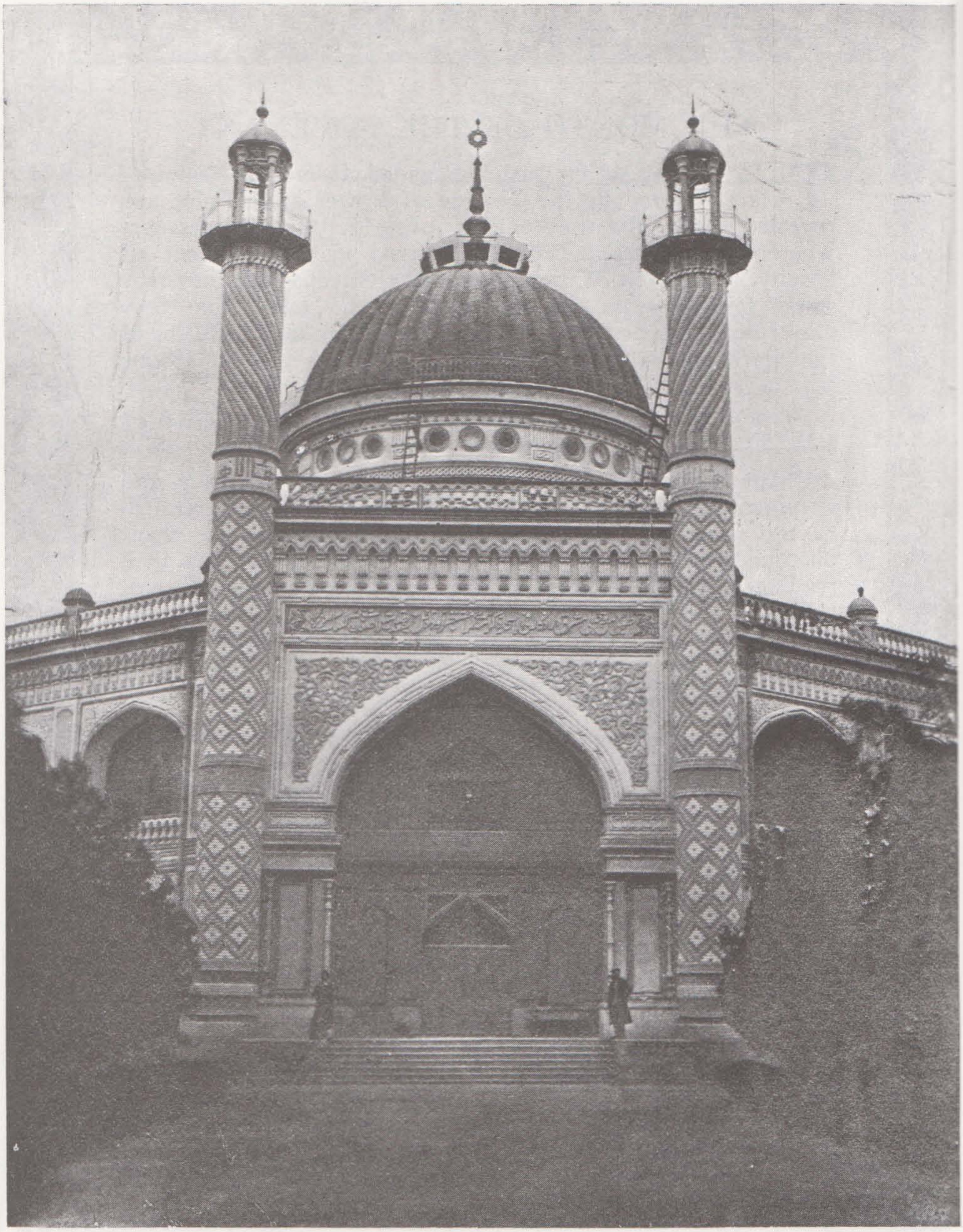
From the new translation of the Hidden Words of Bahá'u'lláh by Shoghi Effendi.

Chant (or recite) the verses of God every morning and evening. The one who neglects this has not been faithful to the Covenant of God and His agreement....To chant but one verse with joy and gladness is better for you than reading all the Revelation of the Omnipotent God with carelessness....Refresh (the soul) that thus it may soar on the wings of Revelation to the Dawning-Place of proofs. This brings you nearer to God, were ye of those who understand. —*From the Book of Aqdas.*

Through the protection and help of the Blessed Perfection —may my life be a sacrifice to his beloved ones!—you must conduct and deport yourselves in such a manner that you may stand out among other souls distinguished by a brilliancy like unto the sun. If any one of you enters a city he must become the center of attraction because of the sincerity, faithfulness, love, honesty, fidelity, truthfulness and loving-kindness of his disposition toward all the inhabitants of the world, that the people of the city may all cry out: "This person is unquestionably a Bahá'í, for his manners, his behavior, his conduct, his morals, his nature and his disposition are of the attributes of the Bahá'is." Until you do attain to this station, you have not fulfilled the Covenant and the Testament of God.—*From a Tablet of 'Abdu'l-Bahá.*

Today the pulsating power in the arteries of the body of the world is the spirit of the Covenant—the spirit which is the cause of life. Whosoever is vivified with this spirit, the freshness and beauty of life become manifest in him, he is baptized with the Holy Spirit, he is born again, is freed from oppression and tyranny, from heedlessness and harshness which deaden the spirit, and attains to everlasting life.

Praise thou God that thou art firm in the Covenant and the Testament and art turning thy face to the Luminary of the world, His Highness Bahá'u'lláh.—*From a Tablet of 'Abdu'l-Bahá.*



The Bahá'í Temple—Mashriqu'l-Adhkár—at Ishqábád, in southern Russia. This Temple of universal religion stands in the center of nine beautiful gardens and is approached by nine avenues. In each garden is a magnificent fountain, symbolic of the water of life manifest through each of the great world prophets. Around the Temple, as its accessories, are schools, a hospice, a hospital, an orphanage

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STAR OF THE WEST

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THE NEW COVENANT

THE symbol of the Covenant runs like a shining cord of unity through the religions of the world. The Old Testament means the Old Covenant. The New Testament is the New Covenant. And all through the Bible is to be found the promise of a still newer Covenant to be made in the Latter Day, the fulness of time, when God shall write His law in the hearts of His children, and they shall know Him from the least unto the greatest; and there shall be one fold and one Shepherd, a thousand years of peace. "The holy ones of old whenever they imagined the wondrous vision" of this day of days were "as thunderstruck and yearned for but a fleeting moment of that glorious hour."

The Covenant is a divine agreement between God and His children. He has a wonderful plan for man's life upon earth, for his destiny as a transformer of the world. "O my servant! Thou art like a sword of rarest temper and lustre, enclosed in a dark sheath, by reason of which its quality remains concealed from the craftsmen. Then come forth from the sheath of self and desire, that thy lustre may gleam forth resplendent and manifest to all the world." "O my friend! Thou art the day-star of the Heavens of Holiness, let not the defilement of the world eclipse thy splendour. Rend asunder the veil of negligence that, without veil or covering, thou mayest emerge resplendent and array all beings with the robe of life."* But to attain to this station ordained for him from the creation of the world, man must obey God's laws, which are the articles of God's Covenant, revealed by Him through His chosen messengers. The covenant with Abraham gave the glad tidings that through his seed should all the nations of the world be blessed. The covenant with Moses, uttered from the Sinai of Light, opened the door to the Promised Land. Its first articles were the Ten Commandments. The sovereignty of David, the splendor of Solomon, the flowering of Israel into a strong nation reveal the power which comes through obedience to the Covenant. The degradation of the Babylonian captivity, the ruin of Jerusalem were the result of disobedience. When the early Christians followed the covenant given by Christ in the Sermon on the Mount they became the light of the world. They united the divergent races and religions of the old Roman Empire into a brotherhood so wonderful that three hundred years after Jesus' crucifixion a man traveling from Persia to England would be greeted by the Christians, all along the way, as though he were a member of their own family.

*Hidden Words, quoted from *Bahá'u'lláh and the New Era*, p. 82.

CENTERS OF UNITY

The collective center which unites "various peoples, tongues, nativities and opinions" is the Manifestation of God, the Great Mouthpiece of God. Said 'Abdu'l-Bahá, in the Church of the Ascension, in New York City: "The collective center has ever appeared from the Orient. His Holiness Abraham was a collective center and he appeared in the East. His Holiness Moses was a collective center and he appeared in the East. His Holiness Christ was a collective center and he appeared in the East. His Holiness Muhammad was a collective center appearing among the nomadic tribes of the Arabian peninsula. Today His Holiness Bahá'u'lláh is the collective center of unity for all humanity and he has come from the East." These collective centers have established the only real and powerful interracial, international unity that has ever been known upon this earth. They are God's greatest bounty to mankind.

ELEMENTS IN THE COVENANT

The covenant of God in each prophetic dispensation consists of two parts: the teachings and the Divine Teacher; the revelation and the Prophet who reveals it. "Is it possible that one may believe in a book without believing in the teacher of that book? Is it possible to accept the sun and to reject its rays? He who rejects the rays is, no doubt, a rejecter of the sun, too. Further, many say, 'we have no need of prophets. We can have direct connection with God.' They do not know that divine prophets are the rays of the Sun of Reality and a means of educating the realities of men. Therefore he who rejects the bounty of the Sun of Reality and thinks himself not in need of it is like unto him who says that he is not in need of God and rejects both God and reality in face of the fact that all creation is receiving incessant bounty from God and is dependent upon Him as the body is dependent upon the soul."—*'Abdu'l-Bahá: from the Diary of Mirza Mahmoud, November,* 1912.

Again, the teachings are like the rays of the sun: the revealer of the covenant is the sun itself. And the sun is more than all its rays, for it is the divine center that radiates the rays to all corners of the universe. So is it with the Great Prophets, the Manifestations of the Sun of Truth. They are the pure centers through whom God speaks, and pours His Holy Spirit like a river of light. They are both the heavenly teachings and the power of God. As 'Abdu'l-Bahá said of Jesus: "Jesus was a Manifestation of God. Everything of him pertained to God. To know him was to know God. To have him was to have God. To obey him was to obey God. He was the source of all divine virtues. He was a vision of all divine qualities. In this vision the light of the Sun of Reality was reflected to the world. Through this mirror the Energy of God was transmitted to the world. The whole disc of the Sun of Reality was reflected in him."

Because this "Primal Mirror" thus transmits the rays of the Sun of Truth and brings them directly to bear upon the lives and thoughts of men his appearance upon earth is like the glory of a divine springtime. He focuses upon the world the radiance of a new truth, the warm rays of a new love, the showers of God's mercy, the all-renewing breezes of the Holy Spirit. From out his teachings there flowers the summer season of a new civilization.

After the most glorious summer, however, there always follow the autumn and the winter. This has been true of the teachings of even the greatest Manifestations. Their covenant is, after a while, forgotten, its light hidden beneath the clouds of dogma and superstition. When this occurs the Sun has always dawned again, from a new horizon, to fulfill the promise given by the previous Manifestation, that God would send a Successor, a new Mani-

festation, who would bring in a new "springtime of His Holiness The Eternal One."

The succession of these Manifestations of God is the central law of the religious development of the world. It is the supreme teaching of the Covenant. Therefore, "when the old world is sterile and the ages are effete" we must search for the new collective center of God's new Covenant, and listen to his words, for when we have found him we have found God's new will for the new time. This is the law of the spiritual history of the race, that every Great Prophet has taken a covenant with his followers that they should follow and obey his successor, the one whom God has willed to come after him. This covenant tells men that they must be watchful for the next Manifestation, for he may come like a thief in the night. Moses took a covenant with his followers that they should find and obey the fuller covenant to be revealed in the Christ. Christ took a covenant that all should watch for the Son of Man, The Paraclete, The Spirit of Truth. Buddhists have for twenty-five hundred years waited for the fuller covenant to be revealed by Maitreya; Zoroastrians for the three great figures to appear in Persia who would bring the forces of light to everlasting victory. Muslims await the coming of Ghaim, the Mahdi, the Messiah. The Hebrews remember the words of Malachai: "Behold I send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the Covenant, whom ye desire, behold, he cometh, saith the Lord of Hosts."

THE NEW COVENANT IN BAHA'U'LLAH

The Bahá'í Teachings present to a despairing world the glad tidings that these promises of old have been fulfilled in a new and universal way, wonderful beyond all our imaginings.

The true prophets, said Jesus, referring to the glorious ones who should come after him, ye shall know by their fruits. The following are some of the fruits of the life and the teachings of Bahá'u'lláh and 'Abdu'l-Bahá which prove their divine mission:

The reconciliation of science and religion so as to satisfy the minds and the hearts of men.

The statement of the Eternal Truth in the language of today so as to solve the problems of present-day society: "He diagnoses the illness and prescribes the remedy. Every day has its own secret." "The teachings of Bahá'u'lláh," wrote 'Abdu'l-Bahá, shortly before his ascension, "are the light of this age and the spirit of this century. The first one is the investigation of truth; the second the oneness of mankind; third, universal peace; fourth, the conformity of religion with science; fifth, the abandonment of racial, denominational, worldly and political prejudices—prejudices which destroy the foundation of mankind; sixth, right and justice; seventh, the betterment of morals; eighth, equality of both sexes; ninth, the diffusion of knowledge and education; tenth, economic questions, etc."

Teachings stated in so universal a form as to appeal to all races, religions and types of minds, from the least unto the greatest.

Teachings reinforced by the divine Holy Spirit which creates men anew: The teachings of Bahá'u'lláh transform, like a divine elixir, the baser metals of human nature into the shining gold of love, sacrifice, illumination. They open the eyes of the spiritually blind, unstop the ears of the deaf and make the simple, the humble, even the children eloquent apostles. "Through them flows the river of Divine Knowledge and bursts the fire of the consummate wisdom of the Eternal."

Creative words that burn away from human hearts the prejudices, hatreds, superstitions that divide religions and

races: Bahá'u'lláh and 'Abdu'l-Bahá have already united a great multitude, drawn from all kindreds, all peoples and religions into the most universal spiritual brotherhood which the world has ever known. "Consider the power of the Covenant," said 'Abdu'l-Bahá to a group of visitors in Acre in 1909. "Before the coming of Bahá'u'lláh it was absolutely impossible for a Zoroastrian to be united with a Jew, a Seyyid (descendant of Muhammad), and a Mulla; and for these to be united with a Christian was impossible. But the power of (his) covenant has so gathered them together that they seem like one spirit. Although the bodies are many, the spirit is one."

The lives and deeds of Bahá'u'lláh and 'Abdu'l-Bahá are so perfect as to be themselves the teaching that they proclaim. The Word was made flesh and all who had eyes to see beheld its glory. Professor T. K. Cheney of Oxford University, higher critic and Bible scholar, tells of his doubts and perplexities; and then of how there came to his study one day, 'Abdu'l-Bahá, who made all things new. Whereupon he studied the life of Bahá'u'lláh with all the rigor of the higher and historical critic, and could find no sin in him. He was, indeed, wrote Professor Cheney, what his followers loved to call him, the Blessed Perfection.

Bahá'u'lláh established the tree of his Cause in the midst of the most terrible storms of persecution and opposition from a host of enemies. Forty years he was an exile and a prisoner. But he withstood all his enemies like a mountain, until his light shone forth triumphant and illumined the world.

"And some of his signs are the unfoldment of prophecies and glad tidings, the appearance of proofs and references —the expectations of the pure and devout—and they are of those who attain.

"And some of his signs are his steadfastness before the great nations and powerful governments, even before a host of enemies, who shed blood and strive to wreck the divine edifice in every time and place. Verily, therein is a thought for those who reflect upon the signs of God.

"And some of his signs are the wonders of his explanations, the eloquence of his utterances, the rapidity of revealing his words, verses, addresses, communes, interpretations of the symbols and illustrations of the parables. By thy life, the Cause is evident and clear to those who see with the eyes of justice!"—*From a Tablet of 'Abdu'l-Bahá.*

'Abdu'l-Bahá in the following words, spoken to some visitors at Haifa in the winter of 1920, sums up a few of the proofs of the mission of Bahá'u'lláh:

"Among the proofs are the teachings of the Blessed Beauty (Bahá'u'lláh), teachings such as have not been given since the beginning of the world. These teachings are for all mankind and in them is to be found the highest degree of counsel—advise in the utmost eloquence and beauty of expression, morals in the highest degree of perfection, politics in the highest degree of perfection, laws of the utmost firmness, public management most perfectly regulated. Whatever the world of humanity needs is found here. All the religions of the world see the utmost perfection of man in these teachings. . . . The teachings and exhortations which His Holiness Christ gave the Christians can be found in Bahá'u'lláh's teachings. Politics are in the Qur'an: the Muslims can find political science of the most perfect order in the teachings of Bahá'u'lláh. Such fundamental things as are useful, such as equality and freedom—these can be found in the laws of Bahá'u'lláh. . . . The teachings of Bahá'u'lláh are all-inclusive. Other teachings are like branches; but the teachings of Bahá'u'lláh are like the trunk of a tree which sends out all the branches.

"These are from a person who never entered a school, who had never known a teacher, who had never associated with

people of learning and who had from his early life been in utmost tribulation. Such teachings are most illuminating. Such teachings are divine. What greater proofs than these!

"The Cause of the Blessed Beauty in every possible way is clearly proved. The proof is not of one kind only, but of all kinds. One is at a loss to know which proof to begin with. For example, in Europe, in the great assemblies, talks were given. I spoke to eminent people. I remember that one day I met a Member of Parliament. He asked me: 'What is the proof of His Holiness Bahá'u'lláh? I want it in a concise and useful form.' I said: 'The concise and sufficient proof is that Bahá'u'lláh in such a prison as Acre, and when under chains, raised his banner. In Tihran he was in prison and under chains. In Acre he was in prison. Under these circumstances he raised his banner.' When I mentioned this proof he became very silent. I said: 'There is nothing recorded comparable to this. What power is this, that from the beginning of the world until today such a thing has not happened!' "

When, through an independent investigation of truth, we find the divine physician, the captain who can guide us safely through the storms into the promised kingdom of peace, then we entrust our lives to his guidance—his guidance and his teachings.

WHAT IS THE BAHÁ'Í COVENANT?

The Bahá'í covenant is an agreement which God takes with those who recognize His latest Manifestation that they will live according to the teachings which He reveals through His Chosen Ones. As 'Abdu'l-Bahá says: "According to the irrefutable text He has taken from us a firm covenant that we may live and act according to the divine exhortations, commands and lordly teachings." "If a person lives for one day according to those divine exhortations and teachings (that is, as revealed in the *Hidden Words,*) he will be assisted to move the visible and invisible world." These teachings, "descended from the Realm of Glory, uttered by the Tongue of Power and Might and revealed to the Messengers of old," shine from the pages of Bahá'u'lláh and 'Abdu'l-Bahá like a world-illuminating sun, dispelling the darkness of nature and ushering in the day of the oneness of mankind, the oneness of religions, universal peace. But the center of them all, the most great characteristic of this new revelation from God, is the Center of the Covenant. In every cycle the Center of the Covenant is, first, the Great Prophet who reveals the covenant to his age. The divine, universal Manifestations of God live their teachings so perfectly that they are not only its center, they *are* the Covenant. Their pure teachings and pure deeds flow like a fountain ever new, from the Ocean of the Ever-Living.

But when the Great Prophet ascends from this world how is the unity which he establishes upon earth to be maintained? As long as the followers of Moses, of Muhammad and the Christ had a center of unity they were the spiritual transformers of the world. But when self-seeking leaders began to interpret their revelations, each one creating "a party round about himself," sects and divisions arose and the army of light lost its power. Without unity of command the soldiers of God can never scatter the forces of darkness. Therefore the Center of the Covenant is the essence of the Covenant.

"The Bahá'ís," says 'Abdu'l-Bahá, "are ordered to establish the oneness of mankind. If they cannot unite around one point how will they be able to bring about the unity of mankind?" Bahá'u'lláh, in order that God's glorious purpose, of uniting in the Latter Day the divergent peoples and religions into one fold might be fulfilled, bade his disciples, in his last will and testament and in many epistles, to turn after his pass-

ing to the one whom God had purposed, the one branched from the Pre-Existent Stock—'Abdu'l-Bahá. "The purpose of the Blessed Beauty in entering into this covenant and testament was to gather all the existing beings around one point so that the thoughtless souls who in every cycle and generation have been the cause of dissension may not undermine the Cause."†

"There were dissensions after the departure of Christ because there had been no center appointed."* "In former cycles no distinct covenant was made in writing by the Supreme Pen and no distinct personage was appointed to be the standard differentiating falsehood from truth."**

"And inasmuch as in the past there have been caused great differences and divergences, and denominations have been created, every man with a new idea attributing it to God, therefore He desired that among Bahá'ís no difference should occur. Wherefore with His pen He wrote the Book of His Covenant, addressing all Bahá'ís and all His relations, saying: 'Verily, I have appointed a person who is the Center of My Covenant. All must obey him; all must turn to him; he is the expounder of My Book and he is informed of My purposes. All must turn to him. Whatsoever he says is true, for verily, he knoweth the texts of My Book. Other than he, none knoweth the Book.' And this He said because among the Bahá'ís there is not to take place any difference; all are to be unified and agreed."***

For thirty years 'Abdu'l-Bahá, the Center of the Covenant, through the inspiration of God, united members of all religions and peoples into a spiritual oneness which encircles the world. He lived so gloriously the teachings of the Covenant that he was, himself, the Covenant of God's oneness.

In order that the disciples of Bahá might maintain their perfect unity and through that unity become the spiritual transformers of the world, 'Abdu'l-Bahá also wrote a last will and testament, naming in clear, indubitable words the collective center whom God had chosen after his ascension. He entered into a covenant with all his followers that they should follow and obey this Center. This Center of Bahá'í unity named by 'Abdu'l-Bahá, this dayspring of guidance, this chosen one of God, this Guardian of the Cause is the glorious and inspired youth, Shoghi Effendi. When the Universal Spiritual Assembly shall be elected, from all the Bahá'ís of the world, Shoghi Effendi will be its life-long head. They will apply the divine teachings to the new problems, the new world conditions.

Thus can the lovers of the light in the Day of God attain unity of action through unity of guidance; thus will they avoid the sectarian divisions of past ages, by turning to the one center which God has appointed. To love and follow that Center is to attain perfect freedom, for freedom is not found in following all the new ideas that chance to arise in the individual's mind, ideas that often separate and divide, cause war and dissension. True freedom is attained by every individual's obeying in perfect joy the will, the law of God as revealed in His Chosen Ones. "Say, to have liberty is to observe My Commandments, if ye be of them that perceive. Should men follow that which We have revealed unto them from the Heavens of Divine Revelation they would of a certainty attain unto absolute freedom. . . . Say, the liberty that profiteth you, is naught but servitude to God, the True One, and whoso hath tasted the sweetness thereof, he surely will barter it not for the dominion of heaven and earth."*

†Bahá'i Scriptures, p. 547.

*'Abdu'l-Bahá to Mrs. Helen S. Goodall and others, New York City, 1912.

**'Abdu'l-Bahá, *Star of the West,* Vol. 12, p. 227.

****Bahá'í Scriptures,* p. 282. Read the wonderful words of the Covenant, pp. 279-283, also *The Star of the West,* Vol. 3, No. 15, p. 7.

*Quoted from *The Book of Aqdas.*

FROM THE LAST WILL AND TESTAMENT OF 'ABDU'L-BAHA

"O my loving friends! After the passing away of this wronged one, it is incumbent upon the Branches and Twigs of the Sacred Lote-Tree (i. e., the relatives of the Báb and Bahá 'u'lláh), the Hands of the Cause of God and the loved ones of the Abhá Beauty, to turn unto Shoghi Effendi—the youthful Branch, branched from the Two Hallowed and Sacred Lote-Trees (Báb and Bahá'u'lláh) and the fruit grown from the union of the two offshoots of the Tree of Holiness, as He is the Sign of God, the Chosen Branch, the Guardian of the Cause of God, he unto whom all the Branches, the Twigs, the Hands of the Cause of God and His loved ones must turn. He is the expounder of the Words of God, and after him will succeed the first-born of his lineal descendants.....

"The sacred and youthful Branch, the Guardian of the Cause of God, as well as the Universal Assembly (Baytu'l-'Adl) to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of His Holiness the Exalted One. May my life be offeed up for them both! Whatsoever they decide is of God.....

"O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own lifetime him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words, 'The child is the secret essence of its sire,' that is, should he not inherit of the spiritual within him (the Guardian), and his glorious lineage not be matched with a goodly character, then must the Guardian of the Cause choose another Branch to succeed him.

"The Hands of the Cause of God must elect from their own number nine persons that shall at all times be occupied in the important services of the work of the Guardian of the Cause of God. The election of these nine must be carried, either unanimously or by a majority, from the company of the Hands of the Cause of God, and these, whether unanimously or by a majority vote, must give their assent to the choice of the one whom the Guardian of the Cause hath chosen as his successor. This assent must be given in suchwise that the assenting and dissenting voices may not be distinguished (i. e., by secret ballot)."

"And now, concerning the Assembly (Baytu'l-'Adl) which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers. Its members must be manifestations of the fear of God, and dayspring of knowledge and understanding, must be steadfast in God's Faith, and the well-wishers of all mankind. By this assembly is meant the Universal Assembly: that is, in each country a secondary Assembly must be instituted, and these secondary assemblies must elect the members of the Universal one.

"Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved, and the Guardian of the Cause is its sacred head and the distinguished member, for life, of that body. Should he not attend in person its deliberations, he must appoint one to represent him."

"This is the foundation of the faith of the people of Bahá, may my life be offered up for them! His Holiness the Exalted One, the Báb, is the Manifestation of the Unity and Oneness of God and the forerunner of the Ancient Beauty; the Abhá Beauty, may my life be a sacrifice for his steadfast friends! is the Supreme Manifestation of God and the Dayspring of His Most Divine Essence. All others are servants unto Him and do His bidding. Unto the Most Holy Book every one must turn and all that is not expressly recorded therein must be referred to the Universal Spiritual Assembly. That which this body, whether unanimously or by a majority doth carry, that is verily the truth and the purpose of God Himself. Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice and turned away from the Lord of the Covenant."*

*These selections from the Last Will and Testament of 'Abdu'l-Bahá are taken from Dr. Esslemont's new book, *Bahá'u'lláh and The New Era*, George Allen & Unwin, Ltd., London, and from *The Passing of 'Abdu'l-Bahá*, Bahai Pub. Society, Chicago. One should read the last chapter of Dr. Esslemont's book for fuller selections from this great document.

THE MYSTERY OF GOD

By Horace Holley

Into what painted picture have I stepped
Mirror to radiance of more joyous stars,
So vainly, vainly beat
Spent echoes at my feet—
Tired world that fought too many frantic wars,
World where Jesus wept.

A dream of sudden sleep—or I have slept
Blind lives away behind imagined bars
And broke what cannot break
The heart to this awake,
Tired world that fought too many frantic wars,
World where Jesus wept.

Here Memory kindles, long from memory swept,
And Love consumes his human mask of scars.
The thunder of his Word
From heaven to heaven is heard!
Tired world that fought too many frantic wars,
World where Jesus wept.

I came, I saw, I am. Serenely kept
Unmarred among the multitude that mars—
Glory of God!—be known
Thy Presence to Thy own
Tired world that fought too many frantic wars,
World where Jesus wept.

ARABIAN CIVILIZATION

By Jinab-i-Fadil

THE Arabian peninsula is a vast desert inhabited from time immemorial by Bedouin tribes, and Arabs, who, with their camels and horses roamed over the great stretches of that land and on it pitched their tents. Until the coming of Muhammad, six centuries after Christ, these people developed no distinct civilization. The Bedouin tribes of Arabia were, however, before the time of Muhammad possessed of certain excellent qualities, such as generosity, faithfulness, loyalty and hospitality. Because of the dry, hot climate of the desert their mode of life was extremely simple, and they wore but little clothing. They were a physically powerful race, many of them able to outrun even their own horses. Like these famous steeds they were fiery and quick-tempered. Yet they possessed qualities upon which a sturdy nation could be built.

The Arabs are Semitic in origin, descended from Shem. As the many tribes were separated from each other their language resolved itself into a number of dialects. Each tribe lived independently, under the leadership of a chief—a sheikh or amir. But as a nation they were always influenced, or governed by the Romans, the Greeks or the Persians.

Previous to Muhammad their religion was Sabaeanism, which is star worshiping. Each tribe had a star, signifying a deity, and Arabia abounded in small temples dedicated to the gods of the stars. Of these many temples the most important was at Mecca, "Head of Towns", where all the religious gropings and crude ideals of the Arabs were assembled, and then disseminated. This chief Arabian city of Mecca contained hundreds of idols, one of which was very ancient, and thousands of pilgrims from all parts of Arabia came to Mecca to worship in wild, barbaric fashion, their rites including the sacrifice of their own children.

The chief, and daily occupation of these people was tribal warfare and internal feuds. To make war was regarded as evidence of courage; and each tribe had its particular method of carrying on warfare with other tribes. Century after century they fought. This kept them weak as a nation; therefore any foreign power could gain control over them because of their disorganized state. They had, also, many blameworthy practices, such as polygamy and drinking. They considered the birth of a daughter such a disgrace that they often buried a girl baby alive rather than let her grow up to mortify the family. The advent of a son they hailed with delight for here was one who could perpetuate the traditions of the family.

This, in brief, is a picture of the life of the Arabs at about six hundred A. D. —nomadic, quarrelsome bands of people, courageous and generous, yet possessed of many unadmirable qualities. In one section, only, a district called Yeman, was there really any civilization. Here, many eminent kings and rulers had reigned, developing a certain kind of culture. One of these rulers was the Queen of Sheba, referred to in the Old Testament.

The only literature developed by the Arabs was poetry. They loved and honored a poet and regarded him as inspired. Once a year, at Mecca, a great festival was held, when the tribes from all parts of Arabia gathered, to exchange their merchandise. Here the poets came also, and read their compositions to the people. A group of judges selected the best poem which was then hung upon the wall of the sacred temple there to stay until the following year, when it would either be removed to give

place to a better poem, or permitted to remain for many years, because it had no rival.

When Christ arose, even his divine light did not penetrate to these ancient temples of idolatry. A few of the Arabians accepted him, believing in a strange version of the trinity, and worshiping the Heavenly Father, Christ and the Mother of Christ. There were also among the tribes several descendants of Jacob who professed a belief in the Old Testament, but this belief in God, which came either through Christian theology or Mosaic creeds, was not strong enough to illumine this ancient idol-worshiping nation.

Previous to Muhammad the Arabs had no written language, but with his advent a new chapter opened in their history, an era of philosophy, science and ethics, for he ushered in a world-wide civilization.

Muhammad belonged to the family of Koreish, whose members were the custodians of the key of the temple of Mecca, the greatest honor which the Arabians possessed. His ancestors were able men; his uncle, Abú Tálib, was counted one of the wisest and most honored poets of the land. Muhammad's parents died when he was a small child. He was brought up by an uncle, according to the simple life of his country, and received no education whatever. As a young man, occupied with his uncle's business, he showed a character so sincere and straightforward that the people respected and loved him. He was called Muhammad the Faithful, Muhammad the Truthful. Then, at the age of forty, he started upon his great career as a religious teacher, and invited the people to the Oneness of God.

We have a clear, historical account of how Muhammad came to the realization of his relation to God, and his mission. Forty days he spent, in a cave near Mecca, meditating, fasting and praying. At the end of that time he came forth, with words of inspiration on his lips and a deep conviction that he had a message to deliver to his people. He confided this to his wife, a very remarkable woman, spiritual, and with executive ability which enabled her to carry on large business enterprises. She believed in him and encouraged him in his conviction that he had received a great message and must deliver it.

The story was told, in the symbolic language of that time that, while in the cave near Mecca, Muhammad had a vision in which he saw a beautiful being descend from heaven, who commanded him to recite certain words, God's first revelation to him. This heavenly being was called Gabriel, or, the Holy Spirit, and his messages to Muhammad founded the religion of Islam.

Muhammad's inspired writings begin thus: "Read, in the name of your Lord, who is He that creates! He created man from the embryo. Read! Your Lord is the most generous; it is He who guides the pen. He taught the human mind all it did not know." They end with the words: "Today I have completed your religion and made it Islam (peace.)" The revelations of Muhammad, adapted to the needs of the time, descended from on high during a period of twenty-three years. They were written upon anything he could find, often the bones of sheep, and were finally collected into the Qur'an, which was the first religious text-book of the Islamic world, and the first book written in the Arabic language.

The Qur'an planted in the minds of the Arabian people the seeds of the belief in One Invisible, Eternal God, which flowered into a spiritual and moral civilization. It established among them the principle of divine reward and punishment and gave the moral teachings of justice, love, faithfulness, purity, etc. Barbaric practices were abolished and a new, spiritual consciousness was developed. This in a short time became the mighty tree of a spiritual and scientific civilization which spread its branches

from the East to the West. And the Qur'an was the prototype for thousands of ethical, mystical and spiritual books.

Of unity Muhammad said: "O People of the Sacred Book! Come in and unite in one common center. Believe in the One God and worship no one beside Him." He also said: "The believers of any religion, whether they be Sabaean, Jew, Christian or Zoroastrian, if they believe in God and are doing good they should have no fear or unhappiness." Of forgiveness he said: "The believers are they who forgive in the face of calumny. If the ignorant curse them they will reply, 'Peace be unto you.'"

The Arabs were submerged in a sea of idolatry, having as many gods as they could find of stars and planets in the heavens, therefore a very complicated polytheism prevailed. Muhammad's great service to his people was his declaration of the Oneness of God, the Singleness of the Deity, Who is the Creator of even the highest beings, and far beyond the limited minds of men. The divine power in this teaching destroyed the belief in many deities—the chief cause of dispute among the Arabs. Realizing the greatness of this new truth, they naturally desired to spread it among their fellowmen. The keepers of the various temples, who represented the privileged class and the vested interests of Arabia could not permit the old ideas to be overthrown unchallenged; therefore there was much opposition to Muhammad and his followers. Yet, Muhammad's whole life had been so blameless and pure that the people respected and loved him and believed him to be truthful. Therefore, when he claimed to have received a revelation from God they believed him to be sincere, especially since his teachings were so clearly fitted to the needs of the times. The eloquence and poetry of his inspired words were so compelling that all the poets of Arabia took them for their model.

The Qur'an is a book of epigrams, the teachings of Muhammad given in a poetic and epigrammatic style suited to the minds and thought of the Arabian people. Muhammad told his disciples to travel among the Arabian tribes, teaching the singleness of God, and to work unceasingly, until all the idols were broken down, and the worship of the One God was established. During the twenty-three years that he himself taught Arabia was rent with great wars, instigated by the chiefs of the different tribes in their effort to annihilate the religion of Islam. Finally, through divine power, all the enemies of the faith were defeated, and, before Muhammad's death the Oneness of God was well established.

In the Qur'an Muhammad gave the history of the lives of Isaac, Jacob, Moses, the Israelitish prophets, and Christ, explaining their spiritual power and their teachings. Previous to this the Arabian people had not believed in any of them, but Muhammad, through his teachings, brought them to believe in all of the prophets of Israel and in Christ, thus rendering a great service to Arabia. Referring to the prophets of Israel, and others, Muhammad said that God had sent for every people a guardian, who spoke their tongue. A chapter of the Qur'an is devoted to a history of Mary, the mother of Jesus. He called Christ the Word of God, and the Spirit of God. Therefore, the Muhammadan world today, because of the teaching of Muhammad, believes in the prophetic station of these great spiritual teachers. The teaching of the principle of the Oneness of God united the Arabian tribes, put an end to their feuds and brought them to agree upon ideals for common progress.

Muhammad was not only a religious teacher, he was a statesman and a king. His book contains many rules for moral and spiritual training, and also many regulations for the conduct of the practical affairs of the Islamic world. He abolished the custom of burying daughters alive and also many other vices. The

life of Arabia was transformed and the Arabs became a new people, noble and high-minded, guided by a new force and ruled by a new motive. After twenty-three years of incessant labor Muhammad passed from this world, leaving behind him eighty thousand staunch, zealous followers and an Arabian nation, united under the banner of Islam.

Before the end of the first century after Muhammad his religion had been carried by his apostles to Asia and to parts of Africa and Europe. Just as the Old Testament became the foundation for the Jewish civilization, so the Qur'an became the foundation for the civilization of Islam. The second century after Muhammad was marked by great works on philosophy and science. Brilliant minds appeared, not only among the Arabs, but throughout the Islamic world. With the spread of the religion of Islam into many lands the Arabic tongue spread also and came to be regarded as a sacred language. What had been practically a dead language now became one of the most scholarly and, in the first century after Muhammad, many text-books, dictionaries, etc., were written in Arabic.

Muhammad taught his disciples to study the sciences. One of his epigrams is: "Study science, even if you must travel to China." China was, in those days, a *very* long way off. Again he said: "A man must study, from the cradle to the grave." This teaching filled the Arabian scholars with a longing for knowledge and in the middle of the second century a great Academy of Science was founded in the city of Baghdad, which was then the seat of the Arabian government. The Caliphs of Baghdad were patrons of science and letters and they brought from all parts of the world Jewish, Christian and Persian scholars, who formed a school of translators. From among the philosophers of Greece nineteen were chosen, whose works were translated into Arabic, and the writings of learned Hindus and Persians were also translated and taught in the Arabic universities.

In a short while Baghdad, Basreh, Bokhara, Alexandria, Cairo, Morocco and Spain became celebrated centers of learning. Brilliant authors, in all departments of science appeared, and hundreds of schools and libraries arose. Observatories for astronomical research were founded, and students traveled to every part of the world in search of particular text-books, and all kinds of knowledge. The Islamic rulers sent out especially trained scholars that they might travel and bring back information, and in some libraries there were more than a hundred thousand books. Universities were established in Baghdad and Andalusia, and to their doors came many students from all over the world, especially for the study of medicine and chemistry.

From the sixth to the ninth centuries, when the Islamic world was actively studying science, expanding and spreading, Europe was submerged in the darkness of ignorance. A period of complete stagnation prevailed, all over Europe, until that country awoke from the sleep of the Dark Ages and put forth an effort to acquire knowledge. Having no scientific text-books of their own many Europeans went to the Islamic schools in Andalusia, studied Arabic for many years, and then translated into Latin such works as those of Avicenna, Rázi, Túsi, Averroes, Albucasis, al-Ghazzálí, Avenpace, Jábir and others. By this means several educational institutions were established in Europe. Andalusia and Cordova, seats of Arabic learning, became so famous that a great religious leader, who later became Pope, enrolled himself, in the year 999, as a student. Afterwards he spread through southern Europe the knowledge gained in Islamic universities. Many professors from universities in England and France became students of universities in Arabia, and Arabic words became a part of European languages.

One of the Popes of Rome, Clement XI, arranged for a party to travel to the East in order to secure scientific data.

as at that time there were in the East hundreds of important text-books upon every progressive, scientific subject. He sent a great scholar who secured many books on philosophy, history and metaphysics. Three shiploads of books were gathered in Egypt. But on the way to Italy two of the ships went down. When the remaining vessel arrived it was hailed with joy by the scholars of Rome and the books placed in the libraries. The German people also went to the East in search of knowledge. A globe of the earth, made of precious metal and inscribed with ancient Arabic letters is to be found today in one of the museums of Germany.

Because of these facts we must appreciate the scientific knowledge and the culture of Arabia, which became the foundation for the civilization of today. If it were not for that civilization of Arabia we would not have our civilization of today. A great spiritual light arose, in the religion of Islam, and spread from East to West, and illumined for a long time the entire world. In this century of knowledge and truth it is important to understand the station of that mighty civilization and to appreciate the greatness of its founder.

The Bahá'í Magazine

STAR OF THE WEST

Established and founded by Albert R. Windust and Gertrude Buikema, with the faithful cooperation of Mirza Ahmad Sohrab and Dr. Zia M. Bagdadi; preserved, fostered, and by them turned over to the National Spiritual Assembly, with all valuable assets, as a gift of love to the Cause of God.

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PANACEA FOR WORLD PEACE

By Rajaram Vinayak Gogate, M. A.

Mr. Gogate is a scholar from India who has done conspicuous work in the education of the poor in his country. During the World Conference on Education, held in San Francisco last summer, he was very prominent, and was elected in the International Education Association as Secretary for Asia.

AS a result of the deliberations at the World Conference on Education, held this summer in the City of San Francisco, the World Federation of Education Associations was established. An executive committee of ten officers was elected to carry on the work of this Federation. The work will consist in disseminating educational information all over the world. The idea is to create through education proper understanding and good will among peoples of different nations.

Several means for bringing about understanding between peoples of different countries have been tried. Political delegations, international peace conferences, and all possible endeavors established through the influence of political powers and diplomats have been tried. Still, however, the wholesome understanding among nations has remained a matter of dreams.

Attempts to deal with grown-up peoples whose ideas, prejudices and convictions are as a rule already formed, make it difficult to come to any mutual understanding on the basis of the give and take policy. Hence these attempts have proved failures. Each diplomatic representative, being primarily actuated with the political and economic interests of his own nation, tries to outwit other confreres. Selfish and narrow nationalistic interests have always been kept in the foreground and the wider consideration of humanity at large has been lost sight of. The Great War with all its sickening horrors has opened the eyes of

all humanity, and leaders of thought in all countries have now busied themselves with devising plans which will appeal to humanity at large, and not be in the interest of those in power, alone.

It is now found to be necessary to use education as the only effective means for securing world peace. The prospective citizens of different nations are to be so brought up and so trained in schools as to acquire a sane understanding of the peoples of other countries, and not to learn to look upon them with unfounded prejudices and suspicion. Lack of sufficient information, and currency of false news through the newspapers, text books and public lectures have generated all imaginable prejudices, racial, political, religious and social. If the educators of the world feel the necessity of sanctifying their work and if they realize the sacredness of their profession, then there is great hope that the future citizens of the world whom these educators turn out, will be less susceptible to war and more inclined to understand one another's viewpoint.

It is unwise to keep on watering the leaves and neglecting the root. A careful diagnosis of the root reveals to the farmer the degenerating elements and influences that have found their way into the system of the tree. Having once understood these secrets, it becomes very easy to go about eradicating the evils and introducing in their stead elements that will foster a healthy and unhampered growth.

For such considerations as these it is essential to examine the human problems and find out the degenerating and disuniting influences that have dominated the settlement of human issues. Diagnosis of this type has led the prominent educators of our time to abandon all hope in the ability of the political diplomats to bring about wholesome understanding among peoples of the world. They are convinced that if real peace is ever to be established it will have to come through the proper bringing up of the children of the different nations. Children are the potential citizens and the hope of the future. The eradication of evil influences, unfounded prejudices and inhuman suspicions from the minds of these potential citizens of the world, if properly effected, will help to solve our problem of peace, human understanding and national good-will.

SIGNS OF THE TIMES

FIFTEEN distinguished leaders of British thought have united in an appeal for American cooperation in European affairs. Their appeal states that they stand "for an international order, not based on a fortuitous harmony of separate national interests, or upon a balance of power but upon a conscious regular agreement between the peoples of the world to preserve the common order of the world, and to cooperate in other ways for the achievement of objects which lie beyond the limits of merely national endeavor. That is not the cancelment or abridgement of national patriotism, but its fulfillment. Just as an individual realizes his highest purposes in concert with his fellows, so a nation needs for its national perfection a society of nations."

They recognize that Europe's attitude is in many respects unworthy, lamenting her poverty, asking for remission of war-debts and at the same time "finding fresh means to furnish armaments upon a more lavish scale than before the war." But they plead that just because Europe is thus afflicted she needs spiritual and moral help and that the "United States is able to perform a great service of healing for the world, because of the position of detachment and security which she holds."

Of the part which America may play in bringing about universal peace 'Abdu'l-Bahá said: "Other peoples of the world have to contend with international difficulties. . . . Therefore it is difficult for them to step into this field to uphold in-

ternational peace, because they are contending, warlike, victory-loving people. They cannot be instrumental in promoting international peace.

"But America, thank God, is at peace with all the world and is worthy of raising the flag of brotherhood and international peace. When the summons to international peace is raised by America all the rest of the world will cry, 'Yes, we accept.'"

The American delegates to a recent meeting of Fidas, an international association of war veterans, were pledged to seek support for a resolution demanding an international conference to reduce aerial armament. The Inter-allied Veterans' Federation at its New Orleans meeting last October advocated universal disarmament and the settlement of international disputes through a world court.

We are reminded of 'Abdu'l-Bahá's words: "Fifty years ago whosoever talked about universal peace was not only ridiculed but called a visionary and Utopian. Now, praise be to God, it has assumed such importance that everyone acknowledges that this question of universal peace is the light and spirit of this age. But they state that the pathway to this much desired goal is obstructed by a number of not clearly defined stumbling blocks which, however, can be removed by intelligently and persistently educating public opinion."

It is encouraging to find a body of military men assisting in this matter of educating public opinion.

"We must," writes Fridtjof Nansen, the well-known explorer, winner of the Nobel Prize, "form a brotherhood chain round the world. . . . Never before has suffering, misled humanity been waiting more anxiously for the Prince of Peace. Every one of us may become a worker in his phalanx on his triumphal march over the earth to raise the new race, to bring about love to your neighbor and honest will to have peace."—*Our World.*

A great triumph of the scientific, inventive mind which the Sun of Truth has made manifest in our age is the successful transmission during a five days' trial period of mail by airplane, from New York to San Francisco. Beacon lights laid on the plains of the middle west illumined the path of the airplanes in their flight through the night. Some of these lights were 325,000,000 candle power, and shed their light for fifty miles. Some of the airplanes had a capacity of 1,125 pounds of mail. The relay of airplanes made the flight from New York to San Francisco in a little over twenty-six hours. The distance was 2,686 miles. This reminds us of the prophecy made by 'Adu'l-Bahá when he was crossing the Atlantic Ocean on the Celtic, December 7, 1912. He said: "In the future people will cross the Atlantic in airships. Steamers will only carry freight."

"DO we need a new religion?" is the title of a stimulating article in the September *Century Magazine*. The supreme need of our day, the author tells us, is a social religion, a religion with a clear social technique and program. In the Christianity of the past we have a wonderful method of personal salvation but "no way of getting things done socially which are necessary to be done to produce a new society." "What the world and church both need is a new revelation. . . . A new prophet of the social order." That such a new revelation is coming, the author finds clearly prophesied in the words of Christ. It is to be found in the great expectation of his return to complete his message. When he comes again, it has been the age-long Christian belief, human society will very quickly be changed into the Kingdom of God.

When the new prophet comes, we would add, his message and his spirit will be the return of the Eternal Christ, speaking the language of our day, solving the world problems of our time, establishing universal peace.

The Golden Rule in Business

THE experiment in the application of the Sermon on the Mount to the clothing industry which has been made by Mr. Arthur Nash of Cincinnati, Ohio, is vividly described in a pamphlet called "An Industrial Miracle and How it Happened."* Mr. Nash, realizing that "the Golden Rule is the Divine Law governing human relationships, accepted by all religions and proclaimed by all prophets and teachers of every creed," decided to apply it in his relations with his employees and their joint relation with their customers. Their business is making clothing to order.

Mr. Nash told his employees that he was going to treat them according to the Golden Rule and that he would expect them to treat him in the same way. They talked over the plan he proposed and all agreed to try it. After five years of "experimenting" the result is called a "miracle."

There has been an amazing growth in the business of the factory, despite all the vicissitudes in the clothing industry. There have been no strikes, and a remarkable spirit of goodwill has arisen among the employees. During the great depression in the clothing industry in the autumn of 1920 when "the clothing industries of the country were said to be running at less than twenty-five per cent production and that practically all of the great woolen mills of the country were closed down" these workers who were trying to practice the Golden Rule offered to withdraw for four weeks and give their places to the needy workers who had no jobs. Some of the highly paid of the Golden Rule workmen have even made the request that their bonuses be divided among the less well paid of their fellow workers.

Mr. Nash has shared with his employees his profits and allowed them to secure stock in the company. Today one-third of the stock is in their hands. The workmen have, incidently, made some very valuable suggestions for greater efficiency in the factory.

This experiment has brought such a spirit of harmony and brotherhood that we begin to realize what will happen when the Sun of Truth is known in full-orbed splendor.

*Murray Press, 176 Newbury St., Boston, Mass.

At Geneva

By Stanwood Cobb

Mrs. Cobb and I spent a week full of inspiration and spiritual good cheer at Geneva, on the occasion of the opening of the fourth annual session of the League of Nations. In spite of all criticisms made of the league, it impressed us as a sincere and striking expression of the world's desire for peace and order between nations.

The opening address of Count Ishii breathed the spirit of brotherhood, pointing the way to greater achievement for the future. Lord Cecil also gave a public speech on Saturday evening preceeding the opening of the session, summing up the past work of the League, and expressing the desire for what it should now accomplish. This speech was most sincere and earnest. I think all who were present were touched by it.

It was also an inspiration to see the League at work. Members from fifty-two nations met in harmony, to consider questions of universal import. It is true, the old war spirit was injected into the midst of things by the Greek-Italian difficulty, but if there had been no League, to whom could Greece have appealed?

When the universal society of nations includes *all* the peoples of the world, organized with its international court of arbitral justice, glorious results will be accomplished. "Gradually racial prejudices will be dispelled. There will come a day when the German will say to the Frenchman, 'I am a Frenchman'; and the Frenchman will say, 'I am a German.' If the governments should like to wage war the people will not agree to it. . . . If anyone is in any place he will say, 'This is my home'."—*'Abdu'l-Bahá.*

WITH THE BAHA'IS IN GERMANY

By STANWOOD COBB

ON June 30th we crossed the German border on our way from Amsterdam to Hamburg. It had been years since either of us had seen Germany. We now entered it with the greatest interest and joy. We almost seemed to feel a different atmosphere when we crossed the border. Certainly then and in our further travels in Germany we felt the spirit of a great people, industrious, clean, simple, home-loving, and possessed of a vast potentiality for effort and achievement.

Through tardiness in the arrival of a letter from Herr Herrigel with addresses of Bahá'ís in Hamburg, we failed to meet any of the Bahá'ís there, but went on instead to Berlin where we spent several days with the friends.

On the first afternoon of our arrival we started out to find Frau Plessner, whose address we had received from Herr Herrigel. We found at last the street, and as we turned into a court I took out the postcard from Herr Herrigel to assure myself of the house number. Just as I was consulting the card a lady coming with her husband toward us cried out, to our amazement, "Alláh-u-Abhá!" How did she know we were Bahá'ís? The cause of what seemed so miraculous was simple, but beautiful. The postcard from Herr Herrigel which I was reading contained on its reverse side the picture of 'Abdu'l-Bahá! And it was Frau Plessner who had thus met us. If she had passed by without recognizing us we should have had a trip of disappointment. How kindly, and humorously, it seemed to us, 'Abdu'l-Bahá had led us into her very arms!

Another good fortune was that of unwittingly arriving on the very day of the weekly meeting. So we came again that evening to Frau Plessner's house and had the joy of meeting the fifteen or sixteen people gathered there, largely through the exertions and teaching of Frau Plessner. The Berlin assembly having been established only a short time ago most of the members are young Bahá'ís and need the care and teaching of their spiritual mother, Frau Plessner, who has energy and zeal and faith enough to convert the whole of Berlin if it were but receptive.

After the meeting, while we were taking tea and chatting, it was learned that I had visited 'Abdu'l-Bahá at Acre and at Haifa. Eagerness was manifested to hear of these visits, and as I talked to them of 'Abdu'l-Bahá, of his life there, his words, and of impressions of him, I as well as they had a spiritual experience. For during this talk there happened what had not happened in the course of the regular meeting in which I had already participated—the spirit of El Abhá seemed to descend upon us, and to move us even to tears. Such is the power, and will be increasingly through the ages, of the life of 'Abdu'l-Bahá; for greater than the teachings even is the life.

From Berlin we went to Stuttgart by way of Weimar where we stopped off to see the home of Goethe. This visit to Weimar, and to the house where that great thinker lived and created for so many years was intellectually one of the most stimulating pilgrimages we had ever made. The spirit of Goethe seemed to possess the house and to stir in our minds and souls for days and even weeks thereafter — a spirit wise, indomitable, creative.

Yet I felt as I pondered over his life and read his sayings, that neither he nor any other human being could now fill the place in the mind of the world that he filled for upwards of a century. Great as were his thoughts and reflections, influencing the thought-life of the world, they were after all but human and finite searchings for the truth. And in this day we have a Greater Light to go by.

I thought of the words of Bahá'u'lláh: "When the Sun appears, then the lights of the wayfaring are extinguished."

We arrived in Stuttgart also unknowingly on the very day of the weekly meeting. While in Stuttgart we were made very happy at the pension of Frau Lohse, a Bahá'í, whose daughter is now in Washington. In the same house were some Persian young men, two of them Bahá'ís, who were studying in Stuttgart. Also there was in town at that time a charming young Bahá'í from 'Ishqábád who is studying medicine at the University of Tubingen nearby.

The meeting was attended by about a hundred people. Herr Herrigel gave a beautiful talk. When at the end he asked me to speak to the friends in German, I was glad that I had studied that beautiful language, and could make myself understood, even though poorly. I gave them the warm and beautiful greetings of the American, and particularly the Washington friends, and received from them the same greetings to take back.

Herr Herrigel made one remark in the course of his talk which is not only striking truth, but which should be of the greatest comfort to these people in the midst of their constant mental and physical suffering, namely, that since it was the destiny of all countries to learn the way to God through suffering, the Germans might feel they were fortunate in taking the lead in this direction.

It is true, what he said. We who know that the knowledge of God is to cover the earth with its beneficence, know also that most people, and most countries, must be brought to that knowledge through suffering. Especially is this true where wrong states of mind exist, such as pride, aggressiveness, irreligious intellectualism; or where emotions of hate or lust for conquest hold; or a sensualism that drugs itself with food and alcohol to a condition of entire unreceptivity to spiritual truths. "Blessed are the souls who are already awake, sensitive, fine, perceptive of truth, for they shall be ushered into the Kingdom with joy, not with sorrow!"

From Stuttgart we took a trip to Freudenstadt in the Black Forest. There we called upon the sweet Bahá'í family of Herr Vetteler, his wife, and three lovely children. The little girl of five tells her mother that during her sleep she has visited heaven. It was an inspiration to see this family so full of Bahá'í love and faith and joy in the midst of a suffering Germany.

Herr Herrigel has recently made a very successful teaching trip to the north of Germany, and in my next letter I will describe this trip, and give a list of places in Germany where there are Bahá'í assemblies or individual Bahá'ís.

THE TOKYO EARTHQUAKE

From a Letter by Mrs. Ida A. Finch
En Route to Seattle,
Sepember 24, 1923

YOU may not have heard directly about Miss Agnes Alexander and myself. We were together when the great catastrophe came to beautiful Japan, talking together when, without the slightest warning the house began to shake most violently. Miss Alexander escaped to the street, but it seemed impossible for me, so after it was over I joined her in the street, unharmed. We read the prayer of protection and remained on the street most of the afternoon for the quaking and shaking continued at intervals all day and for many days after. The house, as well as all other houses, was damaged and must be repaired that it may be an adequate shelter. I jumped into the little front garden and while repeating the Greatest Name saw the earth open around me and the house-front falling toward me. But I felt perfectly secure in His love.

The newspaper reports have not exaggerated. Quite a million people, in Tokyo alone, are homeless, while we

were preserved to serve Him better. There can be no other reason.

I had determined to return, before the catastrophe, and had been down in the city consulting a shipping company about it; had intended to call upon a little Scotch lady who ran a little restaurant, to give the message of 'Abdu'l-Bahá; but for some reason continued going home. Half an hour after, those districts were entirely demolished; had I remained, this letter would not be written. There was some force, stronger than my reason, which guided me home.

The readjustment will require time. All the people were stunned and incapacitated. We had the damaged house cleared up as best we could; slept in our clothes for days because of possible fires and continued earthquakes.

So far as we know, no believer in 'Abdu'l-Bahá was injured. However, no one escaped the damages due to the severe shake. No street-cars are running; there is no way of getting about except by riksha.

I left China and Miss Martha Root on August 19th, and arrived in Tokyo in time for the quake. The work in China was most inspiring. Miss Root and this servant are perfectly agreed as to that wonderful country and its spiritually receptive people. We love them, heart and soul. Really my stay in China was full of wonders; the going, the work, the returning were accomplished seemingly without the slightest effort on my part. God's guidance, His bounty and mercy are beyond my capacity fully to grasp.

———

O thou servant of the Sacred Threshold!

The stability of every throne and the security of the seat of every sovereign are dependent upon the grace of God and are based upon the power of Divine assistance. All the Chiefs and Rulers of the West, Emperors and Kings, that they may establish firmly their rule and dominion over their peoples, proclaim and hold fast unto this saying of Peter, the Apostle: "In truth, all authority is of God," that is to say every sovereignty is established and exercised in accordance with the Divine Purpose. By this means, they assure the sanctity of their throne and proclaim the sacredness of their sovereignty.

And now, consider and reflect! How often are rulers and governments praised and extolled in the Holy Writ of Bahá'u'lláh and how frequently allegiance and loyalty to Kings and Monarchs are enjoined upon every one! Ponder in your hearts and realize what the result will be in future!

Gracious God! They that are in authority are as yet unaware of this most great bounty bestowed upon them and know not wha: a rich blessing the Lord hath vouchsafed unto the rulers and governors of the world.

At this hour, in the uttermost parts of the earth, even in the continent of America, peoples are praying on behalf of the Chief and Ruler of Persia and praise and glorify his name. Ere long, ye shall see how the government of Bahá'u'lláh's native land will have become the most advanced country in all the regions of the world.

This indeed is supreme bounty and a warning unto every beholder!

(Signed) 'Abdu'l-Bahá 'Abbás.

Translated by Shoghi Effendi.

BAHA'I WORLD NEWS

Haifa, Palestine, Aug. 1, 1923.

FROM Mashhad we hear that Mirza Husayn Nushabadi, a noted teacher of the Cause, who has been touring the Province of Khorasan, is now back at Mashhad. We are pleased to hear that one of the sincere friends of Durakhsh, Khorasan, Persia, has dedicated a whole building, together with the required furniture, to the service of the Cause. This is now being used as Mashriqu'l-Adhkar and Pilgrim House. Another friend, at Zeergh, a village near Bushruyeh, has consecrated his property, together with all the water rights connected with it, to the Cause and has requested the Tihran Spiritual Assembly to take charge of the revenues and to spend the same for the best interests of the Movement.

The friends in Hisar have opened two schools, one for boys and one for girls, and it is hoped that other villages will follow their example. Nothing but the power of the Cause could bring such fundamental changes in the life of people who are entirely secluded from the rays of modern civilization due to the fact that there are no effective means of communication with important centers.

We are in receipt of the first letter from the Bahá'í Spiritual Assembly at Calcutta, India, from which we take the following short extract:

"Nowadays two things are most important and necessary for the promotion of the Cause and the diffusion of the fragrances of the Garden of Abhá. The first is the publication of a newspaper, and the second is the establishment of a school. Praise be to God, through the enthusiastic spirit and endeavor of Mr. Nunavvar Husayn, a school has been started, for the education of the children of the Bahá'ís and non-Bahá'ís. This school will provide, as far as funds are available, for the support and free education of poor and helpless children, without distinction of race or creed."

The letter further states that the monthly Bahá'í paper, *El-Bahá*, published in Urdu (Hindu), commenced publication in June, 1923.

In the letter from the Spiritual Assembly at Port-Said we are informed that the friends there are extending their field of activity, and are in communication with many Bahá'í centers.

Further news reaches us of the untiring services of the beloved friends in Hamadan. Through the efforts of Mirza Muhammad Khan Tabrizi who, after visiting many centers left for Baku, many souls have been won to the Cause. The prospects of the Hamadan Bahá'í schools are very bright. The Boys' School, established about sixteen years ago, has seven grammar grade classes and two intermediate ones. There are two hundred and forty pupils and the school is run by a Principal and nine other teachers. Up to date, one hundred and six students have received Government Certificates from the Ministry of Education. This year there are nineteen candidates.

The Girls' School, established about ten years ago, has six classes and one hundred and forty pupils. It is run by a Principal and six teachers. Last year twenty-three students received their Government Certificates from the Ministry of Education. It is interesting to note that this is the only girls' school in Hamadan which has been given Government Certificates.

The two Bahá'í libraries, Ta'yid and Ummid, are flourishing daily. The former has a thousand volumes, of various kinds of books.

One of the sincere friends in Mashhad asked permission to visit the Holy Land. The beloved Guardian of the Cause replied that this should be postponed until some other time. The dear friend, having set aside five hundred Tumans for the expenses of the journey

and being unwilling to spend it in any way other than for the Cause, decided to put the said sum to the best uses in the interest of the Cause. He accordingly gave three hundred Tumans to the Mashhad Spiritual Assembly for charitable purposes, one hundred Tumans to the Pilgrim House at Mashhad and one hundred Tumans to the Holy Land.

How pleased we are to receive the photograph of the sincere friends in Australia. As we gazed upon those brilliant faces we remembered the words of our beloved master, 'Abdu'l-Bahá, who, when in our midst, made us understand that the time is not far off when we shall see the true disciples of Bahá' u'llah traveling far and wide in order to bring good-will and spiritual rest to the hearts of men. The beautiful spiritual letter from Australia, dated the 29th of June, was a real source of joy to us all. It was translated and read in our meetings and the contents will be shared with the friends in the Orient. The spirit of the Master surely opens the way and His love will enable the sincere friends to conquer hearts and souls. When next we visit the Holy Shrines we shall earnestly pray in behalf of you all that you may be strengthened the more in your noble efforts.

(Signed) Mirzá Badí' Bushru'i,
Secretary.

Notwithstanding severe trials and persecutions, which have lasted for several years, present conditions in Resht, Persia, are about normal and the Cause is going forward with utmost power, the people becoming more and more responsive. The Babá'is of Tihran and of most of the large cities of Persia are ablaze with love and attraction to the heavenly Kingdom. Correspondence between the Spiritual Assemblies is an encouragement to all the Bahá'is in their service to the Kingdom.—*From a letter from the Spiritual Assembly of Resht, Persia.*

JINAB-I FADIL and his family, following their departure from Green Acre, were for some weeks the guests of the Boston Bahá'í Assembly. They occupied an apartment on Commonwealth avenue, in one of the most interesting sections of Boston. The Assembly meetings, for the most part, were held in their apartment and during the afternoons visitors and inquirers were received. Miss Ella Robarts, in behalf of the Assembly, served with true Bahá'í devotion, administering to the ideal comfort of the great teacher, his family, and all the friends.

On one occasion Jináb-i Fádil told of his report to 'Abdu'l-Bahá about his former teaching tour of America. He said that the news which made 'Abdu'l-Bahá happiest and brought to his face the most radiant smiles was about the Amity Convention held in Washington in 1921.

One of his most illuminating talks was at the nineteen day unity meeting. His subject was, Love, Unity, and the Holy Spirit. He showed clearly how it was impossible to have unity without love and how love was impossible without the Holy Spirit. He then explained how attraction to God and severance from worldly things would bring to man the Divine Bounty; but showed that seekers should be careful not to confound severance with asceticism.

Toward the end of September Jináb-i Fádil, at the invitation of the Springfield, Mass., and New Haven, Conn., Assemblies, spent a few days in each of those cities, rendering a glorious service of teaching. The progress of the Persian teacher in English is very pleasing to his tutors and many friends. He makes himself clearly understood and easily holds the attention of his audiences.

Among the visitors in Boston during the past month has been Dr. J. F. King of Chicago, a Hindu Bahá'í who, with a group of his fellow students of the same nativity, received the message directly from 'Abdu'l-Bahá in Chicago in

1912. Dr. King, who rejoices in his emancipation from the sectarian prejudices imposed by the caste system of his native land, speaks of the Bahá'í religion in terms of high appreciation. He visited several cities during his vacation trip.

Mr. E. Shirazi, of Cairo, Egypt, a grandson of that sturdy Bahá'í, Mirza Hassan Khorassani, also mingled with the Boston friends for a brief interval, during which he helped Jináb-i-Fádil with the work of translation. Mr. Shirazi is now a student in Philadelphia.

The public meetings of the Boston Assembly, which are well advertised, are held in Chauncey Hall. Group meetings for the spread of the teachings are held at the home of Mr. and Mrs. M. C. Oglesby in Somerville, of Miss Harriet Williams in Boston, and of Mrs. Evelyn K. Moore in Cambridge.

Louis G. Gregory.

Jináb-i-Fádil went to Montreal on October 12th as the guest of Mr. and Mrs. Schophlocker. He will spend a few weeks teaching in Montreal after which he will journey westward, reaching Chicago about the middle of November. Chicago will then be his headquarters for some time while he speaks upon the Bahá'í Glad Tidings in the cities of the middle west.

The Spiritual Assembly,
Bombay, India.
August, 1923.

WE ARE glad to tell you that through the divine power we have established a school for the Bahá'is in which we teach Persian, Arabic and English. Many of the non-Bahá'í Parsees attend, for the study of Persian. We have a free Library, with all kinds of books, and it is a joy to see Bahá'ís and non-Bahá'ís sitting there together talking of the Cause with utmost love and affection.

Public meetings are often held, in a large hall, when lectures are given upon the Bahá'í Movement. People of all castes and races are invited, and large audiences attend. Many good people, of all castes, are attracted to the Teachings. After the lecture is over they go to the lecturer and the friends for more information and many of them find their questions answered and are entirely satisfied.

Mr. H. M. H. Nikú, a teacher from Persia, has been teaching the Cause in Bombay for about six months. He has left for eastern India from whence he will proceed to the Holy Land.

A letter full of love and inspiration has been received from the friends in Calcutta. They have started a magazine, called *El-Bahá,* and are publishing the teachings of His Holiness Bahá'u'lláh and the words of His Holiness 'Abdu'l-Bahá in Urdu, the international language of India. It is an attractive magazine, and the friends here have subscribed to it and are freely distributing it among the people.

The Nineteen-Day Feast is held regularly and sometimes the outsider comes to listen to the talks and take his share of the spiritual food.

We have a letter from the friends in Meshad which gives the good news that they are teaching and spreading the Cause throughout their town. They have sent teachers through Persia, and they ask us to give their sincere Bahá'í love and greetings to all the believers.

FROM Jaipur City, India, comes a beautiful letter written by Dr. Kaushal Kishore, who is foreign secretary for the new National Spiritual Assembly of India, and who is to be a special correspondent of the *Star of the West.* He writes that the next All-India Convention will be held during the Christmas season, in Calcutta, and on behalf of the National Spiritual Assembly he cordially invites the friends to come down to India and attend the Convention.

THE Kenosha, Wisconsin, Assembly writes in their letter to Assemblies throughout the world: "Beloved Brothers and Sisters: We extend to you our

sincere love and greetings. Regarding the result of the nineteen-day letters which we send out, we will say that if all of you only knew the joy, happiness and spiritual inspiration that flow in to us continually from all parts of the world and the bond of unity that correspondence has brought among us, all the Assemblies would, immediately, also arise to regular correspondence with all Assemblies, thereby fulfilling 'Abdu'l-Bahá's exhortations for communication among all the believers, both nationally and internationally. 'Abdu'l-Bahá will then greatly rejoice and the solidarity of the various Assemblies be assured."

Hamburg, Germany,
August 23, 1923.

IN Hamburg, up to the present time there has been only a small light which has radiated the glory of His Beauty, and for a long time this could only shine among a few. But now for almost a year it has sent out its rays, and greets the hearts by its appearance. Since then we feel how His assistance is always working with increasing power and His Spirit is refreshing the hearts.

Until two months ago there were just separate little groups, meeting regularly in their homes. But now we have a general meeting for all, once a week, on Mondays. There is much to do, for now is the time! The hearts of men are open, because they must endure much privation and many trials. We rejoice that He has granted us the favor of being able to scatter the seeds in all hearts. May it indeed bear much fruit in order that love may show the way which will lead them out of trouble.

Although our circle is small, yet the friends are very active in spreading His Teachings. It is a great joy to us when letters or, better still, friends, from other cities come to us. We heartily beg therefore that when any of you come to Europe and to Germany you will not forget our little group. It gives us much strength and will make it easier for us to overcome the difficulties which every new day brings. Especially in such a large city as Hamburg there are many difficulties, because the friends must ride a long way to meetings and carfare is very expensive with our present resources. It is possible that the cars will soon cease running because there is no money to keep them going. Also the expenses for a hall and advertising and postage are so great that we cannot any longer hold public meetings in a large hall, and the teachers find it difficult, on account of the high fares, to go about with the Message. Then too, all the friends, through the difficulties of supplying their daily needs, must spend most of their time in earning means of living and so can give but little time to spreading the Heavenly Teachings.

But all this does not rob us of courage and we are full of joy that in our city the Cause has begun to grow after being so long without apparent result. The greater the difficulties, so much more brightly shine His light and His word, which indeed teach us that we must endure great tribulations. It is our one great longing that we may be able to sacrifice our lives in order that mankind may come to the Light. He will certainly give us strength to remain firm and strong, when others become weak, so that for Him we may lead them and make them full of illumination.

(Signed) *Dr. Hermann Grossman.*

SINCE the first of July meetings have been held every Sunday afternoon, at 3:30, in the foundation-hall of the Bahá'í Temple at Wilmette, just north of Chicago. The glorious Temple of religious unity which is to be built above this foundation-hall, and the universal principles for which the Temple stands have awakened immense interest. A large group, investigating the Bahá'í teachings for the first time, has appeared at every meeting. A constant stream of visitors is coming to the Temple every day in the week. Some of them say that they do not believe in any religion; but as

soon as they study the Bahá'í ideals which will be symbolized so resplendently in this great Temple, they go away feeling that religion is something quite new and wonderful when interpreted as the teaching of the oneness of God, the oneness of mankind, universal brotherhood, the underlying unity in all existing faiths.

A heating plant will be installed about the first of November so that services can be held in the Temple foundation-hall through the winter. Mr. Louis Bourgeois is building a beautiful studio on the Temple land between Sheridan Road and Lake Michigan, where he can work on the fuller drawings of the Temple.

Lady Blomfield is making ready a great joy and blessing for the Bahá'í world in a history of the Cause. Many of the accounts and incidents of the life of 'Abdu'l-Bahá in this book Lady Blomfield secured from the members of the family of 'Abdu'l-Bahá. The book has received from Shoghi Effendi his final revision.

SOME NEW BOOKS

ONE expression of the new life sweeping through the Bahá'í world from the invisible Kingdom since the Master's ascension is the number and the brilliant quality of books published in the last few months. At the annual convention in Chicago last May the little book of prayers and Tablets of Bahá'u 'lláh and 'Abdu'l-Bahá, recently translated by the beloved Guardian of the Cause, Shoghi Effendi, was distributed. The more we read and commit these prayers to memory the more do they sing in our inmost spirit a new and heavenly melody.

When we were sitting in the presence of 'Abdu'l-Bahá one evening in Haifa in the autumn of 1919, he spoke of the need of a great Bahá'í translator, like Fitzgerald, whose masterful translation made famous the poems of the Persian poet, 'Umar Khayyám.

We now have in Shoghi Effendi this peerless translator, for he translates both as a finished English scholar and the chosen "expounder of the Words of God."

Prayers of 'Abdu'l-Bahá, Prayer of Bahá'u'lláh, Translated by Shoghi Effendi; Bahá'í Publishing Society, Chicago, $.10.

BAHA'U'LLAH AND THE NEW ERA, by Dr. J. E. Esslemont, is the brilliant introduction to the Bahá'í Cause for which the English speaking world has been waiting. It is so complete in its presentation, so condensed, so profound, so original and organized in thought, so simple in style, yet scientific in its analysis that one reads its pages in pure joy. It has searching chapters upon the history of the Cause, upon religious unity, prayer, spiritual healing, true civilization, the way to peace, religion and science, prophecies fulfilled, Bahá'í prophecies for the future. The book has been carefully revised by 'Abdu'l-Bahá and Shoghi Effendi. Shoghi Effendi wrote to Dr. Esslemont of this book: "Your book, I am sure, is the finest presentation that has so far been given of the Cause and I am confident that it will arouse immense interest."

Bahá'u'lláh and the New Era may be had directly from Dr. J. E. Esslemont, Fairford, Cults, By Aberdeen, Scotland, for 8s. 6d., net; or from the Bahá'í Publishing Society, Chicago, or from the American Assemblies, for $3 a copy, postage additional. Published by George Allen and Unwin, Limited: London.

"BAHA'I SCRIPTURES" is the title of a compilation of the writings of Bahá'u'lláh and 'Abdu'l-Bahá, just published by Brentano. It was prepared by Mr. Horace Holley. It is the most comprehensive collection of Bahá'í writings yet assembled in one volume of English translations. The volume contains nearly six hundred closely printed pages.

The selections "have been arranged in a very careful order so that the reader sees the Revelation unfolding before his very eyes (as it were) from Chapter One which leads up to the mission of the Bab, to Chapter Nine which closes with 'Abdu'l-Bahá's wonderful words on the fulfillment of his purpose and life here on earth."

Some of the sublime Tablets of Bahá' u'lláh, to the Kings and Rulers, the Tablet of Wisdom, of Joseph, of the Manifestation, and many others, are here published in English for the first time; also many hitherto unpublished words of 'Abdu'l-Bahá.

The book contains marvelous words of 'Abdu'l-Bahá concerning the Covenant. It ends with life-imparting selections from his Last Will and Testament.

Bahá'í Scriptures may be had from the Bahá'í Publishing Society, Chicago, for a special price of $3.50 a volume, postage additional. Assemblies may order lots of ten or twenty-five from Mr. Roy Wilhelm, 104 Wall Street, New York.

UNITY TRIUMPHANT is just from the press in London. Its author, Miss Elizabeth Herrick, presents in ringing words, with a wealth of brilliant quotations from Bahá'u'lláh and 'Abdu'l-Bahá, "The Call of the Kingdom, An Introduction to the Bahá'í Teachings and a Testimony of Faith in the Revelation of Bahá'u'lláh." She relates the new teachings most effectively to Bible prophecies and illumines with the new light many Bible verses. The book is aglow with the enthusiasm of one who has discovered the greatest Glad Tidings in the world. It makes us long to proclaim the Good News from every housetop. Withal the book is beautifully printed.

London: Kegan Paul, Trench, Trubner & Co., 7/6 net. Copies may also be ordered from Miss Elizabeth Herrick, 21, West Side, Clapham Common, London, S.W.4.

MYTHS AND LEGENDS OF CHINA

A new book by E. T. Chalmers; Werner, London; George G. Harrap and Company, Ltd., 1922.

THIS volume, of four hundred and fifty-three pages, with thirty-two colored illustrations, is valuable not only for the beauty of hidden treasures which it unfolds to Western minds, but for the better understanding which it offers of the people from whom these myths and legends sprang.

The author, formerly in His British Majesty's Consular Service at Foochow, and later a member of the Chinese Government Historiographical Bureau, Peking, states in the preface: "Owing to the fact that so little work has been done in Chinese mythology by Western writers I found it better in dealing with this subject to go directly to the original Chinese texts." He also states that, as far as is known, his is the only monograph on Chinese mythology in any non-Chinese language.

A knowledge of Chinese sociology being "a prerequisite to the understanding of their ideas and sentiments," the writer devotes the first fifty-nine pages of his book to a summary of the subject. He then deals with the philosophical side, before setting "forth in English dress these myths which may be regarded as the accredited representatives of Chinese mythology." He tells us that in spite of research and conjecture the origin of the

Chinese people still remains undetermined. Under the heading, Laws, we find that the Chinese people evolved a series of excellent legal codes which have been highly praised by competent judges. The great exemplar of these codes was a statesman in the service of the first ruler of the Wei State, in the fourth century.

Ecclesiastical matters have been neglected during the Republican regime, and a large number of temples converted into schools. Since the change, in 1905, in the educational system, the author sees "rapidly growing up a force that is regenerating the Chinese people, and will make itself felt throughout the whole world. It is this keen and shrewd appreciation of the learned, and this lust for knowledge which, barring the tragedy of foreign domination, will make China, in the truest and best sense of the word, a great nation."

The queue, and foot binding—the former a badge of servitude inflicted by the Manchus and the latter in force since 934 A. D.—are now discountenanced, the writer tells us, the queue having been legally abolished when the Chinese rid themselves of the Manchu yoke in 1912.

Funeral rites, although "less rigid and ceremonious since the institution of the Republic, have retained their essential character down to the present day." A Chinese classic says, "Ceremonies are the greatest of all things by which men live," and, the author writes, "It is in the matter of ceremonial observances that the East and West have misunderstood each other perhaps more than in all others. Where rules of etiquette are not only different, but are diametrically opposed, there is every opportunity for misunderstanding, if not estrangement."

For forty centuries the Chinese have paid close attention to the cultivation of the soil and their vegetable culture has reached a high state of perfection, the author tells us. "They have made great canals, bridges, aqueducts, and the longest wall there has ever been on the face of the earth." And finally, "They have produced one of the greatest and most remarkable accumulations of literature the world has ever seen, and the finest porcelain—some magnificent painting, though hardly any sculpture and little architecture that will live."

The three religions of China—Confucianism, Taoism and Buddhism—the writer states "were even regarded as forming one whole, or at least, though different, as having one and the same object;" the translation of the Chinese words being, "The three are one," or, "The three unite to form one," and, "When they reach the extreme the three are seen to be one."

About one-fifth of the volume is devoted to the myths of China—myths of the stars, of thunder, lightning, wind, and rain—myths of the waters, fire, epidemics, medicine, exorcism, etc.

The beautiful legend of Kuan Yin, the Goddess of Mercy, the Guardian Angel, is related. "As Mary is the guiding spirit of Rome, so is Kuan Yin of the Buddhist faith." It is said of her: "The men love her, the children adore her, and the women chant her prayers. Whatever the temple may be, there is nearly always a chapel for Kuan Yin within its precincts; she lives in many homes, and in many, many hearts she sits enshrined." The legend describes how, through sincerity of purpose and the resisting of all earthly tests set before her, she attained perfection.

The legends of the eight immortals of the Taoist religion, one of the most popular subjects of Chinese representation, are told. "In them we see 'the embodiment of the ideas of perfect but imaginary happiness which possess the minds of the Chinese people.' Three of them were historical personages; the others are mentioned only in fables and romances. They represent all kinds of people." It is interesting to note that two of the immortals were women.

In his conclusion of this most valuable volume, which gives a new insight into the life and thought of the Chinese

people, the author writes: "But for the Chinese philosophers we should in all probability have had more Chinese myths, but philosophy is unifying, and without it we might have had a break-up of China and perhaps no myths at all, or none especially belonging to China as a whole and separate independent nation;" and also, "It is not a small thing to have conquered myth with philosophy, especially at a time when the Western world was still steeped in the grossest superstitions. Therefore we may be thankful that the Chinese were and are a peace-loving, sober, agricultural, industrial, non-military, non-priest-ridden, literary, and philosophical people, and that we have instead of great myths a great people."—"But if the real test of greatness is purity and justice, then Chinese myth must be placed among the greatest of all..., and it is invariably just and pure."

Agnes B. Alexander.

WORLD FELLOWSHIP

THE World Fellowship boys and girls in many parts of the world now call their own particular group by the name of some Garden—as for instance, the "Garden of Peace," the "Garden of Loving Service," the "Garden of Happiness," and many, many other beautiful Gardens. One of the Friends writes: "The sweet fragrances from the Gardens are wafted by divine breezes to all parts of the world. Let us ever be grateful to Bahá'u'lláh for his bounty."

Besides making many attractive and useful things, through arts and crafts work, to be sold for the Temple fund, the World Fellowship boys and girls make and collect things for orphans and for the poor, sending them to the "Home Stations," which are now organized in almost every country where World Fellowship abounds. These Home Stations, according to the "World Fellowship" periodical, are cooperative, active, inspirational centers "for the furtherance of the cause of unity and the elimination of misery. May these magnets multiply until indeed One Home is realized through the application of the love of God through His Manifestations."

The following are some extracts from a few of the inspiring letters received from the World Fellowship groups, through the "Children's World-Wide Correspondence Unity," a service of World Fellowship, 31 Valley Road, Montclair, N. J.

From the Friends in India: "Beloved Friends: The World Fellowship has chosen this (the village of Daidanaw Kalazoo, the home of the first Indian Mashriqu'l-Adhkar) for our station in India because all pertaining to it is worthy of the highest recognition and the assistance of all the Bahá'is of the world. Let us remember these brave little villages in our daily prayers. Here is a place where can be found the true Bahá'i spirit. . . . . A small bamboo "Studio" is under construction as a temporary educational and industrial center and meeting-place for the growing youth. Handlooms will be introduced, carpentry and mechanical arts will flourish.

"Our school must be free, and it will draw many girls and boys from neighboring villages.

"I am very glad that already six Home Stations are established. God will turn them into six hundred very soon. I am very glad to learn that you have established a Home Station in Haifa. You are blessed by the Greatest Holy Leaf, and God will confirm you in your sincere and noble efforts. . . .I hope, through the prayers of the friends of God, the Indian Mashriqu'l-Adhkár will be a reality in the near future. It may take some time but God is Great! And through His blessings much can be done within a short time."

From the Garden of Love, Bombay, India: "Love and embraces to all the spiritual children of Abhá. Tell them about their loving sisters and brothers in India."

From the Garden of Peace, Springfield, Ill.: "I am a little boy of the Gar-

den of Peace. We have good meetings every week. We are quite a crowd, and we expect to have more in the future. Peace is what we need the world over! "...I do not know you personally, but I love you with all my heart. I hope that some day we may all meet face to face, but I know we have already met heart to heart, for our teacher has told us that you love everybody. I hope that you received the package from our Garden of Peace for the poor sufferers, and we will send another soon."

The "Helper" of the Garden of Light, Kenosha, Wis., writes: "Our first activity for the Garden was in accordance with the desire of one of the Bahá'i Juniors, that the children save up and donate baskets to the poor. This makes a fine beginning and, as time goes on, we know that other children of various races and religions will join us. They will learn good morals, useful arts and crafts, etc."

From the Cherry Garden, Tokyo, Japan: "I pray God that here in the Cherry Garden will be sown seeds of various hues—from different lands—to make it most beautiful and divine. The divine breezes will be wafted unto the peoples of the East and the West from this Garden!"

From the Garden of Prayer, Indianapolis, Ind.: "This is surely a wonderful name for us. Prayer is so sweet and uplifting. Abdu'l-Bahá says: 'There is nothing sweeter in the world of humanity than prayer. Man must live in a state of prayerfulness. The most blessed condition is the condition of prayer and supplication. Prayer is conversation with God.' . . May nothing retard the growth of the tender seeds in our Garden of Prayer."

The World Fellowship Girls of Mandalay, Burma, write: "We are sending you 'Scenes of Mandalay,' along with little dolls, which we hope the children will like....We receive letters from Kenosha, Haifa and Bombay, and they contain glad tidings which fill our hearts with joy and thankfulness. The Bahá'i Centers all over the world are unselfishly exerting themselves to spread the Cause. How wonderful it is to hear that the wild tribes of Africa are beginning to accept the glad tidings! This news gladdens us as well as encourages us, because if even those wild tribes can come to know the True God, there is every hope that the people around about may do the same some day. In the meantime we must be steadfast in our faith, and be as 'lighted lamps.' In the twelfth verse of the Hidden Words, it is written: 'O Son of Existence! My lamp thou art and My Light is in thee. Therefore be illumined by it and seek no one but Me, for I have created thee rich, and upon thee have I showered abundant grace.'

"Our long vacation is nearly over and we shall go back to college. We will write to you from there. With our love and greetings to all our World Fellowship sisters,

"Mya and Hla."

Voice records of 'Abdu'l-Bahá's message of Glad Tidings, spoken while he was in America, in 1912, are being distributed through the Assemblies, and orders may be placed with that one in each Assembly who is elected to take charge of publications. The price of the record is one dollar.

Copies of the wonderful portrait painted by Miss Juliet Thompson of 'Abdu'l-Bahá when he was in America may now be had from Hagelstein Bros., 100 Fifth Avenue, New York City, in black, or brown, at $3 for the larger size, $1.50 for the smaller. If copies are ordered by Assemblies in lots of ten or more there will be a twenty per cent discount. 'Abdu'l-Bahá himself carried the original painting from America to Haifa, where it now remains.

HOW TO STUDY THE BAHA'I TEACHINGS

WE have been asked to outline suggestions for classes to study in systematic and comprehensive fashion the Bahá'í teachings. These courses may also serve as a guide for individual study and help to equip us for the most glorious work in all the world, the establishment of the Kingdom of God. The spiritual teacher needs to be well prepared, not only by purity of motive and radiance of heart but by a thorough knowledge of the divinely revealed writings. With knowledge and the assistance of the Holy Spirit each one can become a vivifier of the world.

THE MONTH OF THE COVENANT

November 12, 1817—The birthday of Bahá'u'lláh, the great Revealer of the Covenant.

November 26—A day hitherto celebrated by many Bahá'ís as the anniversary of the appointment of the Center of the Covenant, 'Abdu'l-Bahá.

November 28, 1921—The Ascension of 'Abdu'l-Bahá into the Supreme Kingdom.

With the help of the wonderful compilation prepared by Mrs. Mary M. Rabb we have outlined a course of readings on the Covenant. Members of the Bahá'í groups might study, each, a part of the references given and bring to the meeting oral or written reports of the essence of the pages they have studied. It will make a most inspiring series of meetings for, as 'Abdu'l-Bahá says, "In this day divine confirmations and assistance are the support and helper of those who are firm in the Covenant and more especially of those who proclaim the Covenant and Testament." "All the believers in all meetings and gatherings must mention the Covenant and raise the song of the Covenant." The following books and references will serve for four or more meetings:

1. Covenants, Ancient and Modern: *Hidden Words,* p. 51; *Daily Lessons* (Mrs. Goodall and Mrs. Cooper), p. 99; *Genesis,* 9:9-13; 12:3; 17:1-7; 17:18-20; 26:2-5; 28:13-25; *Exodus,* 34: 27-28; *Deuteronomy,* 29: 2-29; *Jeremiah,* 31:31-36; *Romans,* 11:25-27; *Ezekiel,* 37:26; 34:25; *Isaiah,* 9:7f; 54:10; *Revelation,* 21 and 22: *Micah,* 4:1-3; *John,* 5: 24-25; 14:30; 19:16; 16:7-14; *Matthew,* 23:39; 26:29; *Acts,* 3: 20-25; *Some Answered Questions,* p. 46; *Ten Days in the Light of Acre,* pp. 61-62; *Gospel of Buddha,* Open Court Pub. Company, p. 217. *The Book of Ighan,* passim; *Some Answered Questions,* the opening chapters; *Bahá'í Revelation,* Thornton Chase.

2. The New Covenant. When a World Teacher Comes How Shall We Know Him?

Bahá'u'lláh and the New Era, by Dr. J. E. Esslemont, chapters 1-4; 13-15; *Some Answered Questions,* part 1; *Ighan,* pp. 137-185; *Bahá'í Proofs,* pp. 117-267; *The Brilliant Proof.*

3. The Covenant and Its Dayspring of Guidance. The Divine Gift of Infallible Inspiration.

Star of the West, Oct. 1923, pp. 209-213; *Some Answered Questions,* part 3; *Bahá'u'lláh and the New Era,* p. 113; *Bahá'í Scriptures,* pp. 69 ff; 192 ff; paragraph 329; pp. 236 ff; Tablet of *Ishráqát* (*Tablets of Bahá'u'lláh*).

4. The Centers of Unity and the New Chapter in the Book of the Covenant.

A. The Center of the Covenant: *Star of the West,* No. 14 (November 23), of every volume, from volume 3 to 12 inclusive, and special compilation on the Covenant, in Vol. 8, pp. 205 ff; *Bahá'í Scriptures,* paragraphs 527, 529, 540, 547, 549, 550, 579; *Light of the World,* pp. 137 ff.

B. Shoghi Effendi and the Universal Spiritual Assembly.

Bahá'u'lláh and the New Era, last chapter; *The Passing of 'Abdu'l-Bahá; Some Answered Questions,* pp. 198 ff; *Bahá'í Scriptures,* paragraphs 767, 768, 60, 904, 63, 84, 86, 113, 118; *Light of the World,* 73; *Tablets of Bahá'u'lláh,* p. 53, etc; pp. 28-29.

NEW FEATURES

In the Bahá'i Magazine

STAR OF THE WEST

1. Articles presenting month by month the universal Bahá'i principles for the new world order.
2. Articles and editorials on current events and their spiritual significance for the coming Kingdom of God. Signs of the times which already reflect the dawn of this Kingdom of Peace.
3. Travel articles by Bahá'is and others which bring the world conditions and the new hope right to our doors.
4. New historical accounts of the rise of the Bahá'i Cause. Splendid biographies by Jináb-i-Fádil, Jináb-i-Avárih and others. The wonderful life of the Báb, by Jináb-i-Fádil, appeared in the October issue; the story of the life of Qurratu'l-'Ayn, in August.
5. Articles on the heavenly pathway of pure and sanctified living, and on subjects such as, the new revelations of immortality, in the May issue, communication and divine inspiration (October issue), the real reincarnation and return, progress after death, etc., in coming numbers.
6. News of the spread of the Bahá'i teachings in all parts of the world.
7. New translations of the words of Bahá'u'lláh and 'Abdu'l-Bahá by the inspired pen of Shoghi Effendi.

AN OPPORTUNITY TO HELP

THE STAR OF THE WEST

A. Send in well written, scholarly articles approved by your local Assembly.

B. The Star of the West needs many more subscribers, to spread the Glad Tidings which are shining from its pages. It needs them to increase its size and publish still more of the wonderful material which is coming in from all parts of the world. To serve the STAR OF THE WEST is really to serve the Kingdom of God, for its work is the work of the Kingdom. May we not all together help it attain its glorious destiny?

How we can help:

1. Let every subscriber get a subscriber.
2. Subscribe for a friend.
   A subscription to the STAR OF THE WEST will make a beautiful Christmas present. It will be a real herald of peace on earth, good will to men.
3. Give away single copies. Each issue is a teacher of the Cause of God, a herald of the best good news in all the world.
4. Secure while they last the bound volumes. They are a priceless treasure-house of the divine teachings. Tell others about these volumes, and the new, easy time method of securing them. To buy these volumes will both help the STAR OF THE WEST and bring endless inspiration to whomsoever reads them.

The Persian section is omitted this month because we had nine pages of Persian last month. Our gifted editor, Jináb-i-Fádil has also prepared a splendid section of nine pages for next month. It is our hope that soon we will be able to enlarge our STAR OF THE WEST so that we can present nine pages of Persian every month. Thus our magazine can become more and more a link between the Orient and the Occident.

WORDS AND PRAYERS OF BAHA'U'LLAH

LET your morning be better than your evening and your day an improvement on the morning. Man's honor lies in service and perfection, not in ornamentation, wealth and possessions.—*Quoted from "Lessons in Religion."*

O God, my God! Thy Grace hath emboldened me, and Thy Justice filled me with terror. Happy is that man whom Thou hast endued with Thy Grace and woe to him that receiveth Thy Justice.

Lord! I have fled from Thy Justice, and have sought Thy Grace, have turned from Thy Wrath and implored Thy Pardon. I beseech Thee, by Thy Power, Thy Sovereignty, Thy Glory and Thy Favour to illumine mankind with the Light of Thy Knowledge, that all things may show Thy Handiwork, may unfold the mysteries of Thy Power, and may reveal the Light of Thy Knowledge.

Thou art the One that hath caused all things to be made manifest and hath shone upon them with the Light of Thy Care and Thy Providence.

Thou art the All-Bountiful, the Gracious.

Translated by Shoghi Effendi

A pure heart create within me, O My Lord.

A tranquil soul renew within me, O my Hope.

Through the spirit of command make me firm in Thy Cause, O my Beloved.

By the light of grandeur show unto me Thy Path, O my Desire.

By the might of loftiness cause me to ascend unto the heaven of Thy Sanctity, O my Beginning.

Through the breezes of immortality cause me to rejoice, O my End.

By the melodies of eternity tranquilize me, O my Companion.

By the riches of Thy Pre-Existent Countenance deliver me from aught else save Thee, O my Lord.

And by the Manifestation of Thy Everlasting Identity rejoice me,

O Thou Who art more apparent than my appearance,

O Thou Who art more hidden than my inmost heart.

'ABDU'L-BAHA

Frontispiece of "Unity Triumphant." Reproduced through the courtesy of the author, Miss Elizabeth Herrick

The Bahá'í Magazine

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Through Pride Will Man Be Reduced to the Lowest Rank

By STANWOOD COBB

A PECULIAR inspiration comes to one from perusing the word of God in a foreign language. That first vivid impression, veiled by long familiarity with the text as it exists in English, has been restored to me in all its freshness upon reading the *Hidden Words* in German.

One verse has especially impressed me, both from its meaning and from some of the experiences of my travels. "Wegen der sterblichen Herrschaft weniger Tage habt ihr Meine unsterbliche Herrschaft verworfen, euch selbst in rote und gelbe Gewänder gekleidet und damit geprahlt. Ich erkläre bei Meiner Schönheit, dass Ich euch alle unter das gleichgefärbte Zelt des Staubes bringen und die Farben von allen entfernen werde, nur nicht von denen, welche Meine Farbe, rein von allen andern, erwählten." "For a fleeting sovereignty of a few days have you abandoned My imperishable dominion and arrayed yourselves in mortal hues and pride yourselves therein. I declare by My beauty, that I will bring you all under the uni-colored canopy of dust and take away the color from all, except from those who have chosen My color, pure from all others."

Bahá'u'lláh has said that it is better to read one *Hidden Word* than hundreds of pages of any other literature. Therefore, let us meditate somewhat on the significance of this mighty utterance. Let us consider some of the examples of fallen glory.

In passing through Holland on our way to Germany, our train went close by Doorn, where William II languishes in exile. Our thoughts were much upon him. When we reached Berlin we found his former palace turned into a museum. I shall never forget the impression received upon traversing these corridors and rooms and gorgeous halls, so recently consecrated to the glory of the Hohenzollern House. There had been a time when every gateway and approach was sternly guarded; when at the bugle-calls announcing the forth-riding of His Majesty, the sidewalk crowds and traffic of the street had drawn aside in breathless, almost religious silence to make way for the through-passing of this mortal glory. And now the common crowd invaded the erstwhile halls of imperial grandeur. Yes, penetrated even to that holy of holies, the golden throne room, access to which had been esteemed so high!

I was reminded of the so-similar fate of the tyrant Abdul Hamid's palace at Yildiz, in the immediate period subsequent to his forced abdication in the Revolution of 1908. Here, too, the common crowds had penetrated, eager and curious, to see the interior of that sac-

rosanct, guarded as few palaces have ever been. As I went through it at that time I was struck by the carelessness of the guards, and the flippancy of the amused crowd thronging these secret and treasured rooms—a natural reaction against their former terror of the Sultan.

It was during the last days of Abdul Hamid that 'Abdu'l-Bahá's life was so seriously threatened. Then in a few days we saw the captive of injustice set free to make his glorious and victorious journey through Europe and America; while the former Sultan, whose rule had been for thirty years the most absolute in the world, was to languish out his life in a sad and miserable captivity.

In the museum at Leipzig we were held spellbound by Lehnbach's portrait of Bismarck. Those wonderful eyes of the great diplomat and statesman glowed from the canvas with a cold blue flame. They were eyes before which no man could stand in opposition; eyes revealing the great mind, the invincible will, the gigantic magnetism of the man who moulded Europe to his desire. Yet that mind and will and magnetism had to yield before the determination of the imperial young master to rule alone. And not only did Bismarck's life end in dismissal and exile from the court whose glory he had created, but we see now the utter failure and collapse of all the structure he built up by "blood and iron." Only there remains the good that he conceived and executed—the unity of the great German people formerly divided into kingdoms and duchies and free cities at constant fratricidal war. So God uses man to forward that which is good; and that which man does of evil is quickly frustrated.

In the same gallery was a wonderful picture of that other great conqueror and superman, Napoleon. How he stormed over Europe, terrifying whole populations, making and unmaking kings, and moulding states to suit his will; yet he lived to see his conquests come to naught, a helpless prisoner on a lonely isle. In the Corcoran Gallery at Washington is a statue of him as in his dying days, looking out over life with still his great will and invincible spirit, learning perhaps certain lessons of the spirit.

In his "Memories of the War Time 1806-1813," Friedrich von Mueller, Chancellor of Weimar, which we visited while passing through Germany, tells us of his interview with Napoleon, in which he sought pardon and safety for his master, Carl August, Duke of Weimar. Napoleon was very angry with the duke for having fought against him on the side of Prussia; angry, also, because the duke did not now immediately abandon allegiance to his over-lord, the King of Prussia. To secure this audience the duke's chancellor had followed Napoleon humbly and beseechingly from Weimar to Erfurt, from Erfurt to Raumburg, from Raumburg to Wittenberg, from Wittenberg to Potsdam. At last Napoleon granted the long-sought-for interview. It is a dramatic scene, as described by Mueller. (I translate from the German.)

"Finally came the longed-for moment. I was called into the imperial cabinet, in the midst of which, in rather a defiant attitude, stood Napoleon in his green Chasseur-uniform, his hat under his arm . . . . The Emperor broke out into the bitterest reproaches over the conduct of the Duke, my Master. . . . . 'You see,' he said, 'what I did with the Duke of Braunschweig. I will drive these wolves in the employ of Italy back to those they came from. Like this hat,' here he threw it angrily to the ground, 'will I overthrow and humiliate them. And I have a great desire to do so with your prince.'

" 'By Heaven, if one has not at least a hundred thousand men and a goodly count of cannon, one had better not undertake war with me. These Prussians had as much and more, but what help was that to them? I have scattered them like spray in the wind, I have crushed them down, and they will not lift their heads again.' "

What a picture of despotic power! The great conqueror asserting his might and prowess; the faithful servant pleading for the throne of his master, who had done no ill but to fulfill his duty to the King of Prussia. After much storming, Napoleon softened and promised to keep the duke upon his throne. "But," and here he spoke again in fiery mood, "let your duke well understand, that he owes his land and his political existence only and solely to the high respect, the deep friendship which I have for his wife, the duchess and for her worthy sister."

Of no man is there recorded such an impression of over-mastering power as of this world conqueror. Women hung their heads and blushed as he walked past them. His bravest, roughest generals became tame and awe-inspired in his presence. For a time he held Europe in the hollow of his hand, and there seemed no deliverance.

But Goethe's mother, writing to Weimar in this period of storm and stress from Mainz, which had fallen into the possession of Napoleon, says, "Yet God still lives, and everything can turn out better than many now believe. *A single moment can change everything.*"

And so it turned out. Napoleon's power went to ruin more quickly even *than it had been built up.*

One more example of fallen glory comes to mind—the greatest example in history of a terrifying, conquering empire smashed suddenly to pieces! When Sennacherib, the great Assyrian king, was on his way to conquer Egypt, he stopped at a walled city of an insignificant little kingdom and called upon it to surrender. It was a city and a kingdom hardly worthy of his conquest, and worthy of his attention only because it lay in his line of march and communications, and its existence as a stronghold had become to the Assyrians a danger.

It was the general opinion that the city should be immediately surrendered. The councilors so advised, the people so clamored, and the king was so minded. For woe to that city which resisted Assyria and then was conquered. Death, destruction, tortures unspeakable for the leading defenders—this was the policy of frightfulness that had made the word "Assyrians" a name to terrify even babes with, and had lowered the courage and resistance of those whom Assyria would conquer.

One man alone stood out against the decision to surrrender. It was Isaiah, the man of God. To the thundering, earth-shaking armies of Sennacherib he had nothing to oppose but the invisible power and protection of Jehovah. He alone had no fear. By his fiery and inspired words he aroused new courage in the people, the councilors, the king. He promised them safety. He assured them of the invisible protection.

And in one night a plague coming from the marshes of Egypt so smote the Assyrian army, killing a hundred and eighty-five thousand, that "Sennacherib, king of Assyria, departed," to use the simple and quaintly expressive language of the Bible, "and went and returned, and dwelt at Ninevah."

The Assyrian empire vanished as magically as it had arisen. Within less than a hundred years after Sennacherib so threatened the destruction of Jerusalem, Ninevah, the capital of Assyria, fell before the combined armies of the Chaldeans and Medes and Persians. The terrible scourge of the East was at last laid low. "Its fall was forever. When two centuries later Xenephon and his ten thousand Greeks marched past the place, the Assyrian nation was but a vague tradition, and Ninevah, its great city, was a vast heap of rubbish as it is today. Even the Assyrian speech had passed away."*

Read in Nahum, Chapter 3, the rejoicing of Israel at the downfall of this wicked and terrific city. This passage gives a vivid picture of the fallen greatness of Assyria, one of the most power-

*Breasted—*Ancient Times.*

ful militaristic empires known to history, which for all its superb war-strength ended in dust.

* * *

FROM these noteworthy examples which history offers, and from many other examples of near and far times, one may see how prone to fall is mortal glory. Over-weening pride is destined to destruction. However great man's will, he cannot battle against God.

So profoundly were the ancient Greeks impressed with this vulnerability of earthly princes, that they dreaded a too great success; dreaded, above all, the pride that is wont to come with success. For they feared the jealousy of the gods, and believed the only safeguard lay in propitiatory sacrifices. We know today that the only sacrifices God wants from men of success and high position are gratitude, humility, and service; and that the only safety in such altitudes is guidance.

If we reflect we can very easily see why unlimited power of will cannot be granted to mortals. What would become of the universe if men of such gigantic wills as Bismarck or Napoleon should go on attaining more and more of power, here and in the next existence?

Would not the whole universe become an anarchy, a war between demonic wills? We have seen what havoc such conflicts make of the fair earth we live upon. Shall the heavens themselves become but the theatre of war? For selfish, egoistic wills can never attain to unity and harmony among themselves. Each seeks to predominate, but no one is powerful enough to eternally hold rule.

Our very conception of the universe is against this. The word, itself, by derivation, means unity, organization, a *revolving* of solar systems according to *one plan*. And whose will shall prevail throughout the universe, save His?

But God's will is not, like man's will, a domination, but a will of love and guidance. It does not seek to crush, but to perfect. What a wonderful example of this was afforded us in the life of 'Abdu'l-Bahá. He did not give commands. He offered opportunities for service. Never did one feel His will infringing upon one's personal freedom. It was offered us only as a guidance, as a gift of love. If we did not accept, it was our loss, and his grief.

Nor did he ever seek to dazzle strangers by the greatness of his station, by any manifestation of His power. Those who had capacity to see, were permitted at times to see him as power. But his power was gently and mercifully veiled from others.

So God works. He could in a moment convince all men of His supremacy. But he chooses not to do so. They must convince themselves. They must discover Him. If they do not choose to do so, they are permitted to conceive of and worship themselves as power, until the time comes for a striking lesson.

Even then God works not in anger, but as the Great Educator, leading us on by rewards and punishments to a knowledge of His Truths. Those who employ their abilities to the utmost are given power. That is their reward. But if they do not ascribe that power to God, they are eventually humiliated. That is their punishment.

Every human will must be turned to God, and revolve about His will. I am so convinced of this, not only from the teachings of God's word, and from the deductions of reason, but also from observations based on life and from history, that wherever I see a human will set itself up to rule and reign in a pride that is forgetful of God, I know a crash is imminent. It is true of individuals, it is true of nations, it is true of our whole planet.

In this day and generation, although we are unaware of it, we are all living perilously near this eminence of pride. The whole Occident has become so confident of its powers over nature through

scientific knowledge, so puffed with pride over its achievements, that it has forgotten God. I hesitate to think of the lessons that may be in store for our planet.

If we, as Bahá'ís, cannot turn other men to the consciousness of God, we can at least increase that consciousness in ourselves, until we realize God as "the One Power which animates and dominates all things."

It is not without reason that Bahá'u'-llah has given us the daily prayer: "I testify that Thou hast made us to know Thee and to adore Thee. I testify that at this moment I am powerless and Thou art powerful, I am weak and Thou art mighty, I am poor and Thou art rich." If we can say that and feel that daily, we are safe under the shadow of His protection. Otherwise we are in danger of vanity and egoistic pride; for there is no temptation to which man, even spiritual man, is more subject than that of ascribing power and glory to himself instead of to God.

Not only our own safety, but the safety of the Bahá'í Cause, lies in this humility and evanescence. For where there is self-will and pride, there is emulation, envy, recrimination, disharmony, and eventually a loss of all spiritual power from the individual and from the group.

There is only one road to advancement in the Kingdom. "Verily man is uplifted to the heaven of glory and power through Meekness; again, through Pride, is he degraded to the lowest station."

THE SPIRITUAL PHYSICIAN

O thou who art attracted to God, may God uphold thee!

I implore God, the Ever-Living, the Everlasting, to assist thee to spread the spirit of life under all circumstances and conditions, to cheer thy breast by the eternal secret and the hidden mystery, as mentioned in the Bible, the Gospel and Psalms, that thou mayest arise to spread the Most Great Glad Tidings in those regions, to express thyself with an effective power which penetrates into the realities of all things, that thy face may brilliantly shine among the beloved, that the utterances falling from thy tongue in the great public meetings may be like the flowing and running waters, and that the Holy Spirit may confirm thee in the most great assemblies—if thy face be sincerely turned to God, thy heart pure, and thou sacrificest to thy Lord thy spirit, thy personality, thy soul and thy heart, so that nothing is left of thee, neither thought, mention, voice, or even a whisper, save the word Yá-Bahá'u'l-Abhá! Set aside all desires, leave worldly matters, devote thyself to God, be filled with the Spirit, guide the people to safety and bring to them the holy fragrances which emanate from the Kingdom of El-Abhá.

By the life of Bahá, he who is filled with the love of Bahá, and forgets all things, the Holy Spirit will be heard from his lips and the Spirit of Life will fill his heart, the Lights of the Sign will shine forth from his face, words will issue from his mouth in strands of pearls, and all sickness and disease will be healed by the laying on of the hands.

El-Bahá is upon thee!

(Signed) 'Abdu'l-Bahá 'Abbás.

Tablet to Mr. Charles Greenleaf.

THE ASCENSION OF THE MASTER

TWO years have passed since 'Abdu'l-Bahá, the beloved Master, departed from his earthly tabernacle and ascended into the Celestial Concourse. For seventy years he was to our world a visible center of the light of unity. In the years of almost universal war he unceasingly held aloft the banner of the most great peace and called the nations to universal brotherhood and love. And then, he seemed to depart from us just when our sorely afflicted humanity needed, most, his mighty presence and the constant ministrations of the Divine Physician.

But the last two years have shown us that in reality he has never left us, that he is nearer than ever before and from the heavenly world the radiance of his spirit is bringing life to all the world.

Jináb-i-Fádil tells of how the friends in 'Ishqábád, Russia, invited 'Abdu'l-Bahá to visit their city, how 'Abdu'l-Bahá accepted the invitation and then, before the journey was accomplished, departed from this world. Straightway a wonderful, dynamic, spiritual outpouring appeared in 'Ishqábád. Many people began to investigate the Cause, the Mashriqu'l-Adhkár was filled to the doors and so eager was the interest in the heavenly teachings that the believers hardly had time for rest or sleep but were constantly teaching. And there appeared among the friends such a beautiful spirit of faithfulness, affection and severance that it seemed as though they were living in the other world. Then they realized that the Master had visited them in spirit and in truth and his promise to them was fulfilled.

All over the Bahá'í world, and especially in the East, there has been the same glorious outpouring of the water of life, and the fire of the Holy Spirit and greater and stronger grows the realization that he being lifted up draweth all men unto him.

THE PASSING of the MASTER

*From "Letters from Palestine"**
By B. Pullen-Burry

"I WANT to tell you of a very interesting visit I paid when at Haifa to the Persian Colony established there," to the family of 'Abdu'l Bahá. "The (Bahá'í) religion appeals to Jews as well as to Muslims, Christians and seekers of spiritual inspiration of all religions or schools of thought. There is a town in Persia with a population of 5,000 Jews and 4,000 of them are followers of Bahá'u'lláh. . . .

"In the year 1844, a young Persian merchant known as the Báb (Gate), proclaimed the coming of a great world-teacher and set to work to prepare Persia for his coming. Sceptical Muslims scoffed at him, persecuted him, and in 1850 he was martyred for his faith. From Persia in 1853 arose Bahá'u'lláh. . . . Bahá'u'lláh taught great principles for the guidance of the world and preached a lofty spiritual religion. Until that date there was no intercommunication available to unite the world. Certainly in Asia nations and races were divided by insurmountable natural barriers. Here, however, in the midst of a Muhammadan land, we find a Leader calling the world to Universal Peace, directing men to the Investigation of Truth, proclaiming the Equality of Man and Woman, the Need of Universal Education and Language, asserting the Oneness of Religion and Humanity, of Religion and Science, striving to eliminate social, political and religious prejudice, and at that date declaring the necessity of a Universal Tribunal to arbitrate international differences. . . .

"With all this spirituality and lofty teaching and outlook, one who knew 'Abdu'l-Bahá in the closing years of his life records how the prophet of Carmel

*The Judaic Publishing Co., Ltd., London.

took the liveliest interest in world affairs. It will be remembered that shortly before his death King George had conferred the honour of knighthood on the great Teacher. When General Allenby swept up the coast from Egypt, he went for counsel first to 'Abdu'l-Bahá. When Zionists arrived in Palestine they sought the venerable seer's advice. . . .

"He taught the equality of man and woman, saying, 'The world of humanity has two wings, man and woman; if one wing is weak, then the bird cannot fly.' He has been described as a majestic, venerable figure, clad in the flowing aba, his head crowned with a turban white as his head and hair, his piercing deep-set eyes 'shook the heart,' his smile 'poured its sweetness over all.' . . .

"His funeral was such the like of which Palestine had never seen before, was the general verdict. A deep feeling of veneration, respect and love for the deceased and sympathy for the mourning relatives he left behind him brought together great crowds, different in religion, race and language. His tomb lies halfway up the slopes of Carmel and the wonderful procession, about ten thousand in number, who wended their way to it, was composed of all the notabilities in Palestine—Jews, Christians, Muslims, Druses, Egyptians, Greeks, Turks, Kurds, and a host of American and European friends, Syrian men, women and children, all followed their Beloved One. It was headed by a guard of honour consisting of the City Constabulary Force, followed by Boy Scouts of the Muslim and Christian communities holding aloft their banners, then came a company of Muslim choristers chanting verses from the Qur'an. The chiefs of the Muslim community, headed by the Mufti, with a number of Christian priests, Latin, Greek and Anglican, preceded the coffin borne on the shoulders of those he loved. Immediately behind it came the members of his family, next to them walked the British High Commissioner, the Governor of Jerusalem and the Governor of Phoenicia. After them, the Consul and the notables of the land, then followed the vast multitudes who believed in him and reverenced him. The procession walking very slowly took about two hours to reach the mausoleum which had been prepared for these wonderful Persian reformers.

"The remains of the Báb who heralded Bahá'u'lláh had already been laid to rest in the center of a set of three rooms, posterior to those destined for 'Abdu'l-Bahá, which look out on the Great Sea over the town of Haifa."

THE SHRINE OF THE MASTER

From diary notes of Charles Mason Remey upon his visit to Haifa in March, 1922.

EARLY in the morning following my arrival in Haifa I went up the mountain alone to visit the Holy Tomb of the Master and that of the Báb. I found Mirza Abbas Gholi within the shrine placing handfuls of freshly cut flowers upon the thresholds of the inner chambers.

The arrangement of the three back chambers of the Tomb, which constitute the tomb proper of the Báb, are the same as formerly, but the three front chambers facing the north, instead of being used for various purposes, as formerly, now form the tomb of the Master.

Curtis Kelsey, who went to Haifa from America in order to install electric light plants at the Holy Tombs and in the Bahá'i Colony, has made an artistic arrangement in his wiring of the Tombs upon Mount Carmel and one quite in harmony with the style and character of the buildings. The black iron lamps hang as formerly, suspended from the high, vaulted ceiling, but he has reversed the shades, thus giving the effect of an indirect lighting system. The venetian iron candelabra, in the inner shrine of the Báb, which the Master permitted me to make and place there some

years ago, is still hanging as before, with its nine tall candles, save that in the central sanctuary lamp, where formerly there hung a glass oil container with a floating wick, there is now an electric bulb. A very powerful electric light is placed on the exterior of the tomb, directly above the main doorway to the north. This is lighted every evening and it forms a focal point on the mountainside and is visible for many miles out at sea.

Several times, in the night, after the household had quieted, Lotfullah Hakim and I climbed up the mountain to the Tomb of the Master, for a few moments of prayer before the door of the Shrine which at that late hour was invariably locked though lights from within might have led one to imagine the building to be open. As is customary in the Orient, burial shrines of importance are kept illumined by night. The Bahá'í sacred Shrines are never left in darkness.

I wish that I might adequately describe the spiritual experience of those nocturnal pilgrimages. The beauty of the spot is beyond description in words. In the clear, scintillating moonlight of the Orient the eye can see for many miles. From this Holy Tomb, Mount Hermon, with its cap of snow, seventy or eighty miles distant, was distinctly visible in the clear moonlight. About the Tomb are fragrant trees, shrubs and flowers. On still nights, when there was little wind, the air would often be heavy with the fragrance of orange blossoms as we knelt on the doorsill pouring out our hearts in prayer and supplication. . . .

* * *

One evening during the visit, Shoghi Effendi brought with him to the Pilgrim House the original text of the blessed Testament of the Master. We stood about the table as he reverently laid the package thereon, carefully unfolding the envelope from a silk handkerchief in which it was wrapped. As he took the three Tablets from the cover we saw that each was in the handwriting of the Master—written, as Shoghi Effendi called our attention to witness—without hesitation or correction and signed by the Master in several places. We stood with bated breath in the presence of this document of documents in which is contained the wondrous plan for the spiritual organization of the Cause of God and our guidance for a thousand or thousands of years.

The substance of the Testament was, of course, most unexpected. No one could have anticipated its wonderful ordinances. But as one studies it and imbibes its thought he sees at once that no other plan could have been made for guarding and preserving the Cause save the one which the Master has given in his Will. Never have I read anything which gave me the joy and the inspiration that this holy document produced in my heart. It filled my heart with the assurance that the Cause was safely guarded. It gives us a fixed direction toward which to turn and a permanent center about which we all are to revolve so long as we are in this world.

APOSTLES OF THE MASTER

From Two Letters by the Wife of 'Abdu'l-Bahá.

MAY my soul be a sacrifice to the steadfast in the Cause of God!

The first glad tidings, the first happiness and joy is the return of the Distinguished Branch to the Holy Land and the Holy Shrines. This has gladdened the hearts of all the Bahá'is.

The second, O spiritual sisters, and handmaids of the Merciful, is that, praise be to God! after the setting of the Light of the World and the ascent of the Beloved of the World continuous glad tidings and good news have come to the Holy Shrines of the faithfulness of the friends in holding meetings for teaching, in serving the world of humanity, with unity, love, charity and kindness to the people of Bahá. This brightens the tear-stained eyes and heals the broken, wounded hearts. In truth it should be

so. For in the Blessed Will most of the exhortations are to this effect: "Do not seek repose for a moment. Do not rest for an instant. Go forth to all parts of the world. Be dispersed into every village and town. Be not satisfied until you have given the Message in all the regions of the world." We must look to the disciples of His Holiness Christ and see what they did after the crucifixion of their Lord. Mary Magdalene was only a woman from Magdala, yet her star shines in the heaven of Christianity. And Her Holiness the Pure, Qurratu'l-Ayn, may my soul be a sacrifice to her! although the days of her sacrifice were not very many, yet she became a brilliant star in the heaven of the Cause of God. Among the friends all over the world her name has become a symbol of sacrifice.

In former days there were many steadfast men who sacrificed their pure lives on the field of martyrdom. But such deeds were unheard-of among women. Now, praise be to God! His Holiness 'Abdu'l-Bahá has elevated the station of woman and has proclaimed that in this cycle man and woman are like the two wings of the bird. Neither is superior to the other. Girls must be educated as well if not better than boys. And His Holiness Bahá'u'lláh has said that in this age there will appear women who will be the glory of men. There is no doubt that the promises of the Prophets of God will be fulfilled. And in a short while everything that Bahá'u'lláh said will come to pass.

As Jináb-i-Avarih has told us, at the present time in Tihran about fifty women, with hearts aflame, and brilliant, prepared to lecture and give explanations, are equipped for all kinds of service. This news has indeed gladdened our hearts. He has named the dear sisters and has asked that this one should write and let them know that this bereft mortal has made mention of them in the Holy Shrines.

O beloved sisters! praise be to God, that the field of service is vast and the hungry souls are many. The seekers and the thirsty ones are waiting, and these women are ready! But alas, that some of the people of Persia are bloodthirsty and unjust! . . .

It is reported that two handmaids of the Merciful, one the daughter of the deceased Vazir Mokarram of Ishfahan and the other the granddaughter of Noor Ibn Nayyerin, also of Ishfahan, have started out to spread the Cause in their surrounding country. This news has made us very happy. The description of the meetings in Qazvin, and in the different cities of America also gave us great happiness. It indeed indicates that the hope, the wish of all the friends is the spreading of the Cause of God. We beseech the True One that He will keep them under His protection, and we hope that they may attain to that service which is worthy of His Threshold.

Alas, that now the Light of God has hidden itself and the peerless face has disappeared from among us and the sun of knowledge and forgiveness has set and the cause of joy and the foundation of happiness has chosen absence! . . . We hope that in this year the blessings of God and His heavenly bestowals will decree for the Bahá'ís results which will exceed all expectations. We seek mercy for His servants.

The maidservant to the threshold of God,

(Signed) Monireh.

The Glorious Work of Education

To the Friends of God. To them be Glory!

It is plain and evident to everyone that the foundation of all life is education. Were it not for the gift of education no one would have been created, nor would there be any (human) life. In this great cycle and chosen century the Blessed Beauty (Bahá'u'lláh) may my life be a sacrifice to him! has made education important above all other

questions, giving it the highest place among God's blessings. In many instances, in different places, in the holy Tablets and the divine Verses he has written and commanded every man and woman, every king, and every well-wisher of the nations to carry on this work, which is the highest and most honorable of all services before God.

In the day of His Holiness 'Abdu'l-Bahá, the question of education has again been given first place. He has praised the promoters of this great work, for education has become a great necessity. He has declared and explained God's displeasure with those who heed not this great command. The writings of 'Abdu'l-Bahá are full of this subject. He especially advises the training of girls and women—of the girls of today who are the mothers of tomorrow. It is manifest that the first tutor of the child is the mother. If the mother is not endowed with heavenly morals and is not possessed of merciful qualities, and knowledge, she is indeed not fit for her work as educator. And if she is not prepared to undertake the education of the children this is a sin. It is clear, therefore, that the education of girls is most important.

Therefore, every merciful friend and handmaid of God, in every city and town, should do as much as possible to obey this great command, even if in their respective cities this work is already established.

Because this servant from early childhood has hoped for some means for the education of Bahá'í girls, I one day when in the presence of the Master, besought him that, if it were his wish, we might found here a small school for Bahá'í children, where they could, from the beginning, acquire Bahá'í morals, and learn the history of the Cause. Pointing toward Mount Carmel, he said: "This long mountain will be covered with schools, hospitals and Pilgrim Houses. All that has been foretold will come to pass." I said that I had in mind the little piece of land which Háji Mi'rzá Hassan had given. 'Abdu'l-Bahá replied: "There is a piece of land opposite the Holy Shrine. 'Abbás Gholi, the owner, at the Feast of Ridván offered it as a gift, and it was accepted. We must purchase all the adjoining land. That is a good location for a school. It has beautiful scenery and pure air, and is near the Holy Shrines."

At that time the faithful leaf, Miss Sanderson, was at Haifa. She asked permission to share in this work. 'Abdu'l-Bahá granted this request. And the revered Mr. Remey drew the plan for the school and presented it for the approval of 'Abdu'l-Bahá.

We now have a large piece of land, and the fifteen hundred pounds which belonged to this one have been given to this work. About a thousand pounds have come, from all parts of the world. But the success of this undertaking depends entirely upon the assistance of the faithful friends. We hope that in the day of the Distinguished Branch, with the help of the Holy Leaves and through the exertions of the beloved brothers and sisters, this work will be accomplished.

But this work must be carried out in accordance with the plans and arrangements of Shoghi Effendi, which are, that anyone who wishes to send a contribution to the school will do so in the name of the Holy Leaves, the daughters of 'Abdu'l-Bahá. And the receipt, signed by these four, Ziah Khánum, Rooha Khánum, Tooba Khánum and Monevar Khánum, will be forwarded to the donor. The money contributed will be placed in the Bank of Haifa in the name of the aforementioned ladies until a sufficient sum has been collected.

Every great undertaking has had a small beginning; therefore, we must now also be satisfied with a small beginning.

(Signed) Monireh.

HERALDS OF THE NEW DAY

Adapted from addresses given in London by Jináb-í-Avárih, whose great history of the Bahá'í Cause is now being published in Persian in Cairo, Egypt

WHEN Qurratu'l-'Ayn was a child there was in Persia a very celebrated mulla, Shaykh Ahmad Ahsai. So great a scholar was he that throughout all the Muhammadan world he had no peer. Shaykh Ahmad Ahsai was the first divine to attack certain established beliefs prevalent among the Muslims, one of which was that Muhammad in his living, physical body departed from this earth and ascended into heaven, a belief similar to that held by many Christians with regard to the Christ. There were other Muhammadans who in their hearts disbelieved this teaching, but Shaykh Ahmad was the first who had the courage to publicly declare against it.

Another Muhammadan doctrine was that of the resurrection of the body. Shaykh Ahmad taught his students that the physical body cannot go to heaven, that it will not rise but will disintegrate; while the spirit will be taken up and will dwell in the presence of God. He explained that it was the spirit of Muhammad, not his body, which ascended.

Again, the Shaykh taught that God always sends teachers to His people, to lead them to His Kingdom, and that this divine bounty had not ceased.

The Muhammadans believed that there was one—who had been hidden for a thousand years—who would appear suddenly, a great teacher. Shaykh Ahmad said that the Promised One would not come that way; he would be manifest shortly but would be born in the natural way. This teaching of the Shaykh was of utmost importance to the Muslims, because for a thousand years they had been looking for this person who they believed had been in hiding for that period. And now the Shaykh said he would be born, and would appear very shortly.

Although strictly forbidden by the mullás, these teachings found many adherents, until thousands of people became followers of Shaykh Ahmad. They were popularly known as "Shaykhi," and by many of the mullas were called atheists.

At last the teachings of Shaykh Ahmad were carried to Qazvin, the home of Qurratu'l-'Ayn and her relatives. Her father and her eldest uncle, both of whom were mullás, opposed the Shaykh. But her two younger uncles believed him and secretly became his followers. Qurratu'l-'Ayn's father and uncle had many discussions about the Shaykh, calling him, in private, "Kafir," which means, "Turned away from God and not of the Muhammadan religion." Qurratu'l-'Ayn. then between thirteen and fourteen years of age, listened to these conversations. and said, "The Shaykh is right and my father and uncle are wrong." She secured the books and writings of the Shaykh and read them constantly. Whereupon her father and uncle said to her, "Read *our* books. Read *our* writings We know better than he."

Shaykh Ahmad Ahsai went from Karbala to Khorassan and thence to Tihran where he met Shah Fathe Ali who so honored him that he offered to share with him his throne. But the Shaykh refused, and left for Karbala, on his journey passing through Qazvin.

After the death of Shaykh Ahmad Ahsai, his disciple Siyyid Kazim, carried forward his teachings, constantly telling his disciples and students that soon, within a few years, the Promised One would appear. Through the assistance of her younger uncle, who believed in Shaykh Ahmad and Siyyid Kazim, Qurratu'l-'Ayn and able to correspond with Siyyid Kazim and secure his writings. She

watched eagerly for the Promised One, and often told her younger uncle that unless the new order appeared and the Muhammadan religion was changed the condition of women in the East would become much worse. She would say, "Will a day come when new laws and revelations will be revealed, and shall I be one of the first to follow those teachings and give my life for my sisters?"

Her longing for the coming of the great Teacher and the new era became so strong that at last she besought her uncle, her father and her husband for permission to make a pilgrimage to Karbala. She knew that there she would be able to meet Siyyid Kazim. Through the efforts of her younger uncle this permission was at last granted and she set out upon her wonderful journey, accompanied by this uncle. What were her sorrow and disappointment to hear, three days before her arrival in Karbala, the news of the death of Siyyid Kazim! However, she soon remembered that the Siyyid had left glad tidings of the One to come, and who would come quickly, and her heart was again filled with happiness. She journeyed on to Karbala and there visited the family of the Siyyid, who gave her access to many of the Siyyid's unpublished writings, some of which were not even finished. As she read she exclaimed, "Behold, how much the Shaykh and the Siyyid have left us. They have left us a sea of writings."

There was no one to take the place of Siyyid Kazim and teach his students. So Qurratu'l-'Ayn came forward and announced that she would take this place, would teach his followers just what the Siyyid had taught and impart to them his knowledge.

This caused much discussion among the Siyyid's followers. Then thirty-two of the students said, "We will go and hear her once or twice. If we are satisfied we will advise the others to come, and she will teach them."

It was extremely dangerous and difficult for Qurratu'l-'Ayn to teach men and for them to come to hear her for in those days—and even at the present time in many places—women were kept veiled and in utmost seclusion. But Qurratu'l-'Ayn overcame all difficulties, had a curtain arranged in the room, and behind this sat and taught those thirty-two students who came to hear her. They soon recognized her as the one who could best teach them and saw that she was greater than all the divines in Karbala. For more than a year she taught these students, and all the time she wept and prayed that when the Promised One came she might recognize him. And she urged the people to watch for him and obey Him who was shortly to come into the world.

When Mullá Husayn-i-Bushrú'i visited the Báb, and became convinced that he was the Promised One, he told the news to Mullá 'Ali Bastami, who likewise became a follower of the Báb, the second disciple. Mullá 'Ali Bastami then went to Karbala, and there announced the great tidings that the New Light had arisen. When Qurratu'l-'Ayn heard this news she summoned him to her presence and asked, "What proofs have you, and where is he?" Mullá 'Ali gave her some of the writings and prayers of the Báb. She took them, and straightway became a believer. The following day when her pupils came for their lesson she announced the glad tidings that the long-expected time was at hand, saying, "All the promises given by the Shaykh and the Siyyid have come to pass. The Promised One is on earth today!"

And a Little Child Shall Lead Them

An Incident from the Early Life of the Báb

We now wish to know if Qurratu'l-'Ayn had seen or met or had had any direct communication with the Báb previous to his public appearance and, if not, how she became acquainted with him.

She had heard that there was a young man in Shiráz, twenty-five years of age,

who from childhood had lived a perfect life and shown wonderful signs of wisdom and inspiration. But she had never seen him or had access to his writings, and she did not know that the one of whom Shaykh Ahmad and Siyyid Kazim spoke was this same youth. All that she knew concerning the Báb had been told her by Háji Siyyid Javad, one of the greatest mullás* (divines) in Karbala.

When Háji Siyyid Javad went to Shiraz the Báb, at that time called Siyyid 'Ali Muhammad, was between seven and eight years of age. Háji Siyyid Javad states:

One night I was invited to the house of the uncle of this little boy, and I perceived some beautiful traits in the little child's character which aroused my interest. This uncle, Háji Siyyid 'Ali, had charge of the little child, as his father had died. I spent the night in the house of Háji Siyyid 'Ali and, in the early morning I heard a tiny, sweet little voice in the next room, which I found to be a prayer room. It was a little child's voice in prayer—such prayers, such a voice, such devotion that I became absolutely enraptured and I, who was a great divine and was known to be very learned became quite humble upon hearing those beautiful words, so that I wanted to open the door and go out and see who that little child was. I waited patiently until dawn, when Háji Siyyid 'Ali came and met me. And then that little child came, and I saw that he was the little child between seven and eight years of age—and he it was who had been chanting in the prayer room. As soon as I gazed upon the child I saw such illumination, and on his face an expression so beautiful, that I felt I could not find throughout the whole human race one like him. Before I could ask Háji Siyyid 'Ali who he was, Háji Siyyid 'Ali said, "This is my sister's child."

When we were having breakfast I asked a few simple questions of the little boy, and he answered me in a deep and grave way, such as one would expect from a very learned person. The child then said, "I am going to school," and left.

I asked where that child went to school and the uncle answered, "He goes to Shaykh Abed to school."

I was so much drawn to the child that I could not stay where I was but got up and followed him to the house of Shaykh Abed.

Shaykh Abed, who was a teacher for the young, was surprised to see me, so great a scholar, so well-known and so famous that the Governor came out and welcomed me into the town, coming to his house unheralded. I at once understood the wonderment in the face of the Shaykh and said to him:

"I have not come to see you. I followed this little child," pointing to him. Then I asked the Shaykh:

"What do you think of this boy?"

As soon as I said this the Shaykh showed great emotion, saying:

"What are you asking me? This child seems to me to be ready to proclaim, to give out a message to the world. What can I say about this child!"

He said, further: "You see that this child comes to my school as a pupil, but in reality he is my teacher and I am his pupil. During classtime he says so many wonderful things and goes into so many deep and important questions that I have never heard anything like it in all my life. When the children go out to play one sees him sitting there, reading most important writings. If the children come and insist that he go and play with them he goes and engages them in a way which they do not understand; then he slips away and returns to his work."

The admiration of this Shaykh for the child so increased my own admiration and wonder that I returned to the house of Háji Siyyid 'Ali and told him what Shaykh Abed had said to me. The uncle answered: "I hear so much about this boy. Yet, if *I* told anything people would

**Mulla*: A Muhammadan priest. Haji: One who has made the pilgrimage to Mecca. Siyyid: A direct descendent of Muhammad.

only say, 'he likes to speak well of his nephew.'

Háji Siyyid Javad urged the uncle to tell him more about the little boy. So at last the uncle consented and told him of a wonderful dream which the child had had, when five years old. He dreamed that a pair of scales hung down from heaven. In one side of the scales was one of the prophets; in the other side, which was empty, this little child was placed by an invisible hand. Then this side weighed down the other, and the prophet seemed to be going up and the little boy coming down.

"Then, again," the uncle said, "we went one day to a public bath. The child slept when there. Suddenly he awoke and said, 'I dreamed that the roof of the bath next door fell down and killed seven ladies.' We were surprised, but when we came out of the bath we discovered that this had actually happened."

If we were to recount in detail the proofs of the truth of the Báb it would take a long time. Suffice it to say that after the Báb proclaimed his mission this uncle and this teacher believed in him, and the uncle was, finally, martyred in his footsteps.

This, indeed, is proof!

All these wonderful incidents about the Báb were related to Qurratu'l-'Ayn by Haji Siyyid Javad, and thus she came to know him.

When eighteen years old the Báb made a pilgrimage to Karbala, where he met Háji Siyyid Kazim of Rasht who also recognized signs of the greatness and illumination in this youth. These things and what she had read in the books of old made Qurratu'l-'Ayn confident that the light was to come from Shiráz. Therefore when she heard that the youth, Siyyid 'Ali Muhammad, in Shiráz, had proclaimed his mission she instantly believed in him, and when she read some of his writings these confirmed still more deeply her belief.

When she heard this news and became a follower of the Báb her whole attitude, condition and point of view were completely changed. She now spoke with such power and insight that those who had seen and heard her before were astonished, and exclaimed, "This is not the woman we knew before!" She was so aflame that at any gathering of men or women where she spoke she won the entire attention and the very heart and soul of the audience.†

WHAT IS NEW IN THE BAHA'I TEACHINGS

SOME of the new teachings of Bahá'u'lláh, specialized for the needs of this radiant century, are the independent investigation of truth, the oneness of mankind, universal peace, a universal court of arbitral justice, equality of men and women, universal education, the unity of science and religion, the underlying oneness of all existing faiths, that work done in the spirit of service is worship, etc.* 'Abdu'l-Bahá outlines some of these teachings in the brilliant Tablet quoted on the inside cover of this magazine, when he likens these principles to the rays of the sun. "The spreading of these rays," he says, "will deliver the world of humanity from the darkness of ignorance and strangeness and lead it to the center of all these rays." That center is the Sun of Reality from which they have all proceeded. That Sun of Truth has been reflected in dazzling, penetrating power in the mirror of the heart and mind of the great Manifestation of our age, Bahá'u'lláh. The divine Manifestation in every age is the center of

*These new teachings are enumerated in 'Abdu'l-Bahá's addresses in *Divine Philosophy*, p. 51 (1st edition); in the *Star of the West*, vol. 8, p. 31.

†For the fuller life of Qurratu'l-'Ayn see *Star of the West* for August, and for the manifestation of the Báb, *Star of the West* for October, 1923.

the power which can put the ideals of the age into practice. He transmits the Holy Spirit which creates men anew so that they can live and spread God's teachings. Whenever he appears on earth *he* is always the gloriously new element in the solution of the world's problems. And strangely enough, the thinkers of the age often do not reckon with this method by which God solves their problems. "The greatest divine bounty," says 'Abdu'l-Bahá, "is the appearance of the Manifestation of God. How can we ever limit and circumscribe this bestowal! In reality it is the greatest of spiritual gifts." "Although the stars are scintillating, yet the sun is superior to them in luminosity. Likewise, these holy, divine Manifestations are and must always be distinguished above all other beings in every attribute of glory and perfection that it may be proven that the Manifestation is the true teacher, that he is the real trainer, that he is the sun of truth. . . . For, it is not possible for us to train any one human individual and, after training him, to believe that he is the holy, divine Manifestation! The holy, divine Manifestation must be endowed with divine knowledge, and not one instructed in school-learning. He must be the educator and not the educated."†

"A young boy educated in Oxford will not become the universal educator of mankind. One who is in need of the knowledge of the professors of a university will not become the Manifestation of God. Christ was not taught by any man, yet he was a universal educator. Bahá'u'lláh did not study, but his knowledge was immeasurable. He became the instructor of the world of humanity. Even his enemies testify to this fact."‡

"In a word, the holy Manifestation of God must be in every great aspect distinguished above all else in order that he may be able to train the body politic, in order that he may have power to eradicate darkness, to cause the advancement of the world of humanity from one plane to a higher one, may be able through the penetrative power of his word to promote and spread broadcast universal peace among men, bring about unity of men and religions through divine power, harmonize all sects and religions and convert all nations and races into one nativity and one fatherland."§

"The virtues and perfections of the world of humanity are infinite, but degrees exist. The outward form may change, but the inherent qualities persist. The lower degree cannot attain to the higher degree. For example, however much the mineral may advance its progress is limited to the mineral world. It is possible for the black carbon to become the brilliant diamond, but it cannot attain to the vegetable kingdom nor obtain the virtue of growth. Likewise, however much the tree may advance it can never reach to the degree of the animal nor is it able to acquire the power of hearing and sight. Its phases of progress are circumscribed, within the circle of the vegetable kingdom. Where formerly it was fruitless, it has now become fruitful. Or, where formerly it produced small and bitter fruit it now yields large and perfect fruit.

"Consequently, however much the creatures may make progress they will not be able to attain to the station of the Holy Manifestations. Although Peter and Paul made infinite progress, yet they did not reach to the station of His Holiness Christ. He was the essence of essences, and they belonged to the world of change and mutation."¶

"Yea, all are from God—but one man is so exalted that others bow down before him and he is adored by them, like Christ, and Moses who called people to the oneness of divinity and who became the cause of the education of a

†From an address given by 'Abdu'l-Bahá to the Theosophists in New York, Dec. 4, 1912.

‡From diary letter of Mi'rzá Ahmad Sohrab, Oct. 11, 1913.

§From an address given by 'Abdu'l-Bahá to the Theosophists in New York, Dec. 4, 1912.

¶From Tablet to Mrs. E. G. Cooper, 1916.

nation—while another is so degraded that he adores clay, and worships insects and serpents. Are these two one and the same? No, certainly not! Nay, divine Manifestations are a separate creation.

"All are equal in birth, but look how much they differ in intelligence. One is the wisest of the wisest and a founder of the laws of happiness and prosperity; while the other is the most ignorant of the ignorant, and a destroyer of the edifice of peace and honor.

"This shows that Prophets have a station of their own. Many crossed the desert sands of Sinai but it was Moses who heard the voice of God, because divine Manifestations have a spiritual power peculiar to themselves. Mighty nations swayed the world at the time of the appearance of divine Manifestations, but they were all degraded and obliterated. But behold! what a banner did Christ, a single person, having no helper or assistant, unfurl!

"All are from God, but all have different stations. Both man and animals are from God—but what a difference is there between them!"||

Question: "Did Jesus first realize his mission when the Spirit descended upon him in the form of a dove?"

'Abdu'l-Bahá: "The Holy Spirit was always with Christ."

Question: "Did he know of it?"

'Abdu'l-Bahá: "It was hidden from others, but manifest to him. The story about the dove is simply a metaphor. No dove came down. Amongst the people, John the Baptist felt that the Holy Spirit was in Christ. The Holy Spirit was always with Christ. He knew about his mission from early childhood."

Question: "Did the Báb, Bahá'u'lláh and 'Abdu'l-Bahá also know of their mission from early childhood?"

'Abdu'l-Bahá: "Yes."

Question: "In a book I read that at the age of twenty-four the Báb realized his mission."

||'Abdu'l-Bahá: From diary of Mi'rzá Mahmoud, Oct. 30, 1912.

'Abdu'l-Bahá: "From childhood it was apparent to him, like the sun. The people felt his greatness although they did not know about his future."**

* * *

Thus, whenever "the ever widening circle of man's knowledge meets the spiritual world the Manifestation of God is sent to mirror forth His splendor." The enumeration of the universal principles gives only a few of the rays of the world-illuminating sun.†† No one can know all the revelation until he has fully known and reflected in his life and deeds the center and source of it all, God's new Manifestation.

"The source of all learning is the knowledge of God, exalted is His Glory! and this cannot be attained save through the knowledge of His Divine Manifestations."

SIGNS OF THE TIMES

THE *Daily Herald*, the London Labor organ, declares that the first act of a Labor Government should be to appoint a Minister for Peace. His motto should be *Si vis pacem, para pacem*, and his duty should be to prepare for peace more assiduously and more intelligently than war ministers have prepared for war. Among the methods suggested would be to provide, in cooperation with the educational authorities, suitable international histories for school youths, to spread throughout the masses a real and sympathetic understanding of other peoples, and to organize pilgrimages of peace to visit other lands. He would use the press, the platform and the international news service to encourage international cooperation and to preach the folly of war. He would see that foreign visitors were suitably received, and would dispatch missions to every country to cultivate the friendship of foreign peoples.—From the *Living Age*.

**From notes sent to America by Mr. Fugeta.

††See 'Abdu'l-Bahá's Tablet on the first inside cover of this issue.

The spirit of justice and friendliness seems to have prevailed once more. This time in the case of Albania. The League of Nations has accepted her as a member and protected her from dismemberment by the surrounding hostile and greedy nations. Albania is still a free nation.—From *Our World.*

Our World points out a weakness of the League of Nations, which has been brought out in dealing with the Italian-Greek dilemma and difficulties that grew out of it. It is composed of "regular fellows," who are not inclined to sacrifice political careers to an ideal. No magic formula has been discovered for turning the delegates into supermen.

We think that nothing but the Holy Spirit can supply this magic formula. 'Abdu'l-Bahá said, "Yea, the Breezes of the Holy Spirit will inspire the whole world. O, peoples and nations! arise and work and be happy! And gather together under the tent of the unity of mankind!"

One hundred and twenty-five Frenchmen traveled with Marc Sangnier into Germany to meet scores of distinguished Germans at the Freiburg conference—the Third International Democratic Congress. The discussion of the Franco-German relations was frank and yet—a spirit of friendliness was maintained throughout. The fact that the French and German delegates did not arrive at an understanding is disappointing, but the conference marks a long step in advance of the idea of revenge and hostility which has gripped the man in the street in both countries.—From *The World Tomorrow.*

'Abdu'l-Bahá said one time at a meeting in which many races were represented: "Let this gathering be a foreshadowing of what will, in very truth, take place in the world, when every child of God realizes that they are all the leaves of one tree, flowers in one garden, drops in one ocean, and sons and daughters of one Father, whose name is Love."

Stronger and stronger, in millions of hearts, is rising a realization of the need of a World Court, to save the war-bewildered nations. More than a hundred thousand Christian churches in the United States have just observed a World Court Week, in an endeavor to promote the acceptance of the plan of the late President Harding. Women's Clubs of America are seeking to interest the women of the world in a concerted campaign for a real and lasting peace.

'Abdu'l-Bahá has proclaimed, for many years, that the women of the world may become its greatest peacemakers.

The world court to succeed must be built on the sublime foundation of the oneness of mankind. It must include every nation. Its laws must be God's universal justice. Today everything universal is divine and is reinforced by all the powers of the divine universe.

There is no wonder when a soul advances to God, but (there is) when he remains firm in the Straight Path, increases, constantly, the fire of the love of God, bears trials and difficulties, and withstands every great storm. For on a calm day every man unfurls the sails of the ship, and sails upon the sea without any fear of drowning, though he be of the most weak. But the sailor is he who sets out and sails on the ocean even when it is stormy, the winds howling and the waves raging. Thus, there is no wonder in confessing the appearance of the Kingdom of God, but true wonder consists in good deeds, obedience to the commands and teachings of the True Lord and firmness in this path even when the storm is at its height.—*'Abdu'l-Bahá.*

[A cablegram from Shoghi Effendi was received on November 15th by Mr. Alfred E. Lunt in Boston. It reads: "Love and greetings from the Holy Land. Shoghi."]

BAHA'I NEWS

London, England.
October 19, 1923.

ACCORDING to the letters received from some friends in Switzerland, the beloved Guardian of the Cause, Shoghi Effendi, is in perfect health, and we expect that at the end of this month or early in November he will be back in the Holy Land to resume the care of our Cause and to lead us to success and the victorious unity of all mankind under the flag of Faith and Love.

Ruhi Effendi Afnan and Ruh-Anguiz Khanum have arrived in London. Ruhi Effendi has already joined the University to complete his education. Their arrival here was a great joy to all the Bahá'í friends and we are unboundedly happy and proud to have them as the honorable members of our community.

Our dear friend, Dr. Lotfullah, left us for Tihran, Persia, via Haifa and Baghdad. Dr. Lotfullah was one of the nearest Bahá'ís to our Great Master, and he came here after the passing of 'Abdu'l-Bahá. Dr. Lotfullah is one of our most faithful friends and a real Bahá'í. He was loved by everybody here and his departure is a great loss to our community and our Spiritual Assembly.

Dr. Esslemont has written a very fine book on the Bahá'í Cause, called, *Bahá'u'lláh and the New Era.* It is considered to be the best, most complete account of the Cause in English. The whole of the manuscript was sent to the Master and was translated into Persian for him. 'Abdu'l-Bahá took the greatest interest in this book and made many suggestions for its improvement. He personally revised the first three chapters before his ascension. Shoghi Effendi, the beloved Guardian, also read it and gave it his warm approval. Many of the friends here, as well as Jináb-i-Avárih, gave him help in preparing it. It is now printed and published, and we hope it will prove most valuable in spreading a knowledge of the Cause.

Miss Herrick has also written and published a book on the Bahá'í Cause, containing many valuable talks by 'Abdu'l-Bahá and most interesting information. The title of the book is *Unity Triumphant.*

The Spiritual Assembly of London has also, with the gracious permission of Shoghi Effendi, printed a new edition of the *Hidden Words,* translated by himself, for the use of the friends here. It also contains many Bahá'í prayers, at the end of the book. It has been printed for us by the friends in Stuttgart as a means of helping the friends there through the payment for this work.

We have a library for the use of the friends, containing more than one hundred volumes of Bahá'í books, and also the monthly numbers of the STAR OF THE WEST as they appear. Mrs. George is the librarian. The friends are able to borrow these books for study in their own homes.

Our dear friend, Mrs. Thornburgh Cropper, has been away from London for several months. We are most glad to hear that she is returning shortly and will be settled in London. She is one of the most influential Bahá'í friends and was the first one to join the Cause in this country. Her presence in the meetings always inspires everybody.

Lady Blomfield is now in Switzerland, where she has established a Bahá'í center and meetings in Geneva. She speaks at various societies and meetings in favor of our beloved Cause. Lady Blomfield, as is well known, accompanied Shoghi Effendi to Haifa after the passing of the Master, and lived there for several months. She has prepared a book giving a most interesting account of some of the early events of the Cause, as related to her by the Greatest Holy Leaf and the ladies of the household. It is hoped that it will be printed before long. The news of her successful work in Switzerland fills our hearts with joy

and we are sure that everybody will be glad to hear of it.

The circular letters are coming from Palestine, Persia, Turkistan, Caucasus, India, America, Africa and Syria and bring us great joy. We read them in our meetings and thank every Bahá'í community for sending us these reports of the fulfillment of their duty.

The circular letter of Tashkent brings us great joy. The work of the Bahá'í friends there surprises everybody here, because such a small community as theirs has attained such great success, has opened schools and a library, and has proved to be one of the most active centers.

The Bahá'í friends of England greet all the Bahá'í friends in the world, and wish them every success in their work for the help of mankind and for Eternal Love.

London Bahá'í Spiritual Assembly.

(Signed) Ethel J. Rosenberg,
Secretary.

JINAB-I-FADIL, with his family, arrived in Chicago on the afternoon of November eleventh, in time for the beautiful Feast given at the Temple in commemoration of the birthday of Bahá'u'lláh. Jináb-i-Fádil has been in Montreal and Toronto, Canada, for the past month, where he addressed college students, clubs and eager groups of the seekers of the Light. He spoke at the Feast in the Temple of that great day, November 12, 1817, when the World-Teacher appeared on earth. A wonderful spiritual atmosphere filled the Temple. It made us all realize how in the future this universal House of Worship will attract the multitudes to its doors.

Jináb-i-Fádil will spend a month or more in Chicago, speaking many times to schools, clubs, forums and churches.

Sunday afternoon, November 18th, he spoke at the Bahá'í Temple, to a splendid audience, on Palestine, the geographical and spiritual center of the world. Dr. Zia M. Bagdadi interpreted.

NEW BOOKS

Shoghi Effendi's Translation of the Hidden Words—Lessons in Religion

ONE of the greatest events in the recent history of the Bahá'í Cause is the appearance of Shoghi Effendi's English translation of the *Hidden Words*, which will now become, more and more, one of the most beloved books in the world, because it gives in brief, luminous, penetrating sentences the essence of the spiritual life. Dr. Esslemont tells in his splendid book, *Bahá'u'lláh and the New Era* of how, as Bahá'u'lláh went walking along the Tigris River these Hidden Words flashed into his mind. Then he would return home, a great light and joy shining in his countenance, and would commit these priceless sentences into writing. Scholars tell us of the matchless, divine melody and beauty of the *Hidden Words* in the original Persian. 'Abdu'l-Bahá often spoke of the need of having them adequately translated.

And now the beloved Guardian of the Cause through the inspiration of the Holy Spirit has rendered them into the most beautiful English, producing one of the great translations of the world. As we commit them to memory their beauty pervades our mind and spirit like a divine elixir, with a heart-transforming radiance, and through our spirit flows that living water "that murmureth with the melody of Thy glory and Thy remembrance."

Therefore, it is the greatest glad tidings to hear that the English friends have published these *Hidden Words*.

LESSONS IN RELIGION, a textbook for the spiritual education of Bahá'í children, has just been published by the Tudor Press in Boston. The author is Muhammad 'Ali Alkany, one of the renowned teachers of 'Ishqábád. It is translated into English by Miss Edith Roohie Sanderson of Paris, with an introduction by Mr. Horace Holley. The

English translation was submitted to 'Abdu'l-Bahá shortly before his ascension, and he said: "Print this book. It will be very useful."

When we read its luminous pages we realize the meaning of the Master's words. The fifty-one lessons are presented with a directness, a simplicity, a moral and spiritual intensity, a conviction which ring like a clear bell. The spiritual education of children is the hope of the world. The chief aim of this little book is to teach the children so to live that they will illumine and unite the nations. "For God's army has ever been good, pure deeds," "as belief without deeds is not acceptable." The book opens with the question: What is the purpose of our creation? Answer: To know and to reflect the spirit of God. To know God is to acknowledge His Manifestations and to obey the laws which they reveal from the heaven of the Divine Will. "The Holy Utterances are conducive to eternal life and the cause of illumination for humanity." "We know a religious person as one who obeys the commands and laws of God."

The lessons present one by one the divine teachings of the Manifestation of today. All the friends will wish to read this book and to have the children they know and love master its contents. The proceeds from the sale of the little volume will go to the building of the school for girls on Mount Carmel, which is so beautifully described by the wife of 'Abdu'l-Bahá in her article in this issue, called "Apostles of the Master."

Lessons in Religion—Bahá'í Publishing Society, 508 South Dearborn Street, Chicago. $1.00, postage additional.

PHONOGRAPH records are now being made of "The Benediction," composed by Mrs. Louise R. Waite. One side of the record will hold a piano rendition, by Mrs. Waite, of "The Benediction," with violin obbligato. For the other side, Madame Linné sings the words. Mrs. Waite's playing is so arranged that the friends can use her record to accompany them in singing.

'Abdu'l-Bahá wrote concerning "The Benediction":

"To the Spiritual Assembly of Bahá'ís of Chicago,

"The song and anthem that Louise R. Waite raised in the Assembly of the Unity of Bahá'ís reached to the ears of the people of the Kingdom. It bestowed joy and fragrance upon the spiritual ones.

"I ask God that this song may be sung eternally and this melody and anthem become everlasting.

"Upon you be Bahá'u'l-Abhá.

"(Signed) 'Abdu'l-Bahá 'Abbás."

These records may be had from Mrs. Waite, 1534 Stanley Avenue, Hollywood, California; $1.00, postage additional. For Assemblies to order in lots would reduce the cost of postage. Half of the proceeds from the sale of these records will be given to the fund for the rapid building of the great Temple at Wilmette.

PREPARATION FOR SPIRITUAL TEACHING

The other day, in Chicago, Jináb-i-Fádil outlined the characteristics of the spiritual teacher: (1) A real and firm faith; (2) a thorough knowledge of the Bahá'í teachings; (3) the giving of the Message with wisdom; (4) supplication and prayer so that the mind and the heart may be purified and the Message may have effect in the hearts of the people; (5) severance from aught else save God. Then he spoke of the methods of studying the Bahá'í teachings employed in Persia; how children, from seven years of age, are trained to deliver the divine Message with knowledge and wisdom. In the classes for the younger and older students, the teacher of the teachers will assign a topic for each session of the class. Different members will then look up references from various Bahá'í books and write a paper on the topic assigned, presenting it in their own language. These papers will be read at the next meeting of the class, and a composite article of the topic under discussion will be prepared from the various articles.

Suggested References for Four Meetings to Study the Great Teachings Concerning The Manifestations:

1. God's Essence Is Incomprehensible. The Manifestations Reveal Him.

Some Answered Questions, pp. 167-172; *Ighan*, pp. 68-73; *Bahá'í Proofs*, 1st and 2nd Introductions on the Divine Unity and Its Manifestations; *Exodus*, 33:18-23; *Timothy*, 6:16; *Exodus*, Chapters 2 and 3; *St. Luke*, 1:70; *St. John*, 10: 1-18; 10:24-30; 5:18-37; 1:18; 14:6-11; 8:42; 5:25-26; 12:44-50; 8:53-58; *Tablets of 'Abdu'l-Bahá*, p. 204; *Star of the West*, Vol. 2, No. 6-7, p. 12; Vol. 3, No. 10. p. 31; *'Abdu'l-Bahá in London*, pp. 8-11; *Lessons in Religion*, pp. 9-20.

2. The Unique Inspiration, Knowledge and Perfection of the Divine Manifestations.

Some Answered Questions, Chapters, 38, 39, 40, 44, 45; *Ighan*, pp. 125-129; *Bahá'u'lláh and the New Era*, Chapters 1, 2, 3, 4, 15; *Bahá'í Scriptures*, pp. 236-248; 283-285; 255-258.

3. The World-Transforming Influence of the Divine Manifestations.

Some Answered Questions, Chapter 42, pp. 8-42; *Mysterious Forces of Civilization*; 'Abdu'l-Bahá's Addresses, passim; *Compilation on Peace*, pp. 114-123; 138-147.

4. Spiritual Rebirth: How the Manifestation is a "Channel of Divine Bestowal Amongst Mankind."

Seven Valleys; Lessons in Religion, pp. 21-44; *Bahá'u'lláh and the New Era*, Chapters 5 and 6; *Some Answered Questions*, pp. 8-13; *Ighan*, pp. 112; 137-142; 146-149; *Bahá'í Scriptures*, pp. 367-371; 434-442; 494-504; *'Abdu'l-Bahá's Tablets*, passim; *Star of the West*, Vol. 7, 69-76, 189-191; Vol. 8, pp. 55-68; 83-104.

SOME CHRISTMAS SUGGESTIONS

Where can we find a more perfect Christmas gift than a subscription to the STAR OF THE WEST! It will bring to our friends every month the new message of peace on earth, good will to all nations and religions. It will rejoice their hearts with the best glad tidings known on earth today.

We will gladly send a special Christmas card to your friend announcing the gift of a subscription.

The STAR OF THE WEST is presenting articles of universal appeal, on the signs of the times and their spiritual interpretation, studies in comparative religions, great chapters in Bahá'í history, words on pure and sanctified living and its glorious results.

Another beautiful Christmas gift is a set of the priceless bound volumes of the STAR OF THE WEST. To order a subscription, a bound volume, or set of bound volumes is also a Christmas gift to the Kingdom of God for it helps this Star of the Kingdom to spread its light more widely and more brilliantly.

Volume 8, or volumes 7 and 8, bound into one book, with the title, "The Divine Art of Living," makes a beautiful Christmas gift, and an excellent introduction to the teachings, from the spiritual point of view. (See the announcement on the back cover.) Volume 13 is offered, during the Christmas season, at the special rate of $3.00, bound in half-leather.

Special 5-months' subscriptions to new subscribers, $1.00; a yearly subscription, and a bound volume to come at the end of the year, $5.75.

چهاردهم ص ۱ شمارهٔ هشتم

نجم باختر

نومبر ۱۹۲۳

بیان مبارک حضرت عبد البهاء ۸ ماه اگست ۱۹۱۹

میانهٔ جمیع این نعمای جسمانی لذیذتر خواب است روح انسان
یک قدر آزاد میشود چونکه حوادث جسمانی منقطع میشود روح انسانی قدری
آزاد میشود یعنی در صورتیکه قلب طیب وطاهر باشد والا اگر قلب
طیب وطاهر نباشد در عالم خواب انسان خیلی متوحش میشود واشیاء
هولناکی بنظرش میآید این از آن سبب است که قلب طیب وطاهر نیست
والا اگر قلب طیب وطاهر باشد خواب از برای انسان آزادی است
اگر در زندان باشد خود را در گلستان می بیند در زیر زنجیر باشد
خود را جالس بر سریر می بیند بکلی از احساسات جسمانی بیخبر است
اگر افکار باطله در قوهٔ حافظه اش نماید سیر عجیبی دارد چه بسیار میشود
که در مسئله ای انسان در بیداری فکر میکند ولکن حل نمیکند در عالم رؤیا
بسیار واقع شده است که کشف میکند بسیار میشود که رؤیای صادقه است
چنانچه هرچه می بیند بعینه ظاهر میشود محتاج بتعبیر نیست چه که خواب
بر سه قسم است یکی رؤیای صادقه است عیناً مثل روشنائی
صبح است احتیاج بتعبیر ندارد همانطور که می بیند همانطور واقع میشود
ولکن از برای اکثر ناس بلکه عموماً حاصل نمیشود در مدت حیاتش
از برای هر نفس تصادف میکند که قلب فارغ است و در قوهٔ
حافظه افکار باطله نیست آنچه که روح کشف میکند طبعاً انعکاس

حاصل میشود این رؤیای صادقه است که تعبیر ندارد و عین
واقع است قسم ثانیش رؤیای تعبیری است و آن این است
که در قلب و یا در ذهن افکار باطله است یک سیر روحانی
از برای انسان حاصل میشود آنوقت باید تعبیر کرد افکار
باطله را باید از انکشافات روحانیه جدا نمود مثل قماشی را
میماند که سفید است و هر رنگی که باو بدهی قبول میکند همین
واقع است ولی اگر در آن قماش رنگ دیگر باشد و رنگی باو
بدهی غیر واقع است مثل اینکه اگر در قماش رنگ زردی باشد
و رنگ آبی بدهی سبز میشود حالا باید زرد را جدا کرد تا آبی جلوه کند
این تعبیر است قسم دیگر اضغاث احلام است مثل اینکه انسان
در ایام روز در نزاع و جدالی داخل میشود در عالم خواب آن حوادث
نمودار میشود این اضغاث احلام است نه تعبیر دارد و نه انکشافی است
پیش از آنکه شخص بخوابد او تمام بر او مستولی شده بود ظاهر
این هیچ تعبیر ندارد اضغاث احلام است در نزد انبیا رؤیا
قسمی از اقسام وحی است علی الخصوص در نزد انبیاء بنی
بنی اسرائیل مسئلهٔ رؤیا خیلی است بعضی از انبیاء شب در
عالم رؤیا مبعوث شده در عالم رؤیا مشاهده کرده شخصی نورانی
یا هیکل ربانی باو خطاب کرد فلان تو برو بمملکت اسرائیل

چهاردهم بحمه باخبر سمارهٔ هشتم

چنین الفاکن چنین وچنین بگو او هم صبح بر منجرات و تبلیغ
میکرد که فلان مسئله که در و متحیر بید چنین است یا آنکه حل آن
بدینواسطه است این من دون اراده واقع میشود ولی
اگر انسان خود را حاضر کند بهتر ظاهر میشود مثل میهمانی است
که میآید ولی اگر صاحب خانه آب و جارو کند آسانتر میآید

بقیه از شمارهٔ ششم نطق صاف نوزده روزه

و هیچ قومی با قوم دیگر مؤانست نکند و هیچ ملتی با ملت دیگر نجوشد
و هیچ دولتی با دولت دیگر بصدق و راستی معامله نکند و حفظ
معاهدات ننماید این نتایج تمدن مادی قرن عشرین است
و این اثمار دوری و بعد از شرب انبیا و مرسلین و فوائد تکبر
و استکبار بر رب العالمین و اگر نفسی بخواهد حقیقت واقعه را
بخوبی آگاه شود عجالةً نظری در ممالک ویران و پریشان بعد از
حرب عظیم نماید و احوال ماضیهٔ آن امپراطوریهای جسیم را مقارن
با حالت حاضره اش کند ملاحظه نماید که چگونه ظلمات
آتش جهت او را احاطه کرده و بر کان انشقاق و انهدام
و عصیان و طغیان و جهالت و انهماک در شهوات نفسانیت
از هر طرف و سمت او آتش فشان و بلیونها سکنه
آن ممالک چگونه در آتش فقر و فلاکت و اندیشه و بیم و خطرات
مهلکه میسوزند و ناله و فغان بلبان آسمان رسانند و کیان
مملکت ویران شده و دولت پرشوکت امپراطوری مستوفی
و اساس عمران منهدم و خراب شده و این کیفیت مخصوص
بقطعهٔ مخصوصه نه بلکه اخلاق عمومی بشر تربیت و ترکیب شده
از همان عنصر است و افکار عامهٔ خلق جهان دائر بر همان
محور استعداد همان استعداد و اقدامات سری همان

اقدامات ولی انفجار این گوزخانه و اشتعال و التهاب این
آتش سوزنده معلق بوقت و زمان و فرصت است مثلش
مانند آتش است که در زیر خاکستر مستور منتظر یک عاصفه شدید
تا شعله و التهاب آن سراسر جهان را خراب و برباد کند جنگ
عمومی جهانگیر که هنوز دامنه اش در امتداد است یکی از مظاهر
تمدن قرن عشرین است که عالم را زیر و زبر نمود و خلق عالم را سالهای
سال بتهدیدی بر دیگری از صدمهٔ آن ضربت چنان مرکز اعصابشان
متالم شد که باین زودی نزود بخود نیایند و پریشانی خود را
جمع نتوانند از این اقوال متصله نگوش اهل صنایع و تحقیق
ارباب علوم و فنون و انتقاد صاحبان افکار عالیه و متفنین
در اختراعات و کشافات بدیعه نیست بل بالعکس حفظ
حقوق و مراتب آنها مثبت و محقق است و آنچه تا بحال از
عالم غیب بحیز شهود آمده و آنچه من بعد بظهور رسد کل مخبرات
عالم بشریت و سبب جلوه و طراز و زینت جهان انسانیت
ولی مراد این است که این قواعد را اساس فرض نمودن و این
مبادی را اصل دانستن و جمیع افکار را محصور در امور مادی نمودن
و تمام حواس را متوجه باین نقطه کردن و از حق غافل شدن
و شرایع الهیه را مهمل شمردن و سنن و قوانین ربانیه را
سهل فرض کردن سهو و خطای فاحش است و دلیل بر این
افراط و تفریط این نتیجهٔ معکوس است و ارتباک امور و پریشانی
نظم جهان و جهانیان چنانچه برای العین واضح و نمایان است
و محتاج دلیل و برهان نه و اما نزد اهل حقیقت و بعبارة اخری
بر اهل بها مشهود و عیان است که چون شمس جمال قدم الهی
از افق فضل و عطا و عزت و عظمت کبری طلوع و اشراق فرمود

چهاردهم — نجم باختر — شمارهٔ هشتم

پرتوی بر جهان جان و دل انداخت و عالم خاک و گل را روشن
و مضیئ بانوار فیوضات و مواهب نمود هیکل امکان
خلعت جدید در بر نمود و در جسد اکوان روح تازه و حیات
بدیعی دمیده گشت تجلی بتجلی دیگر شد و جلوه جلوه دیگر زمان زمان
انوارش و قرن قرن بروز و ظهور اسرار پس جمیع این آثار
مشهوده و ضایع و بدایع موجوده و اختراعات و اکتشافات
عظیمه خلقش درین یوم منیع شد و بعثش درین روز رفیع گشت
و مواهب این کون از جلوه مسطوع مجلی طور بود و همچنانکه از
از تجلی شمس ظاهره جمیع کائنات تربیت شوند و حیات و بقا یابند
و نشو و نما کنند و باثر آن تربیت حفظ کیان خود کنند
و بهیئت جامعه خدمت نمایند همچنین ظهور این ضایع جدیده
و بدایع جدیده و ترقیات مادیه بواسطه یک تجلی از تجلیات
شمس حقیقت و کوکب احدیت بود که چنین آثار ترقی
عظمی در شئون جسم و جسمانیات و طبیعت و طبیعیات
آشکار گردد و معلوم است که استفاضه فرع افاضه است
و تربیت و نمو فرع مربی و اما اصل مرکز انوار و مرجع آثار است
پس باز گشت بمبدء و وصول بمقصد مقدم و مهمتر است
و آن عرفان حق جل جلاله و تهان و اقبال و توجه بمرکز
وحدانیت است و اکتساب کمالات معنوی و استفاضه
از فیوضات عز صمدانی است تا تدن حقیقی که اصل و اساس است
حاصل شود و فرع بالطبع تابع اصل است لهذا بکلی اعراض
از حق و تمسک بادنیات و فخر و مباهات بشئون جسم
و جسمانیات و بعبارة اخری رواج بیدینی نتیجه همین
هرج و مرج موجوده است خرابی و پریشانی همه و از جمله

امور مقضیه محتومه از دیاد این حال پرتباه و این تشویش
و اضطراب است تا بالمآل عاجلاً او آجلاً انتباه حاصل گردد
و اوامر مقدسه جمال ابهی و تعالیم و نصائح مبارکه حضرت
عبد البهاء مرجع اعتماد و کل گردد و بموقع اجرا گذارده شود
و از حکمتهای امریه همین آشوب و انقلاب موجوده در عالم است
تا خلق دچار انواع صدمات شوند و بمصائب گوناگون
مبتلا گردند بحدی که بیزار از حیات شوند و متنفر از اوضاع
اینجهان گردند و بدیهی است که این آلام نفسیه و اوجاع
روحیه و حیات مریره در نفوس ایجاد حالتی مخصوص نماید
و خلق عطش کند و بفکر گریز از این مهلکه اندازد و بخیال
فرار از این ورطه موحشه افکند تا بدرجه برساند و بحدی
استعداد بخشد که چون آب صاف گوارا را عرضه نمائی
بجان بطلبد و لاجرعه بنوشد و چون سبیل هدی را بنمائی
بجای پا بر سر بشتابد و چون تعالیم و نصایح الهیه را القا کنی
بسمع جان بشنود و بپذیرد امید کل چنان است که بزودی
چنین شود حال چقدر جای شکر اندر است که احبای الهی
بجمیع انحاء مخصص گشته اند و از شر و شور اینجهان فارغ
و آزاد شده اند و هر ساعت بفیوضات جدیده فائز شوند و در
لحظه بالطاف بدیع منتشر و سرافراز گردند و له الحمد علی نعمائه الدین

بقیه گذارشات محفل خادمین اطفال

در بشرف امور مقدس اخلاق بود و از حسن اتفاق محفل جدید نیز از عهده این
خدمت بخوبی بر آمده وظیفه مرجوعه را بنحو احسن انجام داد آثار دین ایام
که او اسط دوره حیات محفل خادمین اطفال است تغیرات متناسبه
در اعضاء و کارکنان این هیئت رخ گشوده اعضاء جدیدی

ص ۴

چهاردهم — بحر باختر — شمارهٔ هشتم

مصدر امور گشتند یعنی قائدین و پیشقدمان تربیت اطفال
در پایان خدمات و مساعی جمیلهٔ خویش میدان خدمت را
بخادمین جدید تفویض و تسلیم نموده با نهایت انشراح
و مسرت خاطر ناظر اقدامات و خدمات دست پروردگان
خویش شدند در همین موقع بود که جمعی از اعضای محفل معاونین
بسمت عضویت هیئت معاونین منتخب و منصوب گشته و بنوبت
خویش مستقیماً شروع بکار کردند موفقیت هیئت جدید که از
نتیجه تشکیل محفل معاونین بود محفل خادمین را بر آن داشت که
که در آتیه نیز بوسائل ممکنه بتشویق و ترغیب جوانان پرداخته
و بتدریج انظار ایشان را بخدمات امریه جلب و معطوف نماید
و این مقصد زمینه‌ئی برای تشکیل محافل تشویقیه که من بعد
جزء پرگرام رسمی محفل خادمین اطفال گردید تهیه و طرح نمود
اما موفقیت و سعادت عمده که درین موقع برای هیئت
خادمین اطفال روی داده و در حقیقت نتیجه زحمات و اقدامات
ایشان را مضاعف و تکمیل نمود مسئله تاسیس و تشکیل محافل
درس اخلاق بنات در تحت نظارت هیئت خادمین است
یعنی بتدریج بعضی از ورقات مهومنه و مخدرات محترمه لزوم تعلیم
و تربیت دختران بهائی را شدیداً احساس نموده در تحت
نظارت خادمین اطفال و مدیریت جناب امة الاعلی
دکتر مودی خانم محفلی باسم محفل خادمات تشکیل و در انجام
مرام و انجاح مقصد خویش بذل مجهود و سعی مشکور نمودند
تاریخ خدمات این محفل و شرح نمو و رشد محافل درس اخلاق
بنات نیز منوط بشرح مبسوط و تفصیل مخصوص است که عجالةً
بجهت احتراز از تطویل مستوفی آن نگشته فقط در خاتمه
کلیات آنرا در تلو شرح محافل بنین معروض میداریم باری بیست
مذکوره در فوق دو سه سال دیگر محفل خادمین اطفال مشغول
طرح نقشه جدید جهت کلاسهای درس اخلاق بود تا آنکه
در سنه ۱۲۹۷ محفل رسمی یعنی در عداد محافل که اعضای آن از طرف
محفل روحانی منتخب و منصوب شده و امور آن در تحت نظر
مستقیم آن محفل محترم اداره میشود در آمد ازین تاریخ تغییرات
کلیه و تاسیسات جدیده که دامنهٔ آن هنوز منبسط است در محفل
خادمین اطفال روی داده که امور رفعهٔ آن از قرار ذیل است
اولاً از زمان تاسیس محفل ببعد بتدریج امور و اجتماع محفل تزاید
حاصل نموده و اعضای آن بهمان نسبت زیاد شدند و از
طرف دیگر در پایان دورهٔ محافل مقدس روحانی و تاسیس
محافل شور جدید این محفل نیز منحل گشته و مجدداً اعضای آن
از طرف محفل مقدس جدید منتخب و منصوب و بادامهٔ خدمت
مشغول گشتند ثانیاً اقدام مهمی که در ایام اخیر حائز اهمیت شده
و جزء مرام و پرگرام مشی این هیئت گردیده مسئله استقرار
روابط کتبیه بین محفل مرکزی طهران و سائر محافل خادمین
بلاد است محفل خادمین اطفال حتی الامکان درین امر بذل
سعی و همت نموده و گذشته از مکاتیب متداوله معموله در پایان
هر شش ماه متحد المآل منعقد که شامل شرح امریه و اوضاع
روحیه محافل درس طهران است بجمیع ولایات ایران که دارای
محفل خادمین اطفال و محافل درس اخلاق اند ارسال میدارد
ثالثاً امر دیگری که در همین اوقات تا درجهٔ صورت انجام
و تکمیل پذیرفت امر طبقه بندی و ترتیب کلاسهای مختلفه است
و اکنون ۳۰ کلاس بنین و بنات که هر یک مانند کلاس های

بحر بشر

چهاردهم

رسمی مدارس دارای دروس و برنامهٔ مخصوصی است در تحت نظر
این هیئت اداره میشود راجعاً از دیادت گردان محافل درس
اخلاق است چنانکه فعلاً میتوان گفت عموم اطفال بهائی
طهران در محافل درس اخلاق بتحصیل آیات و بیانات الهی
و بتکمیل آداب و معارف روحانی مشغول و مألوف اند در
سال اخیر عدهٔ شاگردان درس اخلاق متجاوز از ۵۵۰ نفر
بوده که از اینجمله ۳۰۰ نفر بنین و ۲۵۰ نفر بنات میباشند
خاتماً ترتیب برنامهٔ صحیح برای کلاسهای درس اخلاق است
که بر وفق برنامهٔ مزبور در کلاس اول دورهٔ اول درس اخلاق
دورهٔ آخر کتب مستطاب اقدس تدریس میشود و تاسعاً اقدام
راجع بنشر بعضی از تألیف و اوراق درس اخلاق است مانند
دورهٔ اول و دوم درس اخلاق و بعضی الواح و مناجاتها
جهت کلاسهای اخلاق و سائر لوازم دیگر سابعاً اقدام
تألیف دو مجموعه جدید است یکی باسم دورهٔ سوم درس اخلاق
که مرکب از آیات عربیه و فارسیه است و دیگر مجموعه ای
که مشتمل بر دروس مسائل تاریخی راجع بهائی و سائر شرایع
متقدمه الهیه است و مجموعهٔ دیگر نیز که فعلاً اساس مقدمات آن
طرح شده در نظر است یکی مجموعهٔ تاریخ مشاهیر امر و دیگر مجموعهٔ
قصص و حکایات که متناسب با اذواق اطفال و مطابق
مفاهیم و معانی دروس اخلاقیه است ثامناً تأسیس و انعقاد محفل
نطق است که اخیراً از طرف محفل تقدیس روحانی بعهدهٔ این هیئت
محول گشته محفل مزبور مرکب از پنجاه الی شصت نفر از جوانان
بهائی است که برای مشق نطق اجتماع نموده و در تحت برنامهٔ
مخصوصی در مواضیع مختلفهٔ امریه و علمیه ادای نطق مینمایند

شمارهٔ هشتم

تاسعاً مسئلهٔ معاونت و مساعدت با اساس شرکت
نوزدهمالان است این بود شرح مختصری از تشکیلات و جریانات
محفل خادمین اطفال از بدو تأسیس آن تا کنون محفل خادمین اطفال طهران
قارئین مقاله فوق ملاحظه نمایند که با وجود شکل گوناگون
چگونه تأییدات غیبیه کمک کرده و دست غیور نامحدودی از
نفوس خالصه پس از زحمات شبانه روزی چندین ساله بنتیجه سعی و کوشش
جدی خود نائل گردیده و بذری که با دست ایمان غرس شده بثمره
برومند بارور گشت و اساس این شعبه از خدمت بعالم انسانی
که فی الحقیقه بنیان متین و رکن رکین تربیت بشری است و ادای
وظیفهٔ خادمین نوع بشر با انتظام و ترتیب تام است و این نه تنها
مایهٔ سرور ابدی همه دوستان الهی و نه فقط سبب شکرگذاری و سپاسگزاری
و قدرشناسی سرمدی نوشین انجمن است بلکه سرمشق و الگوی است که اولیاء
سائر بلدان از آن تأسی نمایند و بلا درنگ و تغافل در شرق و غرب
و در هر مملکت و قومی که باشد این اسلوب و روش را سرمشق خود قرار دهند
تربیت علمی و تربیت روحانی اطفال ثمرهٔ شجرهٔ الهیه است که در این روز عظیم
بیمقدار الهیه غرس گردیده سزاوار است که از این ناگهه جنبه لذت مجتمع
و محروم گردند و اوامر و نواهی که است اکیده الهیه که پیوسته تلاوت و بر عین قبول
گذارده میشود فوز و احترام حقیقی آن حاصل آید یعنی انکه بموقع عمل و اجرا گذارده شود
اگر بخواهند از زمانهٔ مغفوره نصیب نمیبرند از اولاد که نمیرند آن را در نظر نگیرند
و بیقین مبین تحقق رسد که این خود یک شعبهٔ اساسی نشر و ترویج حقیقت
تعالیم الهی است و در هر نقطه ای و اطفال معدود و محدود باشند اجرای این
اساس در درجهٔ اولی از اهمیت و از زیبت شناخته شود تا انکه اطفال
اعضائی برای هیئت خدمت بعالم انسانی تهیه شوند که شایستهٔ عصر آتی باشند
عصری که نسبتش با این عصر مانند نسبت صغیر بعصر گذشته است که در جهان

جمعهٔ بحمد باخر

چهاردهم — شماره هشتم

زیرا که قوهٔ ترقیات علم تربی دو اسبه در جولان است و انوار علم و عرفان
مانند برق درخشیده و دوران ترتیب علمی و تربیت الهی دو رکن عظیم ترقیات
عالم انسانی است و بنیان تمدن حقیقی بر این دو پایه قرار گرفته ولی تربیت
علمی بدون تربیت معنویه عقول و قلوب را مادی صرف و محروم از حیات
روحانیه و انوار محبت الهیه و نوع دوستی و اقعی سازد و لوازم عالم
بسیار روحانی باشند چنانچه تربیت روحانی بدون تربیت علمی قرار
و ثبات و کمالیت و صفا ندارد چه کجا ذریات که هیئت های
مؤسسه برای خدمات الهیه در هر جا که استقرار دارند یک شعبه قسمت از
وظیفه خود را قیام تربیت اطفال بهر دو تربیت مذکوره شناسند
و هرگاه انجام خدمات اخری کما ینبغی فراهم نیاید و تنها همین یک رشته
از خدمت مذکوره اکمال پذیرد زهی فوز عظیم و نعمتی جسیم خواهد بود
در این موقع این نکته لازم ملاحظه است که در این دور اعظم که شمس حقیقت
از مشرق ایران طلوع نمود و صور جمیله معانی نامحدود الهی در لباس
عبارات جذاب فارسی یا عربی در مقابل ابصار اهل عالم جلوه کرد این
خود معلوم است که چه افتخار ابدی برای زبان شیرین فارسی حاصل است
از اینرو است که جم غفیری از نفوس ملل بعیده سعی نموده که بتوانند
فارسی را بخوانند و از این سرچشمهٔ معارف معنویه سیراب شوند در این
حال چقدر مناسب است اگر اختلاف ایرانیان مهاجر که در ممالک
اخری سکونت نموده اند بسته سائره را زبان خود گرفته و لسان
شیرین خود را بکلی فراموش نمایند که هرگاه چه بسطری از فارسی بنویسند
یا چه کلمهٔ تکلم کنند از لحن و املا نتوان فارسی را شناخت و این
در آتیه برای خود اطفال موجب تحسر و ندامت بی پایان خواهد شد در این
صورت ترتیب تربیت مذکوره در مقاله فوق گذشته از آنکه اساس
تربیت الهی را تأسیس نماید لسان شیرین فارسی را نیز با فصاحت و بلاغت بتعلیم سپرد

هل یستوی الذین یعلمون والذین لا یعلمون

شبهه نیست که این قرن قرن علوم و فنون و وسعت افکار و اظهار مباشد
هرچه نوع بشر بواسطهٔ قوهٔ تجسس و ترقی خداداده در تمامت قرون
حیات خود بپیوسته در جیب فکر و تعمق فرو برده و از مخزن غیب بانشای
جواهر افکار ابکار استنباط و استخراج نمود و عصر به عصر و قرن پس از
قرن مترقیا علوم و فنون طریق استکمال را می پیمود ولی فرق این
اعصار مترقیه اخیره که میتوان قرن ابتدا بوضع علوم و فنون خواند
از اعصار سالفه این است که بناء علوم حاضره بر اساس محسوسات قرار گرفته
محسوساتی که از نهایت صغر یا شدت بعد از نظر مشهود نمیشوند ولی بواسطهٔ
آلاتی که قوهٔ کشف و بینائی را حدت نموده در نظر دیده میشوند و آشکار
آلاتی که اساس تمدن این اعصار و سبب امتیازش از اعصار گذشته
میباشد آلاتی که انسان در این عصر بوسیلهٔ آن با عالمی موفق و قدرت
نمائی ها میکند که ماوراء حوصلهٔ ادراک عقول سالفه است قوهٔ بخار
قوهٔ برق آزاد را مطیع و رام ساخته و بوسیلهٔ آن هماری و براری
و اسعه و جبال شامخه و بحار عظیمه حتی در هوای محیط سیر و شناوری مینماید
و شرق تا غرب و در مسافات بعیده در دقایق قصیره با هم مذاکره کرده
و حتی با یکدیگر تکلم مینمایند و جهان زمان و مکان را بکره مطوی و در
ساحت واسعه دانائی و بینائی قصیر و تنگ آمده که مرغ دل در
قفس آن ذوی مضایقه و موحلهٔ با سائر کرات افتاده ولی بنای
علوم سالفه غالباً بر تخیلات و حدسیات مطابقه با غیر مطابقه با
حقیقت بوده مثل اساس طبیعیات بر بساطت عناصر اربعه
آب و خاک و هوا و نار و اساس فلکیات بر مرکزیت ارض در
عالم جسمانیات و قس علی هذا و بدیهی است که نظریات حرفه
هرچند در حینی متطبع باشد در حین دیگر ممکن است کشف خلاف آن شود

چهاردهم — نجم باختر — شمارهٔ هشتم

ولی در محسوسات واقعیه ابداً شک و تغییر در ادراک راه ندارد و اینست دو
و دو چهار است و جز آن نخواهد بود حال در این اعصار آلات و ادوات
صنعتی و انکشافات و اختراعات محیر العقول که هزاران سال در قوهٔ ذهن
و مخیلهٔ انسانی وجود نداشت تحقق و طلوع نموده و حقایق و دقایق بدایع
قسم بعرصهٔ ظهور گذاشته که در اعصار ماضیه عقل بآن راه نداشت
و بر فرض تصور وجود آنرا محال می پنداشتند نمودار است که انسان را
قرن علوم و کشافات بنامیم فی الحقیقه هرگاه نفوسی که در قرون
ماضیه در مغرب خاکدان تیره پنهان شدند سر بلند نمایند و آثار عظیمهٔ عصر را
مشاهده کنند و این تجدد عجیب عالم را ببینند که چگونه دست قدرت
کشافات بشری دنیای طبیعت را دیگرگون ساخته عوض بهت و حیرت
خواهند شد این ابنیهٔ رفیعهٔ کوه پیکر و این شوارع شفاف آئینه منظر
و این قطارهای آهن برق سیر که تحقق طی الارض را در نظر مصور سازند
و این همه تنظیمات و تنظیمات و تامینات و تسهیلات بلدی و زندگانی
و دار العلوم ها و دار العجزه ها و مریضخانه ها و این همه چراغهای الکتریک الوان
متحرک تا که زمین تیره را در شب تار مانند آسمان برازنده است
و سیار مهل است بالوان خدا بی نشان بیه هند و این همه طیاره های
در هوای دور که مانند افواج طیور در پرواز و غرش و آوازند
و این همه سفاین سریع السیر بزرگ که گویا معموره زیبائی در سطح دریا روان
و با انوار چراغهای خود در شبهای تار بر آن نور میباشد و در این
دنیای صنعت و کشافات عجیبه و عصر علم و عقل و دانائی [illegible] انوار
شعب و فروع علوم متنوعه و فنون فلسفیه که اسرار طبیعی و عقل عالم
خلقت آشکار و روز بروز پدیدتر میگردد مشاهده میشود که در
عالم ادیان نیز جنبشی بزرگ نمایان و عیان میباشد و دنیای بهائیان
از ادیان عتیقه دست های متورم الافکاری طلوع کرده اند
که دست از تقالید عتیقه بدلیل آبا و اجدادی شسته جهالات
پوسیده و اساس را وداع گفته اند و سعی میکنند که بتوانند
روح دیانت را از سموم جوع و رسوم بی حاصل نجات دهند
و هم کیشان خود را از سلاسل و اغلال اوهام ما انزل الله بها
من سلطان خلاص نمایند حتی فیما بین هنود و یهود و کاتولیک ها جماعتی
بنام یهود مترقی و کاتولیک عصری و غیره طلوع نموده در رای تنویر
افکار خود میکوشند این دسته های متنور الافکار در میان هر چند
در محوطهٔ تقالید و ظلمات محیط خود دچار تهدیدات و تبعیدات
و تعزیرات گشته و کافر و مرتد خوانده شدند ولی چون بنظر دقیق ملاحظه نمود
دیده میشود که روز بروز دراز و زیاد و نمو نموده و لشکر عقل و دانائی منتصر
و منصور و جنود اوهام و تقالید مغلوب و مکروب میگردد چرا که روح عصر
روح علوم و فنون است تقالید نمیتواند با روح عصر مقاومت نماید
یعنی آن تقالیدی که با احتیاجات عصری مخالف و با علوم و فنون زمان
مضاد و فی الحقیقه از عنصر دیانت خارج بلکه تودهٔ از اوهام و دیدگی شده میشود
فی المثل معلمی روحانی مسیحی جمعی از جوانان تعلیم هیئه را انجیل مقدس مینماید
و از علامات و کیفیات نزول حضرت مسیح از آسمان سخن میراند و از کیفیت
میخواند که چون حضرت روح از جهان بالا بر این کرهٔ زمین نزول فرماید
چنین شود که تمام نفوس بشری در هر قطعهٔ زمین که سکونت دارند بحضرت
بچشم سر خواهند دید و شناخت جوانی از تلامیذ سر بلند نمود و متبسمانه از
جناب معلم پرسید که این بیان موافق با عقیدهٔ پوسیده قدیم کرهٔ زمین را
مسطح مانند صفحهٔ کاغذی تصور میکرد شاید ممکن باشد ولی بنا بر عقیدهٔ
مسلمه که در شمار بدیهیات و محسوسات است یعنی کرویت زمین این تصور
ممتنع و محال میباشد چه هرگاه مع سهل الفرض آن روح الهی محبتاً از آسمان
بابن شهر بستن ایالات متحده امریکا نزول اجلال فرماید سکنهٔ آن کرهٔ

چهاردهم — نجم باختر — شمارهٔ هشتم

زمین در طرف مقابل این نور کره عظیمه ارض مابین آنان و جسم شمس
مسیح حائل خواهد بود در صورتیکه در عرض شب بواسطه آنکه کره زمین
مابین ما و جرم آفتاب حائل است لذا آنجرم بالنظر کره مقعرین ما بار
از جسد جناب مقدس مسیح بزرگتر است از نظر پنهان و انوارش پنهان است
پس چگونه میشود که با وجود حیلولت ارض جسم مقدس مسیح بر پهنه سطح
زمین مشهود گردد و در حقیقت این تصور در مغز شخص دانشمند وارد نمیشود هرچند
جمعی تصور نا کرده بزبان میرانند معلم در جواب گفت جانان پدر کل تصدیق
کلمات لهست بهر نسبتی است باید قبول کرد ولی معلوم است که این جواب
فهم سائل را راحت نمینماید ولو برای پارهٔ ملاحظات لب فرو بندد
و خم سخن نماید ولی عقل و ادراکش این تصور را از خود دور کرده و در پیرامون
آن ابداً حرکت نخواهد کرد و آنرا و هم صرف فی فکر باطل میشناسد حال نه تنها تعلیم
در عقیده برای مغزهای روشن با نور علوم و دانائی امری است غیر ممکن و آسان
ارائه فن روشن علاج مرض را نمیکند بلکه آنان را بکلی از عقاید دینی
مسلخ و منخلع مینماید و تمامت این مشاکل از سوء انتظام سطوح ادیان
حاصل شده. و چون اهل ظاهر حقایق بدیعه الهیه را با عینک های عادی نگرند
در نگین ادیان خود نگریستند و آنها معنی الهی و حقیقت حیات را در آلود
نمودند و نه تنها از صفا و پاکیزگی کاستند بلکه همین سبب تفرقه مابین ادیان
و مذاهب متفرقه آن گشت و چون بتاریخ نظر کنیم می بینیم که در هر عصر انقلاب علوم
جمعی از نفوس مترقیه در صدد توفیق و تطبیق ادیان با علوم برآمده چنانچه
در قرون اولای اسلام که فلسفه یونان در بغداد طلوع و نمو نمود جمعی از
علمای اسلام برای خضوع قیام می نمودند ولی چون آن علوم خود مشتمل بر کفر و عناد بود
و مانند اکسیر صافی نبود نه آنکه اثری حاصل نشد بلکه زاد و الطنبور
فتنهٔ اخری و موجب افزایش یک قسمت از اوهام تازه گردید
ولی در این عصر نورانی علاج اساسی این مرض عظیم تفسیر و توضیح آیات

که این مشکلات را حل نموده و پرده از کنوز مخفیه مستوره در کتب سماویه
برداشته گردد و حال سبب حقیقت آشکار ساخته و جمعیت ادیان و اتفاق
آن بر علوم حقیقیه پدیدار گردد و این نه تنها موجب تحدید حیات عالم و ادیان
و ترویج تمام آن است بلکه اتفاق مابین مذاهب متنوعه و اتحاد مابین ادیان
مختلفه حاصل آید و اختلافات زائل گردد و وحدت حقیقیه ادیان و ملل
که منطوق و مضمون بشارات هر کتب مقدسه است صورت ظهور و تحقق
یابد و یگانه کامل الحقیقه نمایان است و الواح و کتب مقدسه این امر مهم است
که آنرا با کمال وجه و ابلغ صورت انجاز و اتمام فرمود

رباعیات نبیل زرندی در تاریخ امر

۱۲۶۰

در اول عزبال رسال فرقان — دوم سحر محرم اندر طهران
از غیب قدم بشهر امکان بنها — آنشه که بود حالق کن فی الامکان
ظاهر حضرت اعلی — سنین شد در حرم شد باهل حاکمش
بعد از دو ده و هفت عمر باکمش
اظهار نمود اسم اعلایش را — تا خلق از آن راه کنند ادراکش
اندر سی و دو از عمر شد عازم دشت — عالم ز فروغ طلعتش روشن گشت
شد مجتمع از برای کشف سبحات — با طلعت طاهره قدوس در دشت
اندر سی و سه شکفته همچون گل شد — عازم بطبرسی آن اله کل شد
در عرض ره از مشیت غیبی خود — بر اهل ستم دچار در آمل شد
اندر سی و پنج آن شهنشاه ولا — فرمود عزیمت بسوی کربلا
اندر سی و شش چو وارد طهران شد — شد حبس چهار ماه بصد رنج و عنا
اندر سی و هفت همره اهل حرم — شد وارد بغداد شهنشاه کرم
اندر سی و هشت غیبت از خلق نمود — چون شمس بکهسار برافراخت علم
در سال چهل ز دشت برزو راه شد — زوراء ز شرف یثرب و هم بطحا شد
عشاق وی از چهار سو جمع شدند — از سلطنت لوای حق برپا شد

چهاردهم — نجم باختر — شمارهٔ هشتم

اندر چهل و هفت آنشتا بتدبیر — آمد ز عراق عازم آنشهر کبیر
با اهل حریم و عترت و اصحابش — سیار چهار ماه چون شش میزیر

اندر چهل و هشت آنضمن بخش زمین — در شهر کبیر جا بمه گشت مکین
در شهر رجب وارد ارض سر شد — گردید ادرنه رشک فردوس برین

پنجاه چو گشت عمر آن میر عجاب — فرمود ز وجه خویشتن خرق حجاب
افتاد شرر بجان جبت و طاغوت — خورشید بهاء عیان شد از خلف نقاب

پنجاه و سه چون گشت مبارک سالش — بر جانب ارض قدس شد اقبالش
در غرفه و بیست از ربیع ثانی (۱۲۸۵) — بیرون ز ادرنه شد اجلالش

در یوم ده و دو از جمادی الاول — شد وارد عکای بلا شاه جلل
ختم است که از ورای این سجن شدید — اقبال کند بدرگهش کل دول

از سال فروغ جان شعبان است — پنجاه و چهار عمر آن سلطان است
یک سال و چهار مه کنون گشت تمام — کاین حصن شدید منزل جانان است

امسال بمدید عمر جانان جان است — از هجر حبیب دوستان هیجان است
جانان که بعرش جان مکین است امسال — آمادهٔ جانبخش مهجوران است

سلطان بقا همره هفتاد نفر — در اطراف مجموع مدن کرده مقر
خود ناصر امر خود شود شاه بقا — از بهر تو جز تو ناصری نیست دگر

احباب تو در مجلس غمدوان تا کی — یاران تو هر طرف پریشان تا کی
جان بخش بخیل مهجوران است — از هجر تو اینسینه پیچان تا کی

مشتاق نما باب لقای امسال — بر اهل بقا ده از لقای امسال
امسال که گردید قرین جان و فروغ — از غیب برآ ز لوای امسال

در کار خود ای خلیل تدبیری تو — چل ساله شدی نمای تغییری تو

امسال ز حق ساغر مینی در خواه — در عالم لفظ تا بکی گیری تو
عمر تو چهل گشت و بجز چل نشدی — داخل بمدینه دل نشدی
کونیه که اربعین بود سال کمال — شد عمر تو اربعین و کامل نشدی

اعلان

در مرقومهٔ که از ولاد و هستو که رسیده مندرج بود کتاب آیات تاریخ که حضرت ابن الفاضل گلپایگانی در ایام اقامت بهدان و کاشان از قرآن و احادیث و انجیل و تورات و سائر کتب پیغمبران بنی اسرائیل استخراج کرده و در زبان فارسی معمول که هر کس بهره بتواند بردارد نوشته اند و کتابی است مفید و مختصر با حروف سربی خوب چاپ کرده اند و حاضر نموده اند هر کس طالب نور توسط در آنخانه محمودیه در عشق آباد میتواند بخرد قیمت آن یک طل نقره میباشد و همچنین کتاب بهائیت و سوسیالیزم رساله است مفید و مختصر در بیان فرق و شرح مقاصد بهائیت و سوسیالیزم مقایسه آنها با یکدیگر و نتیجه هر دو در آنها و خدمت آنها بعالم بشری مخصوصاً برای ترجمه بزبان های خارجه فی مفید است در عشق آباد حاضر است و موجود است هر کس از قرائتخانه محمودیه بهائیان در عشق آباد میتواند بخرد و نیز کتاب انگلیسی جامعی در تاریخ و تعالیم مقدسه امر جلد اول بخرد و نیز کتاب انگلیسی در تاریخ و تعالیم مقدسه امر جلد اول بشارات و عبرها بنام بهاء الله و عصر جدید تالیف دکتر اسلمنت در انگلستان طبع شده و نیز کتاب انگلیسی دیگر جامع مقاصد و تعالیم امر که تمام منقولات از الواح و مناجات مبارکه است در امریکا بنام [illegible] طبع رسیده هر کس طالب باشد بملاحظه مذکوره رجوع نماید مرقومات و نشریات ما نهایت و رحله از اغلب بلاد موجب سرور خاطر دوستان میگردد و مخصوصاً مرقومات ارض مقدس که حاوی بشارات روح بخش صحت و عافیت هیکل انور مبارک حضرت ولی امر الله بود و نیز اخبار سائر بلدان از سرورست و طهران و کرمان و خراسان و [illegible]

HIDDEN WORDS

A few selections from the new translation by Shoghi Effendi

O Son of Spirit!

My first counsel is this:—Possess a pure, kindly and radiant heart, that thine may be a sovereignty, heavenly, ancient, imperishable and everlasting.

O Son of Spirit!

Of all things Justice is the best beloved in My Sight; turn not away therefrom if thou desirest Me, and neglect it not that I may confide My Trust to thee. By its aid thou shalt see with thine own eyes and not with the eyes of others, and shalt know by thy own understanding and not by the understanding of thy neighbour. Ponder this in thy heart; how it behoveth thee to be. In truth Justice is My gift to thee and the sign of My lovingkindness unto thee. Set it then before thine eyes.

O Son of Man!

Veiled in My immemorial Being and in the ancient eternity of My Self, I felt My Love for thee; hence, I created thee, have graven on thee the Image of My Likeness and revealed to thy sight the beauty of My Countenance.

O Son of Man!

If thou lovest Me, turn away from thyself; and if thou seekest My Pleasure, regard not thy own; that thou mayest utterly die in Me and I eternally live in thee.

O Son of Earth!

Wouldst thou have Me, seek none else but Me; and wouldst thou gaze upon My Beauty, close thine eyes to the world and all that is therein, for My Will and the will of another than Me, even as fire and water, cannot abide in one heart.

O Befriended Stranger!

The candle of thine heart is lit with the hand of My Power; quench it not with the adverse winds of self and passion. The healer of all thy ills is thy remembrance of Me, forget it not. Make My Love thy all-precious treasure and cherish it even as thine own sight and life.

O Son of Dust!

Blind thine eyes, that thou mayest behold My Beauty; stop thine ears, that thou mayest hearken unto the sweet accents of My Voice; empty thyself from all learning, that thou mayest partake of My Knowledge; and sanctify thyself from riches, that thou mayest obtain a lasting share from the Ocean of My Eternal Wealth. Blind thine eyes, that is, to all save My Beauty; stop thine ears to all save My Call; empty thyself from all learning save the knowledge of Me; that with a clear vision, a pure heart and an attentive ear thou mayest enter the Court of My Holiness.

O Son of Man!

Sorrow not save at thy remoteness from Us, and rejoice not save in thy nearness and thy returning unto Us.

O Son of Man!

Breathe not the sins of others so long as thou art a sinner. Shouldst thou do otherwise, accursed art thou, and to this I testify.

O Son of Being!

Attribute not to any soul that which thou desirest not for thyself, and say not that which thou doest not. This is My Command unto thee, do thou observe it.

O My Son!

The companionship of the ungodly increaseth sorrow, whilst fellowship with the righteous cleaneth the rust from off the heart. He that seeketh to commune with God let him betake himself to the companionship of His loved ones; and he that desireth to hearken unto the Word of God, let him give ear to the words of His chosen ones.

O Son of My Hand-Maid!

Wouldst thou seek the Grace of the Holy Spirit, enter then into fellowship with the righteous, for he hath quaffed the Cup of Eternal Life at the hands of the immortal Cup-Bearer and doth quicken and illumine, even as doth the true morn, the hearts of the dead.

O Heedless Ones!

Think not the secrets of hearts are hidden, nay, know ye of a certainty that in clear characters they are engraved and stand manifest in the Holy Presence.

O Son of Worldliness!

Pleasant is the realm of being, wert thou to attain thereunto; glorious is the realm of Eternity, shouldst thou pass beyond this mortal world; sweet is the holy ecstasy, if thou quaffest the mystic Chalice from the Hands of the celestial Youth. Shouldst thou attain this station thou shalt be free from death and perdition, from toil and sin.

O Son of My Hand-Maid!

Guidance hath ever been in words, and now it is given by deeds. That is every one must show forth deeds that are pure and holy, for in words all partake, whereas such deeds as these are special to Our loved ones. Strive then with heart and soul to distinguish yourselves by your deeds. In this wise We counsel you in this holy and resplendent Tablet.

O Son of Man!

Rejoice in the gladness of thine heart that thou mayest be worthy to gaze upon Me and mirror forth My Beauty.

Hidden Words revealed by Bahá'u'lláh.
From a little book just published by the friends in London.

The Bahá'í Magazine

STAR OF THE WEST

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THE LIFE OF BAHA'U'LLAH

By JINAB-I-FADIL

THE province of Mazindarán, in northern Persia, has played a most distinguished part in the history of that country. Reaching to the Caspian Sea, it is covered, in its northern portion, by a great forest of primeval trees where many nightingales sing their sweetest melodies, and thousands of varieties of fragrant flowers bloom in profusion. In the south are high mountains, upon whose peaks the snow never melts. This mountainous district, now the summer resort of the citizens of Tihrán, was in ancient times a place of retirement for the "herbod," the mystics and holy people. Here they went for meditation and prayer.

There are many legends regarding the province. It was said that here there would grow a celestial tree, with branches reaching to heaven. The fruit of this tree would be for the life of the nations. Many people traveled to this region hoping to find the wonderful tree. Another legend was that the king of war and hatred had been imprisoned in one of these high mountains. These stories were, of course, parables, describing in symbolic language the coming of the Universal Manifestation of God, whose teachings would encompass the earth and bring peace to all mankind.

In Núr, one of the districts of Mazindarán, dwelt the ancestors of Bahá'u'lláh. A manuscript has been found, giving his genealogy which goes back more than 1300 years, to the kings of ancient Persia. These ancestors were people of illumined mind, of great wealth and distinction. So pre-eminent were they among the people that they were regarded as a superior order of beings. They possessed immense estates and many cattle, and built for themselves a great palace on the side of the mountain where the magnificent view took in valley and river. In this palace they entertained in princely fashion their summer guests.

Bahá'u'lláh's father was Prime Minister to the Shah. He was looked upon by his contemporaries as a genius; his beautiful handwriting is to this day used as a model in caligraphy and the samples of it which still remain are highly prized by connoisseurs. He also had bitter enemies, due to his fearless speaking of the truth, and his high position. During the winter he lived in his palace in Tihrán. But in the summer he retired to his country estate at Núr.

In 1817, in the palace in Tihrán, Bahá'u'lláh was born. Although there were other children in the family, the parents had a unique love for this little boy, feeling even in his infancy the radiance of his remarkable power. Over the entrance to his house Bahá'u'lláh's father inscribed a verse which shows an intuition of his son's future. This inscription may still be read:

"When thou enterest the sacred abode of the Beloved

"Say, 'I am at Thy command.'

"This is the home of Love. Enter with reverence.

"This is holy ground. Remove thy shoes when thou enterest here."

Bahá'u'lláh, when a child, had a dream in which he saw himself in a vast desert and around his head was flying every species of bird. Passing over the desert he came to the ocean. He swam in the ocean and all the fishes came to him and swam around his head. He related this dream to his father who told it to a celebrated Interpreter of dreams. This Interpreter said that the birds and fishes meant the thinkers of the world and that this boy would after a while become so great that all the thoughtful ones of the earth would follow him.

The perfection of character and the radiant spirit of the little child drew to him not only his father and mother, but prominent persons began to prophesy concerning his future. He was so beloved by the people that his father's enemies, even, withheld their attacks, because of this little boy.

When he reached maturity it was supposed that he would, because of his father's high position, enter the government service. But Bahá'u'lláh's purposes were of a different nature.

A very prominent theologian of Persia, a distant relative of Bahá'u'lláh, had a dream. He found himself in a deep valley, beside a beautiful palace. He wished to enter the palace but was told by the people that he must not do so for "The Promised One was within in conference, alone, with Bahá'u'lláh."

The theologian related this dream to many people, and all wondered concerning the spiritual station of Bahá'u'lláh. The theologian said, "Perhaps he has so high a station because he is my relative."

Some thoughtful people replied, "But you, yourself, did not have permission to enter."

This theologian had about a thousand students who met with him in class in order to discuss difficult problems of theology. One day, when their discussion was at its height, Bahá'u'lláh entered the room. After listening for a while he began to speak, and for nearly an hour they listened, wonder-struck, to the torrent of explanation which poured from his lips. The students were astounded, and the teacher marveled, saying, "We have all studied the books—but here is one who without having studied imparts to us something greater than we have ever heard."

Bahá'u'lláh was by this time regarded by many as a superman, and everyone in the province felt that they must follow his counsel. Then, in 1838, his father died, leaving a vast estate of lands and cattle. Even before his father's death Bahá'u'lláh gave large sums of money to aid the poor.

When Bahá'u'lláh was twenty-seven years old, and living in his home in Tihrán, the Báb declared himself. The people came to Bahá'u'lláh regarding the matter, and he told them, "What the Báb says is true." He also advised his family to study the Báb's writings.

We have no evidence that the Báb and Bahá'u'lláh ever met, yet we know that their spiritual communication was continual. There is a story, which is probably true, that when the Báb was under guard, on the outskirts of Tihrán, Bahá'u'lláh visited him, and the people observed how, contrary to his usual custom, the Báb paid extraordinary honor to Bahá'u'lláh, thus showing his recognition of his great spiritual station.

In the early morning of the Cause, when Bahá'u'lláh's own station was as yet unknown, he powerfully assisted the movement, with utmost effort and sacrifice, comforting the persecuted followers of the Báb and giving large sums of money to assist the spreading of the new teachings. With irresistible logic and perfect wisdom he taught the new principles. He had never in his life been to school, yet he wrote with a style of

transcendent beauty, and spoke as one inspired. To the listening people his words seemed like the waves of a vast tumultuous ocean.

The wonderful abilities of Bahá'u'lláh, however, aroused the opposition of bitter enemies who made every effort to halt the spread of the movement. In 1847 he was imprisoned for a number of days because of his efforts in behalf of some prominent followers of the Báb who had been arrested. Shortly after his release a great conference of the believers of the Báb was held at Badasht. There, many distinguished disciples came together to discuss ways and means for spreading the Cause. During this time they lived in tents which they pitched on the plain outside the town. Bahá'u'lláh attended this conference and through his great wisdom unity of thought was achieved among all the different minds. It was into the midst of this imposing conference that Qurratu'l-'Ayn appeared with face unveiled, and declared that a New Day had dawned, the day of the emancipation of women, of the resurrection of souls, when men and women would rise from the graves of ignorance and limited beliefs and would see the Sun of God's Bounty which had appeared from the invisible horizon. Previous to this conference she had written to the Báb that she realized how he, in his wisdom, was giving his new teachings, little by little, according to the capacity of the people, but would he give her permission to teach still more; and if she was rejected she would gladly sacrifice herself to spread God's new Light.

During the great siege of Mazindarán, which occurred after the conference at Badasht, Bahá'u'lláh, taking with him eleven believers, went to the authorities and pled for the besieged. But in answer, he with his eleven companions was arrested and a great mob, gathered from the surrounding district and armed with all manner of weapons tried to kill them. For safe keeping the guards at last hid them in a mosque and the Governor himself interfered to save Bahá'u'lláh and his companions. Some Muhammadan mullás who had been confounded by Bahá'u'lláh in a discussion of scientific subjects now came forward and incited the people to attack the mosque and inflict injury upon Bahá'u'lláh. The mob became so violent that the guards found it impossible to check them so they made a hole in the wall and through it slipped Bahá'u'lláh and his companions out of the mosque and to safe hiding in a well protected house unknown to the people. Later he and the others were set free and they returned to Tihrán.

After the martyrdom of the Báb, Bahá'u'lláh traveled to Baghdád and Karbala where he inspired many, many people through his example and his great illumination. After a year's absence he returned to Tihrán where a veritable reign of terror had started against the Báb's followers. The Prime Minister sent a request to him, at his summer residence just outside Tihrán, to depart quickly and save himself. But Bahá'u'lláh refused to do this and remained where he was. Soon, a mob went to his palace, brought him out and compelled him, with hands manacled and bare feet to run for miles, amidst the jeers of the people. He was put in an underground dungeon with a number of believers, his neck, feet and hands in heavy chains and these chains fastened to the floor. Here he was kept for four months. Each day a believer was taken out to be killed by the people in the public square. But the presence of Bahá'u'lláh was so glorious that those steadfast souls crowded with him in the dungeon were supremely happy and joyous. He would chant, "God is our Sustainer," "Sufficient unto us is God." And the rayless cell would be transformed into the light of heaven. In their renunciation and spiritual joy they sang and danced even under the swords of their executioners.

Unable to find any pretext for executing Bahá'u'lláh, and because he was of the nobility, the Persian government decided at last to exile him and in this way extinguish the new movement. He was

ordered to leave Tihrán immediately, for Baghdád. He was not allowed time to obtain money or to secure even necessary clothing for himself and his family, but all were mounted on horses and started upon the journey. It was mid-winter and heavy snow storms and bitter cold were the companions of the band of exiles as, surrounded by guards, they hurried along over the perilous mountain roads. After the most tragic sufferings they arrived in Baghdád, in 1853.

From Baghdád the light of Truth shone forth brighter than ever and Bahá'u'lláh taught his universal principles. The "lesser resurrection" was ended and the "universal resurrection" appeared.* There were many believers of the Báb who kept the faith but, because of the terrible persecutions, were in hiding. These, many of them, when they heard that Bahá'u'lláh was living in Mesopotamia, in comparative freedom, started out for Baghdád and joined him there.

Humanity is ever prone to oppose its spiritual leaders. And now, many followers of the Báb who had arisen with great courage to accept his teachings, which were far in advance of those preached by the Persian religious leaders of that time, were unable to understand the wonderful and progressive teachings of Bahá'u'lláh. They felt that he was abrogating the precepts of the Báb. Therefore much discussion arose. Another cause of disturbance at that time was the appearance of a malady ever present in the world—love of leadership. This crept in among these early disciples causing many of the Báb's followers to believe themselves important. Bahá'u'lláh had not yet declared himself the Manifestation and they had no excuse for attacking him; yet they realized that one had come among them whose power their love of leadership might find a serious obstacle. On the other hand there were many who possessed true insight; these, as soon as they heard Bahá'u'lláh speak recognized him as their new leader and acknowledged him. Finally, after being in Baghdád for about a year, Bahá'u'lláh decided to withdraw for a while that the believers might decide whom they wished to follow. So, quietly one night he slipped away and not even his family knew where he had gone nor the hour of his departure. In the morning, when his absence was discovered, a wide search was made, in every direction, and to every place where he was wont to go. But no trace nor sign of him could anywhere be found.

For two long years no word came from Bahá'u'lláh, and those followers of the Báb who were sincere and faithful came fully to realize what a great and glorious light had been withdrawn. They were confused and at loss; they were like sheep without a shepherd, like lamps whose light had been extinguished. They now saw clearly that only Bahá'u'lláh was their bulwark and sustainer, their source of light and wisdom.

When he left his home in Baghdád, Bahá'u'lláh journeyed to Kurdistán and into the mountain wildernesses of that country, to a place called Suleymániyyé. Here he lived, in a cave, dressed in the garb of a religious hermit. Those wild mountains were full of highwaymen and desperadoes and he who traveled in that region took his life in his hands. But as these people came to know Bahá'u'lláh a great love and respect for him filled their hearts. They did not know who he was, only, they said, that he was the embodiment of divine attributes.

Bahá'u'lláh had a most melodious voice, and in the night, in his cave in the mountains, he would chant in Persian the most exquisite poems and prayers. Then the people near his cave would awake, and rise, and congregate at the mouth of the cave to listen to the wonderful singing. Later, these prayers were collected and printed in a volume in remembrance of those sacred hours. This volume is now in the possession of the believers.

One day, in the hills of Suleymániyyé, Bahá'u'lláh came upon a little boy, weep-

*See article on the Báb, in the Star of the West for October, 1923.

ing bitterly. Tenderly he picked up the child and, holding him in his arms, inquired as to his trouble. The little boy replied that his teacher had written a line on his slate and told him to copy it exactly. When he could not do this as well as the other pupils the teacher had beaten him. "Therefore," said the child, "I am unhappy." Bahá'u'lláh lovingly consoled him and said that he would teach him to write. He took the slate from the boy's hand and wrote upon it, in most beautiful handwriting, a thought compelling epigram, then told the child to carry this to his teacher. The teacher upon reading the profound epigram, written in such beautiful handwriting was much surprised and inquired where the one who so wrote could be found. Thus the learned men of that region came to know of Bahá'u'lláh's presence among them.

Soon the fame of his knowledge and wisdom spread throughout Kurdistán and the thoughtful ones, regarding him as a saint, came to him with their problems in spiritual and mystical subjects. Finally the news that a very holy man was living in the mountains in Kurdistán reached the ears of Bahá'u'lláh's family, who immediately said that this could be none other than Bahá'u'lláh and they must set out to find him.

There was a physician, a member of the Persian Consulate, who frequently visited the family of Bahá'u'lláh and felt much sympathy for them because of their great sorrow at his absence. One day this physician came with a story of a merchant who had traveled to Hamadan to sell some bales of goods. On the homeward journey he was attacked by a band of Bedouin robbers who, unable to find his money, cut his throat, carried him back into the mountains, there threw him down and, covering his body with stones left him. A shepherd coming that way a little later, saw drops of blood on the ground and following their trail found the poor merchant, whose heart was still feebly beating. A physician was quickly brought. The merchant was unable to speak, but before he died he wrote upon a bit of paper that there was money secreted in his clothing, which he was carrying to "a renowned saint who lived in the mountains," and he begged that the money be taken to this saint, to be devoted to his cause.

These stories convinced the believers in Baghdád that it was Bahá'u'lláh who was living in the cave in the mountains of Kurdistán. One who was very faithful, said, "I will go and find Bahá'u'lláh and will beg him to return. If he does not wish to do so, I will remain with him." His companions replied that the journey was most dangerous for the country was full of robbers. But he said, "I will go."

After encountering many difficulties he finally reached the cave. He proffered to Bahá'u'lláh many letters supplicating and entreating him to return to Baghdád. At last Bahá'u'lláh consented and started forth with this companion.

His return to Baghdád brought a wonderful impetus to the Cause. His very appearance, so majestic and compelling drew to him people from all walks of life, for one need but look into his face to see that he was not as others. Soon a constant stream of visitors was pouring into his house; the rough Kurds from the mountains, in sheepskin clothing, coming in search of their Master who had so recently been among them; leaders of thought, Jewish, Muslim, Christian, seeking an audience; the various consuls and other dignitaries stationed at Baghdád, who stood silent in his presence, waiting for his words of wisdom. There were also numbers of pilgrims who came to visit the holy shrines established in the cities near Baghdád. Many of these earnest men came to see Bahá'u'lláh to investigate his teachings: returning to their homes they carried the new message.

With Bahá'u'lláh present among them a new spirit shone from the hearts of the believers. He taught them that the way to spread the Cause was for each believer to become a divine lamp of guidance among all the people. The more

they were harmed by the enemies of the Cause, he told them, the more must they show forth love and kindness. Then other believers, from all parts of the country, left their homes and relatives and came to Baghdád to be with Bahá'u'lláh, who trained them in these noble characteristics, changing iron into gold, until many were drawn to the movement through the spiritual lives of these early followers.

Then the enemies of the Cause again bestirred themselves. The story is told of a religious leader who was greatly drawn to Bahá'u'lláh. Learning that the enemies were plotting against him he decided to warn Bahá'u'lláh. So he went early one morning to his home, with this intention. He found Bahá'u'lláh beside the River Dajlah, walking up and down the beautiful bank which he loved, pouring forth his revelation. The visitor, greatly surprised that Bahá'u'lláh was so undisturbed by his impending danger, waited until he returned to his house, and then told him of his danger. Bahá'u'lláh reassured him, saying, "God is working through invisible means."

In spite of all the persecutions the believers did not become downcast or discouraged. They had supreme confidence in Bahá'u'lláh. They were so aglow with the spirit of sacrifice and devotion to the Cause of God that if their material possessions were taken away from them it made no difference to them, for they were living in the paradise of nearness to Bahá'u'lláh.

During these days in Baghdád many books and Tablets were revealed through the pen of Bahá'u'lláh. The *Ighan* was written during this period, also the *Hidden Words, Seven Valleys, Jewels of Mysteries in the Highest Journey,* a great Tablet called the *Tablet of Jacob,* and many other luminous epistles. Bahá'u'lláh wrote and spoke in brilliant epigrams so inspiring to mind and spirit that they were repeated everywhere. Philosophers and poets longed to meet him, and his teachings spread far and wide throughout the Eastern countries. Therefore Baghdád during these years was a great center of divine light.

(To be continued)

THE FEDERATION OF THE WORLD

A Tablet of Baha'u'llah

He is the Counsellor, the Trustworthy.

CONSIDER the world as a human being. This being was created perfect and healthy, but due to various causes became ill; and its illness was never removed because it was in the hands of unwise physicians. If in any age one of its members was healed, by a wise physician, its other parts continued ill, with various afflictions. And now it has been given into the hands of those who are fostered by the wine of self-conceit. If of these people, a few try, somewhat, to heal it their purpose is to profit thereby, either through fame, or official position. Such people as these have not been and will not be able to remove these illnesses, save to a slight degree. And the great remedy, which is the cause of its health—that is, the unity of all the people of the earth into one cause and religion and form of worship—impossible save through one, wise, perfect, confirmed Physician who, from the Eternal World turns his face to this earth and comes to earth for the organization of the world and the uniting of its people—whenever such light has appeared from the Horizon of the Divine Will and such a Wise Physician become manifest from the Dayspring of Celestial Wisdom, these

various physicians have become like clouds to veil his radiance.

Therefore, the people of the earth still continue in their dissensions—and the sickness of the world has not passed away and has not been healed. These physicians were not able to accomplish this great work; neither did they permit the Divine Physician, but became beclouding veils to conceal him.

Consider, in these days the Eternal Beauty and the Greatest Name has swept away these veils, and sacrificed himself for the illumination of the world and the unity and salvation of its people. Yet all arose to injure him—until at last he was imprisoned in the prison which is the most desolate of cities, and they closed the doors of entrance and departure. They see the Friend as the stranger and the Beloved as an enemy and regard the peacemaker as the mischief-maker.

O people of wealth and power! Behold how you become a veil, and have withheld the world and its people from the effulgence of the light of the Sun of Justice and infinite Bounties and how you see the greatest tranquillity as hardship, and the greatest gift as calamity!

At least listen to the kindly counsels of the Divine Beauty for the organization of the world and the tranquillity of its inhabitants. Every year you are adding to your expenditures, putting this on the shoulders of the people; this is furthest removed from equity and justice, and comes only from the winds of selfishness which are blowing and moving. To stop this is impossible save through a strong, unshakable peace, which is the greatest cause of the firmness of the principles (which are) the foundation of the people and the nation.

Although the perfect peace and unity they did not receive, the world must be repaired through this (lesser) peace so that its sickness may diminish somewhat. Peace among the rulers was and will be the cause of tranquillity to the inhabitants and people of the country. Through this means they will not need armies and armaments, except in sufficient number to protect their cities and countries; and having established this (peace) the expenses will be less and the inhabitants will be tranquil and they themselves (the rulers) will be at rest. If after this peace (is established) one king should rise against the others it will be necessary for the others, all together, to restrain him.

It is astonishing that up to the present time they have not attained thereto. Although the pomp of kingship and the hugeness of armies are obstacles to some in accepting this peace—the cause of tranquillity for all—these were and will be pure superstitions, for the majesty of man and his honor are only through those things which are worthy of him, not through outer accessories. The people of perception look at the commander as one commanded; count the rich, poor and the powerful, weak; see that their dominion, authority, their wealth their power are dependent upon the people. Therefore, these things will not make the station of man higher, to the people of perception.

The essence of man is hidden in his individuality which must appear through the polish of education. This is man's glory, and all else which depends upon outer things, is not a part of man, himself.

Therefore, they will not look at external smallness or largeness, dignity or honor; and they must attain to the most great peace.

The rulers are manifestations of divine power. It is regrettable that those esteemed souls impose this burden. If in reality they will put the reins of affairs in the hands of trustworthy, faithful and intelligent persons they will find themselves free and at rest. How happy is that ruler who arises to assist God and proclaim His Cause and to illumine the world with the light of justice. It is necessary that all the people of the earth shall love him.

This is that which proceedeth from the pen of the King of Eternity. We ask God that He will graciously aid all the nations with that which will be for their benefit and make them to understand what is good for them in this world and the world to come.

He is Powerful in all things!

THE ONENESS OF THE HUMAN WORLD

By Louis G. Gregory

THE signs of God are numberless in the world today. As light upon the horizon of hearts, as rays from the Sun of Reality, are the teachings of holiness and peace. Among the great principles of unity, from its emphasis and recurrence in the Bahá'í teachings the most brilliant and powerful is that which declares the oneness of humanity. This divine truth is power to the hand that is puny and weak. To the heart frozen by convention it is genial warmth. To the tongue that is mute it is the voice of the angels. The mind cannot resist its logic and the soul is subdued by its spiritual power. Happy therefore is he who perceives its significance. Justice adorns his character. His vision is strengthened and enlarged. He perceives things that are real. All nations are one. All lands are one earth. All races are the great human family. All voices belong to the mighty chorus of praise.

Essential unity, sign of the divine creation, does not destroy essential differences in the world. Distinctions due to appearance, habitat, grades and kingdoms, capacities and powers that vary, all have their bearing in the organization of the world. Yet such differences should not remove that which is basic and fundamental. The eternal bond of love is the universal connection. Yes, wherever organization, itself an expression of love, exists, diversified talents must also be found.

The lowest forms of matter are called by the scientist, inorganic. To him they are lifeless because destitute of organs. But 'Abdu'l-Bahá assures us that even in the lowest forms of matter, such as the earth, there is life. Hence we know that even here there is organization. Science tells us that in the realm of matter there are beings so infinitesimal that a myriad of them united would escape the scrutiny of the eye. Yet in each there is organization which to us attests the divine power. In the highest, spiritual realm, the light of oneness is supreme. Should we not expect to find the Kingdom of Heaven, as befits its lofty state, more perfectly organized than the kingdoms of earth? The unity of mankind does not contemplate the crumbling of all organization, but rather the removal of all friction among all its elements and parts, thereby increasing its effectiveness and power. The uniting power appears in all the kingdoms, but the higher the ascent the greater is its rule manifest. The title of nobility in the divine worlds is service.

The world of man is free to accept or reject what divine wisdom reveals. Evidences of life and hope on the one hand and of collapse and chaos on the other express man's acceptance or denial of the principle of God. The calamities and heart-aches of which man complains are for him a driving force toward his Maker. The breaking down of all plans of relief gradually eliminates all aid save the Greatest Name. This power alone can free man from himself and those idols of hate, fear, error, and superstition which claim his homage.

It is obviously absurd for people to hate because of differences of weight and stature. Is it less so because some are

French, others German; some white, others black; some Europeans, others Asiatics? Rich in imagery, poetic and beautiful in expression are those teachings which unfold the harmony in varied perfection of all the grades and kingdoms of creation. 'Abdu'l-Bahá seemed never happier than when, with his divine eloquence, he unfolded the law of human solidarity, which he indicated must follow the analogy of the other kingdoms created by God. He reminds us of the rubies and sapphires, diamonds and pearls, that compose a diadem; of the many waves of one sea; of the different colored lambs that together skip and play; of the blue and white doves that find fellowship; of the many trees of one orchard; of the varigated flowers of one garden; of the harmonious notes of one orchestra; of the rainbow with its etherial and varied splendor, sign of the Covenant of God with all his children. Bahá'u'lláh speaks of mankind as the "leaves of one tree and the fruits of one branch."

These great Luminaries, who in their Oneness are the Tree and Branch of Divinity, have left no doubt as to their will for the unity of the world. Man may ever find, in the rose garden of Abhá, that variety which gives joy to life harmonized by the eternal and divine Oneness which is life itself. When the light of unity is unveiled in the inner consciousness, man may find new meanings in the endless forms of creation which yield their secrets for his training. The flora of many regions; the changes of season wherein earth unfolds its treasures; valleys and mountains; rivers and shining lakes; the many shades in the turning of the autumn leaves; the sun, now shining with majestic splendor, anon tinging the cumulous clouds with red; the moon, many in its phases, yet one in its changeless looking to the earth; the stars differing in size, yet each and all contributing to the brilliancy of the heavens; rain and sparkling dews; plains and plateaux; oases and fertile fields; deserts of ice and deserts of burning sand suggest a panorama of beauty that is endless with the signs of the Heavenly Artist, Who is One. All the kingdoms, according to varying capacities, reflect and praise the True One. But while the lower kingdoms show forth many charms, the perfections of the human realm are richer and more beautiful. On an occasion of state, in the city of Washington, the head of the nation, through the aid of an electrical device which amplified the voice, addressed about one hundred thousand people. In this vast throng, with faces turned expectantly in one direction, one could see far greater beauty in diversity than in all the lower kingdoms of creation. For man, who contains in his being endless possibilities of growth, is nature's sum, plus the virtues of the higher realm. The marvel of this great gathering was that each figure marked a distinct individuality and was the temple of a deathless entity, the human spirit.

Smaller in numbers, yet far weightier in significance, were the gatherings which surrounded 'Abdu'l-Bahá in the East and West, inspired by his words of wisdom and receiving life pulses from his healing sympathy. These happy friends, in meeting 'Abdu'l-Bahá, contacted with the world of oneness. The joy of faces indicated that the hearts were shown their reality. New visions of happiness came to all as sentiments and powers were directed toward world fellowship. As the divine Educator called forth their virtues, many for the first time responded to the best within them. The creative power of unity, which builds divine civilization, flowed to the hearts. Alike and yet different, distinct yet harmonious, united yet free, many yet one, the friends of 'Abdu'l-Bahá throughout the world, stand through the glory of sacrifice upon the plane of oneness, transformed by the power of the new day.

Bahá'u'lláh and 'Abdu'l-Bahá have removed the veils of separation and es-

trangement from all races and nations. All are urged to acquire culture and all are invited to the table of heavenly teachings. The belief, born of superstition, that any race or nation is incapable of acquiring knowledge is forever dispelled. The strong are saved from pride and the weak from aggression. All are given the right to true strength through the Might of God. *"The beloved of God are those in whom the Word of God taketh effect."* For those who prize spiritual values this is enough. Yet it may be interesting to note how the scientific lore of this age reflects the light of the Messengers of God: Sir Arthur Keith, of great renown among anthropologists, declares that the terms high and low do not apply to races, but only to civilizations. Jean Finot of the French school, proves the absurdity of race prejudice with the exactness of a demonstration in Euclid. Prof. Munroe of Japan, in one of his admirable lectures, shows how the different civilizations have been successively developed by peoples of all colors, rejecting the theory that there is inherent inferiority on the part of any race, past or present.

It has been proved in many cases that children whose ancestors have been savages for many generations, if put in school and given an opportunity, can acquire the highest culture. But still woeful is the loss, if divine ideals are lacking. The great war illustrates what people trained by the best of human methods, may yet do to each other. The first discovery of man is his own body and its needs. The next is his relationship to his family. Then little by little he becomes interested in the community, the nation and perhaps the race in its more limited sense. It is pitiable for the world that for the most, development seems arrested here. But now, for those who are willing, the divine bounty widens the horizons of unity to include the world. This attainment is a priceless jewel for man.

A traveler in Persia tells of meeting in that country, where means of locomotion are so limited and common schools so meager, many people of even lowly life as measured by worldly standards, who discuss and espouse ideals which would honor the sages and seers of earth. These people have been trained by Bahá'u'lláh and his successors to think in terms of humanity and to work and pray for universal welfare. They know and act upon those laws which must govern a united world. Their lives are simple. Their hearts are pure. Their faces shine with divine joy. Yet happier still are the mighty and strong whose human stations do not debar the light divine. The education of Bahá'u'lláh successfully trains all degrees and ranks. Its spirit penetrates all gatherings. One can scarcely attend any gathering of progressive thinkers nowadays without hearing Bahá'í ideals expressed.

It is related that a European king, who was sending a body of his troops to a colony, thus addressed them: "As you go among my subjects across the sea, there is one thought I wish to impress upon you. It is that they are our brothers. If we have any advantage over those people, it is not because of how we look, but because of what we know. And when they know what we know, it is possible that they may do more with it than we have done. So go among them and teach them. And remember that if you insult them because of their color, you insult me. I know that you intend to do what is right. But this thought cannot be too strongly impressed upon you."

It is clear that all races and nations have much to give to the collective consciousness which brings world civilization. It may be given to some to do more than others, but no wise man will wish to impede the progress of any. Those who are kind will wish to aid the advancement of all. Because human horizons are limited and personal touches are perhaps even more so, men are seldom accurate judges of the capacities and powers of their fellow beings. Men

usually allow themselves to be governed by impressions and appearances, while the insight of the Absolute Judge penetrates the reality of man. Many years ago one of the great teachers most impressively called our attention to the unerring way in which 'Abdu'l-Bahá looked upon the hearts. The Prophets of God, without exception, have appraised humanity according to spiritual values and standards. They have with one voice commanded unity and have set the example of favoring all people who advance toward God. Such is the badge of distinction in the world of reality.

Down the ages, in all countries and climes, virtues appear which attest a divine power in man. Even among the most primitive peoples this light appears. Even among the so-called savages of the world one may sometimes find a fidelity, a hospitality, a responsiveness to love which put to shame by comparison many of the most advanced. As the poet says:

"I believe that in all ages
Every human heart is human;
That in even savage bosoms,
There are yearnings, longings, strivings,
For the good they comprehend not."

There are flashes of reality in the ancient Sabaean religion, which in the time of Homer had lapsed into idol worship. In the Iliad, Agamemnon, the king of men, addressing the wrathful Achilles, says:

"If thou hast great strength some god bestowed it upon thee." Or, as Pope translates: "Know vain man, thy valor is from God!" Thankfulness to the True One augments the power of unity.

Man increases his wealth of divine blessings by sharing them with others. Dispersion, avoidance, hatred, dissipate the forces of life upon every plane. Ill will toward others prevents refreshing sleep, impairs digestion, dwarfs the mind, cankers the soul, disturbs the family, alienates friends, increases foes, and removes one far from God. Hatred between races and nations is now so far-reaching and calamitous as to threaten the existence of all flesh. Greatly to be pitied is he who hates. Those who know would avoid it as they would a pestilent disease. Its subjective harm may be far greater than any injury it may bring to others. But it is certain that love removes hate, and mighty is the power that confirms human service under divine Guidance.

'Abdu'l-Bahá defines "the reality of humanity" as,

"That universal unity, which is the oneness of the kingdom of the human race, the basic harmony of the world, and the appearance of the bounty of the Almighty."

The principle accepted, one may view with gladness what it portends in the readjustment to a higher plane, of all human ties. Another attitude perhaps, may be that of elation at sacrifices made, souls awakened, victories won by the sword of the spirit. But the glory of the day is the task that remains. The unification of souls, at home and abroad, is the aim of service to the Beauty of Abhá. Stupendous and splendid is the effort, which God confirms, of forging a chain of love which links all humanity. When this end is achieved pæans of joy will ascend from earth to heaven and the Supreme Paradise will acclaim the bliss of a united world.

It is idle to wish that a nation be exempt from strife and trouble when the rich live in such luxury that the poor suffer from cold and hunger.

When one seeks the welfare of the people he must make equitable the profits accruing to power and he must root out the evils which it fosters.

If unkind words do not enter the ears, if they do not come out of the mouth, if the heart does not cherish thoughts of evil toward others, there is nothing to be feared from wrong-doers. — Sayings of Mo-ti — a little-known philosopher who lived about 400 B. C., China.—From *The World Tomorrow.*

Within the four seas all are brethren.—*Confucius.*

THE SPIRIT OF THE CENTURY

AS the spectroscope breaks the light of the sun and stars into colors of the rainbow so do the prisms of the minds of our age break the light of the day-star of the new cycle into varied and fragmentary programs for a better world. The cry for world peace, for a world court, universal limitation of armaments, universal suffrage, a universal language, the scientific treatment of crime, the longing for economic right and justice, the endeavor to harmonize science and religion are some of the different bars, the different rays of the Sun of Truth which has arisen for the uniting of the world.

ONE of the expressions of this spirit of the age is found in the enthusiasm with which a few years ago some of the youth of western Europe sought to spread the teachings of economic justice, and their present discovery that the real solution is a spiritual one. Rev. Harry Taylor, a liberal minister, tells us of his experience in the British Labor Party. "It was," he writes, "in the shadow of the I. L. P. that I was born and brought up. My father was one of its early workers and speakers and very quickly made me a convert. I grew up to youth and early manhood filled with a burning zeal for the movement and spent most of my time either in the I. L. P. rooms or at the meetings. There were thousands like me who made this party their religion and would have died under its banner. It was a message of love and justice, of liberty and peace, of culture and simplicity, of the beauty of life. Its hope was something bigger than the mere solution of the wage question, something higher than an increase in the material necessities of life. It was something more than a mere system of scientific government, something more than an economic theory, something more even than political liberty, though it embraced all these.

"The I. L. P. had an economic theory, of course, but it advocated the putting it into practice only because on that basis could the people attain that full and complete life that is the right of all. We spoke in every market-place and at street corners in the summertime and in halls and theaters during the winter. It was our endeavor to show the people a little of the life that was possible under sane and equitable conditions.

"Week after week and year after year we opposed the evils of the factory system because we saw that it was turning our fair land into a collection of cinder heaps and hovels. We tried to show the people that life at its fullest and its best is something better than working in a hideous factory or workshop and sleeping in a little brick box with a slate roof. We told our audiences on the streets that they seldom saw the beauty and fairness of their own country, they saw only brick walls, chimneys, smoke, and cinder heaps. Again and again we told them that work was a means and not an end in itself. We said that all men had a right to as much leisure, as full and sweet and noble a life as the world can give.

"But today," Mr. Taylor concludes, "the old hope is dim and doubt and gloom have crept in."

What is needed is a new faith, a new sense of spiritual realities. As a labor leader in New England has said, the need of the labor movement today is the consciousness of God. Otherwise it falls into a mere struggle for wages. Nay, more, it is not even able to maintain the unity needed to achieve the material ends.

The Only Solution of World Problems

ONE of the interesting signs of the times is the conversion of the well known suffrage worker of England, Miss Cristabel Pankhurst, to an evangelist of the "Second Coming." In her first enthusiasm for woman's suffrage, she says, "I had lived in an atmosphere of illusion, thinking that once certain obstacles were removed, especially the disenfranchisement of women, it would be full steam ahead for the ideal and social international order." But recent events have convinced her that neither the women nor the men, the workingmen nor the politicians are able to bring in the new international order. "When I really faced the facts," she says, "I saw that the war was not a war to end war."* "We men and women have not the goodness needed, nor the lovingkindness, nor the wisdom, nor the power, to regenerate the world. . . . We (women) are wholly unable, just as the men are unable, even to form, much less to put into effect, the policy that will regenerate the world." "It is the task, not of humanity, but of Divinity, infinite in wisdom, power and love."*

Then she discovered the Bible prophecies concerning Christ's return at the "end of the age," and that "the establishment of the Kingdom awaits his return." "'Ah! that is the solution!' My heart stirred to it. My practical political eye saw that this Divine Program is absolutely the only one that can solve the international, social, political and moral problems of the world."* "A few years ago," she says, "there was excuse for the critical having doubts of Bible prophecies. But recent events are fitting into the mold of prophecy so marvelously as to remove all grounds for doubt." There are the wars and rumors of wars, at least the beginnings of the great Armagedon, the return of the Jews to the Holy Land, the faith of many waxing cold, the fulfillment of the prophecy foretold in II Timothy, Chapter 3, that "in the last days grievous times shall come, for men shall be lovers of self, lovers of money, boastful, haughty, disobedient to parents, ... lovers of pleasure rather than lovers of God."

In her addresses she mentions many such prophecies and is so convinced that the coming of Christ is right at hand that before a great audience in Chicago, recently, she said, "I will return and speak to you in the spring, *if He tarrieth.*"

There is no more remarkable sign of the times than the vast multitudes in the Christian churches who are watching for the imminent return of the Christ. It is true that they take the Bible prophecies literally, expect him to descend in a material cloud from heaven, with power and great glory, not realizing that they interpret but in part, prophesy in part, and that when the perfect interpretation is come that which is in part shall be done away.

The first great discovery is that he *cometh.* The second discovery is *how* he cometh. And this has been given to us in the crystal-clear interpretations of Bahá'u'lláh and 'Abdu'l-Bahá. Science and religion are one truth, they tell us. When he comes he does not contradict the known laws of science. He comes as a thief in the night. He comes as the Son of Man. "Unto us a child is born and unto us a son is given and his name shall be called wonderful, counsellor, . . . Prince of Peace." If he should appear from the sky in a material cloud only a few people could see him. But if he appears in his spiritual reality, like the lightning shining from the east to the west, even the cloud of his body will not prevent the multitudes from beholding the light of his teachings and his world-transforming Holy Spirit. Only when he appears as a spiritual reality can every spiritual eye see him. Meeting him in the air is to be interpreted spiritually; our spirits rising to meet him in the heaven of his presence. His angels are his teachers, visible and invisible, who sum-

*"Behold He Cometh," The Book Stall, New York.

mon his elect from the four corners of the earth. The resurrection of all those who recognize him and are baptized by his Holy Spirit is the rising from the grave of prejudice and self into the Kingdom of universal peace and love. And he appears after the sun of the heavens of the old religious order is darkened and the stars of the old ordinances and leaderships have fallen to earth. But when he comes he is the same sun of divine manifestation rising from the horizon of a new body, a new city, a new name.

The expectation of Christ's return is part of a world-wide anticipation. Each religion awaits the return of its beloved Prophet. There is a little mosque, we are told, in the Holy Land, where a priest presides, keeping ready the shoes that the Messiah is to wear when he comes to Jerusalem. The Zoroastrians are sure that the great Messiah will be born in central Persia; the Jews that he will appear on Mount Zion, when "the valley of Achor" will be "a door of hope" and "Carmel and Sharon, they shall see the glory of God." Muhammadan tradition tells about visiting the One in Acre; the Confucianists say that he will appear in the West; Buddhists pray for the coming of the Beloved Maitreya. Though they may name him by different names, all await the Promised One who will unite the many religions until there shall be one fold, one Shepherd.

The Divine Remedy

'ABDU'L-BAHA has outlined in many addresses and Tablets the divine remedies of Bahá'u'lláh for the international, social, spiritual illnesses of the world. Some of these remedies are:

The independent investigation of truth.

The promotion of the oneness of mankind.

The establishment of an international court of arbitral justice as the center of a universal society of all the nations of the world.

The abandonment of prejudice—racial, political, religious.

The conformity of science and religion.

A universal scientific and spiritual curriculum.

World-wide education for universal peace.

The readjustment of the relations of the economic and social structure so that every individual member of the world of humanity may enjoy the utmost welfare and prosperity.*

The teaching that the internal, spiritual idea is the same in all religions, that a unique general plan underlies the foundation of the past faiths, that priestcraft has circumscribed the religion of God, that religion must now put on the robe of the universal precepts of God.

The establishment of universal houses of worship open to all sects and religions and dedicated to the oneness of God and the service of all mankind.

The demonstration of divinity and inspiration.

The explanation of the continuity of prophetic revelation.

The baptism of souls with the water of life eternal, the fire of the love of God and the outpouring of the Eternal Spirit.

The dawn of the Sun of Reality from the horizon of Persia.

When, on his celebrated tour of America and Europe in 1912, 'Abdu'l-Bahá pictured with prophetic words the divine civilization and earthly paradise which the Sun of Truth now dawning in the East will make manifest, his face became luminous with a wonderful light. In that day, he said, there will be no sick people without care, no poor people without food, no old people without a comfortable home, no children without education. Universal peace will be established, and the oneness of mankind.

"An hundred good tidings," wrote 'Abdu'l-Bahá to a friend in Salt Lake City, "that the doors of the Kingdom have been opened and the Call of the Lord of the Kingdom upraised. The

*The Bahá'i economic program is stated in detail in the pamphlet called "Strikes"—a chapter from *Some Answered Questions*—and in the STAR OF THE WEST, Vol. 7, pp. 77ff, pp. 133ff; Vol. 8, pp. 3ff; Vol. 13, pp. 227ff; *Light of the World*, pp. 46ff.

Light of Oneness has shone forth. The darkness of superstitions and imitations is being dispelled. The standard of the oneness of the world of humanity is upheld. It is the baptism of the Holy Spirit. It is the new birth. It is eternal life. It is absolute love, perfect unity and accord among all mankind."

Education Through Radio

THREE of the greatest factors in forming and influencing public opinion, says the radio director for the General Electric Company, are the printing press, the moving picture and the radio. "Never in the history of the world has any invention been so eagerly, so rapidly and so universally adopted as the radio." It is reported that five million people listened on the radio to Mr. Lloyd George when he gave his farewell speech in New York at the close of his American tour. And people all over the United States and Canada listened to President Coolidge's initial message to Congress.

What possibilities such an invention is presenting to the spiritual teachers of the world! In future days the eloquent speaker who is aglow with the light and the spirit of God may, in a single address, transmit to a third of a continent the divine message.

THE fact is that Europe now, five years after the armistice, is in a worse condition, if anything, than it was in 1918 at the end of the war, and the only possibility of reconstruction lies in international cooperation.—*Fridtjof Nansen.*

I think there is fellowship of learning, a bond between all of us who try to furnish the house of the mind and add a little stature to the spirit. I think that learning is so far beyond barrier of race or country that on its coherent march Eastern civilization depends. . . .

The evidence of suffering and need among scholars and students in Germany and other parts of Central and Eastern Europe (but especially now in Germany) overwhelms all disbelief; the peril to learning is extreme.—*John Galsworthy.*

SHIPS THAT PASS IN THE NIGHT

By STANWOOD COBB

ONE of the delights of European travel is the opportunity it gives of meeting people of different races and nationalities and exchanging views with them. The way in which the coaches of European trains are divided into transverse compartments seating six or eight people, facilitates sociability. If the journey is of any length one soon gets into conversation with one's neighbors, especially if one knows French, the universal auxiliary language of Europe. Many pleasant exchanges of opinion and experience take place at this time, when conversation is a boon to while away otherwise tedious hours. And one can obtain from these sociabilities en route a clear idea and a sincere expression of the native culture and thought, for these casual acquaintances on trains, as on boats, become surprisingly sincere and outspoken.

To Bahá'is these meetings are of special value because they give an opportunity for spreading the Message.

There are four different types of thought and reaction which one meets with in telling of the Bahá'i Cause. First are those people who are quite satisfied with life as it is. Such people today exist in Europe in only a few countries where conditions of living are still pleasant. Second, are those who lament existing conditions, but are hopeless of any change in human nature of such kind as to effect the desired change in human relationships. Third, are those who desire a change and are working for it along some line which appeals to them as adequate. Fourth, are those who despair of life as it is, see no way out of the difficulties, and consequently grasp eagerly at the teachings of the Cause, finding there a ray of hope.

The first class is, as already mentioned, not common in Europe in this epoch of misery and threatening downfall of

civilization. The second class I should say predominates. These must be awakened to a faith in divine power and to a realization that human nature, through the sublimation of religion, can be changed. The third class is not at present susceptible to the Cause, though perhaps sympathetic and appreciative. Some of this class are working along spiritual lines similar to our own, and not only they but their work is in reality part of the Kingdom. Another group of this class is working along anti-religious lines. That is, they not only have no faith in the power of religion to change human nature and to effect a more perfect organization of mankind, but they are actually opposed to religion, believing it an instrument of the upper classes for the suppression of the working class. This group composes a very large number of those who are today working most earnestly to change human conditions for the better. It is a pity that the sins of the church have in the past furnished some grounds for this hostility to it, because there is a great deal of nobility, idealism, and spirit of self-sacrifice in this group of workers, qualities which if permeated and guided by the Holy Spirit could accomplish great good for the human race; but which if spent in strife and race-warfare will serve, as 'Abdu'l-Bahá has said, only to usher the human race into greater misery and hardships. The last class is increasing rapidly in those countries in Europe which are in suffering and want, and their hearts are fertile ground for seeds of Wisdom and of Truth. They need only proper gardening to bring forth the flowers and fruit of the Kingdom.

One meets all these classes of people in the course of travel. For instance, in riding from Hamburg to Berlin, we met a man of the second class. He was a man of the very highest intelligence, and as I observed, extremely sensitive and sympathetic toward the sufferings of others. He had been a naval officer during the war. He had thought much on life, and was a brilliant conversationalist. Since he knew English well, we could talk all the more readily with him. He had with him his wife, a Norwegian, two adorable children and a maid. They did not know English. He confided to us his chagrin that his wife was bringing up the children according to the old conventions. Here was a soul innately gentle, and loving, of high ideals, seeking the welfare of humanity, but alas, by the faulty means of further death and destruction. He was of course impervious to the Cause, for he was a complete enthusiast in his own belief.

On the train from Berlin to Weimar, we got into conversation with the conductor, who seemed a gentle and simple soul. He had been in the war. He did not want more war. His face lit up when we told him of the Cause. Anything that could prevent war seemed to him praiseworthy. He took with great pleasure the little booklet (number nine) we gave him, and said goodbye sweetly as he left the train at the end of his run.

An amazing incident took place on the train from Bad Gastein to Innsbruck. We were in a small compartment with only one other occupant, a lady from Vienna. Her conversation showing her to be against war and distressed at the continued militancy of Europe, I asked her if she had ever heard of the Bahá'í movement. "Why, yes!" was her answer. "Two American ladies on this very train were telling me about it. They got off an hour ago at Bischofshofen. They could not speak German much, but they were so eager that they made me understand. They took my address and are going to send me literature."

What an impression it must have made on the Viennese lady to meet two Bahá'í parties in succession. She might suppose that half America was Bahá'í. I saw vividly in my mind's eye the day when Bahá'ís will really be as numerous in America as it might seem to the stranger from her two encounters.

In Persia, where the Cause has made

such headway, it is the common saying that if four people happen to gather together one of them is sure to be a Bahá'í. Some years ago the then Persian consul to Cairo, who was a Bahá'í, told me that in Tihrán he happened one day to be in a group of four people, one of whom undertook to combat this current saying. "How ridiculous," he said, "is the thought that four people cannot gather together without one of them being a Bahá'í! Here we are together, and none of us are Bahá'ís!" He, himself, was not a Bahá'í, but the other three men, unknown to him, were all Bahá'ís. God speed the day when such a saying will become true in America.

This Viennese lady was deeply touched with what we told her. She read booklet number nine with avidity, and said when she finished it, "I believe everything in it." We have her address, which we also sent to Herr Herrigel, and we trust she will continue in contact with the friends and with the Cause. Her interest and zeal were as much an inspiration to us as our message was to her.

The Austrians seem especially susceptible to the Cause. They are a kindly, sweet-tempered people, grateful for help given them in their national distress, and ready to take up humanitarian ideals, longing, particularly, for something to restore hope to life.

Another friend we met again with pleasure was Monsieur D——— from Budapest—a scholar and thinker, official translator in seven languages, a Pole by birth, citizen of the world by virtue of his natural intelligence and breadth of mind, he had found himself in complete accord with the Bahá'í teaching; and he is eager to start an assembly in Budapest upon his return there in September. His wife, a sweet Viennese lady, we found amiable and friendly, as indeed are all Viennese. Monsieur D——— urged us to visit Budapest in September and help him to start an assembly. If we cannot do so we trust someone else will be able to help.

THESE are some of the "ships we passed in the night." There were others to whom we cannot give space here. Then, there are the Bahá'í friends whom it is such a joy to meet. I am writing this at Hotel des Alpes, Mont Pelerin, where Lady Blomfield is also staying. Each afternoon she reads to us from the book she is writing, episodes in the lives of the Báb, of Bahá'u'lláh, of Abdu'l-Bahá, and of those noble souls, particularly the women, associated with them in the Cause of God. These episodes, which she has gathered from Abdu'l-Bahá and from his family, she has recorded with such vividness that as she reads them to us we seem to live in the days of the Báb, to glory and to suffer with him and his martyred friends.

Through Lady Blomfield we met also A. Hussein Ispahani, who is completing his studies at Lausanne,—an earnest, radiant Bahá'í, of the kind to make one see a brilliant future for Persia. He believes that in twenty or thirty years his country will be preponderatingly Bahá'í. What a glorious prospect, not only for him, but for us all to look forward to. For when Persia becomes Bahá'í, it will shed the blessings of the Divine Civilization not only on its own citizens, but upon the world.

Shoghi Effendi's New Translation of The Hidden Words

SHOGHI EFFENDI'S superb translation of the *Hidden Words* and the "Words of Wisdom" revealed by Bahá'u'lláh, together with a collection of the prayers of Bahá'u'lláh, has just been published by the Bahá'í Assembly of London, as a little book of devotion. The translations from the inspired pen of Shoghi Effendi give us what we have been longing for, the exquisite reality of the celestial verses of Bahá'u'lláh. The new translation, as we read it again and again, with spiritual understanding, sings itself into our heart, and we realize that it is in truth the melody of the voice of God.

THE INDIAN STYLE OF ARCHITECTURE

By Charles Mason Remey

THE so-called Indian style of architecture, as differentiated from the Hindu style, which lives side by side with it, is peculiar to the Muhammadan civilization in India; whereas, the Hindu style, developed in the temples of Brahmanism, was a style the beginnings of which were hoary with age and antiquity before the birth of the Islamic era.

Like the early inaugurators of various other styles of architecture the first Muslims were not people of culture. They had no architecture of their own. Their first places of worship were the temples of the former religions, as exemplified for example by the Kaaba at Mecca, which was an ancient shrine in the day of Muhammad the Prophet, and of Santa Sophia at Constantinople, the largest and the best known of a number of Byzantine churches. As the Kaaba became a Muslim shrine with the Islamizing of Arabia, so Santa Sophia became a Muhammadan place of worship when the Muslims conquered Constantinople. Not only did the Islamic conquest of the Byzantine Empire exert a great stimulus upon the civilization of Europe through the sending forth of the classic culture so long segregated and held from the peoples of Western Europe, but the culture of Byzantium had a very vital effect upon the Muslim conquerors themselves—that of inspiring them to appreciate the virtues of this civilization, which was prior to theirs.

Perhaps the most striking phase in the influence of this early Christian civilization upon the Islamic art is found in the architecture of the mosques. Here the Byzantine Churches through being appropriated by the Muslims and used as places for worship became, as it were, the point of departure for the development of the new and beautiful style of Muslim architecture in the various forms and varieties into which they evolved under the varying conditions in the different countries of the Islamic world.

As the Romanesque grew out from the Roman classic style, and as the Gothic developed from the Romanesque, both under the impetus given to architecture by the Christian religion, so the Arabian style was an outgrowth from the Byzantine under the influence of Islam. This was the first distinct style of Muslim architecture. Its most beautiful examples are found in Cairo—a unique style, quite distinct and different from the Byzantine, yet traceable to it through various stages of evolution which resulted from the forward push of a growing civilization bringing together and uniting certain ethnic elements under a regime where both art and building were made possible and inspired by a fervent religious zeal.

Other parts of the Islamic world developed variations from the Arab style, but all very closely related to it as the parent style as, for example, the Moorish style in Spain and the Muslim styles in Persia and in India, the latter generally known as the Indian style.

The Indian style of architecture reached its greatest period of development during the Muslim tenure in India under the Mogul Dynasty, extending from 1526 to 1707 A. D. This marks a very splendid age of Oriental culture when elements of the civilization of Persia were brought by virile conquerors from the north and planted amid new conditions, racial and economic, during a time of comparative peace and prosperity. Under this influence and inspiration of high and, for that age, progressive ideals, there arose a state of culture previously unattained in India and not surpassed there by the people of subsequent times.

The finest and most extensive examples of the architecture of the Muslim

period in India are found in and about Delhi, which was the capital of the Moguls, and in the city of Agra and its vicinity. The world famous Taj-Mahal, near Agra, built by the Emperor, Shah Jehan, during the middle of the Seventeenth Century, as the mausoleum of his favorite wife, is without doubt the best known and most admired building of that epoch.

The Taj-Mahal combines elements of beauty of composition and setting. Built within and without of the purest white Jaipur marble, inlaid with jasper, lapis lazuli and other semi-precious stones and placed in the midst of a most beautiful garden luxuriant with richly colored flowers and foliage intersected by fountains and water ways, with its inviting exterior portals and loggias, with its impressive and mystical interior, it imposes upon the visitor a feeling of awe mingled with joy and delight, of massive strength of structure and purity of ideal that is quite beyond the power of words to describe.

In the Taj-Mahal one finds a combination of both a spiritual and a natural beauty, a symposium of the beauty of the spirit of religion combined with a beauty which appeals to all that is human in man in his love of beauty in nature. Thus, the craving of the heart for beauty, both of a spiritual and a human nature, is satisfied and the soul of the visitant finds exquisite satisfaction and joy. Enthusiastic travelers well describe the Taj-Mahal as one of the most beautiful temples in the world.

WE learn from *The Survey* about an international school correspondence which has grown up among the children in the Junior Red Cross. We quote from a letter written by an Albanian boy to American children:

"Dear American friends: Today Noloc Logoceci received five letters from your school, and he gave me yours to answer. He is my schoolmate and good friend. He is a Catholic, and I am a Muhammadan, but we never quarrel about religion. I think that if religion is in our heart, and is shown by our work, the name doesn't matter, don't you think so?

A LETTER FROM SHOGHI EFFENDI

The Beloved of the Lord and the handmaids of the Merciful throughout America,

Care of the members of the American National Spiritual Assembly.

Fellow-labourers in the Divine Vineyard:

Upon my return, after a forced and prolonged absence, to the Holy Land, it is my first and most ardent wish to renew and strengthen those ties of brotherly love and fellowship that bind our hearts together in our common servitude to His sacred Threshold.

The two years that have elapsed since the passing of our beloved Master have been for the Cause, as well as for mankind, years of deep anxiety and strain. The momentous changes that are taking place in the history of both have proved so swift and far-reaching as to arouse in certain hearts a strange misgiving as to their stability and future.

On one hand the remarkable revelations of the Beloved's Will and Testament, so amazing in all its aspects, so emphatic in its injunctions, have challenged and perplexed the keenest minds, whilst the ever-increasing confusion of the world, threatened as never before with disruptive forces, fierce rivalries, fresh commotions and grave disorders, has well-nigh overwhelmed the heart and damped the zeal of even the most enthusiastic believer in the destiny of mankind.

And yet, how often we seem to forget the clear and repeated warnings of our beloved Master, who, in particular during the concluding years of his mission on earth, laid stress on the "severe mental tests" that would inevitably sweep over his loved ones of the West—tests that would purge, purify and prepare them for their noble mission in life.

And as to the world's evil plight, we need but recall the writings and sayings of Bahá'u'lláh, who, more than fifty years ago, declared in terms prophetic the

prime cause of the ills and sufferings of mankind, and set forth their true and divine remedy. "Should the Lamp of Religion be hidden," He declared, "chaos and confusion will ensue." How admirably fitting and applicable are these words to the present state of mankind!

Ours then is the duty and privilege to labour, by day and by night, amidst the storm and stress of these troublous days, that we may quicken the zeal of our fellow-men, rekindle their hopes, stimulate their interest, open their eyes to the true Faith of God and enlist their active support in the carrying out of our common task for the peace and regeneration of the world.

Let us take heart and be thankful to our beloved 'Abdu'l-Bahá, as we remember his manifold blessings and unfailing care and protection, ever since the hour of his departure from our midst. The flames of sedition, so maliciously kindled in the past by those who have dared to flout his will, are gone out for ever, and the fondest hopes of these evil plotters are now abandoned, doomed never to revive. He has indeed redeemed his promise!

It seemed not a long time ago that their agitation, so violently renewed immediately after the passing of our Beloved, would for a time confuse the Divine Message of Bahá'u'lláh, obscure His Covenant, retard the progress of His Cause, and shatter its unity; and yet how well we see them all today, not through our efforts, but by their own folly, and above all, by the intervention of the hidden hand of God, reduced to the vilest and most humiliating position.

And now, with the Cause purified and inwardly victorious, its principles vindicated, its enemies silenced and sunk in unspeakable misery, may we not, henceforth, direct all our efforts to collective action and constructive achievements, and, in utter disregard of the flickerings of their fast-fading light, arise to carry out those urgent measures that will secure the outward and complete triumph of the Cause.

I, for my part, as I look back to the unfortunate circumstances of ill-health and physical exhaustion that have attended the opening years of my career of service to the Cause, feel hardly gratified, and would be truly despondent but for the sustaining memory and inspiring example of the diligent and ceaseless efforts which my fellow-workers the world over have displayed during these two trying years in the service of the Cause.

I cherish the hope that, from now on, the Beloved may bestow upon me all the strength and vigour that will enable me to pursue over a long and unbroken period of strenuous labour the supreme task of achieving, in collaboration with the friends in every land, the speedy triumph of the Cause of Bahá'u'lláh. This is the prayer I earnestly request all my fellow-brethren and sisters in the Faith to offer on my behalf.

Let us pray to God that in these days of world-encircling gloom, when the dark forces of nature, of hate, rebellion, anarchy and reaction are threatening the very stability of human society, when the most precious fruits of civilization are undergoing severe and unparalled tests, we may all realize, more profoundly than ever, that though but a mere handful amidst the seething masses of the world, we are in this day the chosen instruments of God's grace, that our mission is most urgent and vital to the fate of humanity, and, fortified by these sentiments, arise to achieve God's holy Purpose for mankind.

Your brother in His service,

(Signed) Shoghi.

Haifa, Palestine, November 14, 1923.

Received in Boston, Dec. 4th. This letter was also sent to the Friends in Great Britain and Ireland.

A cablegram from Mr. N. R. Vakil, president of the National Spiritual Assembly of India and Burma, tells us that the All-India convention which was to have been held in Calcutta at Christmas time has been postponed until the Ridván season.

The view of the long road from Haifa, up Mount Carmel, to the Shrine of the Báb and of the Master. Taken from the top of the Shrine and showing the new approach which has recently been opened.

BAHA'I WORLD NEWS

Miss Alexander in Japan and Korea

WITH radiant faith, Miss Agnes Alexander, the pioneer Bahá'í teacher in Japan, has gone through the days of the great Tokyo earthquake, helping to care for the homeless children, and cheering the hearts of the friends. She writes of how, for four days "after the great quake and fire masses of humanity passed along the broad roadway near (her) home, coming, coming, coming from the burning district below, where they had been driven out by the fire." When she went through the streets she "was dazed. It was too overwhelming to be comprehended. Along the roadway there was scarcely anything to be found to eat. Everything had suddenly come to a standstill. But with tremendous energy the government took hold and food was brought in from the outer provinces. From the moment of the earthquake, everything stopped; there was no running water and the fires could not be put out; the trains and tramways, the gas, electric lights and telephones all ceased operating. On the fourth day, with the help of a kind student friend I found my way to what had been the American Embassy; but only a few pillars remained. The only center remaining at Tokyo was the New Imperial Hotel. That seemed the only place to get news from the foreigners, and there the different Embassies had their quarters. But all was confusion; everything was changed in a moment. On the tenth of September Mrs. Finch left Tokyo to be taken by the United States Government on the steamer to Seattle.

After she had left, the first news reached me of my sister who at the time of the earthquake was climbing Mount Fugi. Someone had seen her there. That was all I knew until the eighteenth, when news of her came through the American Embassy in Kobe, where she had been taken. There, through Mrs. Finch, she learned of my safety, but could not obtain permission to join me."

Miss Alexander writes of how beautifully some of the Japanese Bahá'í friends were protected. Miss Murakami escaped with two young friends, dodged the fire here and there, until in the evening she left her home in the suburbs. Mr. Tanaka, with his little boy of nine years, had started out to travel and spread the Bahá'í teachings, but was caught on the way by the earthquake. On his return home he found his house in ashes. But his bank book had been preserved. So his money was saved. Our Bahá'í brother, Mr. Torrii, was attending an Esperanto Congress in Okayama when the earthquake occurred. He tells of how many times the Bahá'í teachings were referred to at that Congress.

The Japanese Bahá'í friends have decided to make their center at present in Kobe, where Mr. Misawa has offered his store as a center. Miss Alexander writes of the beautiful services of the Buddhist priest whom 'Abdu'l-Bahá loved.

Miss Alexander felt that she should travel for a time, speaking on the Glad Tidings of world unity in Korea and China, so she disposed of her little home in Tokyo and sailed to the "land of the Morning Calm." "It is a day and night's train journey from Tokyo to Shimonoseki," she writes to the STAR OF THE WEST, "where one takes a steamer across the channel lying between Japan and the Korean peninsula. After the night passed on a steamer, the morning dawn brings the traveler to a new country, and Fusan, the southern port of Korea, is reached. Another day's train journey full of interest, and the traveler arrives at Seoul with its surrounding hills.

"The contour of the land, the mountains, the climate, the houses and the dress and ways of the people of Chosen, as it is called in the Orient, are quite unlike those of other countries. The people all wear white linen garments. The men dress in flopping robes over full, baggy trousers tied at the ankles; the women in plaited skirts with tight short-waisted bodices, hair parted in the middle and rolled in a snug coil on the nape of the neck, and the children, with here and there bodices, skirts or trousers of bright scarlet or blue make a quaint and fascinating scene, carrying one back to the Bible times. The people are gentle in their manners and seem not to be commercial."

On her first visit to Korea some two years ago, one of the Korean friends who had heard of the Bahá'í teachings when living in Japan, "not only helped to open the way for his people to hear the Good Tidings, but acted as interpreter and guide. Nine young men sent their names and a few words expressed in their native Korean language to 'Abdu'l-Bahá. The translation of their words is: 'The message of Truth which shines all around the universe.—Found a fountain in the mountain.—The same origin from the first.—Just now I found the brilliant light of Bahá'í.—Newest voice of Truth. —The universal supreme mountain of Truth.—Long life to the Bahá'í, the fair and impartial.

"Among the friends was a young man, a Christian, who, on returning from his studies in the West, in 1921, visited Palestine and met 'Abdu'l-Bahá at Tiberius. After inquiring from him about his future work, 'Abdu'l-Bahá counseled him to teach only from the words of Christ as recorded in the Gospels. 'The Master, 'Abdu'l-Bahá, has given to me the very timely message for this generation,' was the statement of this young man.

"Three weeks before his ascension, 'Abdu'l-Bahá poured out his love and compassion upon these new friends of Korea to whom he addressed a Tablet

beginning, 'Your heartfelt sincere greetings have reached 'Abdu'l-Bahá's ears and your message gave great spiritual happiness,' and concluding, 'In all conditions my heart and spirit are with you.' "

On her second journey, this autumn, Miss Alexander spoke to the students in a Buddhist college, and met various friends at her hotel, made arrangements for the translation of the little book, "Number Nine," into the Korean language, and established a Bahá'í center where the Korean people can learn more of the divine solution of all our world problems, which has been presented in the glorious Tablets of Bahá'u'lláh and 'Abdu'l-Bahá.

The Bahá'i Cause in Northern Egypt

FROM Egypt comes glowing news of the spread of the Bahá'í Cause. Mohed Mustapha, secretary of the Port Said Assembly, tells of the heroic spirit of the new believers in a town in upper Egypt, in facing persecution. "Their letter," he writes, "gives glad tidings, which brought happiness and joy to our hearts. It is but a little while since those holy souls accepted the Message. Although they are new believers, they have kept steadfast and firm and received their persecution with great joy. The fragrances of God have awakened a great love in their pure hearts so that a few weeks after their acceptance of the Cause they established a Spiritual Assembly and a school and started forth to teach the Glad Tidings in the neighboring villages and towns. The opposition which came upon them brought really no harm but resulted in the spread of the Cause among many people."

From Alexandria has come the first circular letter of the Spiritual Assembly, from which we take these words:

"The world today is submerged in materialism. Nowadays no one heeds religion or gives it any thought or care. Fanaticism, which is the great evil of the Orient has a strong hold. A great wall of difference, hatred and animosity is raised among the different creeds, and it can only be removed through the mighty Bahá'í spirit.

"Our good brother, Dr. Lotfullah Hakim, of London, arrived here a fortnight ago, and we were very glad to receive him at our regular Sunday meeting, and also in one of our monthly sessions of the Spiritual Assembly. He gladdened our hearts with the good news of the London Bahá'í Assembly and their splendid activities in the Cause.

"Last week we were honored by the presence of the great Bahá'í teacher, Shaykh Mohi-El Din, and his companion, Mr. Mohamed Wahbi, who have just arrived from Tunis, a country in the northwestern corner of Africa. Mr. Mohamed Wahbi, one of the first to accept the message, is filled with the spirit and ablaze with the fire of love. Both came to our regular Sunday meeting and gave us a glowing talk on the good work they have done. The honorable teacher opened the meeting by chanting a Tablet in his melodious voice, and then told us of his successful journey and how greatly he was confirmed by Bahá'u'lláh in spreading throughout Tunis the good news. Mr. Mohamed Wahbi gave us a brief talk, which moved our hearts and brought the tears to our eyes. He told us how he accepted the Cause, at once, upon meeting, accidentally, Shaykh Mohi-El Din and how he accompanied him from town to town and from house to house throughout Tunis. It was through them that the people of Tunis first heard of the Glad Tidings, and many were attracted to the Kingdom. Through the efforts of Mohamed Wahbi Effendi a Spiritual Bahá'í Assembly was established in Tunis."

The Ideal Sage in Chicago

IN November and December Jináb-i-Fádil gave a series of brilliant addresses on divine philosophy in Chicago, Wilmette, Kenosha, Racine, Milwaukee, to clubs, New Thought Societies, churches, schools and groups of eager investigators of the light of the New Covenant. He gave through one of the great broadcasting stations of Chicago an address on World Fellowship which friends in various regions heard over the radio.

His addresses at the Bahá'í Temple at Wilmette, in the foundation hall, have brought a beautiful vision of a united world to many who were hungering for the great revelation of God's new path to religious unity. His many addresses at the Bahá'í Headquarters in Chicago, 153 North Michigan Boulevard, have opened a new vista into the glory and power of the spiritual life and the essential necessity of the confirmations of the Holy Spirit through the Manifestations of God if we are to live the lives of peacemakers in a world of war and dissolution. Part of the time Dr. Bagdadi was translator and then again Jináb-i-Fádil would transmit in simple, glowing English the radiance of the Master's spirit. On December 13th he left with his family for a visit to Cleveland.

THE light of the Manifestations of the Eternal World has ever risen from the East and shone over to the West. One of the ways to express our thankfulness for this light is to give to the countries of the East the scientific education of the West.

Miss Genevieve Coy, a brilliantly trained scientific educator, who recently took her Doctor's Degree from Columbia University, has for the past year and a half been helping to develop the Tarbiat School in Tihrán. She has been increasing the number of grades, introducing new studies and new methods and rendering distinguished services in the blending of scientific and spiritual education. The rapid growth and expansion of the Tarbiat School have made their present quarters completely inadequate, and Dr. Moody and the Tihrán friends are seeking to build a new school structure as a memorial to Miss Lillian Kappes for her self-sacrificing services, over a period of many years, to the Tarbiat School. A beautiful appreciation of the bounty of the Bahá'í Cause to us in the West would be to help generously in the building of this new Tarbiat School. Contributions may be sent to Mrs. Louise D. Boyle, 2119 Connecticut Avenue, Washington, D. C.

ALMOST every day there come to us letters of appreciation of the STAR OF THE WEST and its universal articles, news, signs of the times, great chapters in Bahá'í history, life-giving words on the radiant path of spiritual living, and many are expressing a desire to help our magazine to spread the Glad Tidings of the Day of God. Therefore, we suggest a few ways to help:

Contribute well-written, universal articles, and news.
Let every subscriber get a subscriber.
Give away single copies.
Send in the names of possible subscribers.
Secure bound volumes.

DR. ESSLEMONT, our gifted author and teacher, is now devoting all of his time to the service of the Bahá'í Cause. He has recently conducted a very successful series of meetings in Bournemouth, London and Manchester. In Manchester he spoke to most interested groups of people, giving one day a dinner-hour lecture to about one hundred and fifty workingmen at a factory, where the men were "immensely pleased with Dr. Esslemont's sketch of the Bahá'í movement and Bahá'u'lláh's call to world unity and peace. They agreed that masters and men must work together and not pull in opposite directions." In various cities Dr. Esslemont has met the Esperantists. In an address to some two hundred and fifty people at the Theosophical Society in Manchester he spoke upon religious unity. As one of the newspapers said, in reporting his address: "He did not agree with the idea that because men had fought in the past they must necessarily fight in the future. Human nature is a living thing, and must change. Scripture speaks about an era of peace, of goodwill, of happiness for all. We have only to examine all religious books to find that this is the theme of the sayings of all prophets and seers. Looking around the world today we see changes far greater than in any other period in history, and those connected with science and art are of tremendous importance. In every department of human life also we see great changes, and a progress which twenty years ago would have been thought quite impossible."

Dr. Esslemont's brilliant introduction to the Bahá'í teachings, *Bahá'u'lláh and the New Era,* has been reviewed at length and in very appreciative terms by a number of the leading English and Scotch papers and weeklies. Copies of this book have gone into eighteen different countries and translations are now being prepared for publication in both French and German.

Start the New Year Right

IF the friends could send their renewals for subscriptions as soon as the subscription expires this would save hours of labor on the part of our devoted workers, a large amount of postage, and would provide the money needed to pay the bills for our printing which have to be met every month, on time. Often four or five letters and bills need to be sent to one person. Each one may say, "It does not matter if *I* delay." But think what happens when many delay! In our desire to follow the Bahá'í spirit of sending the STAR OF THE WEST even when the subscription money does not come in we incur a loss which most magazines would not consider.

But if anyone is temporarily unable to pay we will be glad to continue their subscription for a time, if they will just send us word.

If the friends will watch the date of expiration, which is now indicated on their mailing envelope, and send in their renewals immediately it will be a real service to the workers of the STAR OF THE WEST who are giving freely and joyously services which in the commercial world would amount to thousands of dollars.

Will not the friends begin the new year by sending in their unpaid subscriptions as soon as this issue arrives? Thus we can all work together for our STAR OF THE WEST.

چهاردهم — ص ۱ — شمارهٔ نهم و دهم

نجم باختر

مجلهٔ اخلاق تربیتی روحانی عمومی است
ماهی یکبار طبع و توزیع می شود

قیمت اشتراک در همه جای عالم
سالیانه سه دولار است

دسمبر و جنوری ۱۹۲۳

بیان مبارک حضرت عبدالبهاء ۳۱ اکتوبر ۱۹۱۵

این سفر امریکا خیلی زحمت داد چند سال طول کشید هر روز در یکجائی در حرکت بودم لکن تائیدات و قدرت الهی واضح و آشکار بود مثلاً در جائی بودم ضعف و تب بدرجه ئی بود که ابداً قدرت بر حرکت نبود بمحض اینکه سوار میشدم حال تغییر میکرد تب و ضعف رفع میشد قوت حاصل میشد تا بمنزل میرسیدیم از نیویورک که حرکت بسانفرانسیسکو کردیم شش شبانه روز راه آهن طی میکند وقتی بیرون آمدیم ابداً قوت و قدرت نداشتم ضعف بسیار مستولی بر جسم بود بحدی میرفت که نتوانم تحمل یک روز راه آهن کنم بمحض اینکه سوار راه آهن شدم حال تغییر کرد بدرجه ئیکه بکمال خوشی بسانفرانسیسکو رسیدیم مثل این بود فوراً تائید میرسید و همچنین در اکمال وقتی که بکنائس میرفتم وقتیکه وارد میشدم در کمال ضعف بسیار اوقات هم تب داشتم و هم نوازل صدریه ولی نمیگفتم که مبادا احباب محزون و مکدر شوند ولی بمجرد وارد شدن در کنائس زائل میشد یک ساعت صحبت میکردم آن تائیدات جمال مبارک موج میزد اگر تائیدات جمال مبارک نبود یک روز نمیتوانستم تحمل زحمت و مشقات این سفر را بکنم اما این بود که تائیدات پی در پی میرسید لشکر وقتیکه در صف حرب وارد میشود پی در پی امداد پادشاه میرسد اما اگر در جائی راحت نشیند بلکه پادشاه سئوال از احوال او هم نمیکند میگوید در راحت نشسته باری من چند روزی بود آمدم اینجا اولاً آنکه زیارت روضهٔ مبارکه ایامی چند مشرف شوم ثانیاً اینکه بعضی کارهای شما را بقدر امکان گوشیدم که راحتی حاصل شود مثل مسئلهٔ عسکریه و مسئلهٔ اعشار و بعضی مسائل که تعلق بخودم داشت بجهت تصفیهٔ این امور که الحمد لله اختتام پذیرفت حال خیال مراجعت دارم در طریق و عدهٔ بعضی کارها است که تعلق باحباب دارد بجهت تصفیهٔ آن امور میخواهم بروم هرچند تحمل اینگونه امور را ندارم ولی هر طوری است تحمل میکنم ما ها همه جمیع باید که خدمت یکدیگر را بکنیم غمخوار یکدیگر باشیم ضرر هر یک را ضرر کل بدانیم زحمت هر یک را زحمت کل بدانیم چه که ما ها امواج یک دریا هستیم و اشجار یک بوستان نشو و نمای ما از رشحات سحاب عنایت جمال مبارک است لهذا باید بتحد هاشم متفق باشیم بخدمت یکدیگر پردازیم و ممنون و متشکر باشیم باری جمال مبارک محض لطاف و رأفت کبری تاجهای مرصع گرانبها بر سرهای ما گذاشته که جواهر زاهره اش بر قرون و اعصار میدرخشد هرچند ما هیچیم ولکن فضل و عنایت او عظیم ما مانند ذراتی میمانیم که در شعاع آفتاب نمودار شویم هرچند ذره ناچیز است ولکن چون پرتو آفتاب بر او افتد نمودار و آشکار گردد قدر این موهبت کبری را باید بدانیم اگر قدرش را ندانیم از دست میرود پنجاه سال جمال مبارک صدمه و بلایا کشیدند و ما را بکمال الطاف تربیت فرمودند تا هر یک از ما در انجمن عالم شمع روشن شود ملاحظه در نفوس مبارکه اسلاف نمائید با وجود آنکه در بدایت هیچ نبودند اما چون پرتو تربیت مظاهر مقدسه بر سر آنها افتاد هر یک در افق عزت ابدیه ستاره روشن شدند از نفوس سابقه معلوم میشود که در قرون لاحقه چه خواهد شد هر یک از بندگان جمال مبارک شهیر آفاق خواهد شد اگر بموجب وصیت و نصایح جمال مبارک رفتار نمایند و الا نسیاً منسیاً میشوند باری باید قدر این موهبت را بدانیم و بآنچه که سزاوار این موهبت است

ص ۲
چهاردهم نجم باختر شمارهٔ نهم و دهم

قیام کنیم هرچند ما اهیان ضعیفیم ولی در محیط اعظم غوطه میخوریم جمیع
انظار عالم متوجه ماهاست که در اینجا در ظل روضه مبارکه هستیم همه
انظار متوجه ماهاست چه نفوس داخله و چه نفوس خارجه عموماً متوجه
باین نقطه هستند که از ما چه ظهور و بروزی مینماید باید ما چنان باشیم
که جمیع خلق حیران در اطوار و رفتار ما باشند نفوسی که بزیارت روضهٔ
مبارکه میآیند چون ما را ملاقات کنند اگر پژمرده اند تر و تازه
شوند اگر افسرده اند مشتعل گردند اگر غافل اند آگاه شوند اگر متعلق
منقطع گردند باری من حالا میخواهم مراجعت بحیفا کنم از جوار رحمت کبری
بمقام اعلی بروم شاید این سفر من طول بکشد و شاید من دیگر
شما را نبینم بجهت اینکه من در خطر عظیم هستم حکمت اقتضا نمیکند که
تفاصیل را بگویم مختصر این است که لوائحی از اینجا فرستاده شده است
چه از خارج و چه از داخل بالاتفاق فرستاده اند لهذا خطر عظیم در پیش است
مگر صون حمایت الهی حفظ کند چنانچه در زمان عبد الحمید حفظ
نمود مقرر شده بود دارالاره سنیه صادر که مرا بفیزان بفرستند و در
فیزان چه خواهند نمود مجهول بود بغتةً اعلان حریت شد و آنچه که مقرر بود
بهم خورد ولی این نهایت آمال و آرزوی من بود که خاتمهٔ حیات
مسک گردد و الآن این آرزوی من است اگر بشهادت کبری فائز
گردیم وفا بآستان مبارک نموده ایم در ایام عبد الحمید وقتیکه خبر فرمان
آمد بعضی از احباب مطلع بوده اند از جمله مرحوم آقا رضا از جمله مرحوم
آقا میرزا محمود از جمله آقا سید یحیی از جمله میرزا اسد الله از جمله آقا سید
سه روز و سه شب دائماً در حیفا بعکا و از عکا بحیفا میرفت و کالسکه
مهیا و راه از طرف برج باز و قونسول انگلیس هیچ متصل خبر میفرستاد
که دائماً حاضر است کالسکه حاضر قایق در میان عکا و حیفا حاضر
لهذا خواهش دارم که بکمال سرعت حرکت کنید حضرات احباب
بجمیع این وقوعات مطلع بودند ابداً قبول نکردم زیرا نهایت
آمال و آرزو این بود که این جان ضعیف را در سبیل جمال مبارک
فدا نمایم و حالا هم چنین است شاید این موهبت حاصل شود و من دیگر
شما را نبینم از شما ها رجا دارم که در این مدت که با شما ها بودم انسان
لابد از برای او قصوراتی حاصل میشود انسان جائز النسیان است من از
همه شما ها راضی هستم لهذا میخواهم که شما ها هم از من راضی باشید
شما را خواهم از برای این امیدم چنان است که همه شما ها جمیعاً از قصور من بگذرید
شاید دیگر شما را نبینم

پیام امر بهاء که در مرکز ادیان و شیکاغو

تعجبی نیست که اعظم پیام محبت را از مشرق موطن ظهورات الهیه توسط
قرهٔ عظیم رادیو بشنوید فی الحقیقه رادیو یکی از بزرگترین معجزات این قرن است
وقتیکه انبیاء سلف خواب این عصر عظیم را میدیدند در خصوص آن
میگفتند که در آن عصر روشن عالم انسانی چنان اقتداری مییابد که
که از مسافات بسیار بعیده با یکدیگر تکلم و مرابطه خواهند نمود و ارتباط
ناقصه نمیتوانست از ضاع تلگراف و تلفون و رادیوی این اعصار
مشاهده نماید و چون میگفتند که ممالک عالم بهمدیگر نزدیک میشوند عقول
ضعیفه نمیتوانستند کشتی های سریع السیر و راه آهن های برق پیما
و وسائل مرابطه اعصار را ببینند شبهه نیست که یکقسمت از خوابهای
مدتسمین گذشته در خصوص این عصر طلائی یعنی ترقیات مدنیت
جسمانیه تحقق یافته و شکی نیست که متدرجاً بمقام بلوغ خواهد رسید
عصر بلوغ عالم انسانی و عمومیت تمدن است و قرن اکتشافات
و اختراعات عجیبه است و لا نتیجهٔ همه این زحمات و اختراعات و مباحث
تمدن عمومی مادی تسهیل زندگانی ما نوع بشر و سرور ایام حیات ماست
لکن این سهولت و سرور در حیات بوسیلهٔ تمدن مادی عمومی فقط
وقتی تواند حاصل شد که منضم با تمدن اخلاقی و روحانی گردد یعنی چنانچه
در این کور عظیم از نتیجهٔ سعی و کوشش مادی گذشتگان این تمدن جدید
عمومی ولادت یافت یک تمدن جدید اخلاقی عمومی نیز در افکار
و قلوب نوع بشر ولادت یابد که بکلی مطابق و موافق و در خور
این تمدن مادی عمومی باشد و آن ارتباط قلوب ملل عالم است
با یکدیگر مرابطهٔ محبت حقیقی و معاونت و معاضدت فامیلها بهمدیگر
و حقوق متساویه و عدالت مستمده فیما بین تمام فرزندان انسانی یعنی
تاسیس یک اخوت عمومیه که همه نژادها و ادیان و ممالک را مانند
آلات یک فامیلیه با یکدیگر مرتبط و معاون قرار داده که بر
راحت و سرور حیات عمومی سعی نمایند این است آن تمدن
روحانی که بنام صلح و تاسیس ملکوت الهی در روی زمین در قرن
روحانی از خوابهای انبیاء سلف در خصوص این عصر عظیم مذکور

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چهاردهم — شمارهٔ نهم و دهم

و مسطور است و این تمدن روحانی عمومی بمنزلهٔ میوه و ثمرهٔ
شجرهٔ تمدن عمومی مادی است که اگر تحقق یابد شجرهٔ تمدن مشمر و الا
لایق نار خواهد بود چه که بدون تأسیس این تمدن الهی عمومی تمام
آلات و اختراعات مصروف در استیصال ریشهٔ حیات عالم
انسانی خواهد شد و ثروت نوع بشر و محصول سعی افکارشان
مصروف در تهیهٔ معرکه های خونین و قبرستانهای وسیع برای
جوانان ملل خواهد بود و ظلمات حروب فوق حروب دوما
عقب دمار افق عالم انسانی را تیره و تار میسازد و یقین است
که با این ادوات و اختراعات هادمه پی در پی آتیه بسیار خطرناک
خواهد بود پس این مهمترین وظیفهٔ عموم دانایان و خیرخواهان
بالاخص رؤسای دین و نویسندگان ملل است که در نطقها و
تألیفات خود عقول و افکار ملل را بعالم روشن ملکوت محبت
عمومی نزدیک نمایند و زنگ و غبار سوء تعاملات و تعصبات
جنسی و مملکتی و دینی که از نتیجهٔ جهالات قدیمه باقی مانده از مرایای
قلوب بزدایند تا هواهای نفسانی و اغراض اجتماعی که موجب مخاطرات
گذشته و آینده است زائل و چنانچه حضرت عبد البهاء مروج و مبین
این تمدن عمومی روحانی اسفیر اعظم فرمودند تمدن مادی مانند
زجاج صافی و تمدن الهی مانند نور آن باشد که در سرتاسر عالم بدرخشد
و دنیای حاضره مانند یک بیت معمور مزین و عموم نوع بشر مانند
یک عائله در نهایت الفت و محبت در آن زندگی نمایند جنسیات
مختلفه تابعین جنسیت واحده یعنی جنس انسانی نمایند و ادیان مختلفه
مؤدی بدیانت واحده یعنی ستایش الوهیت و تقدیس کل مظاهر
مقدسه و خدمت بوحدت عالم انسانی گردد و شمس ملکوت چنان
در مرایای قلوب انعکاس یابد که اشعهٔ اش تمامت وجه ارض را
روشن نماید و تمامت افراد بشر مانند نجوم زاهره یک آسمان و اوراق
سطور یک بوستان و اعضا متعاونه یک هیکل و قطرات یک بحر
یک اوقیانوس گردند این است مقصد نهضت هشتاد سالهٔ این
امر عظیم بهائی که برای وصول بآن هزاران نفوس قربانی شدند و این است
خدمت حقیقی بملکوت الهی و عالم انسانی و این است همان رویهٔ کل
انبیاء و مقدسین سلف و رود آن را بشارت فرمودند

قرن اول از هدایت تولد حضرت بهاء الله

هر امری از امور دنیا که صفحهٔ روزگار را تغییر دهد و سبب ظهور منفعت دیگری
الارض غیر الارض گردد روح جدیدی بعالم امکان بخشد و خلق بدیع
تشکیل و قرن جدید تأسیس کند آن شأن این تذکار و قابل جلب افکار است
و چون فصل آن باز آید بذکر و فکر آن ایامی چند بگذرد و تفصیلات آن در پیش نظر
مجسم شود و چنان اثر نماید که گویا عین آن واقعه مکرر حادث و در بین جمیع ملل
موجود و مفصول و مواقیتی است که از جملهٔ تاریخ بود و حیاتشان محسوب و بسالی نمیگذرند
مگر آنکه بخاطر آرند و بذکر آن مشغول شوند در عالم سیاست سرداران ملت
که بقوت بازو و حدت حکمت و عدالت اساس مملکت را محکم نموده اند
سبب ترقی دولت و تقدم ملت گشته اند اسمشان در صفحهٔ قلوب آویزان
مرکوز و از برای آنکه عنوان ظاهر و باطن توام گردد بنام آن مجسمه و یادگار نصب
نمایند و همچنین در عالم علوم و فنون و ادبیات و سائر حرکات مفیدهٔ انسانیه
این امر جاری در جمیع ممالک متمدنه نمونه که بعالم انسانیت خدمت نموده اند
و صدمهٔ ترقی نوع انسان و چاره زحمات و بلیات شدند یعنی غمخواران ملت و مخترعین
و مکتشفین و صاحبان علم و فن هر چند در ایام حیات از شیرینی زندگانی لذتی نبردند
ولی چون خدمات نمایان آنان ظاهر و عیان شد در نزد افراد ملت عزیز شدند
و سال بسال آنان را در مد نظر کردند و مجالس محافل و مجالس کنند و احتفالات بیارایند
و از همت بلند آنان سخن رانند و جوانان نورسیده را تشویق و تحریص کنند
که بر اثر اقدام آن نفوس سنی نمایند و بر مشروعات عالم تری بیفزایند این اوضاع
در عالم تراب است حال اگر چنین وقوعاتی در عالم روح واقع شود و نفوس
بشر را از آلودگی بعالم خاک که نتیجهٔ آن مرگ و موت است نجات دهد و طیور افکار را
و غصون عالم بالا لانه و آشیانه دهد و بکلی حیات روحانی و جسمانی را بر
اساسی دیگر بنهد و بزم محبت و یگانگی بیاراید و روابط دوستی بین افراد
متفاوته بشریه محکمتر و راسختر کند آیا اعتبار و اهمیت چنین واقعه روح
بخشی شأن تذکار است یا نه شکی نیست که موهبت زندگانی اعظم نعمت
الهیه است هر کس از آن محروم هر ذیروحی از دیدار و چارهٔ جز چهار دیوار خاک
و مدانست با قوای دماغ و اضمحلال ندارد پس هر واقعه که سبب ازدیاد
و زندگانی حقیقی است آنرا باید بخاطر آورد و زبان بشکرانه گشود و چنین
نتیجهٔ حیاتی را غنیمت شمرد در عالم امر اعظم واقعه همانا تولد حضرت بهاء الله است
که در دوازدهم ماه نوامبر ۱۸۱۷ میلادی یعنی حدود صد سال قبل واقع و دو سال

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چهاردهم

قبل از تولد حضرت باب شمس جمال حقیقت از افق ایران در شهر طهران طلوع نمود
و از عالم ملکوت بعرصهٔ ناسوت قدم گذاشت و هر چند نمایی نمود که بلطافت
این بشارت کبری را بقصی بلاد عالم برساند ولی چنانچه سنت الهیه است و عالم
ناسوت مرآت عالم ملکوت است جنبش و حرکتی عظیم در بدایت قرن
نوزدهم در ارکان جهان نمودار گردید و کسی ملتفت نبود که منبع این حرکات از کجا است
اول مسئله که طرح مذاکره و اذهان ملت شد حریت و آزادی افراد و نعمهٔ
ملیت بود از جهتی اختراعات و اکتشافات جلوهٔ عظیمتر کرد و از جهتی دیگر
خزائن ملیت بیشتر از پیش در عروق و شریان نفوس دوران سریع گردید
نفوس از خواب غفلت بیدار شدند و چشم بنقائص شئون باز کردند
و افکار خویش را متوجه آینده نمودند و یقین دانستند که علت تأخر و سبب عدم
تقدم و ترقی آداب و رسوم سالخورده و تعصب و جهالت آبا و اجداد است
لهذا اگر از این قیود رهائی حاصل شود شبهه نیست که اسباب تمدن
فراهم آید و آداب و رسوم موافق زمان تأسیس شود و ظهور این جنبهٔ حیات
از خصائص انیقرن جدید است در هر طبقه از طبقات هیئت اجتماعیهٔ
بشریه چه دینی چه سیاسی و چه اقتصادی و چه مادی تغییرات حاصل
اساس شروطیت در ممالک اروپ برقرار شد و شالودهٔ بنای استبداد
و حکمرانی مطلق رو بخرابی گذاشت سرداران ملت و حکمداران ممالک اروپ
مجامع عمومیه تشکیل دادند و در ترتیب امور ممالک بحث کردند و منبع سیاست
مورد بحث قرار دادند و در اکثر جا با جمعیت علمیه از برای نشر افکار
صلح عمومی ترتیب داده شد جمعی در صدد تحقیق مسائل اجتماعی برآمدند
و بهر ذی فکری واضح بود که لابد با وجود این تغییرات امر عظیمی در عالم پدید
خواهد شد این وقوعات در بدایت تولد و ظهور مبارک بود و حال صد و
یک قرن گذشته است و بهائیان عالم تشبثی چنان است که این روز را
با حسن تمکین بگیرند و در ترقی امر در مدت این صد سال تحقیق کنند و
ترقیات و تغییرات کلیه را بنمایند و محافل و مجالس بیارایند و نطق و صحبت
کنند و نقشهٔ صد سال بعد را بریزند و از امروز در اجرای آن همت کنند
و چنانچه خود از فیض موفور نصیب برده اند بسائرین نیز عرضه دارند و چه
خوش است که در جمیع بلاد اعلان شود و در شهرهای بزرگ نمایندگان از
شهرهای دیگر حاضر شوند و چند روزی بگفتگو بگذرانند و از این اجتماعات
نتیجه گیرند و حاصل پس از طبع بجمیع مدن فرستاده شود تا معلوم شود که تا بحال

شمارهٔ نهم و دهم

چه شده است و اگر قصوری حاصل گشته علت چه بوده و در چاره آن بکوشند و چه کسی است
که تأخیر نوزدهم را جنگ و جدال قطار عالم احاطه نموده و بهای حیات از انظار افتاده
عجیب است اگر حزنی در وجود پیدا شود با نواع وسائل تسلیت گردد تا رفع شود
و حال بکل عالم در حالت نزع است و امراض و آلام گشنده از هر جهت مستولی
گشته و مردم چنان بهم ریخته اند که ابدا از علاج حکیم حاذق خبر ندارند و هر چه طبیب
حقیقی فریاد زند که الجمع لله و دریاق اعظم آمده بسوی آن بشتابید گوش نه کنند
بشنود و عقل نه که ادراک نماید ولی البته وقتی آید که چنان مرض مستولی شود که زمام
اختیار از دست برود و قوهٔ مقاومت نماند آنگاه میدان حکیم مشفق باز
و بعقل و تدبیر خویش چاره نماید و در بعضی مواقع رجوع بکارد و تیغ کند و اعضای
ناخوش علاج ناپذیر را قطع نماید تا کم کم هوش و گوش باز آید حال شمس حقیقت
وسیلهٔ نجات از جمیع امراض را نشان داده و کلیهٔ بهائیه تأسیس نموده و بهائیان
در تشخیص امراض روحانی ماهر و حاذق فرموده و لی بواسطهٔ شئون دنیویه
و ترقی و تمدن مادیه نفوس چنان مخمور جسمانیات هستند که اکثری ابدا اعتنا ندارند
و از پی علاج برنمایند حال بسبب این جنگ عمومی احتیاج کل مردم ظاهر و عیان
و میدان بهائیان وسیع و نمایان فقط باید همت نمود و معلومات خود را گسترانید
منبع حقیقی اخذ نموده اند لهذا امکان بر سائرین مبذول دارند و یقین است که چون
این نفحات را بخیر افعال آرند آنگاه نتائج حسنه پدیدار آید و شریعت الهیه چنان جلوه
نماید که جمیع امراض مزمنه هلاک کننده بکلی زائل شود زیرا مرض عدم صحت است اگر صحت
باشد مرض وجود ندارد و اصول و قوانین الهیه صحت است اگر منتشر شود امراض
زائل گردد و هیکل جهان صحیح و سالم نماید و ابواب فلاح و نجاح از هر جهت باز شود
رأفت و مهربانی از خصائص نوع انسانی است و بر هر ذی عقلی واضح است که چون نوع
خود را در عذاب بیند مجبور شود که بمعاونت و کفایت او بر خیزد حال افق عالم را
تاریکی گرفته و غبار جهل و نادانی آینهٔ پاک عقول و ادراکات را تار و تیره نموده
و طوق تقالید و خرافات پیشینیان در اعناق افتاده و لی از میمنت سنطنهور
بدیع جمیع بفیض عظیم رسیده اند و شایسته و سزاوار چنان است که از آنچه بهره
برده اند بر سائرین نیز مبذول دارند و جواهر ثمینه ای که دارند بر اهل امکان
عرضه دارند و نمایند اگر مقبول افتاد مقصد حاصل و الا بوظیفهٔ خود عمل نموده اند
با وجود بیانات شفی و کتب و الواح لاتحصی درین باب آنچه گفته شود باز
کوتاه است ولی خمیرهٔ انسان چنان سرشته شده که مدام باید اصول و قوانین
تکرار نماید و بخاطر آرد تا ذهنی شود و جزو تجربیات یومیه گردد و این مسئله

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چهاردهم — شمارهٔ نهم و دهم

نزد عموم مربیان مجرب و محقق است پس باید متصل درین اصول تتبع و تفحص نمود تا بقدر امکان نتیجه گیریم و بآنچه مرضی و پسندیده مولای محبوب است فائز و موفق شویم

در ۸ اپریل ۱۹۱۷ در مدرسهٔ کلیه در سرودت نوشته شد — بدیع مبشر دلی

مادران عالم انسانی

یکی از اختصاصات این دور عظیم حریت و ترقیات عالم نسوان است در اعصار گذشته نسوان قوی الفکر و الاراده که در مابین جمع چون شمع درخشیدند عدهٔ بس معدودی بودند که صفحات تواریخ ملل نام و اعمال آنان را محفوظ نگهداشت ولی در این عصر عمومی ملاحظه میشود که در تمام قطعات دنیا نهضت عظیمی در عالم نسوان بروز و آشکار میباشد و زنان در تمام جهات ترقی و اعمال اجتماعی با مردان شانه بشانه میروند و نه تنها در ادارهٔ حیات خود استقلال نشان میدهند بلکه لمعهٔ عظیمی بحیات اجتماعی بشری مینمایند و آنقوای خداداده که در آنها بعدل الهی در آنان مساوی با مردان نهاده بخیر بروز و شهود میآورند حتی آنکه در شاغل و خدمات عالم انسانی یکدیگر کن رکین شده اند و در مسائل بین الدول و الملل سعی عظیم نموده و قدم برافراشته اند بدرجه ئی که بتوان گفت که این یکی از امتیازات بزرگ این عصر و نجاح و فلاح عالم انسانی است چه که بهمین که نسوان در یک رتبه عالی از تربیت انسانی هستند زیرا که مادر جنس بشر اند و در بغل و دامن خود اطفال را تربیت نموده و بمقام رشد میرسانند بزرگ افکار و هم و عقاید و قوای روحیه را در اراضی افکار و قلوب اطفال غرس مینمایند بر بی حقیقتی اخلاق اطفال اند و رشد واقعی را نجات میدهند زنان پس اگر نسوان دارای افکار منوره و هم عالیه و اخلاق مرضیه و دانش و بینش باشند اطفال نیز بهمین انوار مستنیر گردند چنانچه اگر بهمین دارای افکار تنگ و همت محدوده و اوهام بی اساس و جبن و پستی اخلاق و عادات سلیم است که چون بذور را در دامن خود و مغز اطفال غرس نمایند و نشو و نما نماید قلع و قمع آن در نهایت صعوبت و اشکال میباشد از اینرو است که تربیت علمی و اخلاقی و صنعتی دختران در نخستین درجه از اهمیت شمار میآید و در این وظیفهٔ خاص عالم انسانی نشر و بشر و میشود و این است که عقلای جهان در این خصوص مشغول اند که نهایت سعی خود را بعمل آورند اولاً صحت تربیهٔ بنات که موکول بنشو و نمای درست قوانین صحت و اعتنا و نورش ثانیاً در نهایت لزوم چه اگر بنیهٔ ایشان ضعیف و نزیل گردد ناچار قوای فکریه و اخلاق روحیه ممدوحه دارای قوی در بنیهٔ ضعیف و نزیل ظهور نمایند

در مرض جسمانی و ضعف قوای روحیه مادر ایشان البته در اولاد نیز سرایت نماید ثانیاً تربیهٔ علوم و افکار عصریه و توسعهٔ دائره اطلاعات و معلومات تا آنکه از تقالید و اوهام ما انزل الله بهاین سلطان رهائی یافته و صفحات افکار و قلوب اطفال نورسیده که رست خلقت در نهایت صفا و پاکی آفریده طلانی و تاریک نگردد بلکه بعکس منور باصول انوار علوم و دانائی گردد ثالثاً تربیت روحانی است تا آنکه دارای عقاید روحانیه و تقیه و ایمان محکم و تمسک بقوانین اخلاقیه و حیات روحانیه باشند و از رذایل صفات و عادات محترز و منزه باشند تا آنکه عالم انسانی باین تصفیه و تحلیه مزین گردد رابعاً تربیت صنعتی است که در درجهٔ عالیه از اهمیت است زیرا ثمرهٔ تربیت علمی عمل است و عمل عبارت از هنر است و اگر آن نباشد شجرهٔ تربیت علمی شجرهٔ بی ثمر خواهد بود و لذت استقلال و حیات حاصل نخواهد شد بالخص آنکه از هنرهائی که محافظت و نگاهداری و تربیت اطفال آنان موکول و دارای حیات عائله که بآن منوط باشد این است آن اصولی که حیات فاضله را برای یک عائله لذیذ و غیر قابل فصل میگردانند و این است آن وظائفی که فکر و عمل را توأم میسازد و از عالم لفظ بعالم عمل میآورد و این است آن آرائی که حقیقت تساوی رجال و نساء و شارکت و معاضدت مابین این دو رکن عظیم عالم انسانی را بحقیقت و واقعیت میآورد

بشارت

خبر ورود مسعود حضرت ولی امر الله غصن ممتاز الهی بارض مقدس حیفا و تلگرافات مبهجه و دستخط های نور را که رسیده موجب نشاط و انبساط خاطر و نهضت جدیدهٔ کل دوستان همه جای عالم است

ایام مقدسه

یوم اسعد فرح بخش ولادت حقیقت حضرت بهاالله و نیز یوم اعظم صعود مرکز عهد الهی حضرت عبدالبهاء در نهار ماضی چنانچه حسب الوظیفه در همه جهات بالجمله وجه گرفته شد در تمام اینجا لک شاسعه بالخص در سیکاغو در محل شرق الاذکار مجالس پر روح و ریحانی برقرار و موجب تذکر و تبتل و فتوح حدیده و اقدام بدیع بر نشر نفحات الهی و خدمات عالم انسانی گردید

اعلان چنانچه در دفتر انگلیسی شمارهٔ قبل قارئین محترم اعلان سعی آورده بود که صفحهٔ قسمت فارسی آنچه حدیثی که برای توسعهٔ خود و اشتمال بر مقالات مهمه منظوره ایجاد مجبوراً از شمارهٔ هشت شمارهٔ نه عقب انداخته شد و اقرار خیریه کارکنان اداره شد که قسمت فارسی بیشتر کمتر از نه صفحه نباشد بواسطهٔ قلت مشترکین فارسی و نخصوص موانع ورود نجم باختر در بعضی از ممالک شرقی و نقص وجوه اشتراک از آنجا نشد که قسمت فارسی تا دو صفحه نیز صفحه نشود و فی امید است که موانع زائل و مشترکین زائد و صفحات و مقالات ممتاز گردد

WORDS OF BAHA'U'LLAH

In the Name of the Lord of Utterance, the Mighty

O YE PEOPLE OF INSIGHT AND DISCERNMENT!

The first Call of the Beloved is this: O mystic Nightingale! Abide not but in the Rose-Garden of the Spirit; O Messenger of the Solomon of Love! Seek thou no shelter except in the Sheba of the Well-Beloved; and O immortal Phoenix! Dwell not save on the Mount of Faithfulness. Therein is thy habitation, if on the wings of thy soul thou soarest to the Realm of the Infinite.

O SON OF SPIRIT!

The bird seeketh its nest; the nightingale the charm of the rose; whilst those birds, the hearts of men, content with mortal dust, have strayed from their eternal Nest, and with eyes turned towards the mire of negligence are bereft of the splendour of the Divine Presence. Alas! how strange and pitiful; for a mere cupful, they have turned away from the billowing Ocean of the Realms above, and remained far from the Heaven of Glory.

O FRIEND!

In the garden of thy heart plant not but the Rose of Love, and from the Nightingale of desire and yearning loosen not thy hold. Treasure the companionship of the righteous, and withdraw thyself from fellowship with the ungodly.

O SON OF JUSTICE!

Whither can a lover go but to the land of his beloved? and what seeker findeth rest away from his heart's desire? To the true lover, reunion is life, and separation is death. His breast is void of patience and his heart hath no peace. A myriad lives he would forsake to hasten to the retreat of his beloved.

O SON OF DUST!

Verily I say unto thee: of all men the most negligent is he that disputeth idly and seeketh to advance himself over his brother. Say, O brethren! Let deeds, not words, be your adorning.

O SON OF EARTH!

Know, verily, the heart wherein the least remnant of envy yet lingers, shall never attain My everlasting Dominion, nor inhale the sweet savours of Sanctity breathing from My Holy Kingdom.

From the Persian Hidden Words, translated by Shoghi Effendi.

Separation from the things of the world is a sun. If it shines forth from the horizon of the heaven of any soul, then the fire of selfishness and evil desire will be extinguished; thus informeth you the Possessor of the whole universe, if ye were of the knowing. Verily the one whose self-dedication opens his sight to the light of understanding will be cut wholly from the contingent world and all that is therein: to this beareth witness thy Lord, the Merciful, in this beloved and exalted station.

Blessed is the one who is illumined by the Light of self-dedication. Verily he is one of the people of the Red Ark in the Presence of the Lord of the Greatest Throne.

Blessed is the city from the horizon of which shines forth the sun of self-dedication, and the land that is illumined by its light.

The Gate of Acre, Palestine

The Bahá'í Magazine

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A TABLET OF BAHA'U'LLAH

TRANSLATED BY SHOGHI EFFENDI

He Is The Lord, Exalted Be He. His Is The Glory, And His Is The Power.

ALL praise be to God, the Adored One, Lord of the seen and unseen, Who from the primal Point caused books and epistles, unnumbered, to be revealed, Whose most exalted Word called into being all creation from first to last, and Who, consonant with His transcendent wisdom, hath sent, in every age and cycle, His Messenger to revive with the living waters of Divine Utterance His faint and withering creatures. He, in truth, is the expounder, the true interpreter; inasmuch as man falleth short and faileth to comprehend that which hath flowed from the Pen of Glory and been revealed in His most holy Book. Verily, man needeth at all times a reminder, a guide, an instructor, a teacher. Thus hath God sent forth His Ambassadors, His Prophets and His chosen ones, that these may acquaint the peoples of the world with His purpose in the revealing of His Word and the mission of His Messengers, that all may be made aware of the divine trust committed to their charge.

Man is the most potent of talismans; and naught but want of true education hath deprived him of that which is latent within him. With one word He created him, with another guided his steps to the path of true learning, and with still another guarded and preserved his standing and station.

The Great Being saith: Consider man even as a mine that holdeth stones of precious beauty; education alone revealeth its value and bestoweth its benefit upon mankind.

Were man to study with deep insight God's holy Words and ponder them in his heart, he will surely realize that their one aim it to so unite the world that the divers peoples on earth may be regarded even as one soul, that the seal of "Unto God is all dominion" may be stamped upon the tablet of every heart and that the splendours of lovingkindness, of grace and mercy may be shed upon all mankind.

The Lord, exalted be He! hath desired naught for Himself. The allegiance of mankind profiteth Him not, neither doth its disobedience cause Him to suffer. At every moment doth the Bird of the Realm of Utterance voice the call: "All things have I desired for thee, and thee for thy own self." Should the worldly-wise-men of the day suffer the peoples of the world to inhale the perfume of love and unity, then will men of understanding comprehend the meaning of true liberty and attain unto complete tranquillity and comfort. . . .

Would to God that His Grace and Bounty may be vouchsafed unto the peoples of the world; may He guide the kindreds of the earth and direct their

steps to the path of His good pleasure. Behold! Years have passed and neither the world nor they that dwell therein have yet obtained their peace and quiet. At one time they fall victims to the agony of war, at another they are afflicted with unforeseen trials. Woes and tribulations have encompassed the world, and yet, no one doth perceive the cause! And if the Divine Counsellor should utter a word, they regard Him a stirrer of strife and reject His counsel. Man is bewildered; what could he advise and say? . . .

The Great Being saith: O friends! The Tabernacle of Oneness hath been raised in the world; cast not on one another the glance of estrangement. Of one tree are all ye the fruit, and of one bough the leaves.

The Great Being saith: The canopy of stability and order in the world is upheld by the twin pillars of reward and punishment. . . . O ye rulers of the world! What legion of warriors mightier than the legion of Justice and Wisdom? . . . Well is it with that sovereign that goeth forth with the standard of wisdom unfolded before him and the guard of justice marching in his rear. . . .

Behold the Bird of Justice, this day, sorely tried in the talons of oppression and cruelty. Pray ye to God, haply He may deprive not the peoples of the world from the ocean of divine understanding. Were they but to take heed, they would fully realize that whatsover floweth from the Pen of Wisdom is even as the sun that illumines the world. Therein lie the peace, the safety, the true interest of mankind.

Otherwise fresh calamities shall befall the world and mischief and discord be kindled every day. God grant that the peoples of the world may be graciously aided to protect with the lamps of wisdom the light of His loving counsels. I fain would hope that each and every one may be adorned with the ornament of true wisdom—the firm foundation of the edifice of mankind.

Blessed are they that arise to serve mankind. Let not man glory in this that he loves his country, let him rather glory in this that he loves his kind. The world is indeed but one home, and the peoples thereon its dwellers. . . .

The Great Being saith: O ye children of men! The true faith of God and His religion are for the protection, the unity, the harmony, the peace and the love of all mankind; make them not the cause of strife and discord, of hate and enmity. This, verily, is the straight path and the firm foundation. Whatsoever is raised on this foundation the happenings of the world will shake it not, neither will time cause it to crumble. We cherish the hope that the sages and rulers of the world will, with one accord, arise for the betterment of mankind, and, after deliberations, full and mature, bestow the remedy of their wise ministry upon this diseased and broken world.

The Great Being saith: The firmament of Divine Wisdom shineth with the twin orbs of consultation and mercy. Take counsel together in all things, inasmuch as consultation is the guiding light that giveth enlightenment and leadeth unto the Way. In the beginning of all things let the end be borne in mind. Let children be instructed in all arts and sciences that conduce to the benefit of mankind, to the progress and the exaltation of the station of man, that thereby sedition and mischief may be banished from the world, that all, by the endeavour of the chiefs of state and the leaders of men, may repose in the lap of security and peace. . . .

It is incumbent upon the leaders of the world to follow moderation in all things, and whatsoever passeth beyond this limit is sure to be void of all effect. Consider, liberty, civilization and the like, though acclaimed by men of learning, will if carried to extremes prove conducive to the utmost harm.

The Great Being saith: The Tongue of Wisdom proclaims: He that hath Me not is bereft of all things. Turn ye away from all that is on earth, and seek none else but Me. I am the Sun of Wisdom and the Ocean of Knowledge. I cheer the faint, and revive the dead. I am the guiding Light that illumines the Way. I am the royal Falcon of the arms of the Almighty. I unfold the drooping wings of every broken bird and start it on its flight. . . . —*Words of Bahá'u'lláh: from the Tablet known as the 'Lawh-i-Maqsad,' and revealed in the prison city of Acre about 1882 A. D., recently sent by Shoghi Effendi to America.*

THE LIFE OF BAHA'U'LLAH

By Jinab-i-Fadil

Part II

THE enemies of Bahá'u'lláh, wishing to exile him from Baghdád, met in consultation. They asked a prominent divine, a very good and sincere man, with many followers, to meet with them. This divine was not a follower of Bahá'u'lláh, but when he heard the plan of the enemies he refused to have anything to do with it, saying that they had never investigated the matter, and therefore could not know the truth; then he left the meeting. The others finally decided to send one of their number to talk with Bahá'u'lláh. This man, also, was good and sincere and when he met Bahá'u'lláh he beheld in wonder the radiance of his spirit. He asked what he should say to those who had sent him. Bahá'u'lláh replied, "You must tell them all that you have seen and felt." The emissary said, "They do not doubt your greatness and knowledge. What they really want is a miracle." Bahá'u'lláh answered, "You have read in all the sacred books that miracles do not appear through the wish of the people, but by the will of God. If God followed the will of the people the order of the world would be destroyed, for the people are many and each one holds in his mind a wish different from the others. However, you may tell your friends that they may consult together and choose one miracle; if I perform this miracle, then they must all believe."

The emissary, rejoicing, returned to his colleagues. While they were considering Bahá'u'lláh's message one said, "If Bahá'u'lláh, through his unseen power should perform this miracle, then would we accept him, and become believers?" To this question they answered, No. So the matter of the miracle was dropped.

At last the enemies of the Cause secured from the government authorities an order banishing Bahá'u'lláh from Baghdád. It first read that he should go, alone. But later this was changed, permitting his family and a few followers to accompany him. The band of exiles left Baghdád and paused, first, in a beautiful garden outside the city. Here they sojourned for twelve days. A tent was pitched for Bahá'u'lláh, and around it the tents for the others. These days in the garden are called "The days of Ridván" and they are of supreme importance, for it was then that Bahá'u'lláh declared, to a few followers, his great mission and began to build the palace of peace and unity for the world. He revealed many wonderful verses which sing the melodies of the New Day of God.

When the twelve days were over, the party, mounted on horses and donkeys and guarded by Turkish soldiers, set out again. The believers who could not accompany them were utterly broken-

hearted. It was as though Bahá'u'lláh was a king starting upon a glorious journey. Outwardly, an exile—but in his spirit a great light was shining.

The desert of Asia Minor over which they had to travel in order to reach Constantinople is full of jagged mountains —a most inhospitable land whose vast reaches of wilderness are the hiding place of robbers and wild animals. Through the burning heat of this desert wilderness, in the hottest season of the year, Bahá'u'lláh and his party traveled for months. Only once along the way did they pause. The reason for this delay, a rest for the exiles of nine days, was this: they came upon a merchant who had been attacked by a band of robbers and his load of goods stolen. He appealed to the Turkish soldiers accompanying Bahá'u'lláh to help him; but they refused. Then he approached Bahá'u'lláh and besought him to intercede in his behalf. Bahá'u'lláh called the soldiers to him and told them to assist to their utmost this unfortunate man. So the guards were obliged to leave the party of exiles and to scour the country until they found the robbers, rescued the stolen goods and returned them to the merchant. When this was done Bahá'u'lláh was ready to continue the journey.

After four months of travel through the desert the party reached the seaport town of Samsoun, where they went on board a ship and sailed along the Black Sea to the Bosphorus, finally arriving in Constantinople. Here they were met by government officials and the whole party quartered in one small house. Four months they stayed in Constantinople, and from this cosmopolitan center, the highway between Asia and Europe, the fame of Bahá'u'lláh spread like wildfire. Many prominent men visited him here, and left his presence marveling at the wisdom of his answers to their questions.

Seeing the power of his influence and how the Cause was spreading, the enemies in their jealousy decided to drive him from Constantinople. He was urged by several prominent men to write a letter to the Sultan of Turkey stating his case. But Bahá'u'lláh declined to do this, saying that he preferred to leave his affairs in the hands of God.

The enemies growing more and more afraid of his influence secured an order for his exile from Contantinople to Adrianople, in the extreme corner of European Turkey and a nine days' journey by carriage from Constantinople. Here Bahá'u'lláh and his party lived as exiles for five years, under the surveillance of the Turkish government. In Adrianople he wrote two wonderful Tablets, called the Tablet of Command and the Tablet of The City of Unity. In these Tablets he gives instructions for a united humanity and proclaims to the world his divine mission as the Manifestation of God and the Center around which all the names revolve and the fulfillment of the prophecies of the Scriptures. He also, at this time, wrote many other glorious epistles, each one a flame of light to inspire and illumine the believers. He wrote two Tablets, one in Persian and the other in Arabic, and called them both "The Tablet of Ahmad." In the Arabic Tablet of Ahmad Bahá'u'lláh says: "Whosoever is sorrowful and disillusioned and disappointed let him read this Tablet; then joy and happiness will enter into his heart."

It was now very difficult for Bahá'u'lláh to communicate with his followers in other regions, due to the strict surveillance of the enemies. However, several of the believers managed to travel back and forth, bringing letters to Bahá'u'lláh and taking back his Tablets of instruction and encouragement. Inspired by his example and self-sacrifice the friends went forth to carry to the ends of the earth the message that the Promised One had come and the Day of Resurrection had dawned, the day of reconciliation and international unity.

After five years in Adrianople his influence had become so great and his fol-

lowers so numerous that the enemies of the Cause determined to banish him again, this time alone, and to some very remote place, sending his family and the other members of his party to a different city. When this heart-breaking news was brought to them the little party was panic stricken. They had forsaken every worldly possession and comfort in order to be near to Bahá'u'lláh and now they declared that they could not endure existence away from him.

Then officials stationed at Adrianople, and representing various European governments, came to Bahá'u'lláh and offered him their assistance, that he might go to one of the European countries and live in peace the remainder of his life, or that a protest might be made against his persecutors. But Bahá'u'lláh replied, "No. Reliance is in God, and not in any human power."

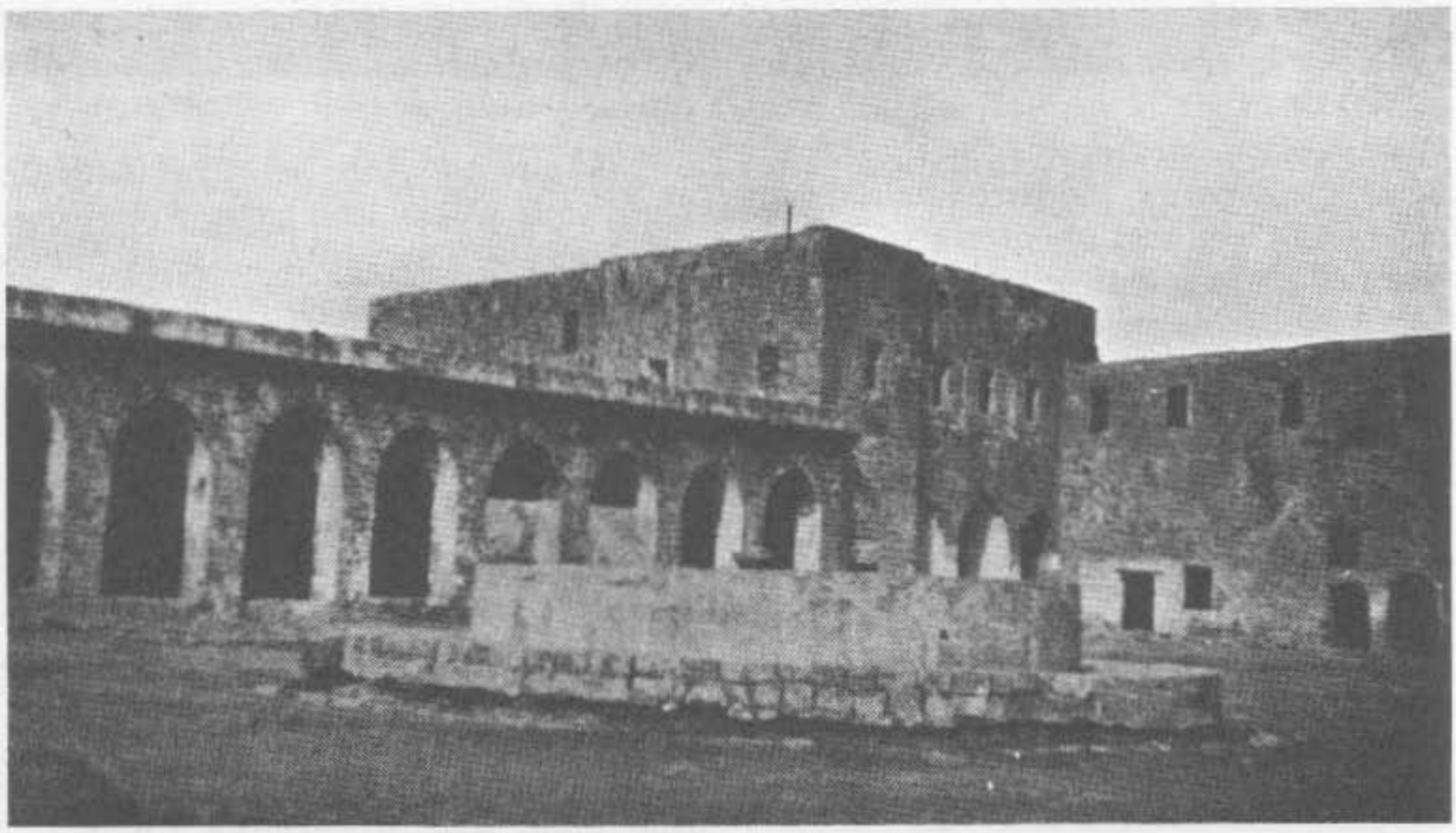
His family and the little band of devoted followers were finally allowed to remain with him, and all were exiled together to Gallipoli. Here they were met by an order countermanding the last one and commanding that he be separated from his party.

Bahá'u'llláh now manifested his spiritual authority. He wrote a mighty epistle, called the Tablet of Ra'is. Although this Tablet was written to the one who, according to earthly sovereignty had power of life and death over him, yet a person unacquainted with the facts would suppose it to be written by a King to his most submissive subject. In this Tablet Bahá'u'lláh speaks with power divine and rejects the command of separation from his family and followers. He also prophesies concerning the bloodshed which would occur in Adrianople.

The order commanding the separation of the party was rescinded and a steamship made ready to carry them all to Alexandria. Arriving there (in 1868), after a five days' journey, they re-embarked in a ship bound for Haifa, Palestine. Three more days at sea brought them to Haifa where, after one night's rest, they were put into small boats and taken to Acre, a distance of about nine miles.

The city of Acre is surrounded by high walls whose iron gates were closed at night. The streets were never cleaned. There was no water for drinking save that filtered from the sea. These unsanitary conditions, added to a very bad climate, bred a disease from which many died. In fact, there was a saying that if a bird flew over Acre it would die. The barracks, where Bahá'u'lláh and his party were imprisoned, was the most unwholesome place in Acre. The dungeon-like rooms were rayless and damp, without windows, and swarming with vermin. The soldiers behind the iron gates who were given custody of the prisoners were the roughest of characters, and had government orders to shoot at sight any one of the prisoners who attempted to leave the prison. For some time after they were put into this prison they were given neither bread nor water, and the men, women and children were in a most pitiable condition. When they were finally given some bread it was such that they could hardly eat it. And the water allowed them made them all ill, some of the party dying from drinking it. The enemies of the Cause were sure that the exiles would all die within a few months, knowing that human beings cannot long survive such conditions. And one may imagine what this meant for Bahá'u'lláh and his family, who were of the nobility of Persia and had lived in great luxury. But their invincible faith and the confirmations of the Holy Spirit sustained them, and all through those dark and grievous months their hearts were filled with heavenly joy.

After some time the restrictions were somewhat abated and two of the friends were permitted to go out, once a day, to the bazaars to purchase supplies. They went accompanied by soldiers who had orders to keep strict watch upon them and if they attempted to speak one word



The Courtyard of the Prison Barracks at Acre

other than those needed to make their purchases to shoot them instantly.

Before Bahá'u'lláh arrived in Acre a wonderful thing happened. One of his followers decided to go there and open a shop. He had been in Acre for some time, and had had no news of his Master's fate, for the place to which Bahá'u'lláh was exiled was kept secret by the Turkish government. Then one day he encountered the two believers buying their supplies. They recognized each other in silent joy and happiness. Through this believer communication with the outside world was established. The physician who attended Bahá'u'lláh and his party when they all became ill through drinking the terrible water of Acre soon loved them very much, and he asked to be allowed to serve them. So, when he left the barracks he would carry with him Bahá'u'lláh's epistles and Tablets, to send them to his followers, and would receive their answers.

When the believers learned where Bahá'u'lláh was incarcerated many started out, on foot, across the mountains and the desert, in search of their Great Teacher. After journeying many months they would arrive outside Acre. As access to Bahá'u'lláh was impossible they would stand outside the city wall near the sea until Bahá'u'lláh came to the window of his prison room. After looking at him for a few moments they would turn about, their hearts singing with joy that they had seen their Beloved and been recognized by him.

During this imprisonment in the barracks Bahá'u'lláh revealed many wonderful books and Tablets which brought to the far-away friends supreme happiness. At the end of the second year of their imprisonment a tragic event occurred. One of Bahá'u'lláh's sons, called the Purest Branch, a young man seventeen years of age, endowed with a character of superlative spiritual beauty, was one day walking on the roof of the prison. He served Bahá'u'lláh as his secretary and wrote down, at his dictation, his Tablets. As he walked up and down on the roof of the barracks chanting a beautiful prayer he made a misstep over the edge of the roof and fell to the floor below. He was picked up so badly injured that his life quickly ebbed away. Before he died Bahá'u'lláh asked him if

he had any request to make. He replied, "My only supplication is that this suffering of mine and my death may be a sacrifice to the friends of God, through which the prison doors may be opened and a greater freedom of access may be given to Bahá'u'lláh."

When this request was made known to the officials their hearts were touched, and because of it and because, little by little, during those two years, they and the townspeople had begun to realize somewhat of the beauty of the lives of these exiles, their love and their unselfishness, the prison doors were opened and they were allowed to secure a small house in the town. Bahá'u'lláh was not permitted to leave the house, but the living conditions were better than those in the barracks. Seven long years he spent, within the four walls of that house, nor did he in all that time look upon a blade of grass or rushing water or hear the singing of the birds which he had loved in his native land. During these years 'Abdu'l-Bahá was a link between Bahá'u'lláh and the outside world. He went among the people, with the utmost kindness, telling them stories, imparting to them knowledge and wisdom. The religious leaders and the government officials learned to love 'Abdu'l-Bahá. So now and then he would take one of these prominent men to Bahá'u'lláh, whose mighty presence was so majestic, whose words were so luminous that many became believers and offered to render any service their positions permitted.

Finally, after nine years' close imprisonment, through the efforts of these influential men Bahá'u'lláh was granted permission to walk in the streets of Acre. Later he was allowed to leave the city and have a beautiful garden, called the Garden of Ridván, about two and a half miles outside of Acre. And finally he went to live in a house called the palace of Bahji, also outside of Acre. Here he lived until 1892, when he ascended into the spiritual world.

Bahá'u'lláh was sent by his enemies to Acre, Palestine, against his will, an exile and a prisoner. But through this very act of the enemies in banishing him to the Holy Land many wonderful and divine prophecies, of the Israelitish prophets and Muhammad were fulfilled; and many people, Christians, Jews and Muslims, came to see and to follow the new faith.

There is a prophecy in the Old Testament which says that in the Latter Day God will make the valley of Achor a door of hope to all nations.* This prophecy could have no physical significance, for the small town of Acre, with its high walls and iron gate and its unfortunate inhabitants could never, of itself, become a door of hope for the people of all the earth. Therefore the prophecy must be interpreted spiritually, and means that from this dark spot will arise a spiritual light which will shine into the hearts of men, everywhere.

Acre is very damp and the place is infested with fleas. There is in the Qur'án a strange verse, which says, "Blessed is the man who is bitten by the fleas of Acre." Another verse states, "Happy is he who eats the onions of Acre," referring undoubtedly, to the unpleasant odors of the place. Outside Acre there is a well of stagnant, tepid water to which one descends by means of several steps. This well is called "ain o'lbagar" and Muhammad prophesied concerning it, saying how happy would be the man who tasted the water of "ain o'lbagar." It is impossible that these prophecies should have a literal fulfillment; therefore it is clear that the greatness of Acre will be spiritual.

From Acré the spiritual teachings of Bahá'u'lláh spread through the world. The enemies did their utmost to crush the light, but it became more and more brilliant. The friends arose everywhere to teach, and distribute the Tablets of Bahá'u'lláh. In many parts of Persia they were martyred, but this only united

*Hosea 2:15.

the hearts of the friends more firmly. The movement spread to India and grew apace in Turkey and Russia and certain parts of Europe.

In the wonderful Tablets and holy books which Bahá'u'lláh revealed in Acre one feels that the author is standing upon the highest mountain of the earth, looking down upon humanity with eyes of compassion and universal love, bidding all to climb the mountain and become characterized with the attributes of the sons of God. With one mighty blow Bahá'u'lláh destroyed the separating walls of tradition and dogma and invited all religions and races to realize that they are brothers and sisters and so to live as to attain the pinnacle of prosperity and success. In his writings we find the perfection of all divine religions, a new interpretation of the heavenly books which breaks the seals and establishes unity among the believers in all the world religions. He ushers in the age of the establishment of the Kingdom of God on earth, of divine justice, equality and peace among all the children of God.

THE LIFE BEYOND

By Stanwood Cobb

At the end of every religious epoch, just when the spirit of religion is being born anew through the agency of a Manifestation of God, humanity finds itself in a lamentable condition of scepticism and disbelief. Not only does it deny God, but what is more extraordinary, it denies itself. That is to say, it denies the eternal existence of its own soul, thus putting itself on a level with the beasts and voluntarily abnegating its high estate as children of the Most High God and heirs to a spiritual kingdom.

The superb faith in the future life brought to the world by Christ which so inspired his early followers as to destroy entirely the fear of death, has almost entirely departed from the world of Christendom, yea, even from the hearts of those who call upon his name.

Not only does the materialistic science of today deny the continued existence of the soul; but those who still adhere to the teachings of Christ hold only a tenuous faith in it. The current phraseology of the day in regard to death is similar to that in the pagan days when Homer sang and lamented the fate of those deprived of this bright earth life. Yes, in the Occident death today is universally viewed as a misfortune, a deprivation, a substitution for existence of non-existence, or at best of a tenebrous existence which is a poor exchange for the glories of our earth life illumined and warmed as it is by the rays of a visible sun.

It is just because humanity is prone to lose the vision, prone to reverse the order of things and put the finite before the infinite, the mortal before the immortal, the material before the spiritual, that it becomes necessary for God to send a Messenger to renew the vision and bring again to humanity the interpretation of this life as a fragment only of complete individual existence.

For the most part, the message of these Spiritual Teachers is one of joy and of great promise. But there is another aspect to their teaching, a necessary corollary to a future life of joy for the spiritually minded. If there are to be rewards for the spiritual, there are also to be punishments, or let us say deprivations, for the unspiritual.

This dual teaching of reward and punishment after death has been one of the most important factors in the spreading of the great world religions. In the teachings of Buddha, of Christ, of Mu-

hammad, as well as in the teachings of the apostles of these Manifestations, the doctrine of a judgment day, of a time when one's deeds would determine one's subsequent state of existence was greatly emphasized and became an inspiring though stern incentive to the acceptance of the said religion and to the living of a spiritual life.

The vivid symbols and allegories used to warn an ignorant, concrete-minded humanity such as existed in the time of Christ and of Muhammad, such as exists still in large numbers, have been rightly interpreted by modern intelligence as standing for spiritual rather than material rewards and punishments.

THIS interpretation of eschatology has not prevailed so long but what many Christians still living can look back to the day when the first proponents and expounders of universal salvation, or Universalists as they are called, were considered as anathema by the literal minded.

My grandfather, Rev. Sylvanus Cobb, was among those who first ventured to interpret away the hell fire and brimstone which had perfumed the nostrils of the devout. He attacked especially the sort of revival sermons delivered by one celebrated contemporaneous divine, who was wont to draw such vivid fire and brimstone portrayals of the judgment day that women screamed and fainted.

That mankind is prone to the concrete is evidenced by the luminous portrayals of the punishment of evil doers in the next life which adorn not only the walls of many a Christian church and monastery, but also the walls of Buddhist temples in the East. I have myself seen in the monasteries of Greece and of Bulgaria depictions of the tortures of the damned which show a belief as regards God only possible to men in whom the spirit of revenge predominates, to the exclusion of all mercy.

The Universalists were right in seeing such punishments as incompatible with the Divine Mercy, and in interpreting the teachings of Christ as referring not to material things but to the inner, spiritual evolution of the soul; and to a system of intrinsic rather than extrinsic rewards and punishments. Also they were right in calling the attention of theologians to the fact that the Greek word "aeon" which had been wrongly translated as "eternity" meant rather an "age" or "epoch," thus overthrowing the theory of eternal punishment and substituting for it the theory, much more comforting, of universal salvation.

This doctrine of universal salvation, opening up vistas of eternal progress, opportunities of gaining the spiritual qualities even after the soul has passed through that mystic corridor of Death into a land the nature and laws and customs of which no man fully knoweth —this comforting doctrine has by now permeated the religious thought of advanced thinkers in every sect or denomination. And that is well.

But as usual the reaction to one extreme has led to the opposite extreme. Those who still, in this age of agnosticism, keep the faith of an eternal life, hold too careless a thought in regard to it. It is assumed that everything will be all right there; that God is merciful and kind and wishes everyone to be happy; that somehow death initiates one into the spiritual life of immortality and the blessed state of the saints.

This careless and false assumption is destroying the very essence of the teachings of the Christ, and of every great Founder of Religion. To interpret the system of rewards and punishments of the religious books as symbolical is well. But by some kind of legerdemain to whisk away every degree of reward and punishment is to controvert the teachings not only of the Holy Books but of nature and existence as well. In the universe that we see and know around us

nothing comes unearned. Effort is the price to be paid for every good thing. And the result of non-effort is sorrow and pain.

And this, too, is compatible with, nay, part of, the mercy of God. For the thing of chief importance to man, as to the stages of life below the human, is effort. Nothing earned without effort—this is the universal motto, this is the law on which the universe is run.

Applying this law to the doctrine of a future life, one comes face to face with this astounding truth, that *immortality has to be earned!* It is not a quality inherent in this earth life, nor a gift lightly laid at the feet of all who die. How simple and cheerfully unthinking, to assume that the mere event of death can change an unspiritual person into a spiritual one, or usher devotees of the sense-world into an experience available only to those who have during this earth life developed their spiritual susceptibilities!

To maintain this untruth is to deny those stern and mighty laws upon which the universe is built—the law of gravitation, the law of cause and effect, the law of evolution.

Bahá'u'lláh, though in the main bringing to mankind a message of joy, announced also those sterner truths which the world has shrunk from facing. "Sanctify yourselves, O people of the earth, that perchance ye may attain to the station which God hath ordained for you. . . . Travelers in the path of faith must sanctify and purify themselves from all material things . . . so that they may become recipients of the invisible and infinite bounties. . . . Otherwise man shall never reach the bourne of immortality."

Again, interpreting the meaning of the judgment day as taught by former prophets: "The paradise and fire in the apparent life were and will ever be the acceptance and the rejection; and after the ascension of the spirit, there are paradises which have no equal, and also fire which has no likeness, which are the fruit of the deeds of the advancer and opposer."

It is impossible to consider this life apart from the future life. It is all one great whole. The thought of what is to come after death is not only a great comfort in times of earthly stress and suffering, but is also a powerful influence toward right conduct in this life.

'Abdu'l-Bahá has said that without this vision of the next life there cannot be enough incentive to ethical action here. The rewards and punishments which are assigned here for our actions are as nothing to the more important results of our earthly deeds which come to us in the hereafter.

That is why every Manifestation emphasizes the life hereafter in connection with the teaching of how this life should be lived.

And just what are the rewards of a spiritual life here? Always, the universal laws are just, logical, beneficent. And the result hereafter of developing a spiritual nature here is just what one might suppose it to be, the power and ability of enjoying spiritual things.

But here is the impressive fact. *The next world is a world of spirit, not of matter; and spiritual things are the only things one can enjoy there. No other source of happiness exists.*

The terrible deprivation in the hereafter of those who have not developed the spiritual life here must by this become apparent. There is no immediate possibility of happiness for them in the heaven-world. Because they have not developed the powers to use and appreciate the things of the heaven-world, they are born into it, as 'Abdu'l-Bahá says, deaf, dumb and blind.

True, they have a sort of existence there, but as the existence in this world of a stone compared to that of a human being. 'Abdu'l-Bahá used another figure, even more appalling, in saying of an immensely wealthy man held as great in the eyes of this world, that in the next

world he would be rolled up like a scroll and put away.

Is there any salvation possible, then, for those who die sinners and are ushered into the next world in a state of evil? There is a possibility of progress, but not by self-effort; only through the grace of God and the prayers and efforts of the saints. That is because the activities of the beyond-world are not as here. Heaven is not a place for the exercise of self-will, for self-development. This world is the stage of existence designed for us for self-improving, for struggle against the obstacles which evil sets in our path. The purpose of this earth life is through it and by means of it to become spiritual.

Oh, if mortals would only realize the importance of this truth, they would drop everything and seek the Kingdom. Christ has compared it to a hidden treasure, or to a pearl of great price, for which the man aware of values would sell all he had of other wealth.

That is why all the prophets emphasize the importance, the necessity of salvation here and now. To be born once is to be but an earth-being. We must be born again to become inhabitants of the Kingdom, spiritual beings, children of God.

And again I say let us not deceive ourselves. Death does not initiate us into these glories. The man who is born again, of the spirit, perceives the realities and attains the joys of the spirit here and now, and forever after. And the man who dies, not in the spirit, faces an existence the tragedy, the suffering of which melts the hearts of angels and causes God Himself, in His great pity, to descend to earth, as it were, in the persons of His Manifestations, to warn humanity of these stern laws, these laws stern yet beneficent.

"Salvation" is the message of these Great Ones. And the means of "salvation" also they give us, by their word, their lives, by the immense, incalculable influence of their divine enlightenment and spiritual power.

Love, prayer, aspiration toward God; and toward man love and good deeds. This is the way to salvation.

Shall we say that man is to become good in order to enjoy the after-life? Or shall we say that becoming good, the rewards of heaven are his?

It matters not which way we look at it. It is all one. And the one essence of it all is Love. Love is the fulfillment of the law, and *love is heaven.*

So it is plain that the immortal life is a spiritual condition. Not securable by the physical process of dying. Not a mere sequence to this earth-life. But a condition, above time and place, a station to which we may attain while still in the flesh.

And having attained, while here, immortal life, we go on from joy to joy, from miracle to miracle of God's love, travelers in the heavenly world fully equipped for the strange, marvelous journeys there.

And not having attained immortality while here, we enter the other world crippled, halting, still-born, helpless, deprived of the ineffable glories—yea, *deprived of every source of happiness.*

SO it is well while living here to think of the hereafter. It is well to practice the spiritual life. It is well to be severed from the world. Then shall life, even this life, become more glorious the nearer one approaches the limits of the earth-journey.

And for those whose spiritual senses are developed, who wait equipped for the far journey, the departure shall not be tragic. Death shall lose its sting. Of those who die spiritual, it is true that ere the heart stops beating the soul is welcomed into paradise; and the body makes no opposition to the going, lays no claim upon its master, holds not back as holds the body of the sense man his soul back in ghastly struggle. So the good die peacefully. And in the future ages yet more peacefully, rapt in heavenly essences and perfumes, lulled by Abhá chants.

THE ANGEL IN THE GARRISON

By Horace Holley

THE attempt of modern science to establish a psychology as definite and as authentic as biology is like the fish's efforts to leap a waterfall's upstream. Long ago had our racial consciousness slipped over the brink of spiritual power into the shallows below. Our self-knowledge has come to be determined by that inferior level where power may sometimes, indeed, flow in as from above, but where power is neither to be created nor maintained. Perhaps it would be more accurate to assert that psychology has ceased even attempting to re-ascend the stream: officially, at least, it is more like the second generation of fish that, spawned beneath the falls, feels only a vague instinct of the height which gives its own waters renewal. In modern psychology as taught in the schools there may be much logos, but there is no psyche. The mind's camera has been exposed in a darkened room.

For the essence of this matter is that the psyche is not spiritual fact observable, but a spiritual power to observe all fact. It is not a series of mysterious observations which can be organized into authentic knowledge, it is a mysterious but authentic gift to know. It is not an image of things within which may or may not be real; it is an inner eye which may or may not be possessed. True genius, scientific as well as religious, has always been aware of this fact.

The method of this "psychology" was borrowed, of course, from natural science. Natural science is organized knowledge, definite fact, authenticated observation. Its field of observation is nature; its power of observation is intellect. Now intellect transcends the phenomena of nature as the physical eye transcends the objects upon which it turns its vision. The intellect may, indeed, misapprehend the significance of phenomena in particular instances, as in particular instances the eye may erroneously determine perspective, but from the very nature of things the most unintelligent mind cannot fall to a level of consciousness lower than the phenomenon itself. Its relative advantage remains secure in the same way that the relative advantage between vision and visioned remains secure to the eye. Here there can be no question of the knower slipping downstream with respect to the thing known. Man is fast anchored upstream to the rest of nature as the animal is anchored upstream to the plant, or the plant to the mineral. The problem of natural science, therefore, was never the problem of establishing its own power to know, but merely to establish authentic knowledge of things knowable from the beginning. The mind has grown more accurate through training, but the mind was trained, not created, by its dealings with natural phenomena. Mind created science, science did not create mind. But because our age has been influenced, with respect to consciousness, by the authority of the natural sciences more than from any other source, we have come unquestioningly to accept the dictum of science concerning the proper method of investigating consciousness itself.

But the essential superiority of the knower to the known which obtains between rational intelligence and natural phenomena by no means determines the relation of knower to known as between rational consciousness and the essential nature of man. The most that any psychologist can claim for his own consciousness is that it exists, but its existence, obviously, is conditioned by its po-

sition relative to the entire stream. The psychologist's self-consciousness may appear to him complete and aware of no higher existences, but this very completeness may conceivably correspond to a mere stagnant pool shut off from the main current. For even the most dogmatic psychologist cannot avoid the differentiation between minds, the differentiation manifested perceptibly between Shakespeare and his readers, for example, or between Christ and his followers. But the materialistic psychologist explains all such differentiation without altering the essential character of his own consciousness in the least—without even, apparently, realizing any need for altering it. He explains genius, whether religious or artistic, by establishing its factors in terms of heredity, environment or physiological status. Genius appears to him either a greater accumulation of elements present in every mind, or their mere superior arrangement, or, on the contrary, their disarrangement into abnormal states. In other words, he translates the phenomena of consciousness into a medium lower than consciousness itself. He breaks consciousness up into elements similar in degree to the elements which are the raw material, the objective, of natural science. Since the psychologist cannot remove the manifestation of genius—its religion or its poetry—he solicits every possible circumstance of heredity, environment and physiology to sustain his own inherent, unalterable conscious perspective, thereby, for the unwary, obscuring the very fact at issue: that genius is not the power of impression but the power of expression. Genius renders from the inside out, while the psychologist can only register from the outside in. He consequently emphasizes heredity, environment and physiological status because these are all three alike external, material conditions supremely significant to minds whose power of impression surpasses their power of expression, though they are supremely insignificant to minds conscious of possessing an independent creative force. This is not to assert that heredity, environment and physiological factors do not condition expression, for they do; but their influence is limited to conditioning the form, the extent and sometimes the direction which expression assumes: not one of them singly, nor all combined, can explain the force by which they are shaken into significant patterns of character and art. Heredity may be as the oil of the lamp, environment may be as the colored globe, and physiological status as the wick, but genius is the flame. To establish the formula of genius in terms of neurotic instability is to betray unmistakably at last the spiritual prostitution to which science has fallen in these latter days. Its triumph is the triumph of logic merely, which convinces only those who start from the same premise; an ominous triumph in this case, since the authority of science has been able to transform much of the world's reverence for valuable spiritual gifts into indifference or sympathetic contempt as for the victim of some mysterious mental ill.

Though responsibility for accepting a material psychology may be forgiven the general, it is more difficult to overlook the responsibility of the scientist himself. He should have recalled the early history of his own subject, the days of Galileo and Kepler, when reason itself, as the power of establishing authentic laws of matter, was upstream to the priest's consciousness; when the priest, consequently, began his attack against reason by denying its validity and ended by condemning it as a dangerous perversion of human nature. In those days the scientist had to defend himself against a consciousness intellectually so much lower that its attack must have seemed as unreasonable to him as would be the attack of so many trees. But today the psychologist himself, since he cannot create art must obviously be downstream to the artist, just as, since he cannot create devoted faith and self-sacrifice among multitudes of people over centuries of time,

he must be even farther downstream with respect to the founders of religion. Had the modern materialist, however, realized the case of his own predecessor, he might have felt himself into the profound truth so far denied his reason; that while language is universal, experience is confined to those inhabiting the same spiritual domain. Religious conviction today, in a world of rational materialism, occupies the same position relative to the scientist as the scientist, in those days of dominant theology, occupied relative to the priest. The position is that of a Macbeth against whom advances the nightmare of Birnum wood.

Into a world rationalized as regards ideal if not action, religion has unexpectedly returned, renewing in men the strange lost sense of the soul. Slipping easily through the meshes of biological "truth," and become a force in consciousness itself, this spiritual renaissance cannot be denied—like an angel in the garrison it can only be recognized and obeyed. By individuals, religious experience can be cherished for its own sake in the very teeth of reason; but one may be certain that in this pragmatic age religion may not establish social forms until science has come to terms with its every claim. The task of testing religion, of course, was never rightly the province of biology, and only appeared so while religion was considered in the perspective of history. In the personal perspective, which its return compels, the task falls once more to psychology. But the psychology born of natural science, as shown, rests upon an absolutely false premise. Its premise does not contain that easily vulnerable falsehood which can be disclosed in terms of the correspondence of phenomena; its premise is the more impregnable falsehood consisting in the fact that the psychologist himself is essentially incapable of fulfilling his function. It is not his method which fails, but his experience. He develops his mental film capably enough. The trouble is that the film is blank.

II

TO indict the psychology, therefore, is to indict the psychologist himself. But to indict the psychologist is also to render verdict against the society accepting a premise whose error it never required an elaborate laboratory or special instruction to expose, but only the determination of the individual heart to safeguard its own fairest hope. Society accepted a material psychology because its strongest determination fell in the material world. Spiritual affirmation there has been, even under the reign of the gods of coal and iron, but affirmation which cast back to the days when science could reasonably be ignored. Increasingly now there is spiritual experience among those who would not ignore science even if they could, but these minds still hesitate to press their claims against an authority traditionally opposed to that claim, and one whose method and positive achievement they rightly admire.

The scientific mind came to be considered the true type of supreme intelligence as the result of three distinct influences: the triumph of science over theology in the question of facts; the positive achievement of science in its own field; and last but not least, the rise of universal education. The rapid spread of literacy, and the growing need of education as part of one's equipment for labor, served to identify science with the new effectiveness and advantages of education itself. Knowledge came to imply book knowledge, and the reader of books attributed his own new sense of increased power, naturally enough, to the sources from which it was chiefly supplied. The triumph of natural science as ideal standard of truth was made complete by the basis it seemed to render all men for a conviction of intellectual self-sufficiency. But universal education was made possible only by enthroning the lowest of all intellectual faculties, memory. Memory alone will give the

student possession enough of his texts to meet an institutional standard, because institutional standards necessarily make education a matter of receptivity; and the mastery of only a few books under this system creates in the student's mind the conviction that he could, if he so desired, succeed to the heritage of all human wisdom. All human wisdom supposedly being reducible to three feet of wood-pulp and leather. It would be merely a question of adding more rungs to the ladder already begun. This feeling on the part of students has created a tendency on the part of their masters to re-write all old works for which a new need was felt—especially history and philosophy—and to re-write them in terms of the modern standard. In the process of translating history and philosophy into the language of economic values, much unsound material undoubtedly was cut away; but the translators cut away also even more material which had permanent significance as witnessing the faith of men in their own spiritual destiny. Faults of an unscientific material were attributed to the maker's mind; an easy superiority of fact was considered an equally easy superiority of intelligence. Thus another influence was added to the economic pressure already operating toward opportunism, and cooperating with it prevented the average person from perceiving the gap intervening between the receptive mind, whose faculty is memory, and the creative mind, whose faculty is insight. The heritage to all human wisdom, the proud boast of democracy in education, is a heritage of external fact merely. To the true heritage of wisdom, the quality attaching to minds independently of their material, there have appeared few heirs; for minds so trained, so penetrated from the beginning with the need to go on, ever on, through field after field of fact, seldom have opportunity to realize that there soon comes a point where the longest ladder will not serve, but wings are required. Never suspecting his own inadequate psychic instrument, the modern layman does not suspect the inadequacy of the scientist's intelligence for the task of psychology. The scientist, indeed, has only succeeded to the Parthian victory of the priest—that victory whose tragedy consists in the fact that, having been too easily won, it leads the victor to overestimate his own powers.

For these reasons, then, the nineteenth century was content to huddle upon one small island in the sea of human consciousness. It not only cut itself off from the larger area of ancient experience, but even vaunted its own ability to do so as the symbol of truest intellectual freedom. But that small island has been revealed in all its abject desolation by the War. Two waves of experience, rolling from opposite directions, have overwhelmed it forever: the soldier's consecration to a spiritual power not received from without but welling up in his own being, and the civilian's realization that social stability, even for prosperity on its lowest terms, requires a directive force not resident in the scientific ideal. The scientific ideal has served not life but death, thereby revealing itself less as the criminal to be punished than as the servant to be put under control. Its authority to establish a final standard of truth has, at any rate, been discredited; the problem now is rather to organize a new conviction than to reinterpret an old doubt.

III

As a matter of fact, at the very moment when the cleavage appears between consciousness and natural phenomena, the real contribution science has made the race in the way of thought now first becomes evident. Turning once more, in the light of personal aspiration, to direct contact with spiritual conviction in its original sources, we are struck by the fact that this conviction, from lack of precise and mutual knowledge, possessed an inadequate instrument of

thought by which to express itself to other minds. The soul of the older, prescientific race expressed itself as a kind of poetry, by allusion and image; expression whose content is therefore necessarily limited to those sharing the key. Real enough to the possessor, religion became dark and shadowy in the process of transfer from one to another mind. Viewed from the perspective of inexperience, its concepts are as actors whose backs are turned to the audience, losing the plot in the mazes of half-heard echo. The man of religion spoke a language apart, a lover's language, certain that his every wingéd word would find a nest in the heart of him moved by the same passion; unable to image that passion completely to the cold. In other words, religion was given the race in the form of implicit knowledge, a knowledge continually betrayed when translated into the medium of customary speech. But science, creating an external universe mutually perceptible and firmly grasped, has made knowledge explicit. Steeped in the habits of explicit thought, the modern mind differs from the ancient mind not so much in thinking different thoughts as in thinking the same thoughts in a different way. Science has placed the transfer of experience upon a new, socialized basis. The actor now faces his audience, revealing the whole plot. One mind can give its all to another mind through their mutual possession of the same external universe. Slowly but surely knowledge has been turned inside out. This fact, the necessity of science, is also the opportunity of religion. For the first time may we perceive another's soul as positive light in the world of communicable thought, not merely as negative shadow. For the first time is the mystery of being captured from knowledge, where it perishes, and given the knower, where it lives on. For the first time also can religion be socialized above and beyond ritual and form on the plane of explicit instruction. And the development of mind as self-consciousness from thought implicit to thought explicit actually turns both ways, enabling us to perceive at last that religion and science required one another from the beginning—that the relation of one to the other, in fact, is nothing more or less than the relation of soul and body in the social organization.

(To be continued)

THE SCIENTIFIC RELIGION

By KATE KEMPNER

PROFESSOR AUGUSTE FOREL, the famous French psychiatrist, outlines in a pamphlet, *Homme et Fourmi*, (Lausanne 1923) a so-called programme humain practicable—a practicable program for mankind which in some form or other must be adopted, if humanity is to survive the destructive forces of civilization—war, alcoholism, etc. Among other points Professor Forel states the necessity of a universal international auxiliary language, as well as that of a universal religion, which he calls the scientific, synthetic, supernational religion of the Bahá'ís for the commonwealth of the world — without dogma, without clergy. He says that in 1920 he learned of the existence of Bahá'ísm, founded almost seventy years before, in the Orient, which gives itself to the service of mankind, to which Christian, Buddhist, Muhammadan, Brahman, Jew or Monist can belong, which leaves aside all discussion of the metaphysical nature of God, the Devil, paradise, hell, etc. When Professor Forel found the Bahá'i Movement, he who previously had been opposed to the existing religions, because he saw nothing but creeds and sects, obscuring the reality of religion, became a follower of Bahá'u'lláh and 'Abdu'l-Bahá. He founded a Bahá'i group in Zurich, Switzerland, and professes that according to his opinion Bahá'ísm is the religion of the future.

THE SPIRIT OF THE CENTURY

THAT all America shall think and talk of peace plans is the avowed purpose of Mr. Edward Bok in offering a prize for the best plan by which the United States may participate in the establishment of universal peace. 22,165 plans were submitted to Mr. Bok's Jury of Award, many representing large groups, colleges and universities, for instance, which submitted a single plan. And there were some 250,000 inquiries sent to the committee. Now there is an endeavor to secure a referendum by which the American people may express their opinions concerning the plan to which the prize was awarded.

The plan which won the prize is an endeavor to state a program for the participation of the United States in a world organization for peace to which the American people may at present agree. The elements of this plan, number 1469, are:

1. That the United States enter the Permanent Court of International Justice already established.

2. That it cooperate with the League of Nations in its commissions, its assemblies, its counsels, its International Labor Organizations, without full membership at present.

In this cooperation the United States should be open to *all* self-governing nations. "Anything less than a world conference, especially when Great Powers are excluded must incur, in proportion to the exclusions, the suspicion of being an alliance rather than a family of nations."

The Bahá'i Peace Plan

'ABDU'L-BAHA'S plan for universal peace begins with certain divine principles. Its central note is universality. "Every universal cause is divine and every particular one is temporal. The principles of the divine Manifestations of God were, therefore, all-universal and all-inclusive. Every imperfect soul is self-conceited and thinks of his own good. But as his thoughts expand a little he will begin to think of the welfare and comfort of his family. If his ideas still more widen his concern will be the felicity of his fellow citizens; and if still they widen he will be thinking of the glory of his land and of his race. But when ideas and views reach the utmost degree of expansion and attain the stage of perfection then will he be interested in the exaltation of humankind. He will be then the well-wisher of all men and the seeker of the weal and prosperity of all lands. This is indicative of perfection."*

To overcome the antagonistic forces of nature, its narrowness, its prejudices, its selfishness, its instinct of the survival of the fittest, its accumulated traditions of war, the successful peace plan must be based upon the adamantine law of the universe—the universal justice of God. Only that peace plan which has God behind it can hope to be triumphant.

This, then, in part and in outline is the divine peace plan revealed by Bahá'u'-lláh over fifty years ago, and presented by 'Abdu'l-Bahá in the last twenty years to all parts of the world.

1. All must investigate the truth with an independent mind, with the eye of

*All the quotations in this peace plan are from the words of 'Abdu'l-Bahá.

justice, if they are to find God's new path to universal peace.

2. The foundation of the palace of peace is the consciousness of the oneness of mankind. All are God's children. He is kind to all. He loves all. He nourishes all. "Every century has its ideal which in accordance with that century is confirmed. In this illumined era that which is confirmed is the oneness of the world of humanity. Every soul who serves this oneness will undoubtedly be assisted." "Therefore we must promulgate divine teachings," "proclaim the oneness of the world of humanity," "that ignorant, religious, racial, political and even patriotic prejudices may vanish and the earth become one home and all people be unified."

3. To establish universal peace all the nations will need to hold a universal conference and establish a Parliament of Man, a supreme tribunal which shall represent *every* nation of the world, its people and its government. Its representatives in this universal conference should be "two or three persons who are the choicest men of that nation, and are well informed concerning international laws and the relations between governments and aware of the essential needs of the world of humanity in this day. The number of these representatives should be in proportion to the number of the inhabitants of that country." These representatives should choose the members of the International Court of Arbitral Justice. The organization of this World Society of nations and its supreme tribunal should be written into a universal treaty, in which "the limits of the borders and boundaries of each state should be fixed and the customs and laws of each government," and its special, national interests preserved.

4. In this treaty "the size of the armaments for each government should likewise be agreed upon." "By a general agreement all the governments of the world should disarm simultaneously. It will not do if one lays down its arms and the other refuses to do so." "Once the Parliament of Man is established and its constituent parts organized, the governments of the world having entered into a covenant of eternal friendship will have no need of keeping large standing armies and navies. A few battalions to preserve internal order, and an international police to keep the highways of the sea clear are all that will be necessary. Then these huge sums will be diverted to other more useful channels, pauperism will disappear, knowledge will increase, the victories of peace will be sung by poets and bards, knowledge will improve the conditions and mankind will be rocked in the cradle of felicity and bliss."

5. All the nations having chosen the Supreme Tribunal, all mankind should enforce its decisions. "First, the financiers and bankers must desist from lending money to any government contemplating the waging of an unjust war upon an innocent nation. Second, the presidents and managers of the railroads and steamship companies must refrain from transporting war ammunition, infernal engines, guns, cannons and powder from one country into another. Third, the soldiers must petition, through their representatives, the ministers of war, the politicians, the congressmen and the generals to put forth in clear, intelligible language the reasons and the causes which have brought them to the brink of such a national calamity. The soldiers must *demand* this as one of their prerogatives. 'Demonstrate to us,' they must say, 'that this is a just war, and we will then enter into the battlefield; otherwise we will not take one step.'"

As a last measure, all the nations will use their limited armies and their international police to bring the offending nation to submit to the decisions of the Supreme Tribunal.

6. To render successful the army of peace and to make it triumphant the society of nations will need to enlist every force that makes for the unification of mankind:

(a.) A universal language, to be chosen by the world conference and taught in all the schools of all nations in addition to the mother tongue.

(b.) Universal, full participation of the women in the suffrage and the political counsels of the nations. "If, in the future, women like unto men are given the franchise assuredly they will prevent the occurrence of war."

(c.) The establishment of a just economic order to be established by the united assemblies of the governments of the world, "so that neither the capitalists suffer from enormous losses nor the laborers become needy. . . . When such a general plan is adopted by the men of both sides should a strike occur all the governments of the world should collectively resist it."

(d.) Universal education for peace. "The education of all the children of all the religions, under a universal standard of instruction and a common curriculum." "The duty of educated men . . . is to teach in the universities and schools ideas concerning universal peace so that the student may be so molded that in after years he may help to carry to fruition this most useful and human issue of mankind."

7. The supreme force for unity and peace is religion. But to be successful religion must be stated in accordance with modern thought, united with modern science. True religion and true science will then flood the world with light upon light. Fundamentally there is only one truth, one reality, one religion—the oneness of God, the oneness of mankind, the power of the Holy Spirit.

8. Divine civilization through the spiritual conquest of nature is the goal of the radiant century before us. Material civilization is the lamp; divine civilization is the light.

"Thou observest that at present the East and the West are enveloped in the darkness of the world of nature. Almost everybody is pursuing material interests. They are like unto other animals that are drowned in the world of nature. The cow is an absolute materialist and is completely enslaved by nature. She has no knowledge of the world of humanity and has no trace of spiritual power. She is drowned in the world of nature. She is, according to the phaseology of the civilized ones, a great naturalist, because she comprehends nothing but perceptible objects and counts them as a determined fact. She has not perceived the fragrance of spiritual feelings, human discoveries and intellectual sciences. She is a pure materialist.

"In short, today the life of the world of humanity is the teachings of His Holiness Bahá'u'lláh, provided they are practiced, so that they may raise the pavilion of the oneness of the world of humanity, uproot the antiquated and decadent prejudices and emancipate (all) from the blind imitations of the people of superstition, or, according to the saying of Christ, bring the second birth, and the birth from the spirit be realized."

"The teachings of His Holiness Bahá'u'lláh like unto the rays of the sun illumine the East as well as the West, vivify the dead and unite the various religions. They prove the oneness of God, for they gather all communities of the world under the pavilion of the oneness of the world of mankind.

"Consider how stirred the world is and in what a commotion are the people of the world. Heavenly power is needed to do away with this stir and agitation. Otherwise this great cause will not be realized through human power. Human power, no matter how strong it may be, illumines like unto an ignited lamp a limited space and trains a small number of souls.

"It is the sun which illumines all regions, and it is the Heavenly Power which gathers around a single spot all the sects and communities. Strive, therefore, that thou mayest serve this remarkable Power and attain unto profitable and far-reaching results."*

*From a tablet to a Japanese friend.

Save the Children

ONE of the great servants of humanity today is the "Save the Children Fund," established by Miss E. Eglantyne Jebb toward the end of the Great War, with its central office in London. It is "an international effort to preserve child life wherever it is menaced by economic conditions of hardship and disaster" without political or sectarian bias. Its purpose is to save from starvation the homeless children of central, eastern and southern Europe and the Near East. It has saved multitudes from starvation, Christians, Muslims and Jews, and started thousands on the path of self-support. Today it is the only hope of many children, fatherless and motherless, who wait day after day in the bitter cold to receive their daily ration.

'Abdu'l-Bahá wrote a number of Tablets concerning the splendid service of this society. "During the last summer of his visible life on earth" he wrote as many as five Tablets praising the service of the founder of this Fund, Miss Jebb.

Again, he wrote, in June, 1920, to a worker: "O thou who art attracted to the Kingdom of God! The letter written at Easter has been received. Its contents gave (me) the greatest joy, that, praise be unto God, such an Association has been formed (for the relief of destitute children and orphans) in which almost every nation and every religion is represented.

"My hope is that, through the especial grace of God, this Association (Save the Children Fund) will be confirmed (assisted and strengthened by Divine Power), that it may day by day progress both spiritually and materially; that it may at last enter into the Heavenly Pavilion of Unity; that it may embark in the ship of real, Eternal Life; that it may be protected from every danger, and that the Oneness of Humanity may, through the work of this Society, raise its banner at the zenith of the world.

"Convey my greetings and love to those two sisters, and tell them that, though they are enduring much pain and difficulty, they have, praise be unto God, become (according to His will) helpers of the helpless and affectionate mothers unto the orphans.

"This their service is in the Kingdom of God accepted at the Threshold of the Most High.

"Would that many, many other souls would also arise in this service!"

The new President of the "Save the Children Fund," His Grace the Duke of Atholl, recently sent out this appeal:

"I am writing to you personally in order to appeal to you with all the force at my command, on behalf of the thousands of imperiled small children—mostly refugees—of the Near East, and elsewhere.

"In order to bring more closely to your notice the true facts of the present crisis, I am enclosing a leaflet embodying some few particulars from the many reports of actual eye-witnesses. The conditions are truly appalling, and as President of the Fund, I find it impossible to exaggerate the great need for the most *immediate help* from every possible source.

"The late Lord Weardale, who performed such splendid and disinterested work in the office which I now have the honour to hold was one of those leaders in true International Philanthropy who took a firm stand regardless of all side-issues. His dictum was:

"So long as there is a child whose suffering we can alleviate, that child, irrespective of Nationality or Creed, has a claim upon us which, in the name of common humanity, we cannot ignore."

"The 'Save the Children Fund' is doing a meritorious work of rescue, under conditions of danger and difficulty, and much hampered by shortage of supplies, in no fewer than fifteen different areas.

Indeed, it is impossible to convey, in one letter, a tithe of the urgent and vital tasks which need *immediate* support. Every contribution will be put to the utmost possible use. I do sincerely hope and trust that you will help us in this hour of the children's need.

"Any contribution you can send to the Headquarters of the Fund, 42 Langham Street, London W. I., will be very gratefully acknowledged. Yours very truly, (Signed) ATHOLL."

"Whole communities of poor, foresaken, wretched little children are perishing for need of help. One shilling will feed a starving child for a whole week." Five dollars will feed twenty children for a week.

To Lady Blomfield, one of the active workers in this great service, 'Abdu'l-Bahá wrote, a few months before his ascension into the unseen world:

"To contribute toward the cause of these pitiful children, and to protect and care for them is the highest expression of altruism and worship, and is well-pleasing to the Most High, The Almighty, the Divine Provider. For these little ones have no protecting father and mother, no kind nurse, no home, no clothing, no food, no comfort and no place of rest.

"In all these things they call for our kindness, they merit our help, they are deserving of mercy and of our utmost pity.

"The eyes of all who love Justice are filled with tears, and every understanding heart burneth with pity!

"Oh ye peoples of the world, show compassion!

"Oh ye Concourse of the Wise, hold out your hands to help!

"Oh ye Nobles, show lovingkindness! Be bountiful!

"Oh ye Wealthy of the earth, shower contributions!

"Oh ye Men, strong and brave of heart, manifest your benevolence!"

Hollywood and the Spirit of the Age

By NELLIE S. FRENCH

SOME time ago a prize of one thousand dollars was offered in Los Angeles for the best idea to be represented in moving pictures. The contest was arranged by Mr. Cecil De Mille and was open to the general public. No sort of scenario was required, but only an idea upon which Mr. De Mille would build a play. When the time for the judgment of the contest occurred it was found that many individuals had offered the same suggestion and that suggestion was that the Ten Commandments be presented in moving picture form.

With true generosity, Mr. De Mille, in awarding the prize, gave to each contestant who had offered the idea of the Ten Commandments the full sum of one thousand dollars.

For months now the studios have been occupied with the filming of the Commandments, directed by Mr. De Mille, and every possible attention to detail of scenery, costume and history has been closely studied. As a result the great picture will soon be shown and undoubtedly a great spiritual effect will be produced.

To those who have failed to recognize in the moving picture industry a wonderful educational medium the thought of the Ten Commandments coming out of Hollywood will seem like an anachronism, but here, too, as in all things these days, it is necessary to keep an open mind and realize that God is working through every agency to awaken and educate His straying children.

The writer of this article is identified with an institution in Hollywood known as the Assistance League. This League is composed of splendid philanthropic women who, by securing for the motion picture companies the use of private residences in which to take pictures, are able to dedicate their earnings to the organized Children's Charities of South-

ern California, thereby adding thousands of dollars toward the welfare and comfort of children in hospitals, as well as other philanthropic institutions.

The following words of Mr. Cecil De Mille regarding the need of a World Religion will shed a great light upon the high ideals of some of the men in the moving picture industry, and prove how great a medium for educating the people these men have conceived the pictures made with serious intent to be. Mr. De Mille says, in the Los Angeles Times:

"The Ten Commandments are the laws of life, as inexorable as the laws of nature—the same yesterday, today and for all future time. They are as clearly defined as the laws of chemistry or mathematics.

"Confucius, Muhammad and Christ all taught the same rules of life and with the same idea in mind—the preservation of the human race and the pursuit of happiness.

"Buddhism teaches that ignorance is the root of all evil. And this is very true. In a practical religion we must do away with all ignorant, blind forms and dogmatism, sect and cult.

"Man's physical essential needs are the same the world over. So are his religious needs, and therefore one universal religion, embodying all the basic laws of life, is all that the world needs today and is anxiously waiting for.

"The religion of the hour is the religion which can stand the acid test of all conditions and circumstances, of all peoples and all time."

BAHA'I WORLD NEWS

The Spiritual Assembly,
Haifa, Palestine.
October-November, 1923.

WE heartily thank the different Assemblies for the beautiful letters that they shower upon us. The Rangoon circular letter reads, in brief, as follows: "Jináb-i-Khlifa Muhammed Yunus, an old and tried Bahá'i teacher, went to Shwebo, a town of importance in upper Burma, and taught a number of souls the Bahá'i Faith. He reports that the ground is ready, but the workers are few. Mrs. Stannard delivered, at the Brahmo Somaj Hall of Rangoon, to a deeply interested audience, two very impressive lectures, unfolding the history of the Cause and its teachings, and aroused great interest among the audience. The chairman of the meeting at its conclusion observed that when he heard these beautiful teachings he felt as though he had been carried back to the time of His Holiness Zoroaster."

An extract from the Mandalay letter reads: "Teachers were sent to Kyigon village on the thirteenth of August, 1923, to hold a religious meeting. On the sixteenth of August Muhammadans and Buddhists in that village heard the Message. We were invited to speak by the elders and resident preachers of nine mosques in the villages, and the other religious meetings and preachings were suspended."

We are in receipt of the Fárán circular letter, number 128, in which we read that the friends there are in perfect peace, and occupied with the spreading of the divine teachings. A national fund has been started and measures are being taken for the widening of the field of service. The Mashhad circular letter, number 650, brings with it the usual note of joy. The friends there are busily engaged with the forming of new committees, to give a greater impetus to the activities of their Spiritual Assembly.

The fifth circular letter from Qazvin brings the photographs of the King of the Martyrs and the Beloved of the Martyrs, the two shining stars of the Cause.

who willingly endured martyrdom, in Isfahan, in the days of His Holiness Bahá'u'lláh. These two souls were prominent merchants in Isfahan and every assurance was given them that, if they gave the slightest sign of recanting, their lives would be spared. They bravely held aloft the principles of the Cause, and drank the cup of martyrdom.*

The Qazvin Assembly is corresponding with forty-five centers. The Bahá'i women of this town have their own public meetings and are busy preparing a national fund with the purpose of widening their field of activity in the spreading of the Cause. The letter concludes with the happy note that heavenly assistance is their daily ration, and that they wish to share their joy with other centers.

The letter from Bandar 'Abbás states that the friends have purchased a place for a Mashriqu'l-Adhkár. The meetings of the Spiritual Assembly are now held there.

It is with deepest sympathy for the people who suffered in the terrible catastrophy in Japan, and with gratitude and thanksgiving to the Almighty God for the safety of our dear sisters and brothers that we raise our voices in prayer at the Divine Threshold, sincerely trusting that these gloomy clouds of affliction may pass away and that the Light of Bahá may so encompass the world of humanity that these physical happenings may not affect them. In this connection we make mention of our dear sister, Miss Agnes Alexander, who is doing everything in her power to show the people in that land that the only way to salvation is through obedience to Divine Law.

We have an interesting letter from our sister, Miss Martha Root. She gives a beautiful account of her work in the East. She has been invited by universities and colleges to deliver addresses on the Bahá'i teachings. She hopes that we shall soon hear of the rapid spread of the Cause, when universities and colleges become more informed of the Cause of God.

Jináb-i-Mi'rzá Mahmud-i-Furughi, after spending a few months at Constantinople is now at Baku, imparting a new life to the Baku friends. Several meetings are held daily, and he gives all his time to teaching. Material conditions in 'Ishqábád are much improved; this gives a fresh impetus to the friends who are now able to serve the Cause more than before.

The letter from the Spiritual Assembly in London gave us real joy and happiness. It was translated into Persian and read in our meetings and the good news transmitted to the friends in other countries. We offer special prayers on their behalf at the Holy Shrines. Our brother, Dr. Lotfullah, is with us, and he has kindly given us most interesting talks concerning the friends in London, Manchester and other parts of England. We would like to keep him here, but he has to go to Tihrán, where he hopes to serve the friends.

(Signed) Mi'rzá Badi Bushrui,
Secretary.

MR. AND MRS. DUNN are greatly confirmed in presenting to the people of Australia the heavenly teachings of world unity, and groups of friends have joined them as evangelists of the Glad Tidings in Australia and neighboring islands.

Mrs. Dunn tells of a recent visit to an island in the Pacific Ocean which was settled by British seamen who married daughters of the people of Tahaiti. She was impressed by the lovingkindness of some of the people in this garden spot in the Pacific Ocean and their quick response to the spiritual beauty of the Bahá'i teachings. This island is seven miles long and five and a half miles wide and is covered with orange, lemon and other fruit trees and beautiful pines.

*The story of these heroic lives is given in the *Star of the West*, Vol. 13, pp. 242ff.

One very philanthropic woman, living on the island, has purchased land to build a home for homeless children, and she says that she will be most happy to cooperate with Mrs. Bedikian's world fellowship for children of all nations.

FROM Hamadan, Persia, there comes to the STAR OF THE WEST a letter filled with the news of the activities of the devoted friends in that city. Several meetings are held every week and several weekly entertainments. The girls' and boys' schools are most successful. One hundred and thirty girls met every week for six weeks for ethical lessons. They recently held some beautiful exercises, to which two hundred and fifty of the maidservants of God were invited. The Bahá'i girls passed their examinations so successfully that everyone was rejoiced. The exercises ended with stirring songs.

The Bahá'i women of Hamadan have founded a college of practical arts for the women, to which many Bahá'i women come every day, to learn sewing, embroidery, etc. The friends of Hamadan have sent teachers to various cities and they have brought many souls to the pure and everlasting fountain of God. So successful has been the Bahá'i Cause in quickening and uniting the hearts, in stimulating the minds and organizing practical activities for the education of the people in the East that the friends of Hamadan open their letter with the words: "Praise be to God, the terrestrial world, through the bounty of His supreme Abhá beauty, has become the envy of the Kingdom, and the effects of the word of God have been made manifest."

STIRRING news is coming from Tashkand, Southern Russia. Twenty years ago there were no Bahá'is in the city. Then, two or three Bahá'is went there, to earn their living. Little by little their number increased, and they began proclaiming the life-giving call of the Kingdom. Gradually many spiritual souls and teachers came from 'Ishqabad and Persia. Now, the Assembly is greatly increased in numbers, and they have started all kinds of activities. They have a public Bahá'i library, called Vahdat, that is, Oneness. The library is situated in an important and central part of the town, and contains many Bahá'i books, historical volumes, and a great number of Muhammadan and Russian publications, scientific, spiritual and ethical. Here can also be found many newspapers, from various places, also the Master's talks which are translated into Russian. The library is open from eight o'clock in the morning until seven in the evening. This library has many branches in other cities.

Schools have been established where Bahá'i boys and girls are educated, and are taught Persian and Russian. These schools accept students from all sects and religions, without distinction of race or color.

Many large public meetings have been organized, where both the Europeans and the Orientals have been present, and detailed talks and addresses have been given explaining the Bahá'i teachings. Not long ago a discussion meeting was arranged, with the permission of the Government. It was advertised by notices in the streets and bazaars. About two thousand people were present, drawn from different religions and denominations. Well-known speakers were on the platform. Each spoke in turn. Some of the professors spoke on the Bahá'i teachings, the beauty of the historical facts of the movement; and some spoke against religion. At the end, Aga Ali Akbar Kamaloff spoke in detail upon the Bahá'i Movement and the value of the teachings of the Cause to all the different sects of the world. The talk was very useful and resulted well in the spreading of the Cause.

A PROPHECY

"THE world is in turmoil and its agitation waxeth day by day. Its face is turned toward waywardness and irreligion. So grievous shall be its plight that to disclose it now would not be meet and seemly. Many a day shall pass 'ere it is relieved from its sore travail. And in the fulness of time there shall appear, all of a sudden, that which will cast terror into the very heart of mankind; then and only then shall the divine Standard be unfurled, and the Nightingale of Holiness warble its melody upon the Tree of Life. . . ."
—*From a Tablet of Bahá'u'lláh, revealed about 1878 A. D.; translated by Shoghi Effendi, and sent by him to America.*

Bahá'i Magazines

TWO new Bahá'i magazines have been started in India, each one published in three languages. *Al-Bahá,* which published its first number some months ago in Calcutta, has sections in English, Persian and one of the native languages of India; its subscription rate is $1.00. *The Dawn,* the new monthly journal of Burma, began publication the first of last September; its editor is the revered Seyd Mustafa Roumie; it has sections in English, Burmese and Persian; its first numbers contain a paper on the Bahá'i Cause written by Shoghi Effendi and given by him at Oxford, extracts from the Last Will and Testament of 'Abdu'l-Bahá, and a short historical survey of the rise of the Bahá'i Cause in Burma. Shoghi Effendi writes to the Burmese friends: "I am looking forward very eagerly to the publication of the projected Burmese Journal, which shall reflect the activities of my Burmese brethren and sisters, and which I am sure will greatly encourage and gratify the servants of Bahá'u'lláh throughout the East and the West. I shall follow its development with great interest, and assure you of my desire of rendering every help I can to make it in time one of the foremost Bahá'i Journals in the world." The subscription price of this magazine is $2.00.

Sonne der Wahrheit, the Bahá'i magazine of Germany, is encountering great difficulties because of the fluctuations of the currency. Recent issues contain delightful accounts, in English, of 'Abdu'l-Bahá's visit and words in Stuttgart. The subscription rate of this magazine is $2.00.

The Bahá'i News of India, printed in English and Persian, is presenting month by month articles and news of great interest. Subscription rate, $2.00.

The STAR OF THE WEST will be glad to receive subscriptions for any of these magazines, with a special club rate announced on the inside of the back cover.

He is the All Glorious.

Though the Beauty of the Most Great Name, the Light of Eternal Splendour (may my soul be offered up as a sacrifice unto His loved ones) be hid from mortal eyes, yet the assisting power of His Grace, without all doubt, continueth for evermore and His Divine Aid is vouchsafed to all eternity.

Turn then thy face unto the Unseen Kingdom, that thou mayest behold the confirming Spirit of Bahá and hearken to the Voice that calleth thee from the heavens of Omnipotence, the realm of eternal Glory.

Ere long, thou shalt see with thine own eyes, how the Celestial Potency of His Grace, even as the spirit of Life, shall pulsate through the body of all mankind.

(Signed) 'Abdu'l-Bahá Abbás.

چهاردهم ص ۱ شمارهٔ یازدهم

مجلهٔ اخلاقی تربیتی عمومی است
ماهی یکبار طبع و توزیع میشود

نجم باختر

فبروری ۱۹۱۴

قیمت اشتراک در همه جای عالم
سالیانه سه دولار است

از بیانات مبارکه حضرت عبد البهاء

بعضی بر آنند که حقیقت اشیا و ترکیب کائنات و تحلیل آن منبعث از تفاعل است و بجهت این احتیاج بمدبر حقیقی ندارند فی الحقیقه در بین این اجزاء کائنات ارتباط عجیبی است و از این ارتباط تفاعل واضح و آشکار نظیر عالم انسانی در بین جمیع اجزاء جسم انسانی ارتباط معنویه و ارتباط ظاهره واضح و مشهود است مثلاً بین عقل و اعضاء انسان ارتباط معنوی است اما بین ارکان نظیر چشم و سمع و ید و رجل ارتباط واضحی است خلاصه تفاعل جمیع تعاون و تعاضد مشهود و لی جمیع این مرتبط بقوهٔ معنویه روح انسانی که محور و محرک این تفاعل است موجود که اگر این محرک نبود این تفاعل ها تحقق نمی یافت پس معلوم شد که جمیع این تفاعل ها مرتب بر قوهٔ محیطه ای است که این تفاعل ها منتظماً حاصل میشود اگر روح و عقل انسانی محور و محرک اعضا و اجزاء نبود ابداً انتظامی در تفاعل میانهٔ اعضا و اجزاء انسانی نبود همچنین ملاحظه در معامل و کارخانه ها نما که جمیع آلات آن معامل مرتبط بیکدیگر و تفاعل در میان و لی مرتبط بقوهٔ عمومیه که محرک و محور این تفاعل است و آن قوهٔ بخار است پس معلوم شد که تفاعل در بین کائنات و تعاون و تعاضد بین عناصر و ترکیب و تحلیل بین موجودات جمیع مرتبط بقوهٔ محرکه است که محور و محرک کائنات است

نیز از بیانات مبارکه است

پیش عقلا و اصحاب افکار و ارباب معارف مسلم است که عالم انسانی در پراکندگی یعنی تفرق سبب زیان است سبب خسران و سامان انسان است سبب تاه و انسان است اما اگر یک هیئت اجتماعی تشکیل کند سبب ترقیات انسان است سبب تمدن انسان است مسلم است لهذا مشورت که از برای عالم انسانی یک جهت جامعه لازم است تا افراد را جمع کند و این ترقیات حاصل شود حالا یک وقتی است که هیئت جامعه وطن است همشهری هستند فی الواقع جهت جامعه است این اما در منافع و مضرات عمومی بجهت منافع عمومی است در خصوصی حکمی ندارد و بین افراد حکمی ندارد در عمومی جهت جامعه است لکن بیکدرجه مثلاً اهل یک وطن اگر خانهٔ از خارج دشمن پیدا شود محض حفظ مملکت مدافعه میکنند بیکدرجه یا جهت جامعه جنسیت از جنس واحد هستند جنسیت واحده جهت جامعه است لکن حکمی ندارد در میان خود اینها مخاصمات شدیده است اما اگر پای خارج بمیان آمد آنوقت مدافعه از خود میکنند لکن حکمی ندارد جزئی است مزج نمیدهد افراد آنرا بیکدیگر مزج نمیدهد جهت جامعه بین بشر وحدت منافع است این موقت است زائل میشود یا جهت جامعه لسان است یعنی طوائف مختلفه بلسان واحد تکلم میکنند وحدت لسان سبب الفت است میانه جمیع اینها انچه فی الحقیقه جهت جامعه هیئت اجتماعیه است آن جامعه دین است آن ادیان مختلفه را یکی میکند ملل مختلفه را یکی میکند اجناس مختلفه را یکی میکند اوطان مختلفه را یکی میکند افراد را بیکدیگر مزج میدهد آب میکند و تازه میریزد ملاحظه کنید دین مسیحی جهت جامعه بود چه جامعه ها تشکیل کرد حضرت رسول دین اسلام چقدر ملل مختلفه را یکی کرد وحدت دین همه این اختلافات را محو و نابود کرد

قیامت ادیان

مسئله اینکه قوای اصلیه ادیان گذشته از میان رفت و تاثیرات اولیهٔ آن خواموش شد نه شها در نزد متعمقین در تواریخ ادیان و مطلعین از ادوار طلوع و نمو و انحطاط آن واضح است بلکه حتی در انظار عامه بیرون آن محسوس و در دلهن و افواه ملل شد قوای اصلیه ادیان وسائل مادیه یعنی از دیاد عدت یا کثرت عدت و ثروت یا بسط سلطنت و قدرت در داخل و خارج نبود بلکه قوهٔ استحکام ایمان و طهارت و نزاهت فکر و ضمیر و معرفت و نورانیت قلب و انجذاب

چهاردهم — نجم باختر — شمارهٔ یازدهم

و اشتیاق و فداست در حمایت و محبت و اخوت و معاونت
و معاضدت و خدمت و فداکاری برای ترقی و تربیت معنوی
و بالاخره قلب سرشار از بستگی بعالم الهی و انقطاع از ما دون آن بود
چه که حقیقت ادیان انسانیات روحانیه است و قوی و آثار آن نیز
عواطف روحانیه یعنی تربیت و حیات و فکر و احساس روحانی است
این بود انقوائیکه هیکل دیانت با آن تولد یافته و حیات می نمود
و این بود آن آثاریکه از شجرهٔ دیانت ظاهر و آشکار میگشت بعد
منزه از اغراض نفسانی و تعصبات و مطلعین از حقایق ادیان و ادوار آن
واضح و آشکار است که تمامت ادیان گذشته در مبدء ظهور و طلوع شان
مشتمل بر این قوی و ارواح بودند و این آثار و انوار از همه آنها
طالع و درخشان بود ولی مدتی رجا آنرا گم کرده و بالاخره مانند
شجرهٔ بلا ثمر شدند حال هرگاه نفسی متعصبانه یا غافلانه این
انکار نماید و ادیان گذشته را مانند روزهای اولیه اش مثمر
و بارور شمارد مثلش مثل آن کسی است که پس از غروب آفتاب
با چشمان بسته بانگ برآرد و اصرار نماید که آفتاب جهانتاب افول
ننموده و روز دل افروز طالع است ولی حقیقت آن است که غروب
نموده است اولاً جمعی از میان جامعات ادیان خود را خارج
کرده و بی اعتقادی خود را بر ملا افشا نموده اند ثانیاً جم غفیری
اسماً و لساناً در جامعات ادیان داخل و شاید ایمان بمبادی
تقلیدی دارند ولی اطلاع از دیانت خود و پیروی و عمل باصول
و فروع آن ندارند ثالثاً یک قسمت عظیمی عامل بفروع و رسوم و عوائد
هستند ولی از جوهر دیانت یعنی صفات روحانی و انبعاثات حقیقی
و زندگی بدیع الهی غافل اند لذا سحاب تاریک خطیئات است که افق
هر مملکتی را تیره و تار نموده و دخان مظلم عصیان و طغیان است که
کرهٔ حیات بشری را مظلم ساخته سوء اخلاق کذب و نفاق ریا
و ریا مکر و دغا ظلم و جفا بهتان و افترا جهل و نادانی تن پروری
و نفس پرستی تعدی و تخلی و حرص و آز و تنفرات و اختلافات
و جنگ و قتال و سایر رذائل صفات و ظلمات است که در
عالم بشری حکمفرما میباید این هیاکل ادیان موجوده که اکنون
باین منظره های گوناگون دیده میشوند در ایام اولیه شان اجسامی
بس قوی و موزون و صورتی بغایت جمیل و زیبا داشتند
و این ادویه تعالیم کتب مقدسه و معاجین روحانیه که اکنون
در رفع امراض هیکل عالم انسانی چنین بی اثر مانده اند در آن
روزهای اولیه که تازگی داشتند در نهایت فوری العلاج بودند
حال آیا چه سبب شد که آن قوای معنویه آفل و مفقود و آن
آثار و انوار طیبه زائل و نابود گشت این را نتوان گفت
نمود که نقص و فتوری و خلل و وهن در قوای عقلیه انسانی
و مدارک و احساسات آن رخ داد چه که این واضح و مسلم است
که انسان هر عصر لاحق بیشتر از انسان عصر سابق نه بلکه
بمراتب ارقی و اعلی از آن بوده و است چه که عالم انسانی در نمو
و ترقی است و هر عصر متاخری تمامیت و کمالیت عصر متقدم آن
میباشد بدرجه یکه انسان امروز را با کلیمان معاصر حضرت روح
یا اعراب عصر حضرت محمد محمود نتوان مقایسه نمود و مطابق کرد
نقصی در عالم انسانی واقع نشده بلکه رو بکمالیت آمده و این
متون ادیان گذشته نیز چیزی کاسته نگشته و تورات عین کلمات
و تعلیماتی که مظاهر مقدسه الهیه و انبیاء عظام در ایام اسرائیل
بیان میفرمودند حال روی اوراق کتابها ملاحظه و خوانده میشود
اگر در آن ایام باسماع و آذان میشنیدند حال در صفحات کتب
مقدسه ملاحظه و مطالعه مینمایند و در معابد و مساجد و کنائس
بتلاوت و قرائت آن میپردازند و در عالم افاضات

چهاردهم — بحسب باختر — شمارهٔ یازدهم

غیبیه الهیه نیز انفصام و انقطاعی حاصل نه و در فیاضی انعیاض سرمدی
بخل و امساکی نه ابواب مکرمتش همیشه مشرح و انوار هدایتش
پیوسته ساطع و لامع است لکن عوارضی که در اعصار ادیان
گذشته در ماهیت نفوس بروز میکرد و مانند امراض سریع التاثیر
هیکل لطیف دیانت را بسیار بیماری انداخته و متدرجاً ضعف
و نحول آن بسیار فزوده تا بالاخره قوایش مفقود و حرارتش مخمود و اوراق
و اوراد و اثمارش ریخته و انوارش خاموش شده با تفاوت مختصر در
همه ادیان مساوی و نه یکی بر دیگر ادیان بلکه بکرات و مرات واقع گردید
اولاً کج فهمی در مقاصد حقیقیه ادیان مقدسه و جمود در معانی تحت
لفظیه ثانیاً انصراف از قرائت و تقوای داخلی و صرف همت
فقط در رسوم و عوائد ثالثاً بحث و مشاجره در مسائل فکری غیر عملی
رابعاً تقالید و اوهام غیر معقوله و تعصب ورزی در آن خامساً
مزج و خلط افکار کهنه در حقایق منوره تعالیم جدیده سادساً
طلوع هوی و هوسهای ریاست بنام و بهانه دیانت و قدرات
سابعاً حصول تفرقه و اختلاف شعب در نتیجه بحث و مجادله در مواد
غیر اساسی یا افکار غیر عملی یا اغراض نفسانیه و بالاخره تشتت اعضاء
جامعه دیانت و صرف قوی و اوقات در مشاجرات بیهوده داخلی
ثامناً بمیان آمدن اقتدار و شوکت تکفیر کجایی محبت و تفهیم
تاسعاً برتر و بالاتر از همه تغییر اوضاع تمدن عالم و طلوع افکار
و معلومات تازه تریکه با افکار محیط عصر سابق بینونت تامه دارد
و ظهور انقلابات مهمه که موجب احتیاج باصلاح و تجدید فائقه
میگردد اینک در این دور اعظم که صبح هدایت الهیه از افق مکرمت
رحمانیه دمیده و سحب مجازات متلاشی و شمس حقیقت در خشنده
حرارت آفتاب معنوی و قوای مؤثره فعاله چندان شدید است
که بخیال غلیظ سالیان متمادیه بر دوست که ناصافی عین الحیات

دیانت حقیقیه را از جریان مانع و عائق بود در حالت ذوب نموده
و کنز معنوی حیات مقدسه روحانیه را از تحت خار و خاشاک
اوهام و تقالید در آورده و چرخهای نهضت عمومیه حقیقیه دینیه بحرکت
و گردش آمده و بالاخره دیانت منزهه و حیات روحانیه و وحدت
بعالم انسانی حیاتی تازه یافته و با جمالی زیبا بانجمن عالم انسانی قیام نمود

اصل محبت

بناء عظیم دیانت بر شالوده قویم محبت مستقر و مرتفع است و آفتاب
تدین از مشرق قلب مملو از دوستی طالع و درخشان سزاوار چنین قلبی که در آن
محبت نیست مانند سراب بقیعه یحسبه الظمآن ماء و هر چند در نظر حس خاطر
دریائی مشاهده شود و شبنمی از دیانت در آن نه و کوهسار وجود بکلی فتوحات
امطار محبت در آن قرار نیافته از حلیه ازهار و اوراق تدین عاری است
بیت دلی که بانوار محبت روشن نگشته ظلمانی است که از سرحد دیانت
بس بعید و دور و نفسیکه بمناطیس محبت قوت روحانی نیافته
از دلبر دیانت محروم و مهجور آئینه ضمیریکه بصیقل محبت مصفی و مطهر
نشده قابل تجلی انوار روحانیه نتوان شد و معبد وجدانیکه از زمام صفا
بغض و عداوت منزه نگشته مشرق جلوه احدیت نتواند بود
سینه ایکه شراره نار دشمنی از روزنه آن افروخته است جحیم است نه جنان
و بوستان اخلاق که بگلهای معطره دوستی مزین نگشته گلخن است
نه گلستان جوهر دیانت آنکه ذات انسانی مطلع صفات گردد و بزیور
خصال رحمانی مشهود و محبت در جمیع گل سرسبد صفات مقدسه
الهیه است و فیض و محبت رحمانیه در تمام عالم خلقت عام و شامل
عموم انام است و برتر از این آنکه محبت نخستین جلوه و ظهور الهی
و مایه الایجاد و انتظام کامل کائنات است اگر محبت الهیه نبود
ذرات عناصر تکوین نمی یافتند و اگر محبت در عناصر جلوه ننمود بالبداهه
ترکیب نمی پیوستند و هرگاه محبت در اعضا کائنات طلوع نمیکرد

بحر بیکران

چهاردهم

این نظم و ارتباط کامل مابین آن حاصل نمیگشت اگر ظهور جاذبه محبت نبود و نظم و ربط
مابین عائله شمسیه تحقق نمی‌یافت اگر محبت در عالم کائنات جلوه ننمود ازدواج
حاصل نمیگردید و نباتات و حیوانات و انسان کثرت تناسل نمی‌یافتند اگر محبت
نبود اینهمه صنایع و بدایع در عالم بروز نمیکرد زیرا همه از آثار عشق و محبت است
محبت نور حقیقی است که عالم بآن روشن و جلوه محبت الهیه است محبت آن انوار
معنویه مابین عالم غیب و شهود است محبت آن اشراق ملکوتی است که در سرتاسر
عالم ملک تابیده محبت انجذاب غیبی الهی است که تمام اجزاء کائنات بیکدیگر
مرتبط ساخته محبت آن چشمه حیات است که در ظلمات مادیات موجود و حیات
اشیا بآن موکول و منوط محبت تناطیسی است که بوسیله آن قوای
غیبیه را جذب و استحصال نمود محبت بهشت است و عدم آن دوزخ
محبت مایه سرور و زندگانی است محبت علت سعادت و کامرانی است
محبت سبب ترقی و عمران عالم است انجه عمران و تمدن و کمالیت
مشاهده شود همه از آثار عشق و محبت تولید گشته و بالعکس آنچه دمار
و بی‌نظمی و نقصان است از آثار فقد محبت است محبت نگاهبان عالم
انسانی است شخص طفلی را فرزند رحم و نفس ارضی را ملکه تی نماید و محمد و بهبود
محب و دود و سازد محبت سبب نجات بشر از هر شر و خطر و علاج همه امراض عالم
انسانی است محبت قوه فعاله و کدخدای کارفرمای عالم بشری است محبت حقیقی
انسان بخویش مایه ترقیات شخصیه اوست و محبت مابین پدر و مادر و فرزند
سبب حفظ و تربیت اولاد است محبت مابین اعضای یک عائله سبب اتحاد و تعاون
و فائده زندگانیشان است محبت مابین اعضای یک مدرسه سبب انتظام
امور بلدی و ترقیاتشان است محبت مابین افراد یک مملکت سبب نجاح
و فلاح و سعادتشان است و هر قدر دائره محبت وسیعتر گردد نفس انسانی
جامعتر و بالغتر و نزدیکتر بخدا شود و بهدایت محبت در ترقیات
معنویه و سیر روحانی بمرتبه جریم کریا نائل گردد چه که انوار رحمانیت
همه می و جهان افروز است تا چون پرتو محبت کلیه در نفس اشراق
نماید و چنان کلیه دل را منور سازد که غیری در میان نبینند

شماره یازدهم

و عموم بشر را برادر و خواهر و پدر و مادر و فرزند و قرباشان مشاهده نماید و هرگاه ناملائمی
چند حدوث آنرا در نظم کلی عالم وجود ضروری و در بروز آن حکمت غیبیه
و علت ترقیات نفسانیه و تدرج بمدارج ترقیات معنویه ملاحظه کند
و با اعلی درجه مهربانی پدرانه خود را مرتبط بر قیام بهبودی شناسد
و کلیه عالم وجود را جلوه‌گاه انوار احدیه بیند که در هر رتبه‌ای موافق
استعداد آن و مطابق حکمت ازلیه درخشیده است و غریق دریای
محبت عمومیه شود و آن هنگام بدایت حقیقیه که وسیله وصول انسان
بحریم قربت احدیه است نائل آید انبیاء عظام و مظاهر الهیه موسسین
و مروجین محبت بوده‌اند و ادیان مقدسه مدارس محبت و نه شهادت
محبت میآموختند بلکه با قوه مؤثره معنویه خود در قلوب بشری خلق
محبت مینمودند چه که خود مظهر محبت بودند و یگانه قوه عظیمه‌ای که
بآن جذب قلوب و احیاء نفوس میفرمودند همانا همان محبت
پدرانه شان بعموم نوع بشر بود و محبتی مقدس از آلایش هر غرضی
جوهری مصفا از هر عرضی خدمتی منزه از هر مزد و عوضی محبتی چنان که
حیات جانی خود را گذاشته و بهبودی حیات عالم انسانی میپرداختند
در راحت و آسایش خویش را فدای نوع بشر میساختند مظهر بر چنین محبت
بودند و چنان آثار عظیمه‌ای تاسیس مینمودند دیانت در هر عصری که طلوع
میکرد چنین قوه عظیمه محبت بود که در هیکل بشری جلوه مینمود و تاسیس اتحاد
میکرد چنان پرتوی در قلوب میانداخت که شئونات کثرت را میشکافت
و نفوس مانند روح و جسد و اجساد متعدد میشدند احساسات متفق
مآرب و نوایا متحد و شخصیات بیحکم میشد مانند قطراتی که بیکدیگر ملحق
و ملحق شده و تشکیل بحری مینمودند حمایت بود و وقایت معاونت
بود و معاضدت مودت بود و الفت ارتباط و اتحاد ولی متاسفانه
این نور الهی یعنی قوه محبت همیشه یک دشمن در کمین داشت که برای
قلع و قمع آن منتظر فرصت بود و چون اوضاع وقتیه مساعدت
میکرد از کمین در آمده و تیغ کین بر آن هیکل لطیف میساخت

چهاردهم — بحر زاخر — شمارهٔ یازدهم

دخان تیره و ابرهای تاریک و ظلمات حالکه از اخلاق طبیعت سر بر آورده و بالنّ
نور رحمانی بمعارضت برمیخواست و تابش آنرا مستور میساخت دیو آمال نفسانی
با آن فرشتهٔ آسمانی بمدافعه میپرداخت و حال قوی مهیب با مسیح محبت
مصادمت میکرد و از هر طرف با سپاه شئوم خود براو تاخته و آلات قاتله
ستم براو میانداخت تا آنکه او را مستول و از میان برداشت لذا جای
فرشتهٔ محبت دیو عداوت و بجای سلیمان مهر و وفا اهرمن مکر و دغا و غرض
روحانیت و خدا پرستی خود پرستی در میان آمده و اصول یگانگی از میان
رفته و بنام تمسک بفروع در رسوم و تقالید اختلاف و بیگانگی و تکفیر و تبدیع
در بیاد تزویر نشر یافت و آن ارباح سموم شجرهٔ محبت و دیانت را عقیم
و مسموم و خشک و بیحاصل میکرد و حال در این عصر عظیم بنا و دیانت بر
اساس محبتی قویم گذاشته شد و دیانت بلباس بسیار زیبای محبت
جلوه بدیع نموده و آن خمر صافی معنوی در زجاج شفاف محبت
درخشیده چنان که دیانت و محبت را از یکدیگر تمییز و تفصیل و تفکیک
نتوان کرد و مانند روح و بدن باهم متحد و توأم اند از اینرو هر که قوهٔ
محبتش بیشتر دیانتش صافتر و هر که قوهٔ دیانتش محکمتر محبتش شدیدتر است
و بهمان اندازه که از محبت عمومی کاسته شود از دیانت میبازد
از صفای می و لطافت جام در هم آمیخت رنگ جام و مدام هر جام است
نیست گوئی می یا مدام است نیست گوئی جام

اصل صلح

صلح و آشتی زادهٔ محبت و دوستی است و ثمرهٔ شجرهٔ اخوت و مودت
صلح و محبت متلازم یکدیگر اند و باهم آمیخته و در هم تحقق صلح بدون
محبت نیست تفکری و خیالی و تا تحقق محبت حصول صلح دور از ذات ضروری
الامثال دیدهٔ محبت بچهرهٔ عبوس جنگ نگرد و مرغ بهشتی صلح جز بدام
محبت صید نشود عاطفهٔ محبت فقط سر آشتی و وصال دارد و جنگجوئی
و بدخوئی و جدال نیارد مطلب محبت در قلوب جز سرود صلح نسراید
و دلبر دوستی جز بزم آشتی نیارایند صلحی که بر اساس محبت قرار نیافته
باشد همانا نقش است بر آب و دعوی محبتی که جشن صلح فراهم نسازد
فقط تخیلی است عاری از صواب محبت تا بس صلح احساسات

و افکار نماید و برابطهٔ معنویهٔ قلوب را بیکدیگر مرتبط سازد و هر قدر محبت
در عالم انسانی بیشتر طلوع کند بهمان مقدار بصلح اعظم نزدیکتر میشود از اینرو است
که در این دور عظیم طلوع آفتاب محبت انوار صلح از هر افق نمایان و درخشان
و نغمهٔ جانفزای آن بگوش هوشمندان میرسد در این ایام در مابین آوازهای
رنّه انداز یکه در ایالات متحده امریکا بلند و مابین فصیح سوق افکار بشری
بسوی تعالیم مبارکه بشارت مینمایند دو واقعهٔ عظیمی حادث که هر یک در
موقع خود بسیار مهم و تعلق عظیم بحریان تعالیم مقدسه دارد یکی نهضت
افکار ملت بمداخلهٔ دولت در مسئلهٔ صلح بین الدول و مجمع نمایندگان
ملل است که بانبوسیله قواعد بنیان صلح عالم محکم گردد و آنچه از قلم و لسان
حقیقت بیان گوئی درین خصوص فرمودند جاری شود و حال در این
زمینه نطق ها نموده و مقالات نوشته و مباحثه و اخذ آرا میشود دویم مجادلات
و مباحثات دینیه است که انعکاس صوت در جرائد و اوراق امریکا انداخته
مابین دستهٔ کیش های کهنهٔ فکر و کیش های عصریه در خصوص عقاید مسیحیه
مانند بی پدری مسیح و صعود جسمانی آنحضرت بآسمان و غیره و غیره است که
فرقهٔ ثانیه با دلائل منطقیه آنرا منکر و فرقهٔ اولی بقوت ظواهر منقولات
در روایات و شدت اعتقاد بنحوی مقاومت میکند و این نطق ها و مقالات
ملک عظیمی بتنویر افکار دینیهٔ عمومیه مینماید

از دنائیات نه نه تنبیل تر زندگی

ای بندهٔ حق گذر ز نیت خود — تا حق بردت بحصن امنیت خود
خواهی همه خلق خیرخواه تو شوند — رو با همه خلق خیر کن نیت خود
هر صبح نظاره در آئینه نما — چون آینهٔ دل صافی و بی کینه نما
چون صورت خود صورت انسان دیدی — سیرت طلب از نگار و دیرینه نما
چون شعلهٔ مصباح سراجیت برآر — تا ظلمت آفاق کند از تو فرار
در حالت پروانه مکن اندیشه — تا شعلهٔ عشقت کند از سینه شرار
خالی ز خیال خویشتن شو چه قلم — سر را بسپار بر دم تیغ الم
مابین دو انگشت دبیر تقدیر — بر قبهٔ افلاک کنی نقب علم

Extracts From Tablets of 'Abdu'l-Bahá to Mrs. Isabella D. Brittingham

O THOU who art spreading the fragrances of God! Verily, thy letter was received and I was informed of thy chanting the Verses of God in the spiritual assemblies, of thy excellent speech and eloquent address in the illumined gatherings. I ask God to confirm thee by the Breaths of the Holy Spirit, so that explanations may flow from thy tongue like unto the flowing of the river and the meetings may be shaken by thy stating the proofs of the appearance of the Kingdom of God and the diffusion of the fragrances of God in this wonderful, glorious and excellent century.

O handmaiden of God! Verily, God has confirmed thee in spreading the fragrances of God in those climes. Be a pillar of fire and a cloud of light and a blessed tree in the vineyard of God, the Precious, the Forgiving.

As to trials (tests in the path of God), verily, they are necessary. Hast thou not heard and read how there appeared trials from God in the day of Jesus, and thereafter, and how the whirlwind of tests became severe? Even the glorious Peter was not rescued from the flame of trials, and wavered. Then he repented and mourned the mourning of a bereaved one and his lamentations reached unto the Celestial Concourse. Is it, then, possible to be saved from the trials of God? No, verily. There is a great wisdom therein, of which no one is aware save the wise and knowing.

Were it not for tests genuine gold could not be distinguished from the counterfeit. Were it not for tests the courageous could not be known from the coward. Were it not for tests the people of faithfulness could not be known from those of selfishness. Were it not for tests the intellects and faculties of the scholars in the great colleges would not be developed. Were it not for tests the sparkling gems could not be known from worthless pebbles. Were it not for tests the fisherman could not be distinguished from Annanias and Caiaphas who were amid glory (worldly dignity). Were it not for tests the face of Mary, the Magdalene, would not glisten with the light of firmness and certainty unto all horizons. These are some of the mysteries of tests which we have unfolded unto thee that thou mayest become cognizant of the mysteries of God in every cycle. Verily, I pray God to illumine the faces as pure gold in the fire of tests.

As the servants and the handmaidens of the Merciful stand firmly and persevere, the good seed will soon grow in the field and bear the fruit of blessing. Then will spirituality and fragrance prevail and joy and rejoicing come from the Heavenly Sphere, sorrows and toil shall be forgotten and eternal peace and rest appear.

Regarding the two wings of the soul, these mean wings of ascent. One is the wing of knowledge, the other of faith, for these are the means of the ascent of the human soul to the lofty station of divine perfection.

MRS. ISABELLA D. BRITTINGHAM

February 21, 1852—January 28, 1924

Mrs. Isabella D. Brittingham was one of the first Bahá'ís in America. She attended, in 1898, the first class which presented, in New York City, "The dawning light of the divine Revelation." And soon, like the pioneers who had just heard the Glad Tidings in Chicago, she was carrying "its sacred torch far and wide throughout the continent of America." For twenty-five years she was one of the foremost teachers of the Covenant of Peace.

The Bahá'í Magazine

STAR OF THE WEST

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THE LIGHT OF THE CITY OF GOD

TRANSLATIONS OF SHOGHI EFFENDI

'Abdu'l-Bahá's significant Tablet, revealed during the last years of His life on earth, January 28, 1920.

O YE lovers of truth! O ye servants of mankind!

As the sweet fragrance of your thoughts and high intentions has breathed upon me, I feel that my soul is irresistibly prompted to communicate with you.

Ponder in your heart how grievous is the turmoil in which the world is plunged; how the nations on earth are besmeared with human blood, nay, their very soil is turned into clotted gore. The flame of war has caused so wild a conflagration that the world in its early days, in its middle ages, or in modern times has never witnessed its like. The millstones of war have ground and crushed many a human head, nay, even more severe has been the lot of these victims. Flourishing countries have been made desolate, cities have been laid level with the ground, and smiling villages have been turned into ruin. Fathers have lost their sons, and sons turned fatherless. Mothers have shed tears of blood in mourning for their youths, little children have been made orphans, and women left wanderers and homeless. In a word, humanity, in all its phases, has been debased. Loud is the cry and wailing of orphans, and bitter the lamentations of mothers which are echoed by the skies.

The prime cause for all these happenings is racial, national, religious, and political prejudice, and the root of all this prejudice lies in outworn and deep-seated traditions, be they religious, racial, national, or political. So long as these traditions remain, the foundation of the human edifice is insecure, and mankind itself is exposed to continuous peril.

Now in this radiant age, when the essence of all beings has been made manifest, and the hidden secret of all created things been revealed, when the morning light of truth has broken and turned the darkness of the world into light, is it meet and seemly that such a frightful carnage which brings irretrievable ruin upon the world should be made possible? By God! that cannot be.

Christ summoned all the peoples of the world to reconciliation and peace. He commanded Peter to return his sword unto its scabbard. Such was His wish and counsel, and yet they that bear His name have unsheathed the sword! How great the difference between their deeds and the explicit text of the Gospel!

Sixty years ago Bahá'u'lláh, even as the sun, shined in the firmament of Persia, and proclaimed that the world is wrapt in darkness and this darkness is fraught with disastrous results, and will lead to fearful strife. In his prison-city of Acre, He apostrophized in unmistakable terms the Emperor of Germany, declaring that a terrible war shall take place, and Berlin will break forth in lamentation and wailing. In like manner,

whilst the wronged prisoner of the Sultan of Turkey in the citadel of Acre, He clearly and emphatically wrote him that Constantinople will fall prey to grave disorder, in such wise that the women and children will raise their moaning cry. In brief, He addressed epistles to all the chief rulers and sovereigns of the world, and all that He foretold has been fulfilled. From His pen of glory flowed teachings for the prevention of war, and these have been scattered far and wide.

His first teaching is the search after truth. Blind imitation, He declared, killeth the spirit of man, whereas the investigation of truth frees the world from the darkness of prejudice.

His second teaching is the oneness of mankind. All men are but one fold, and God, the loving Shepherd. He bestoweth upon them His most great mercy and considers them all as one. "Thou shalt find no difference amongst the creatures of God." They are all His servants and all seek His bounty.

His third teaching is that religion is the most mighty stronghold. It should be conducive to unity, rather than be the cause of enmity and hate. Should it lead to enmity and hate better not to have it at all. For religion is even as medicine, which if it should aggravate the disease, its abandonment would be preferred.

Likewise, religious, racial, national, and political prejudice, all are subversive of the foundation of human society, all lead to bloodshed, all heap ruin upon mankind. So long as these remain, the dread of war will continue. The sole remedy is universal peace. And this is achieved only by the establishment of a supreme Tribunal, representative of all governments and peoples. All national and international problems should be referred to this Tribunal, and whatsoever be the decision that should be enforced. Were a government or people to dissent, the world as a whole should rise against it.

And among His teachings is the equality in rights of men and women, and so on, with many other similar teachings that have been revealed by His pen.

At present, it has been made evident and manifest that these principles are the very life of the world, and the embodiment of its true spirit. And now, ye, who are the servants of mankind should exert yourselves, heart and soul, to free the world from the darkness of materialism and human prejudice, that it may be illumined with the light of the City of God.

Praise be to Him, ye are acquainted with the various schools, institutions and principles of the world; today nothing short of these divine teachings can assure peace and tranquillity to mankind. But for these teachings this darkness shall never vanish, these chronic diseases shall never be healed; nay, they shall grow fiercer from day to day. The Balkans will remain restless and its condition will be aggravated. The vanquished will not keep still, but will seize every means to kindle anew the flame of war. Modern universal movements will do their utmost to carry out their purpose and intentions. The Movement of the Left will acquire great importance, and its influence will spread.

Wherefore, endeavor, that with an illumined heart, a heavenly spirit and a divine strength, and aided by His grace, ye may bestow God's bountiful gift upon the world—the gift of comfort and tranquillity for all mankind.

The first message of 'Abdu'l-Bahá to his friends throughout the world.

HE IS THE ALL-GLORIOUS

THE world's great Light, once resplendent upon all mankind, has set to shine everlastingly from the Abhá Horizon, His Kingdom of fadeless glory, shedding splendour upon His loved ones from on high and breathing into their hearts and souls the breath of eternal life.

Ponder in your hearts that which He hath foretold in His Tablet of the "Divine Vision" that hath been spread

throughout the world. Therein He saith: "Thereupon she wailed and exclaimed 'May the world and all that is therein be a ransom for Thy woes. O Sovereign of heaven and earth! Wherefore hast Thou left Thyself in the hands of the dwellers of this prison-city of Acre? Hasten Thou to other realms, to Thy retreats above, unknown as yet to the mortal glance of the children of the world.' We smiled and spake not. Reflect upon these most exalted words, and comprehend the purpose of this hidden and sacred mystery."

O ye beloved of the Lord! Beware, beware lest ye hesitate and waver. Let not fear fall upon you, neither be troubled nor dismayed. Take ye good heed lest this calamitous day slacken the flames of your ardour, and quench your tender hopes. Today is the day for steadfastness and constancy. Blessed are they that stand firm and immovable as the rock and brave the storm and stress of this tempestuous hour. They, verily, shall be the recipients of God's grace, verily, shall receive His divine assistance, and shall be the truly victorious. They shall shine amidst mankind with a radiance which the dwellers of the Pavilion of Glory laud and magnify. To them is proclaimed this celestial call, revealed in His most holy Book: "O My people! Be not perplexed should the star of My presence disappear, and the ocean of My utterance be stilled. In My presence among you there was the wisdom of God, and in My absence from you there is yet another, inscrutable to all but the One, the All-Knowing. Verily, We behold you from Our realm of effulgent glory, and will graciously aid whomsoever striveth for the triumph of Our Cause with the hosts of the celestial Concourse and a company of Our chosen angels."

The Sun of Truth, that most great Light, has set upon the horizon of the world to rise with deathless splendour over the Realm of the Limitless. In His most holy Book He calleth the firm and steadfast of His friends: "O peoples of the world! Should the radiance of My beauty be veiled, and the temple of My body be hidden, feel not perturbed, nay, arise and bestir yourselves, that My Cause may triumph, and My Word be heard by all mankind."

O PHOENIX of that immortal flame kindled in the sacred Tree!

Bahá'u'lláh (may my life, my soul, my spirit be offered up as a sacrifice unto His lowly servants) hath, during His last days on earth, given the most emphatic promise that, through the outpourings of the grace of God and the aid and assistance vouchsafed from His Kingdom on high, souls will arise and holy beings appear who, as stars, would adorn the firmament of divine Guidance; illumine the dayspring of lovingkindness and bounty; manifest the signs of the unity of God; shine with the light of sanctity and purity; receive their full measure of divine inspiration; raise high the sacred torch of faith; stand firm as the rock and immovable as the mountain; and grow to become luminaries in the heavens of His Revelation, mighty channels of His grace, means for the bestowal of God's bountiful care, heralds calling forth the name of the one true God, and establishers of the world's supreme foundation.

These shall labour ceaselessly, by day and by night, shall heed neither trials nor woe, shall suffer not respite in their efforts, shall seek no repose, shall disregard all ease and comfort, and, detached and unsullied, shall consecrate every fleeting moment of their life to the diffusion of the divine fragrance and the exaltation of God's holy Word. Their faces will radiate heavenly gladness, and their hearts be filled with joy. Their souls will be inspired, and their foundation stand secure. They shall scatter in the world, and travel throughout all regions. They shall raise their voice in every assembly, and adorn and revive every gathering. They shall speak in every tongue, and interpret every hidden mean-

ing. They shall reveal the mysteries of the Kingdom, and manifest unto every one the signs of God. They shall burn brightly even as a candle in the heart of every assembly, and beam forth as a star upon every horizon. The gentle breeze wafted from the garden of their hearts shall perfume and revive the souls of men, and the revelations of their minds, even as showers, reinvigorate the peoples and nations of the world.

I am waiting, eagerly waiting for these holy ones to appear; and yet, how long will they delay their coming? My prayer and ardent supplication, at eventide and at dawn, is that these shining stars may soon shed their radiance upon the world, that their sacred countenances may be unveiled to mortal eyes, that the hosts of divine assistance may achieve their victory, and the billows of grace, rising from His oceans above, may flow upon all mankind. Pray ye also and supplicate unto Him that through the bountiful aid of the Ancient Beauty these souls may be unveiled to the eyes of the world.

The glory of God rest upon thee, and upon him whose face is illumined with that everlasting light that shineth from His Kingdom of Glory.

One of 'Abdu'l-Bahá's earliest Tablets.

* * *

The beloved of the Lord throughout America, Upon them rest the glory of God, the All-Glorious.

O YE beloved of God! O ye children of His Kingdom!

Verily, verily, the new heaven and the new earth are come. The holy City, new Jerusalem, hath come down from on high in the form of a maid of heaven, veiled, beauteous, and unique and prepared for reunion with her lovers on earth. The angelic company of the Celestial Concourse has joined in a call that hath rung throughout the universe, all loudly and mightily acclaiming: "Hail, O City of God! Abide Thou, and make Thy habitation with the pure, virtuous and holy servants of Thine; for they are Thy people and Thou art their Lord."

He hath wiped away their tears, kindled their light, rejoiced their hearts and enraptured their souls. Death shall no more overtake them neither shall sorrow, crying and tribulation afflict them. The Lord, God Omnipotent hath been enthroned in His Kingdom and hath made all things new. This is the truth and what truth greater than the Revelation of St. John the divine? He is Alpha and Omega. He is the One that will give unto him that is athirst of the fountain of the water of life and bestow upon the sick the remedy of true salvation. He whom such grace aideth is verily he that receiveth the most glorious heritage from the prophets of God and His holy ones. The Lord will be his God, and he His dearly-beloved son.

Rejoice, then, O ye beloved of the Lord and His chosen ones, and ye the children of God and His people, raise your voice and laud and magnify the Lord, the Most High; for His light hath beamed forth, His signs have appeared and the billows of His rising ocean have scattered on every shore many a precious pearl.

(signed) 'Abdu'l-Bahá 'Abbás.

One of the very first general messages of our beloved 'Abdu'l-Bahá to His friends in America, dated 5th of Safer 1314 A. H. (1896 A. D.)

* * *

O thou handmaid of the Lord!

Thou hast, in the end of thy letter, prayed the Lord thy God to deliver me from the hand of the enemy and shield me from his harm. O handmaid of God! Shouldst thou wish to pray for 'Abdu'l-Bahá turn thou, lowly and suppliant, to God's Kingdom on high and implore Him and say: "O God, my God! Add Thou to the tribulation which 'Abdu'l-Bahá sustaineth for Thy sake, refill his cup of woes and sufferings, and rain upon him showers of tests and trials. Adorn his temple with chains and fetters, make him to fall a captive for Thy love, cause his blood to be shed in Thy Name, and bestow upon him the great gift of cruci-

fixion in Thy path; till, drunk with the joy and desire of self-sacrifice, he may wing his flight unto the Abode of Mercy, under the shadow of Thy most glorious Kingdom."

Such should be thy ardent prayer for 'Abdu'l-Bahá for this is his highest aim, his most cherished desire, and the wondrous favour he seeketh continually by day and by night.

Upon thee be greeting and praise.

(signed) 'Abdu'l-Bahá 'Abbás.

O living flame of heavenly love!

Thine heart hath been so fired with the love of God that from ten thousand leagues afar its warmth and radiance may be felt and seen. The fire lit by mortal hand imparts light and warmth to but a little space, whereas that sacred flame which the hand of God hath kindled, though burning in the East, will set aflame the West, and give warmth to both the North and the South; nay, it shall rise from this world to glow with the hottest flame in the realms on high, flooding with light the Kingdom of eternal glory.

Happy art thou to have obtained so heavenly a gift; blessed art thou to be favoured with His divine bestowals.

The glory of God rest upon thee and upon them that hold fast unto His Will and holy Covenant.

Words of 'Abdu'l-Bahá.

THE STORY OF THE PRINCESS

Adapted from Lectures Given by Jináb-i-Avárih in England

SHAMSI-JEHAN KHANUM, whose name means "Sun of the World," was a granddaughter of Sháh Fath Ali and a relative of the then Sháh. She was interested in religion and had made a pilgrimage to Mecca. Because of this pilgrimage she was called Hájí Khánum. She heard that Qurratu'l-'Ayn wrote beautiful poems, and as she herself occasionally wrote poetry she longed to see the poems of Qurratu'l-'Ayn.

One day she and her maids went out, under pretense of taking a walk. They came to the garden of the Kalantar* and entering it Hájí Khánum gradually approached the house in whose top story Qurratu'l-'Ayn was imprisoned. The Princess later wrote a book of poetry—it is in her own handwriting and in my possession—in which she describes her experience. When she reached the building she turned to God and said, "O God, if this Cause is true, make Qurratu'l-'Ayn come forward and let me see her."

"As soon as I had thus prayed," she writes, "the window of the top story suddenly opened and Qurratu'l-'Ayn, like a brilliant sun, looked out and called to me, 'What dost thou want, O Princess?'

"I was so astonished that I stared at her, solemnly, and then began to cry. She smiled and laughed at me and when I saw this I was deeply affected. It seemed to me strange that I, a Princess and quite free, should be walking into this garden and crying, while she, a prisoner in that little room, was laughing.

"I said to her, 'O Lady, I would like to know why you are imprisoned?'

"She replied, 'Because I have spoken the truth. Why did the descendants of Muhammad fall into captivity? Because they, also, spoke the truth.'

"I asked her, 'Where is the truth?'

"She said, 'The center of truth appeared in the world and they killed him.'

"I asked her, 'Is it the one they killed in Tabríz?'

"'Yes,' she answered. 'He was our Promised One, your Promised One and mine, and they martyred him.'

*The Mayor, or Governor. See Life of Qurratu'l-'Ayn, *Star of the West*, Vol. 14, No. 5, pp. 138-143.

"Then I asked, 'Who were those people who were in the Fortress of Tabarsi?'

"She said, 'They, also, were his disciples.' "

The Princess now writes, "At this point in our conversation the guards suddenly heard me and came rushing into the garden; but before I was aware of their approach Qurratu'l-'Ayn called to me, 'O Princess, go, lest you fall into trouble!' and she shut the window and withdrew. Then the servants of the Kalantar came up to me and said, 'What are you doing here, Lady?'

"Vexed with them, I replied, 'I came here for a walk.'

"Although they knew what was my object yet, out of respect, they merely replied, 'Very well. Now that you have finished your walk, kindly leave the place.'

"For several days after this I wept and cried, and I longed to see once more this lady, the prisoner, until at last God heard my prayer and again I saw Qurratu'l-'Ayn, at the wedding of the son of the Kalantar."

While Qurratu'l-'Ayn was a prisoner in the house of the Kalantar one of his sons married a young girl. The night of the wedding, when all the Princesses and the ladies of the Royal Household were assembled in the Kalantar's home, one of these royal ladies said, "It would be interesting to see that Bahá'í lady who is a prisoner here." All the ladies joined in her wish, and asked for Qurratu'l-'Ayn. Finally they sent a message to the Kalantar beseeching him and saying that it would be a real joy, and a wedding present if he would let them see the prisoner.

They sent for Qurratu'l-'Ayn and brought her from her prison room to the wedding feast. One of the Princesses described her thus: "When I saw her my heart was filled with happiness. When Qurratu'l-'Ayn entered the room, she was so beautiful and so dignified, and when she spoke it was with such power that we in the room gradually turned to her and came and listened to her, and forgot all about the wedding." She spoke with great enthusiasm—and now she related her sorrows, in stories, and the ladies began to weep, and again she told them stories that made them laugh, and as she walked up and down the room she chanted her poems in so wonderful a way that everyone was astonished. No one of the ladies wished to hear or to see any more of the wedding festivities; nay rather, they listened to her almost the entire evening. And as a result of that night's experience many of those ladies, of whom the Princess, Hájí Khánum, was one, became firm followers of the Cause.

From this night all the ladies of the Kalantar's household were greatly attached to Qurratu'l-'Ayn. They asked the Kalantar's permission to have her live in the house with them, rather than in the little room in the garden. So she was brought to the house and was closely associated with the ladies there. One of the maids in the house of the Kalantar tells that Qurratu'l-'Ayn, the prisoner, radiated such love, greatness, power and majesty to everyone there that all, both ladies and maids, became so devoted to her that they would have given their lives for her.

SOME years later, the Princess, Hájí Khánum, heard that one of the sons of Mi'rzá Buzurg, Minister of Persia and the father of Bahá'u'lláh, had become the leader of the Bábí Movement, but she did not know which of the sons this was. She questioned a friend who, misinformed herself, told her that Mi'rzá Yahyá Azal was the one.

For ten years the Princess waited, constantly expecting this son of Mi'rzá Buzurg to take the place of the Báb and very eager to see him. At last she started forth on a pilgrimage to Karbala and on the way arrived in Baghdád. Here she made inquiries for Mi'rzá Yahyá Azal and was shown his home.

She sent a friend with an invitation to

him, saying, "I wish to talk with you for about an hour."

When Mi'rzá Yahyá heard the name of the Princess he was frightened and said, "This Lady is of the Royal Family and will cause us trouble. Do not inform her and do not let her come here to me."

When this was repeated to the Princess she was astonished, and said, "If this man is the right one, the true one, then how is it that he does not know of my longing and my love for the Cause?"

Again she sent a message to him, saying, "If you are afraid that I will betray you then send some one to burn the tip of my tongue or to cut my tongue so that I will not be able to speak. I want only to see you for a little while as you are from God."

This answer made Mi'rzá Yahyá still more afraid, and he said, "Do not let her come here at all."

The Princess became angry at this answer and she decided to return to Persia and to re-convert to their old beliefs those whom she had taught.

Suddenly, one of the servants of Bahá'u'lláh came to her, and said, "Do not be depressed and sad. The light, the truth is somewhere else. The one whom you seek is the brother of Azal, and he has sent me here to invite you to come and see him tomorrow."

The Princess now became very happy, and she spent the whole night in prayer, weeping and waiting for the day. She reasoned with herself, saying, "Suppose, tomorrow, I go, and am not able to ask the questions which distress me! I had better write them down."

So she wrote all her questions on a piece of paper which she put under her pillow, in order to be ready to ask them the next day.

Early in the morning the servant of Bahá'u'lláh came to her, and said, "Bahá'u'lláh invites you to come, and to bring your questions with you."

She was amazed, and she thought, "Who has told Bahá'u'lláh that I have questions!"

Constantly she said to herself, *"This* one is the true one, and not Azal."

In an entirely new frame of mind, she went to the home of Bahá'u'lláh, taking her questions with her. When she arrived Bahá'u'lláh was walking up and down inside the house. The moment she saw him, the Blessed One, she fell upon her knees.

Bahá'u'lláh came forward and raised her up, encouraging her, and saying, "Do not be troubled; all is well." Then she wept for joy, and unhesitatingly she accepted his Reality, saying, even, "Thou art God."

He answered, "No, God forbid. God is far beyond being in a body."

She said, "If you are not God then who told you that I am depressed and that I was going back to Persia and that I have questions to ask."

He said, "Nay, I am not God, but God told me of these things."

Before she looked at her questions, he began to answer those very questions which she had written down.

This story was recorded by the Princess herself, in her own hand-writing, and the book is in my possession.

After a time, she left, but Bahá'u'lláh promised her that she should see him again. She hoped to meet Bahá'u'lláh in Adrianople, but was unable to do so. At last, after ten years, she saw him in Acre. She sold all her property in order to secure the money for the journey, and married a man quite outside her own social station, that she might be able to go to Acre to see Bahá'u'lláh.

In the East, if a Princess marries a merchant it is considered an extraordinary thing, for she forfeits her rank. But this Princess was so devoted to the Cause that she married Hájí Sodiq Kashani, a Bahá'í, and out of her own funds she paid their traveling expenses to Acre.

THE ANGEL IN THE GARRISON

By Horace Holley

Part II

If the real problem at issue were the difference in degree which exists between the consciousness of the material psychologist, or the believer in material psychology, and the man who has undergone spiritual experience, the argument would stick fast on the shoals of practical impossibility. But this is not the problem at issue. However it may appear, spiritual experience is not a personal, untransferable gift, like talent or temperament. The chief point to be examined is less that the "spiritual" mind differs from the "material" mind in degree than that, wherever on the stream of reality the latter happens to be located, it faces the other way. The material mind faces downstream. This is the source of their disagreement, that the scientific attitude has its back to the religious attitude. The scientific attitude is concerned with a reality not only downstream to spiritual attainment, but downstream to its own being. Its point of view upon the human drama is the point of view of the lower natural order. The properties of its spectacles it attributes to its eye.

For the basis of science is the conviction that conscious states derive as effects from physiological conditions. This conviction is one capable of proof. The proof itself is unquestionably sound to those establishing it. The proof consists of fact as well as theory, of demonstration as well as hypothesis. The proof cannot rationally be denied, but actually, however, it can be overstepped. For physiological conditions, while they do determine states of consciousness, and do so in human conduct as rigorously as the procedure of mathematics, are causal only for the minds facing downstream. The law holds, but it is not the only law. For minds facing upstream—even from the bottom of the stream itself—another law, apparently contradictory, operates. For the consciousness which has learned to seek its reality upstream, in the spiritual order, that which was cause becomes effect, and that which was effect becomes cause. Consciousness dilates, aware of itself as knower rather than mere repository of knowledge, as steadfast love rather than capricious lover; regards its previous state as death compared to life, as seed compared with flower; and stepping as it were from the moonlight of reflected being into the sunlight of being direct and essential, perceives the tyranny of nature replaced by the intimate regard of one all-sustaining Friend. This is the difference, then, between the two attitudes we call spiritual and material: that the spiritualized mind faces the sun of life, the materialized mind its own projected shadow.

Much confusion exists as the result of the terms "inner" life and "outer" life, which serve less to distinguish the upstream from the downstream of consciousness than to oppose inactivity to activity of conduct. The mind turned upon itself for nourishment too frequently asks for bread and receives a stone. The mind's sustenance is actually not what it contains, in the way of acquired ideas or even personal talents, but what it receives, in the way that a spring receives fresh water or a flower receives light. The well-stored mind, especially the mind with a talent, undoubtedly has, in comparison, a semblance of independent "inner" life, but this independence is by comparison merely, as by comparison the camel is able to go without food. The real life of man is not thought but recognition of God. The first step toward real life is not to acquire more ideas, but to effect a different attitude. In other

words, the first step is to turn consciousness about from a downstream perception to a perception upstream. This involves the mind as the mirror of reality, not as the storehouse of impressions. Memory and imagination are not concerned; what is concerned is insight, the dove sent forth from the ark of consciousness to find a point of dry land.

Here lies the preliminary difficulty which diverts many modern minds from spiritual attainment to psychic development—that in and by itself the intelligence is not a boat which can readily be turned about, but rather like the breath by which the mirror is obscured. The capacity of minds to take on new ideas and discard old ones is not like the ship's freedom of movement about the sea, but the passenger's freedom about the ship. It does not avoid the consequences of wreck, if toward wreck the vessel is directed. All the customary faculties, memory, will, reason, which in the material mind are concerned with the lesser interest, and exist in terms of the lesser interest, must be detached from that object and made to function for a different end. That change in the character of consciousness which transmutes material into spiritual being depends upon an awareness of self not as passenger in the ship, but as the ship itself.

Spiritual development, consequently, is a matter of humility, that humility which follows the loss of the sense of independence self-contained. The true nature of humility is not hateful self-abasement, but the perception of an object of devotion which creates a joy so profound that self is forgot. An example of real humility is the youth possessing elements of greatness in art. At this stage, the mind is downstream to attainment, but pointed upstream to attainment in others because this attitude serves the instinctive best interests of the awakening mind. It receives impressions from the masterpieces of art in the only way that impressions retain their dynamic quality, by giving them entrance into the mind as from above, in terms of the same qualities by virtue of which the masterpieces were originally created. It reverences that aspect of other minds which it reverences in itself. Genius is far nearer the attitude of humility than is mediocrity. It is the capacity for humility which sets one upon the way of power. That capacity is never a matter of the physical will, whose instinct is to dominate, but of the spiritual will, whose nature is to be inspired. In the spiritual world, the virtues arrange themselves in a scale the reverse of the physical virtues. Possession and domination follow last; the foremost are obedience and response.

But obedience and response bring strength only to the mind which has found levels of being higher than its own. To respond to new impulses within self, originated by self, merely substitutes one incapacity for another. Darkness can not drive itself away, it flees only from light. Efforts to achieve religion through a mere understanding of new ideas may change the image in the mirror; it will not remove the blur. One confronts the fact here that religion has nearly everywhere been reduced to the lower terms of knowledge or conduct, so that society closes round the inquiring mind a darkness like its own. All things of all lives can be explained in terms of material intelligence, for every experience entering the material intelligence, either at first or second hand, takes on the shadow of the closed room. The problem as to whether spiritual reality actually exists is not like the question as to whether a certain picture hangs in a locked room, which depends upon the picture, but the question is whether the picture contains the quality of beauty, which depends also upon the inquiring eye.

THE book of Job is the eternal drama of the search for God, for spiritual reality, on the part of a consciousness surrounded by materialism. The name of religion is constantly employed, and

the authority of religion freely acknowledged, but the miracle of the spiritual life cannot be performed. Job himself was one with his environment until cast outside its resources by extremity of misfortune and pain. Even when feeling himself outside, he turns again and again to it for consolation. Job's friends typify the various ideas held about the spiritual life by complacently darkened minds. One and all, these are but material attitudes disguised under the terminology of faith. One and all, they represent mind in its relation to the downstream of experience—their content is derived from the usages of society, and all they actually know of the eagle is the empty net. The God of Job's friends is nature adapted to the social organism. But the walls of Job's mind have been broken through as by the weight of a falling tree. He has learned the limit of darkness for the first time through the power of light. Little by little his being adapts itself to the direct rays of the sun, until his intelligence formulates the astonishment of the sprouted seed. He stands outside himself as the sprout stands outside the seed; all his senses respond to their vital power of expansion through a new cycle of growth. From being one who had derived all his happiness from possession, he becomes one who brings to possession a greater joy. From being dependent on things, he learns to render the material world to his new vision as means to an end. He learns that spiritual reality is not the mirage of social prosperity, but social prosperity is its mirage. He learns that the way to God is not that narrow, crowded gate which typifies social competition, but the freedom of every sail to receive the wind once the sail has been unfurled. The path of the spirit brings many agonies, but these have to do with unfurling the sails; never do they mean that the wind has fallen to a dead calm.

In his endeavor to reach upstream to that self we make remote under the cloudy title "soul," Job left behind every element of thought and emotion, every faculty and attribute, and breasted the current only by becoming one selfless detachment from desire. His consciousness passed as it were through the narrow door of death, where the back carries no burden and the hands no gift. His lost lands and his lost loves merely objectify his loss of the habitual factors of self; his physical agony in the same way represents supreme mental confusion, the quivering patches of shadow and light. But on the further side of that door, when the process came to fulfillment, to Job was rendered back his memory and will, his desires and thoughts and emotions, his recognitions and relationships—all the possessions of self by which being is maintained. But their moment of annihilation in "death" had severed their attachment to the physical centers of life; and their return was as the agencies of spirit. Immortality ascended into his life as sap to the bud in spring. Without physical death, he entered heaven from the earth of his own nature. The heaven he entered was not merely that easier environment which allows "soul" to exist as summer allows existence to the butterfly; it was itself established through the power of his own new perception. Soul does not come by wishing for heaven—heaven comes with the attainment of soul. All the emphasis religion brings to bear on life, in material societies, is vain and sterile by reason of our submission to the mere continuity of time. We remain on the surface of self as the fly upon water. We recognize the supreme transformations of death, but we attribute them to the physical death shared by the serpent and the weed. We develop the strength of giants for the downstream of things, but for their upstream reality we remain as children in the womb. The defensive armor we have cast from our bodies we still retain for our minds. We avoid the Armageddon of self by keeping within that darkened cave where the sun of truth enters not.

There are three stages in spiritual development; the first is that in which consciousness is like the passengers in a ship, borne they know not where; in the second stage, consciousness becomes as it were the ship itself; but in the third stage it seems like the very sea. To the ship, storms are ominous, fatal—to the sea they are passages of its eternal music, evidences of its greatness, renewers of its power. From this condition the soul looks out upon the world neither as conqueror nor slave, but as an actor in the drama of God.

The reason that a spiritual leader like Gandhi seems to be recognized by the world more readily than is the spiritual Servant, 'Abdu'l-Bahá, comes from the fact that Gandhi's influence operates directly in the field of politics, which everybody understands and most people consider supremely important, while 'Abdu'l-Bahá's influence operates directly upon the unseen world of the soul, which alas few people give the first or in fact any vital place in the scheme of life. 'Abdu'l-Bahá was and is invisible to all save those who are truly humble: to them he is more visible than the sun. In the steadfastness of this supreme conviction the friends of 'Abdu'l-Bahá may gaze serenely out upon the epic happenings of the day, beholding Job relived in the struggles and agonies of humanity itself; pain multiplied everywhere as never before, until through darkness as of annihilation, men become aware of the sound of the Voice of God.

WHEN A SOUL MEETS THE MASTER

By Fred Mortensen

IN my youth my environment was not of the best and being around boys of hard character I guess I determined to be as tough as any, which I very easily did, though inwardly I always had a feeling to be above it all. Still I always felt that I should do in Rome as the Romans do. So I violated any law I saw fit, man's or God's. Strange as it seems to me at times, it was through coming into contact with these laws that I received the opportunity to be guided into this most wonderful Revelation.

My dear mother had done everything in her power to make me a good boy. I have but the deepest love for her and my heart has often been sad when thinking how she must have worried for my safety as well as for my future well-being. Through it all and in a most wonderful way, with a god-like patience, she hoped and prayed that her boy would find the road which leadeth to righteousness and happiness. But environment proved a great barrier to her aspirations and every day in every way I became tougher and tougher. Fighting was a real pleasure, as welcome as a meal, and breaking a grocer's window to steal his fruit or what-not was, as I thought, a great joke.

It happened that one night the "gang" was strolling along, just doing nothing in particular (looking for trouble I guess), when one of the gang said, "Oh look at the swell bunch of bananas." "Gee, I wisht I had some," another said. "Do you?" said I. About this time I heard a dog barking inside the store, and looking in, I saw a large bulldog. That seemed to aggravate me and, to show my contempt for the watch-dog, I guess, I broke the window, took the bananas, passed them around and we merrily strolled up the street and I suppose would have sung the song, "Yes, we have bananas," if it had been out at that time.

Making the Jews feel that they were back in Russia was lots of fun. I can't begin to tell you how we enjoyed persecuting them, stealing their wine, breaking their windows, in fact doing everything but setting fire to their homes. I

plainly remember that it cost me sixteen dollars to pay for broken windows, to keep out of jail.

The great evil that did so much to make us hard, was the saloon with its attendant evils. My! how tough I have seen fine young fellows become under the influence of liquor. I could tell you many things of a lawless nature, but I write of these few to show what the power of Bahá'u'lláh can do in this day.

I was a fugitive for four years, having walked out of jail while awaiting trial. Then—a young fellow was being arrested and I, of course, tried to take him away from the policeman. While this was going on a couple of detectives happened along and in my haste to get away from them I leaped over a thirty-five foot wall, breaking my leg, to escape the bullets whizzing around about—and wound up in the "garden at the feet of the Beloved" as Bahá'u'lláh has so beautifully written it in the *Seven Valleys*.

At this time I was defended by our departed, but illustrious Bahá'í brother, Albert Hall, to whom I owe many thanks and my everlasting good will for helping to free me from the prison of men and of self. It was he who brought me from out the dark prison house; it was he who told me, hour after hour, about the great love of 'Abdu'l-Bahá for all his children and that he was here to help us show that love for our fellowmen. Honestly, I often wondered then what Mr. Hall meant when he talked so much about love, God's love, Bahá'u'lláh's love, 'Abdu'l-Bahá's love, love for the Covenant, love for us, from us to God, to His Prophets, etc. I was bewildered. Still, I returned, to become more bewildered, so I thought; and I wondered why. It was, as I now know, the power of the Holy Spirit drawing one, who wished to be drawn.

Thus the Word of God gave me a new birth, made me a living soul, a revivified spirit. I am positive that nothing else upon earth could have changed my character as mine has been changed. I am indeed a new being, changed by the power of the Holy Spirit as manifested through the breaths of God's Chosen Ones in this day. I have been resurrected and made alive in the Kingdom of El Abhá.

Again through the attraction of the Holy Spirit I was urged, so it seemed to me, to go to see 'Abdu'l-Bahá. He was at Green Acre, Maine, at this time, and when I heard the rumor that he might go back to his home (Palestine) and not come west, I immediately determined to go and see him. I wasn't going to miss meeting 'Abdu'l-Bahá after waiting so long to see him.

So I left home, going to Cleveland, where I attended a convention of printers for a few days. But I became so restless I could not stay for adjournment. How often I have thought about that trip of mine from Cleveland to Green Acre! The night before leaving Cleveland I had a dream that I was 'Abdu'l-Bahá's guest, that I sat at a long table, and many others were there, too, and of how he walked up and down telling stories, emphasizing with his hand. This, later, was fulfilled and he looked just as I saw him in Cleveland.

As my finances were low I of necessity must hobo my way to Green Acre. The Nickel Plate Railway was my choice, for conveyance to Buffalo, New York. From Buffalo I again rode the rods to Boston, a long ride from around midnight until nine next morning. The Boston and Maine Railway was the last link between 'Abdu'l-Bahá and the outside world so it seemed to me, and when I crawled off from the top of one of its passenger trains at Portsmouth, New Hampshire, I was exceedingly happy. A boat ride, a street car ride, and there I was, at the gate of Paradise. My heart beating double time, I stepped onto the soil of that to-be-famous center, tired, dirty, and wondering, but happy.

I had a letter of introduction from Mr. Hall to Mr. Lunt, and in searching for

him I met Mrs. Edward Kinney, who, dear soul, was kind enough to offer me a bed. She awakened me next morning about six o'clock, saying I'd have to hurry if I wished to see 'Abdu'l-Bahá.

Arriving at the hotel I found quite a number of people there, on the same mission, to see 'Abdu'l-Bahá. Being one of the last arrivals, I was looking around, to make myself comfortable, when someone exclaimed, "Here he comes, now." Ahmad Sohrab did the introducing and interpreting. When Ahmad introduced me to him, to my astonishment he looked at me and only said, "Ugh! Ugh!" not offering to shake hands with me. Coming as I had, and feeling as I did, I was very much embarrassed. After greeting several others and when about to go to his room, he suddenly turned to me and said in a gruff voice (at least I thought so), "Sit down," and pointed to a chair—which I didn't care to do, as elderly ladies were standing. But what was I to do! I meekly obeyed, feeling rebellious over what had happened. Such a welcome, after making that difficult trip! My mind sure was in a whirl.

The first man to receive an interview with 'Abdu'l-Bahá was a doctor; he had written a book on love. It seemed but a minute until Ahmad came down and said, "'Abdu'l-Bahá wishes to see Mr. Mortensen." Why, I nearly wilted. I wasn't ready. I hadn't expected to be called until the very last thing. I had to go, and it was with a strange feeling in my heart and wondering, wondering what would happen next. He welcomed me with a smile and a warm hand-clasp, telling me to be seated, he sitting before me. His first words were, "Welcome! Welcome! You are very welcome,"—then, "Are you happy?"—which was repeated three times. I thought, why do you ask me that so many times? Of course I am happy; didn't I tell you so the first time?

Then, "Where did you come from?"

Answer: "From Minneapolis."

Question: "Do you know Mr. Hall?"

Answer: "Yes. He told me about the Cause."

Question: "Did you have a pleasant journey?"

Of all the questions I wished to avoid this was the one! I dropped my gaze to the floor—and again he put the question. I lifted my eyes to his and his were as two black, sparkling jewels, which seemed to look into my very depths. I knew he knew and I must tell, and as I answered I wondered what Ahmad thought—if I was a little unbalanced.

I answered: "I did not come as people generally do, who come to see you."

Question: "How did you come?"

Answer: "Riding under and on top of the railway trains."

Question: "Explain how."

Now as I looked into the eyes of 'Abdu'l-Bahá I saw they had changed and a wondrous light seemed to pour out. It was the light of love and I felt relieved and very much happier. I explained to him how I rode on the trains, after which he kissed both my cheeks, gave me much fruit, and kissed the dirty hat I wore, which had become soiled on my trip to see him.

When he was ready to leave Green Acre I stood nearby to say goodbye, and to my astonishment he ordered me to get into the automobile with him. After a week with him at Malden, Massachusetts, I left for home with never-to-be forgotten memories of a wonderful event—the meeting of God's Covenant, The Branch of that Pre-Existent Root, that wonderful Moon that shall shine as the Sun, as the light of seven days and to whom all shall bow and praise His Holy Name.

A few weeks later I again had that wonderful privilege to be near the Covenant for a few moments.

These events are engraved upon the tablet of my heart and I love every moment of them. The words of Bahá-u'll'áh are my food, my drink and my life. I have no other aim than to be of service in his pathway and to be obedient to his Covenant.

This is the Power of his Spirit, his love and his mercy to me.

THE SPIRIT OF THE CENTURY

The Future of the Indian Race

THE article, "Mexican Renaissance," by Ernest Gruening, in the February number of the *Century*, will prove of great interest to Bahá'ís. This article treats not only of the rapid spread of education and culture among the native populations of Mexico, but presents also a new and most favorable view of the capacity of the whole American Indian race, and a vision of the civilization which these people may yet evolve.

'Abdu'l-Bahá on several occasions spoke most favorably of the potentiality of the Indian race, and of what it may, yes and will, achieve if it turns to Bahá'u'lláh and accepts and lives his message for the unity and progress of mankind.

Already one can see signs, if we are to believe Mr. Gruening, of a great renaissance of Indian culture under the present favorable government of Mexico. Here is a race that has been submerged and oppressed for four centuries—a highly evolved race which extends from the Rio Grande to Argentine, not to mention the less evolved branches of the race to the north and south of these lines.

"The civilization which the Spanish found in Mexico," the article goes on to say, "had organized governments, built great stone cities, created art that ranks with the foremost work of all times, had achieved accuracy in measuring the movements of the celestial bodies beyond that of European astronomers of the time. The essential superiority of the invaders lay in their possession of fire-arms. Their only really notable contributions to civilizations they overthrew were the use of iron, and of pack and draft animals. For the rest, their impositions were but substitutions."

Such a view as this is encouraging. It shows a true humility and a disposition to give due credit to other races than our own. It is a wholesome thing for the white race, which suffers from exaggerated egotism, to realize that but a few centuries ago other races had as high a civilization as our own, and in some cases, a higher one; that most of the arts of life which make us comfortable today came to us through the Arabs; and that China, in the estimation of such great philosophers and thinkers as Bertrand Russell and John Dewey, has attained a culture of universal happiness surpassing our own hectic and uneven culture.

This article underrates, I think, the cruelty of the Aztec civilization. Cruel as the Spaniards were, the race they conquered was still more cruel and relentless. The author is of the opinion that in time the Aztec race would have evolved out of its cruelty. But how? It is but the pure teachings of Christ, and the endeavor, however poor and feeble, of Western civilization to put into practice his precepts of sympathy and mercy and to emulate his life of loving service which have raised the white race to its high place in the world culture.

The Aztecs were conquered and oppressed, their very civilization taken away and the Spanish civilization forced upon them. Does it not seem that the hand of God is in this? During these four centuries of suffering and oppression they have paid the penance for their sins and have received in spite of themselves some of the essences of Christianity. Now they are ready to evolve into a new and splendid civilization, drawing its roots from the past but blossoming under the light and warmth of the New Day.

Mr. Gruening is inspired by the rapid progress they have already made under the sympathetic and favoring régime of the "Mexican Renaissance," he calls it—and he has visions of it reaching southward and awakening a new culture among the millions of Indians of South America.

"Above all else Mexico realizes that her great need is education, and under the energetic direction of Vasconcelos a splendid beginning of a gigantic task has been made. The story of what Mexico has done in the last two years in education is a study by itself and a most stimulating one.

"In Mexico City today, under Best-Mangard there are 50,000 school children daily producing works of art which defy credence. In color, in composition, in rhythm, in harmony of life and tone, they display a genius which more graphically than any other single fact reveals the entire story—the story of Mexico, the racial epic of the tapping of the well-springs of buried time."

We have seen Japan reborn, creating a civilization which is on a par with the best. We anticipate a great awakening and development of the Chinese race into a culture fit to cope with twentieth-century problems. All of Asia, in fact, is stirring.

And now, here at our own door, a race which we thought had lived its history, a race without a language, without apparently a culture, is rising to a renaissance; is striving to create something of value for the world civilization; to play its part in the New World Symphony. Bahá'ís can see further than others, perhaps, the wonderful possibilities of this Indian renaissance, for they know the future holds marvelous things in store for every race.

Stanwood Cobb.

A Universal Language

IN the *Wellesley Alumnae Quarterly* Professor Ruckmick, professor of psychology, writes an illuminating article upon the growing consciousness of the need of a universal auxiliary language. This need is felt by some of the "highest scientific and industrial bodies in the world, especially by the International Research Council," and by Chambers of Commerce for international communication of scientific ideas and the conduct of international business. It is significant that today Esperanto "is being taught in secondary schools of 320 towns of 17 different countries, and in evening schools of about 1,200 towns."

Fifty years ago Bahá'u'lláh in his *Book of Aqdas,* the heavenly charter for the future civilization, wrote: "O ye representatives of the Parliament of Nations! Choose one tongue from among the languages, so that the inhabitants of the earth may converse therein; likewise communicate it to writing. Verily, God manifests to you that which is beneficial and He is independent of all of you. Verily, He is the Bounteous, the Knower, the Giver. This one language is the cause of unity, if you could realize it, the greatest means of concord and civilization, if you comprehend it."

Education for Peace

ANOTHER prize, of $25,000, has been offered in America for the best world-wide program of education to further the peace of the world. This contest is open to the people of all countries. The donor was inspired to make this offer by the world conference on education which met last July in San Francisco. He believes that truth is universal, that education is the greatest power in the world today, and if we could teach in all the schools of all countries the universal truth which is common to all nations it would be a supreme factor in establishing world peace.

If the five million teachers of the two hundred and fifty million children of the world were to unite in teaching that truth which transcends limited patriotisms and religious prejudices they could in a generation establish universal peace. How true it is that if they should cease glorifying war in the textbooks of history and should teach instead the truth of the oneness of mankind they could write upon the white pages of the children's minds those divine principles which when applied will outlaw war completely.

"The spirit of this illumined era is the body of the teachings of His Holiness Bahá'u'lláh. For these lay the foundation of the oneness of the world of humanity and promulgate universal brotherhood. They are founded upon the unity of science and religion and upon the investigation of truth. They uphold the principle that religion must be the cause of amity, union and harmony among men. They establish the equality of both sexes and propound economic principles, i. e., the welfare of every individual. They diffuse universal education that every soul may as much as possible have a share of knowledge and abrogate and nullify religious, racial, political and economic prejudices. These teachings which are disseminated throughout the Epistles and Tablets are the cause of the illumination and the life of the world of humanity. Whoever promulgates them will, verily, be assisted by the Kingdom of God."

"We pray and beseech at the divine Kingdom and beg for the world of humanity rest and composure. For universal peace will not be brought about through human power and will not shine in full splendor unless this weighty and important matter be realized through the Word of God and made to shine forth through the influence of the Kingdom of God."

"Every lamp will finally be extinguished except the lamp of the Kingdom which day unto day grows brighter. Every call will in the end become weak except the call to the Kingdom of God which day unto day grows louder. Every road will in the end become crooked except the road of the Kingdom which day unto day becomes straighter. Unquestionably the heavenly melody cannot be measured by the melody of earth and the artificial lamps cannot be compared to the heavenly Sun. Therefore one must strive for whatsoever is eternal and everlasting in order day by day to become more illumined, day by day to grow stronger and day by day to find new life." *

The Preservation of Divine Guidance

WHEN the divine Manifestation of God leaves the world how will the purity of his teachings and the unity of his Cause be preserved?

Because this question has not been explicitly answered in any of the religions of the past, there have arisen innumerable sects, due to misinterpretations of the teachings and to the ambitions of self-seeking leaders.

In the supreme plan which Bahá'u'lláh has revealed for the establishment of religious unity in this Latter Day, the divine word promises that God will in the future raise up a glorious succession of "temples of unity" who will preserve the purity of his teachings and the unity of His Cause. These "temples of unity" will be descended from the temple of the Manifestation, "to speak in the Kingdom of creation of their Lord, The Supreme, The All-Glorious, and be of those who obtain light by the light of their Lord. . . . Verily we have ordained this Temple (the body of the Manifestation) the beginning of the existence of the new creation, that each one may become convinced that I am indeed able to do what I wish, by merely saying, 'Be,' and it is. By the shadow of each letter of the letters of this Temple, We will send forth people whose number is not known to any save God, the Protector, the Self-Existent; and from it (the Temple) God shall create certain people who will not be veiled by the illusions of those who acted wrongfully against God, and they will drink, at all times, the pure water of life: Verily are not they of those who are successful? . . . in their faces the brightness of the Merciful is manifested, and from their hearts the mention of My Hidden and Mighty Name is heard. . . . God hath preferred them to all creation, but indeed the people do not know. They move around the Command of God just as the shadow moveth around the sun . . .

*These quotations are from Tablets of 'Abdu'l-Bahá written after the Great War.

by the movement of these people all things will move, and by their quiescence all things will rest. . . . through them the earth was stationed, and the clouds gave out rain, and the table of Knowledge descended from the Heaven of Bounty—were ye of those who understand. These people are the keepers of the Command of God on earth, protecting its beauty against the dust of surmise and suspicion."†

In past history, also, we have had a succession of guardians of the Covenant. For instance, Abraham revealed the Covenant of his day; his descendants, Isaac, Jacob and the gracious Joseph guarded the covenant. The Hebrew prophets, Elijah, Amos, Isaiah and the rest came in succession, with the voice of authority, to guard the commands of God. God said to Jeremiah that through him (Jeremiah) was determined the station of the nations. Through Jeremiah He poured the life of the world. He made Jeremiah the spiritual heart of humanity.‡ Yet his countrymen put Jeremiah in prison and did not recognize his divine station for nearly a hundred years—until his prophecies of the return from the Babylonian captivity to Jerusalem were fulfilled.§ So it is through religious history; the people do not recognize their Guardian, they do not know where the divine voice is speaking, and so they crucify the Prophet whom God sends to save them.

In this radiant day of unity God is sending His Guardians in the family of His Manifestations, in lineal descent, that all may know them and be blessed and protected by them. In this day, as Isaiah prophesied, "Thy teachers" shall not "be hidden any more but thine eyes shall see thy teachers."¶ 'Abdu'l-Bahá took a covenant with his disciples in his last Will and Testament that all shall follow and obey the guidance of God as it speaks through the Guardians of his Cause, and the Universal Spiritual Assembly of which they shall be the lifelong head, for both are "under the unerring guidance of His Holiness the Exalted One."

So a new firmness in the Covenant becomes manifest since the ascension of the Master. Those who love and follow the dayspring of Divine Guidance as it speaks through the pure and selfless spirit and pen of the Guardian of the Cause revealed by 'Abdu'l-Bahá—they are of those who are successful.

The Temple of the Most Great Peace

WHEN religions are united then will real unity and peace appear in the world. The Bahá'í Temple of America, open to all sects and peoples and religions, and now being built by the shore of Lake Michigan, is a glorious symbol of the oneness of the religions of God and the oneness of mankind. It stands at the northern gate of Chicago, one of the largest cities of the world, and often a hundred thousand people pass its site in a single day.

To complete, quickly, "this sublime Edifice raised in its majestic splendour in the very heart of the continent" will be, as Shoghi Effendi has recently written, a visible evidence of the vitality and victorious power of the Bahá'í teachings, which are now spreading in all parts of the world. "This finest and most concrete embodiment of the lofty conceptions of Bahá'u'lláh" will herald to this great continent the perfection and the universal appeal of the Bahá'í Revelation.

Dr. Esslemont's brilliant presentation of the Bahá'í Teachings, *Bahá'u'lláh and the New Era,* has been most widely and favorably reviewed by the daily and weekly press of Great Britain and India. The many extensive and appreciative reviews of this splendid book reveal the readiness of our day for the Divine Teachings.

..†From *Suratu'l-Haykal,* pp. 13, 14; *Baha'i Scriptures,* p. 212.

‡Jeremiah 1:7ff. Also Abul Fazl, *Star of West,* Vol 10, p. 115.

§See the celebrated prophecy of the return after 70 years, Jer. 25:10, 11; 29:10.

¶Is. 30:20. See also Is. 30:26; 60:20.

BAHA'I WORLD NEWS

The Spiritual Assembly,
Haifa, Palestine,
November 24—December 13, 1923.

THE indelible marks which the event of the departure of the beloved Master have deeply imprinted upon our hearts stand notably prominent during the month of November of each year. The kind Father realizing how closely we were attached to that wonderful personality graciously blessed us with a Trust, the beloved Guardian of the Cause, who is ever ready to encourage us in the fulfillment of our multifarious duties.

A new spirit has been infused into our activities, due to the return of beloved Shoghi Effendi to the Holy Land, on Tuesday morning, two days after the Armistice Day. Praise be to God, he is feeling vigorous and full of life. No pen can adequately describe how happy and full of joy we are to have him again in our midst.

In the 14th circular letter from Tihrán the National Spiritual Assembly express their extreme joy over the good news of the health of the Guardian of the Cause and gladly announce that the different spiritual assemblies in all parts of Persia are fully alive to the best interests of the Divine Cause. A special circular letter regarding the economic conditions in Germany and the suffering of the friends there has been sent to all the different provinces in Persia with the hope that spiritual or material help may be forthcoming. The news of the progress of the Cause in Australia has wonderfully encouraged the teaching in Persia, as it shows the heavenly influence of the Divine Teachings throughout the world. The more we experience the more do we realize the significance of the words of His Holiness Bahá'u'lláh and the Master. These are treasures which, if rightly understood, will give the firm believer a key for the solution of any problem which may arise in social organization. It is through this power that many illiterate friends in Persia are able to overcome the arguments of any religious leader.

From Baku comes the word that they have now seven Bahá'í teachers, Mrs. Thabet included, who are busy day and night. The letter concludes with the good news that the prospects of the Cause in Caucasus are very bright.

The 3rd circular letter from Hamadán brings us further good news about the energetic activities of the friends there. The Hamadán Spiritual Assembly has taken steps whereby every member of the community is enabled to know all that comes to pass, be it in that city or in other parts of the world. Beside the general, circular letters which are sent out to different cities, a more detailed letter is circulated in the city and the various villages of Hamadán; this keeps the friends informed of all that occurs in the Bahá'í world. This is termed the internal letter and copies may be had by other assemblies on demand. The letter goes on to say that the different committees are fully occupied with the spreading of the Message. New assemblies have been formed in Kurdistan as a result of the journeys of one of the friends a few months ago, and many new souls have drunk of the cup of faith and assurance.

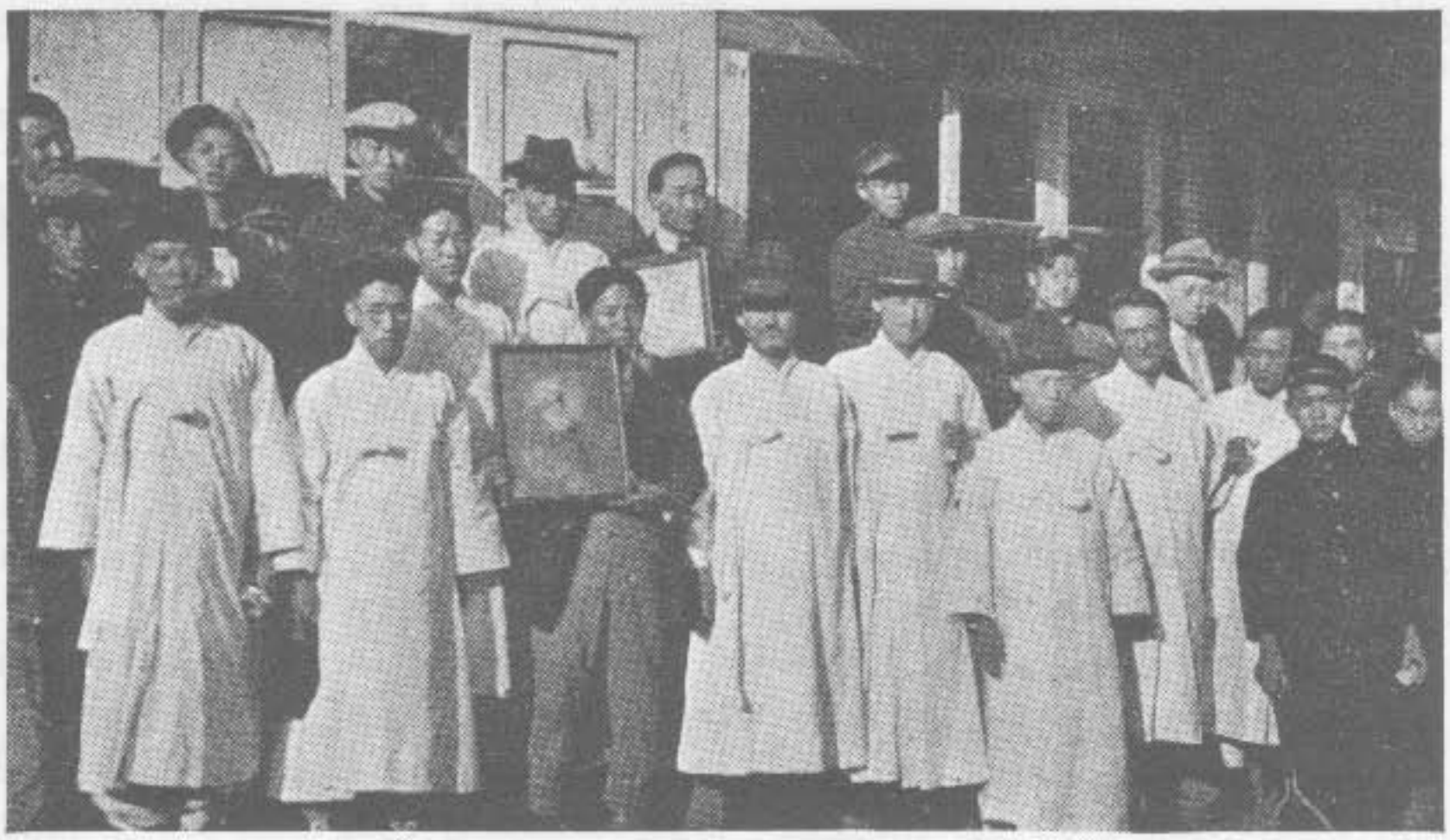
The handmaids of God in Hamadán have succeeded in establishing a Women's Industry Institute where sewing and lace work are taught.

A sound mind requires a sound body. With this principle in view the young men have started a physical training club for the purpose of developing constitutions worthy to be called temples from which the best Bahá'í qualities may be reflected.

The circular from Káshán, number 244, states that the Spiritual Assembly there has received circular letters from twenty centers in different parts of the

The Bahá'í Feast given to Miss Agnes Alexander, Sept. 9, 1921, in Seoul, Korea. Miss Alexander is the illumined pioneer who first brought the Glad Tidings to Korea.

world. The following is a short extract therefrom: "As is customary, there are five regular committee meetings weekly and all are fulfilling their functions, fully and successfully. Sunday meetings are held for the benefit of men, women, boys and girls. The School for Girls and the School for Boys are progressing. A group of young men in Arán, a village near Káshán, has recently come into the Cause and through their efforts a place has been bought to be used as a Bahá'í center in that village. A teacher from Tihrán is carrying on a teaching cam-



Buddhist College Students who attended the Bahá'í address given by Miss Agnes Alexander in Seoul, Korea, Oct. 18, 1923, during her second visit to Korea.

paign in Káshán and its vicinity and regular meetings are held daily.

Our sister, Miss Agnes Alexander, in her letter of October 4th, gives a short account of the great catastrophe in Japan. She writes: "The calamity was so great it is difficult to imagine. In one place in Tokyo 32,000 persons were suffocated. They had sought protection in an open place but the terrible fire surrounded them and they were all suffocated together. The homeless people of Tokyo, alone, numbered nearly 2,000,000. Two-thirds of the city was burned by the flames caused by the earthquake, but praise be to God, His servants were protected."

The wonderful account of the activities of the Seattle Bahá'í Assembly was a source of joy to the beloved Guardian of the Cause, the members of the Family and to all the friends in the Holy Land. It is being translated into Persian for communication to the Bahá'í Assemblies in the Orient. These reports of the Bahá'í Assemblies show that whosoever arises to serve the Cause, invisible hosts will strengthen him along the path of service. How pleased we are to know that there is scarcely anyone in the Assembly without something special to do, each one feeling some responsibility and that he or she is necessary to the good of the Assembly.

Our last Nineteen Day Feast had a charm of its own as it was the first one after the return of Shoghi Effendi to Haifa. As a sign of gratitude for this blessing the host proposed that more contributions be sent to our brothers and sisters in Germany. As a result of this proposal the sum of about forty Egyptian pounds was contributed and will be forwarded to the friends in Germany.

One of the friends, Ali Effendi of Jaffa, invited all the friends of Haifa and Acre to a reception on Mount Carmel. In the meeting he humbly stepped forward and addressed beloved Shoghi Effendi and stated that he believed that all such general gatherings should yield some material result and that as he had heard that the Guardian of the Cause wishes that some contributions be sent to the suffering ones in Japan he contributed ten Egyptian pounds. Other friends present took part in the subscription as well as members of the Family. A sum of forty-five Egyptian pounds was contributed and will be sent to Japan forthwith.

The circular letter from the Qazvin Spiritual Assembly, dated October 29th, states that the Corresponding Committee has just entered upon the second year of its activity and this their letter is the first of the series to be circulated during the coming year. The letter further states that the Spiritual Assembly is in communication with forty-eight centers and rejoices at the news they are receiving of the progress of the Cause in various parts of the world.

From 'Ishqábád we learn that there are so many people interested in the Cause that there are too few teachers to meet the situation. The prospects of the Cause in Russian Turkistán as well as in all parts of Caucasus are promising and as far as possible teachers are being sent to many cities where people are interested.

The Mashhad Spiritual Assembly is highly pleased to receive Bahá'í news from centers in different parts of the world. They are in communication with ninety-five centers.

After the arrival of our brother, Partavi-Zadih, at Baku, a Bahá'í Young Men's Teaching Association was formed and he is very busy teaching these young men that they may become useful servants of the Cause. The crying need for more teachers may we hope be somewhat answered by the formation of this spiritual association. May the Spirit of 'Abdu'l-Bahá bless them.

We have just received a beautiful letter from the Bahá'í Spiritual Assembly at Rafsinjan, Persia. It bespeaks the true devotion and fervor of these dear souls and how much they are attached to the Cause, having no aim but its growth and development.

The circular letter from Kashan brings us the news that the friends in that town are all in good health and look forward to the day when Persian affairs will improve and a wide field prepared for the American friends to come to this land that thus the union of the East and the West may be outwardly realized.

It is interesting to note that in most of the circular letters which we receive special thanks are rendered to the Kenosha Spiritual Assembly for their readiness to inform other centers of their activities. Kenosha is known in certain parts of Persia where Paris and London are unknown. This is due to the pure love and sincerity of the firm and steadfast believers of the Beloved.

It gives us great pleasure to learn that the Cause is advancing in Germany, Austria and Sweden. In compliance with the sacred Will of the Master 'Abdu'l-Bahá, those who find themselves in possession of the gem of Divine Guidance must arise, Paul-like, traveling far and wide, that the receptive souls may have their share. The world is ready to receive the Message; blessed are those who are instrumental in bringing about this communication.

The letter from the Bahá'í Spiritual Assembly in London, dated November 25th, brought us unbounded joy as it was full of glad tidings and good news of the progress of the Cause in the United Kingdom. We thank God for the success of our brother, Dr. Esslemont, in his noble effort to bring people nearer to the truth and we shall always pray at the Divine Threshold that he may be victorious in all his activities.

The letter from the Pasadena Assembly reminded us of the words of the Master when he was in California, that in this day teaching the Cause will attract invisible assistance and therefore this is the time for giving forth the Divine Word. We plainly see from this letter that the Pasadena Assembly, though small in numbers are preparing themselves to bring the words of the Master to realization. The Bahá'í Fellowship group will surely be strengthened by the Lord. It gives us great pleasure to learn that the Pasadena friends are united, and this very unity will draw people nearer to the Cause.

The second issue of the monthly Bahá'í Journal of Burma is at hand. The appearance of this magazine gives us joy and we feel sure that "The Dawn" will lead many souls to the Sun of the Divine Manifestation, as it is supported by able writers and sincere souls. Friends everywhere should render every assistance possible in order that it may be established upon a solid foundation.

(Signed) Mi'rzá Badi Bushrùi, Sec'y.

Alexandria, Egypt.
November—January.

A DISTINGUISHED Bahá'í teacher and philosopher, the honorable Mi'rzá A. H. Awara, arrived in Cairo a few months ago and is quite busy publishing his book, a history of the Cause from 1818, and richly illustrated. It is undoubtedly an excellent treatise and will be of great benefit to us all. We have sent him an invitation to come for a few days to our Assembly and he has very kindly promised to come to this city as soon as the printing of his book is accomplished.

We have the pleasure to tell you that a new Bahá'í center has recently been established in a village in Southern Egypt. Through the teaching of two or three Bahá'is many of the dwellers in the little huts and mud cabins of the Fellaheen (peasants) of that district accepted the Glad Tidings and their numbers increased wonderfully from day to day. In consequence, a Spiritual Assembly was organized, and also a Bahá'í school established for girls and boys, together with a Bahá'í Library. In their last letter to our Assembly they write that they are planning to issue a monthly Bahá'í publication in Arabic. What they have accomplished is astonishing indeed.

Their story is most interesting. At first they were opposed by some ad-

versaries, who attempted to put an end to their work, and even the local sheriff, with his group of guardsmen, tried to extinguish the movement. The opposers also tried to imprison the new believers and to close down the school. The friends never wavered, but kept working and met all the persecution with hearts dilated with love and hope. The sheriff and his men were amazed, for the friends met their harsh treatment with calm and smiling spirits. Seeing this, the sheriff withdrew all his objections and left them free to carry on their work. Then many of the villagers began to inquire concerning the Cause. May God assist them and bless their souls.

There are now about five new Bahá'í Assemblies in Egypt, recently established. All are well organized and are doing good work.

We hope that during this coming year our efforts may be doubled so that the banner of Yá-Bahá'u'l-Abhá may be unfurled in every home.

We have received many letters from different Assemblies, both in the East and the West, in Arabic, Persian and English and we have been most glad to communicate with them all.

It has been a great joy to us to read their messages, which fill us with enthusiasm.

(Signed) Abdul Rahman Rushdy.

In Memoriam

MRS. ISABELLA D. BRITTINGHAM, the beloved teacher of many souls, passed away quietly the night of January 28, 1924, at the home of Mrs. Mary Revell, in Philadelphia. Her father was an Episcopalian minister. Her great-grandfather, Mr. John Morton, signed the Declaration of Independence. To Mrs. Brittingham came a greater bounty for she was one of the first in America to recognize and proclaim the great new Light of Divine Guidance which has arisen in the East to bring freedom and peace to humanity. She was a pioneer in teaching the Glad Tidings in California and other parts of America. In 1886 she was married to Mr. James D. Brittingham. She was always a great student of the Bible and through the Bahá'í interpretation it became to her a new book of celestial beauty and divine authority. She wrote in the earlier days of her teaching a presentation of the wondrous present day fulfillment of Bible prophecies of which 'Abdu'l-Bahá wrote: "Blessed art thou that thou hast compiled in the name of thy Lord, the Clement, a treatise comprising evident proofs regarding the appearance of the Kingdom of God in this sublime age." Among her last services to the Cause of unity were her addresses broadcasted from Philadelphia over the radio.

In 'Abdu'l-Bahá's last Tablet to her he wrote that all the persons whom she taught were firm in the Covenant, for "her purpose in teaching a soul was to make that soul firm in the Covenant."

Of Mrs. Brittingham's wondrous, last journey, to the City of the Eternal Covenant, Miss Jessie Revell writes: "Her life was devoted to selfless service, up to the very end, and in addition to her vast local field of activity in teaching she had many spiritual children in all parts whom she taught by continued correspondence. On the night of her departure she dictated eleven letters to me for Bahá'í friends. All day up to the time of her flight she was most happy and spoke of how beautiful it would be to go home, but said she would be happy with whatever was 'Abdu'l-Bahá's wish for her. Those who have known Mrs. Brittingham also know her wonderful smile. But the night she went home her smile was one that did not belong to this earth."

'Abdu'l-Bahá said to her friends, Mrs. Goodall and Mrs. Cooper of San Francisco, in 1908: "Give Mrs. Brittingham my best love and greetings and tell her that her services which she renders to this Cause are always before my eyes. They are written in the Book of the Kingdom, in the Heavenly Books, and will never be forgotten; and before long

they will be written in the pages of the world in glorified writing, which shall be read by all people."

Three Kinds of Martyrdom

MARTYRDOM has many explanations of which the first is to stand bravely and meet death unflinchingly in the path of God, as those wonderful souls have recently done in Persia, without wavering for an instant in constancy nor for a single moment denying their faith.

The second is to little by little detach one's heart entirely from this world, laying aside, deliberately, all vanities, worldly seductions, and devoting oneself to the vineyard of God in whatever capacity he is fitted to serve, letting every action, word and deed become a telling monument, a fitting praise and an everlasting glory for His Holy Name.

The third consists of doing the hardest and most difficult things with such willingness and self-sacrifice that all behold it as your pleasure. To seek and accept poverty with the same smile that you seek and receive fortune. To make the sad and sorrowful your associates, instead of frequenting the society of the careless and gay. To dress in such a simple, plain manner that your appearance becomes a comfort to the poor and an example to the rich. To yield to the decree of God and to be rejoiced at the most violent calamities, even when the suffering is beyond endurance. And he who can fulfill these last conditions becomes a martyr indeed. Then your good deeds will be your jewels and your purity of spirit will be your riches.—From a letter by Monevar Khánum, the daughter of 'Abdu'l-Bahá, to a friend in Paris.

HOW TO STUDY THE BAHA'I TEACHINGS

The True Modernist and Fundamentalist

THERE is today, in all the world religions, a conflict between the fundamentalists and the modernists. The fundamentalist clings to the word of God, in the sacred scriptures, as the one source of divine authority. The modernist rejoices in the discoveries of modern science and modern thought.

The Bahá'í presents the word of reconciliation. He says that fundamentally both sides are right. The fundamentalists are right when they declare that the word of God is the only solution for the moral, social and international problems which threaten to undermine civilization; only the voice, the guidance of God can save our world from the impending disaster; only the voice of God and the divine law can guide our individual lives in their mental, moral and spiritual decisions. Where there is no vision of the divine will, of the infallible word of God, the people perish. The law of Moses, of Muhammad, of the Spirit, Christ has sustained and preserved and cherished all that is best in the civilization of the Western half of the world, as the word of Buddha and Confucius and the other prophets has sustained the East.

But the Bahá'í teaching recognizes the truth in both science and religion and shows that reconciliation lies in the spiritual interpretation of the scriptures —of many of the miracles, of the story of creation, of the prophecies of a new heaven and a new earth: these have a spiritual meaning. The new heaven is the new religious teaching; a new sun shining, new stars gleaming, a new bounty descending. The new earth is a new humanity brought to birth by the sunlight of the new heaven, guided by the stars of its shining ordinances. The New Jerusalem is the new teaching, the new laws of God, revealed in the Latter Day for the guidance and uniting of the nations. The great mistake is to interpret the Holy Scriptures too literally. They are in large part divinely beautiful poetry. And so is it with the great fundamentalist

teaching concerning the coming of the Promised One.

The following references will bring out, in a series of studies, the Bahá'í reconciliation of these two contemporary movements, especially as they are seen today in Christianity and Judaism.

1. The Glory of Modern Science: How it is Laying the Foundation of the City of God.

(a) The Divine Origin of True Science: Addresses of 'Abdu'l'Bahá at Columbia University and Leland Stanford Promulgation of Universal Peace, pp. 26-30; STAR OF THE WEST, Vol. 3, No. 3, p. 16; No. 8, p. 8; No. 12, p. 10.

(b) The Coming Union of Science and Religion: Bahá'u'lláh and the New Era, pp 170-182; Paris Talks, Part II; Bahá'í Scriptures, Par. 424ff.

2. Scientific Interpretation of Miracles.

(a) The Danger of a too Material Interpretation of Science and Scripture: STAR OF THE WEST, Vol. 14, No. 4, p. 100ff; Vol. 4. p. 105; Some Answered Questions, ch. 1, 2, 16, 17, 21.

(b) The Scientific and Spiritual Interpretation of Bible Miracles: Bahá'u'lláh and the New Era, ch. 7; Some Ans. Ques., ch. 22-24.

3. The True Fundamentalist Clings to the Word of God in all Sacred Scriptures: Bahá'u'lláh and the New Era, ch. 9.

(a) The Meaning of the Word of God: St. John, ch. 1; Bahá'í Revelation, opening pages, pp. 77-83; Divine Philosophy, ch. 5; Promulgation, etc., see Index, under, Word of God; Ighan, pp. 140-142; Some Ans. Ques., ch. 36-39; Bahá'í Scriptures, p. 209ff, 240ff.

(b) How It Solves all Our Problems: Bahá'í Rev., pp. 8-15, 135-181; Bahá'í Scrip. p. 436ff.

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چهاردهم ص ۱ شمارهٔ دوازدهم

مجلهٔ اخلاقی تربیتی روحانی عمومی است
ماهی یکبار طبع و توزیع می شود

نجم باختر

مارس ۱۹۲۴

قیمت اشتراک در همه جای عالم
سالیانه سه دولار است

بیان مبارک حضرت عبد البهاء یوم عید نوروز ۲ مقام اعلی

روز عید نوروز است عباد ما خیلی عظیم است در میان جمیع شان نظیری ندارد این
طور ایام ماتم ما هم خیلی شدید است لکن چون ما در یوم مبارک در این عالم بودیم
عید را در ایام مبارک میگرفتیم دیگر بعد از صعود مبارک حالت عید نداریم زیرا بخاطر
میآوریم در چنین روزی در ساحت اقدس مشرف بودیم چون این بخاطر
میآید حالت سرور نمیگذارد والا عید را خیلی مکمل میگرفتیم صبح بر منبر میرفتیم در نهایت
سرور در این ایام خیلی فرح بودیم ایام عباد بقدر امکان خیلی منظم و مرتب بود
گل و ریاحین و شیرینی عید ما روزیست که بعون و عنایت الهی از برای ما
اسباب شهادت فراهم آید آن سرور ابدی است و آن عید سرمدی است
اگر چنین چیزی فراهم یابد و اسباب بلا از هر جهت جمع گردد در سبیل الهی
در مشقت افتیم و در حبس و زجر باشیم آن روز روز بشارت و فرح و سرور ماست
آن روز روز عروسی ماست که ما را سر روی صلا به بکشند دیگر سروری و فرحی
اعظم از این نمیشود فی الحقیقه باید این ایام عباد که ایام تعطیل است و نفوس
مسرور اند و ایام الفت و محبت است و یوم اجتماع است یک نتیجه داشته
باشد یک مذاکرات و مشورتهائی در امور مفیده شود تا نتائج ابدی بخشد
مثلاً یک شورای عمومی شود برای تبلیغ یک شورای عمومیه برای امور خیریه
و مسائل نافعه خلاصه یک نتیجه داشته باشد بی نتیجه نماند تا از این فرح و سرور
و انجذاب و اشتعال و انشراح آثاری ظاهر گردد و دیگر آنکه باید اغنیا
در این ایام خیلی مراعات فقرا را نمایند تا آنکه عموم مسرور باشند نه آنکه
سرور و فرح حصر در اغنیا باشد فقرا و اغنیا باید هم حال باشند یکنوع
عیش و عشرت نمایند

نوروز اسعد الله ایامکم

سال هشتادم بهائی شروع بطلوع نمود و چهر بر مهر درخشان خود را آشکار میسازد
مبارک و فرخنده روزی است این روز بر دور بهائی که پس از انقضاء
هزاران سال از عمرش هنوز زنده است و تازه و با نشاطی بی اندازه بلکه
سرجوانی و کامرانی دارد چه تغیرات تاریخی دیده و چه انقلابات بزرگ ادبی
و ملکی را مشاهده کرده و اینک با تجربیات کهن سالگی دوره نشاط
و انبساط جدیدی آغاز مینماید عهدی که بنایش بر اساس علمی و طبیعی گذارده شده
و نشو و رشد و مانیش مطابق با روش و قانون خلقت میباشد و از هیچ
تغییر و زوال در آن راه ندارد و تا فصول اربعه در جریان خلقت موجود
و حرکت سنوی زمین حول آفتاب عالمتاب مشهود و نقطهٔ اعتدال ربیعی ثابت
و تجدد عالم آفرینش در بهار بر آثار محسوس این روز خجسته عید است و سعید و یوم
نشاط عمومی عالم انسانی بلکه عید خلقتی همه کائنات محیطهٔ ماست در این کور
تازه و دور نو که همه آثار علمی و مدنی تازه و تازه تر میشود نوروز نیز
نامی پاینده و طالعی فرخنده و شانی زیبنده یافت و رتبهٔ رسید که
عموم ملل و اقوام بطرز آن را شناخته و پاس جلال و احترام آن را مرعی میدارند
اینک هشتادمین بار است که در این عصر نورا جهان آرا در صحنهٔ گیتی خود آرائی
نموده و در هر سالی بر منوال و احوالی ظهور و جلوه گری کرده و قدری تازه در
حیات عالم انسانی باز نموده و درس نو باطفال بشری آموخته و این سال فرخنده
آمال با تلبس طراز امید و جان و ارکانی پر از قوهٔ اطمینان و فعالیت جان
نشاط و آرزومندیم که فدائیان بهبودی عالم بشری فعالیتی شدیدتر از
پیشتر بعرصهٔ بروز و شهود آرند و نقطهٔ اصلیه مقصود یعنی وحدت عالم انسانی
در ظل محبت الهیه و صلح کبری قدمی چند نزدیکتر شوند و این روز بر عموم
افراد نوع بشر در هر قطری از اقطار دنیا در هر محفلی که هستند مبارک و میمون گردد

بقیه از شمارهٔ قبل اصول عملی دیانت

اصل عفو

عفو و سماح نیز همانا شاخه برومند شجرهٔ محبت است و نه آن فقط بلکه شاخه ایست
که آثار لذیذه دوستی را بر آن توان چید و در آنجا سطوهٔ الفت و یگانگی را
بوسیلهٔ آن توان استشمام نمود بلکه فی الحقیقه میزان مستقیم و محک قویم محبت است
چه که امتیاز مرد خدا از شخص بهری باین است که آن حقیقت عفو و سماح است
و این جوهر انتقام و کفاح همانا دلی که در آن بخشش و گذشت نیست محبتش
سرسری است عمقی ندارد و بر دوستیش اعتماد نشاید و چون با ملائمی احساس نماید
و لو بصرف تخیل باشد کدر شود و بانتقام گراید شخص که بنور حقیقت عفو و صفح
منور نگشته روزی در صلح است و روز دیگر در جنگ و آنی شهد و شیرین است

چهاردهم — گنج باحشر — شمارهٔ دوازدهم

ودمی زهر و شرنگ خوی انتقام همانا شراره‌ایست از شعلهٔ آتش که از جحیم
عداوت و غضب بیرون جهد و صفت خونخواهی و لو بهره و لزمین و حاجت
و ایگشار نالایق و واجب باشد همان میوهٔ تلخ شجره‌ایست که از ناویهٔ حیوانی
سر بیرون کشد مرد خدا و پیرو انوار مقدسهٔ اش همانا تصور انتقام ننماید
بلکه احساس آنرا نداره بارانی است که بر ارض طیبه و حزنه هر دو میبارد
و آفتابی است که بر گلخن و گلشن هر دو میتابد این است آن صراط رقیق
که معبور دو جهان انوار است و وسیلهٔ وصول بفیوضات حضرت
کردگار چون نفس بانتقامی بر خورد که لطمه بانتقامش میزند و نفوس را
مشاهده نماید که در شهود و غیاب قلبش را میخراشند و نمک بر زخم قلبش
میپاشند و بر هتک آبرویش میکوشند و در اعدامش میخروشند در
چنین احوال ملالت نیارد و بخیال انتقام نپردازد و آب صافی محبتش
باین گرد و غبارها کدورت نیابد و در حالش تغییری حاصل نیاید
چنین نفسی محل جلوهٔ انوار محبت است و مظهر صفت رحمت حضرت
احدیت آنکه این صفت الهی در او مکین و طبیعی است و منزه از ردی و ریا
و متقدس از هر غرض و اندیشهٔ مادی و معنوی او را توان گفت که
شخصی است آسمانی و قبسی از نور انیت رحمانی زیرا که حضرت احدیت
مخزن عفو است و رحمت و مصدر گذشت است و مغفرت تابش
شمس محبتش را سحاب جهالت جاهلان محجوب نسازد و ریزش باران
باران رزاقیت و افضالش را ناشناسی و ناسپاسی بیخردان و جاهلان
مانع نگردد حکایت است که یکی از بزرگان قدیمین سلف را که در میهمان نوازی
گوی سبقت از صفوف متقدمین ربوده بود و بندرت میشد که در خوان
کرمش ضیفی حاضر نبود نوبتی میهمان نرسید از نیز محزون و افسرده گشت
لکن پس از جد و جهد و فکر و اسباب رهای حق تدبیر مرد کهن سالی میهمان بر او
وارد لذا بس مسرور و شگفته شد و شکر الهی بجای آورد و قدوم ضیف را مغتنم
شمرده و با وی بکمال شفقت و رأفت بتناول طعام و شراب پرداخت
ولی پس از لحظه‌ای که بمصاحبت و مفاوضت مشغول بودند معلوم گردید که
شیخ میهمان از پرستندگان اوثان است و خدای یکتای آسمان را نمی‌شناسد
و بمکالمه و مصاحبت نیز در او اقبالی پدیدار نه سرانجام میزبان متعرض گردید
بنگه و پرستنده خدای غفور نهایت غیور بود خیران متاثر شد

که آن سالخورده همنوای پریش را از خانهٔ خویش اخراج نمود لحظه‌ای نگذشت که ندای
هاتفی معنوی بگوش هوشش رسید و آغاز خطاب عتاب باو فرمود که ای عبد
صالح آیا تو این عبد طالح را آفریده بودی یا آنکه ما او را بدست قدرت و محبت
خود خلق نمودیم و آیا تو را انکار داشت یا از شناسائی ما او را باز کرد چگونه
که با همه ناشناسی و ناسپاسیش در تمام حیاتش در سایهٔ فضل ما غنوده و
بتشریف بخشش و نخوتش مخلع بود و لی تو ساعتی نتوانستی با او بیابان آری
و او را نیازاری مختصر این است که عفو و صفح و سماح و غفران را توان گفت
که لذیذترین میوهٔ محبت است و مشهودترین نتیجهٔ روحانیت و مابه الامتیاز
بزرگ مابین مدعیان دیانت و تا هنگامیکه شیمهٔ عفو در پیروان آئین‌های
آسمانی قدر و مقامی داشت روح دیانت در نمو و قوت بود و چون
بعناوین مختلفه این شیوهٔ الهیه از میان رفت و بهانه‌های مختلفه برای
انتقام و معارضه در داخل و خارج برقرار گشت آن روح آسمانی بمقر خود راجع
گردید و بسیر عقبانه در تواریخ ادیان این نکتهٔ دقیقه واضح و آشکار گردد که عفو
و غفران ثابت و متحقق دیانت حقیقیه موجود و تا دیانت موجود عفو و صفح متحقق
و مشهود

اصل معاونت و معاضدت و مساوات و مواسات

این نیز نتیجهٔ عمدهٔ محبت است زیرا محبت و حساسی است معنوی که جز بآثار بارزه آن
محسوس و مشهود نگردد و آن همانا بخشش و نخوت و مجبری و دستگیری و همراهی
و خیرخواهی و گره گشائی و دلجوئی بی نوع میباشد اگر نفس مصدر این اعمال و منشأ
این افعال باشد بدون آنکه خود را بمحبت و دوستی بستاید همه دانند که او
گنجینهٔ این گنج الهی است و ملبس هرگاه این صفات و آثار در او نباشد و فقط
بالفاظ آراسته و رسومی پیراسته باشد و خود را بنام محبت و دوستی معرفی
نماید و انبان و بنیان ویرا لفظی خالی از معنی و کالبدی عاری از جان و قوای
و طبایع میان تهی با آراستگی ظاهر و فریبی شناسند محبت است که مقتضی است که
چون نفسی را در بحر احزان مستغرق بیند وقت خود را وقف و قوای خود را
حصر در آن نماید که او را از آن غرقاب نجات دهد محبت است که مقتضی است که
چون انسانی را اسیر قید و بندی بیند و گرفتار ظلم و تعدی مشاهده نماید بلا اختیار
مجبور بر آن باشد که در رهائی او بکوشد و آرامی نجوید محبت است که مقتضی است
که چون شخصی را در ادارهٔ مضطر مشاهده کند و یا طفلی را بپرستاری و تربیت
محتاج بیند و مساعدت تواند و می راحت نجوید و قرار نگیرد از مواسات

چهاردهم — جسم باختر — شمارهٔ دوازدهم

در رعایت سفاهت و دریغ ندارد **اصل عدل** این نیز یکی از
شایع بارزهٔ از محبت و قوای متولدهٔ از دوستی است قلوب مملوهٔ از محبت
از ظلم و جور تبری و تنفری گیرند و دست تعدی بحقوق نیالایند احسانی
نیازارند و در غیاب و حضور پاس خاطر همنوعان خود را دارند هتک
احترام احدی ننمایند و بر احدی حسد نبرند و مانع آسایش نفسی نگردند
و عدل در حق بدن و روح شخص خود نموده و در امور زندگانی و حیات
جسمانی و روحانی خود باعتدال رفتار کنند و در حق عائله و اقربا خود و همشهریان
و هم مملکت و بالاخره همنوعان خود و در همه عالم بعدل معامله نمایند و بنا
این اصل عدل است که اساس صحت و اعتدال مزاج جسمانی و روحانی و شالوده
حیات متمدن میباشد **اصل اتحاد** که اقصی مقاصد و اعلی منویات
الهیه است یعنی اتحاد من علی الارض در قوانین عمومیهٔ زندگانی و حقوق
حیاتی و اجتماعی و زندگانی در تحت قانون معتدل واحده و تاسیس مدنیت
عمومیه انسانیه و تحکیم روابط ما بین قطعات ارض و ملل و اقوام ساکنه آن
بنائی است که بر بنیان اصول سابقه قرار گیرد زیرا که چون محبت و صلح
و عفو و عدل و سائر شئون و فروع منویهٔ آن در قلوب عالم انسانی
ریشه دوانیده و استقرار جوید شکی نیست که این بناء شامخ اتحاد و اتفاق
عمومی من علی الارض بر آن بنیان قرار یابد انبیاء متعدسه و مشرعین سابقه
الهیه که مؤسسین و مروجین این اتحاد بودند این بناء را بر آن اساس
قرار دادند و ابتدا شروع بتاسیس آن مبانی نمودند تا چون روزی
آید که آن ارکان مستقر و آن مبانی مستحکم گردد آنوقت این بناء
رفیع بر آن ارکان بابنای تاسیس یابد و نفوس نوع بشر مانند فرشتگان
در این ایوان همنوشان بیارامند

دوانید دو قوهٔ غیبیه از ماورای عالم ظاهر خود و الملک سکنه
قدس که ما ابصار جسمانیه و مدارک عقلیه محضه بوضعیت کنونی عالم نگاه میکنند از
شدت ظلمات حالکهٔ اوهام و تقالید و تعصبات و اختلافات و افکار تسلط
و ریاست و سائر مفاسد دیگری که افق عالم انسانی را تیره نموده بجات پیدا
میشوند و از بهبودی و صحت اوضاع و طلوع نور نیت صلح و اتفاق و اتحاد
نومید میگردند چه که در عالم اسباب ظاهر محل امید و ملجئی را نمی یابند
و استنزسان و مستمندان در وضعیت جریان و ترقیات فکریه انسانیه که با دو بال
روحانی و عقول منوره حرکت و نهضت عجیبه که در قلب عالم ارواح است میگذرند
بخوبی می بینند که یک نور رنگی از باطن عالم روح طالع و مترقی از افق انسانی
بلند میشود و نزدیک است آنوقتی که عالم را روشن نماید و این آتش خرمن سوز اوهام
و سیل جارف تعصبات در محیط عالم انسانی از هر مملکت و ملتی و در هر علوم و کشوری
مشتعل و سرازیر میشود و آن ریح صرصر تائید غیبیه که از کمین ناشهود میوزد و نزدیک است
که آن آتش ها را یکدیگر متصل و مرتبط سازد تا چنان شعلهٔ تقلید سوزی برکشد که
خار و خاشاک اوهام را سپری سازد و آن صیقل معنوی چنان قوت گیرد و مرایای
قلوب انسانی را صفا نماید که اثری از تعصبات و تنگی افکار باقی نماند و آن نور الهی
چنان بدرخشد که لشکر ظلمت و نادانی را یکلخت درهم شکند و چون بدقت ملاحظه شود
دیده میشود که در عالم انس حقی در نفوسی که بظاهر متوقف مشاهده میشوند ذرات
نور رنگی که دست قدرت ودیعه گذاشته در حرکت اند و بسوی مرکز نور و شرق ظهور
در نهضت و سعی و ترقی اند بال تخمها جامدهٔ و هی تمر مر السحاب مشهود و عیان است
نگارنده را در خاطر است که چندی قبل که در مملکت کانادا مسافرت میشد شبی بدیدار
یکی از دوستان که از نویسندگان و شعرای شهیر مملکت است مجلس طلاب بین الملل و از الفنون
منعقد بود و در میان آنهمه علماء و دانشمندان که هر یک از مرز و بومی بودند بنیع شرقی
و برخی غربی جمعی سیاه و گروهی سفید و از نژادهای متنوعه بودند صحبت در خصوص
افوار و آثار غلیظهٔ این عصر و الاقدار در میان و پس از اختتام بنای سئوال و جواب
برقرار و دوانده آن تا نیمه شب بدرازا کشید یکی از محصلین هندی که در دائرهٔ صحبت
سخت ایستاده و میخواست پای خود را فراتر نگذارد و صحبت را آخرین جلوهٔ معنویه
و مابه الاکتفاء ترقیات بشریه می پنداشت قدری در سلیقهٔ خود اظهار اصرار می نمود
در میان جمع مستمعین قسیس ماباس رسی کنیسهٔ خود حاضر و از آغاز تا انجام سراپا
گوش بود و لب نمیگشود و چنان تصور میرفت که ظاهر عنوان باطن و پاس ظاهر
دلیل بر مایه اعتقاد و فکر باطنش باشد چون آن اصرار و ابرام محصل هندی را
مشاهده کرد ملاختیار در نهایت ملایمت و محبت اجازه طلبید که در جواب او سخنی
گوید و چون با اظهار اشتیاق پذیرفته شد ناگهان انجیل مقدس را از بغل در آورده
و این کلام مسیح مقدس را قرائت نمود که من برای درهم شکستن تورات نیامدم
بلکه برای اکمال آن آمدم پس از آنجوان پرسید که آیا مسیح تقالید و احکام فرعیهٔ
موقوفهٔ تورات را نشکست و از بنیانش عدم اهمیت آن در حیات روحیه
استفاده نمیشود جوان در پاسخ گفت که صحیح است قسیس گفت پس آنچه را که درهم نشکست
و ابطال نکرد بلکه اکمال نمود همانا جوهر و تعالیم اصلیهٔ اعتقادیه و روحیه و اخلاقیه تورات است
که آنرا چنان از محدودیت تقلید به بیرون آورده و توسعه داد که قابل آن شد
که اقوام غیر اسرائیل نیز از قبیل رومان و یونان و اقوام سائره شرقی و غربی بپذیرند
آیا این نیست حقیقت اکمال جوان محصل هندی گفت چنین است قسیس گفت

چهاردهم — نجم باختر — شمارهٔ دوازدهم

در اینصورت چه استبعادی دارد که حضرت بهاءالله نیز همان روش را با مسیحیت بجای آورد که حضرت مسیح با موسویت یعنی جوهر دیانت مسیح را گرفته و مضیع از جهالات و ظلمات و تقالید مصنوعه بشری نموده و چنان توسعه و تعمیم داد که قابل آن شد که کل اقوام عالم در ظل آن قرار گیرند زیرا که جوهر ادیان یکی است و اختلافات در تقالیدست و چون تقالید نظر نشود همه متحد گردند انحصل دار الفنون چون بلباس رسمی قسیس بیگریت و از طرفی دیگر اینکه خالی از تعصب و کلام و برهان معارضه نماید بزرگش را ملاحظه میکرد مستغرق حیرت بود و نگارنده در فکر قوهٔ غیبیه که در اشعه اعظم چگونه برای تنویر افکار عالم بشری از مجاری غیبیه خود تائید مینماید این نکته دقیقه بر تنزیه در عالم آفاق و انفس در کمال وضوح و شهود است

انا لله و انا الیه راجعون

عکس حضرت امة الله المؤمنه التی قد ادرکت لقاء ربها مسیس ایزابیلا برتینگهام در صفحهٔ اول قسمت انگلیسی این شمارهٔ نجم باختر چاپ شده

مشاهیر بهائیان جناب

مسس ایزابلا برتینگهام در ۲۱ فبروری ۱۸۵۲ در نورستن پنسلونیا ایالات متحدهٔ امریکا متولد والدش قسیس کلیسای اپیسکپل بود جد اعلایش یکی از مشاهیر کنندگان استقلال ایالات متحده و عمهٔ مادرش زوجهٔ ابراهیم لنکن رئیس جمهور مشهور امریکا بودند مشارالیها فطرتاً در حدت ذکاء و شدت قوای فکریه نصیبی وافر داشت و در ایام صغر و جوانی همت بر تحصیل و تکمیل علوم عصریه گماشت و تربیت عالی گرفت و پس تمامت ایام حیات جوانیش در محیط علم ادبی و فلسفهٔ دینیه مصروف گشت و در مدرسهٔ دینی کلیسای مذکور بتدریس میپرداخت و نامش در شمار اساتید مطلعین و معلمین کتاب مقدس تورات و انجیل مثبوت در ۱۱ نوامبر ۱۸۸۸ بمجلس دکتر برتینگهام که هنوز در یک ادارهٔ بزرگ راه آهن مقامی دارد شوهر کرد اولاد جنابش نداشت ولی اولاد روحانیش بسیارند در سنهٔ ۱۸۹۸ در هیولیوک در اولین صف بیست و یک نفری که در آنجا بتبلیغ امر شدند قبول امر نمود و از نخستین آن جمع بود که در آن صف تصدیق امر نمودند و با تب طاهره و استعداد فوق العاده اش مقصد اصلی امر اعظم را دریافت و بطور تحقیق توان گفت که در مأمن حقیقت و ملکوت اسرار الهی راه یافت و از آنگاه تقریباً در تمام وقایع حیاتش در خدمت امر بود و در بار زیارت حضرت عبدالبهاء در عکا مشرف گشت ابتدا در سنهٔ ۱۹۰۱ و دیگر در سنهٔ ۱۹۰۹ در رسالهٔ برقیتی که در زیارتش نوشته و حکایات روح پروری که بیان داشته امیدست که در آتیه طبع و نشر گردد تاریخ خدمات امریه اش همقدم با تاریخ ترقیات امریه در امریکاست در هر حال موفق بهدایت الهیه و بمبودن طریق صواب گردید و براهنمائی بیخبران و تثبیت اقدام دوستان و شرح و توضیح بیانات روحانیه و اعطاء کاس معارف روحانیه مالوف در هر شهری که سفر میکرد بذر محبت الهیه را در قلوب غرس مینمود عالی بیان و شخصیتی موقر و متین و جانی مطمئن و فکری بس عمیق در امر و حکمتی چنانچه لازم و در خور وقت مثابت و رائج داشت از مطالعهٔ الواح متعدده اش از حضرت عبدالبهاء معلوم میشود که چگونه تعلیمات و درسهای خصوصی بر میفرمودند و کلیه معارف حقیقیه را عنایت مینمودند و چقدر تعلق قلبی بمثبوت و روحانیت و خلوص و خدمات او داشتند و امر میفرمودند که در مقام و تعلیمات امر تدریجات بدهد چه که خصوصاً از بشارات و اشارات کتاب مقدس تورات و انجیل اطلاع و آگاهی داشت و مقام امر را چون اسرار عمیق الهی بیان مینمود و مذاهب و قلم بر آن قیام کرد و چه نفوس کثیره را مهتدی و محکم و ثابت ساخت و نامه ها و صدها تحلیل نمود چنانچه حضرت عبدالبهاء در بعضی الواح و براتیب داده بیان فرمودند که در هر دوری این قوتها در ادیان واقع میشد نفوسی را که مهتدی ساخت الی الابد مقام و محبت و خدمات او را محفوظ خواهد داشت حضرت عبدالبهاء ویرا منادی میثاق خواند و او قدرت عجیبی در بیان عظمت مقام عهد و میثاق داشت و فی الحقیقه تراب اقدام مبارک بود اندکی قبل از صعود مبارک لوحی افتخار او نازل و میفرمایند هر که را او تبلیغ کرد همه ثابت اند زیرا که مقصدش از تبلیغ آن بود که ثابت و راسخ نماید مدت عمرش بیست و پنج سال که مشغول بخدمات امریه بود هرگاه فرصتی که در جمع مع او انمود جمع شود کتابی حجیم گردد و لی بعضی از مقالات مختصرش که شایسته انتشار باید برین تفصیل است مقاله در توضیح مقام عهد مقاله در توضیح اسم اعظم مقاله در اهمیت حقیقیه بعضی رموز کتاب مقدس مقاله در دلائل جلوهٔ الهیه در حضرت بهاءالله از بشارات مسیح اینها معدودی از مقالات کثیره ایست که نوشته

چهاردهم — نجم باختر — شمارهٔ دوازدهم

دور مابین تمامت آنچه از قلمش صادر شده کتابش که بنام الهام بهائیه است یکی از اولین اثبات نوشتجات امریه بود و حضرت عبدالبهاء در یکی از الواحش بمجدی شایان از آن فرموده و مامور داشتند که کتابی دیگر بنویسد و هر دو را نزد هر که وی را در شش ماه اخیر حیاتش ملاقات کرد گواهی داد که هر چند در روی زمین بود ولی گویا در ملکوت پرواز می نمود تقریباً دو هفته قبل از صعودش حکایت کرد که حضرت عبدالبهاء را در رؤیا زیارت کرد و باو فرمودند که خدمتش را برای یک مدت اندکی ادامه دهد در ۲۴ جنوری آغاز مرض مهاجمه سخت نمود ولی المی نداشت و در همان اوقات بشدت رجاً بعالم دیگر راسپار بیشه خدمات امریه خود را نیز تا الی سیداد در شب آخر حیاتش یازده مکتوب نگاشت که آخرین آن قسط چند دقیقه قبل از صعودش بخانه رسید صعودش در ۲۸ جنوری ۱۹۲۶ در فیلادلفیا واقع جنازه اش را با احترام تمام برداشته جمع کثیری از دوستان بلد و بعضی از اطراف حاضر و بتلاوت مناجات و نغمات روحانیه مخصوصاً همان نغمه که خود برای روز برداشتن جنازه خود چندی قبل از وفات خود معین کرده بود سپردند و جماعت کثیری از نفوس مطلع از امر و دوستانش حاضر از سفید و سیاه و کلیمیان و مسیحیان بودند که جنازه اش را بدوش کشیدند و چون چندی قبل از صعودش از جهت حسن خدماتش در مرکز رادیو فیلادلفیا پذیرفته شده که نطقهای متعدده در خصوص امر و تربیت ادا کرده و ندای امر و آوازه لیاقت خود را در افکار هزارها نفوس ثابت و استوار نموده بود لذا در روز صعودش مرکز رادیو خبر آن فاجعه را بهمه جا اخبار و اعلان نمود و عظمت جنب و مقام روحانیش را پر قیمت شمرد رحمة الله علیها

وفات پریزدانت ویلسون

مستر ویلسون رئیس جمهور اسبق ایالات متحده که مشهور آفاق است از این جهان فانی درگذشت بذر افکار عمومیه یکه انستین نامی امریکا در ایام حرب عمومی در عقول نوع بشر در همه جهان و بالاخص در امریکا کاشت یک نام نیک ابدی برای او تهیه نمود پریزدانت ویلسون صلح عالم میخواست و دول را بتشکیل قوای حربیه و تشکیل مجمع بین الملل و محکمه عمومی دعوت میکرد و محشر آنکه یک دنیای درخت آمالش را در نظر داشت و با همه قوای خود در آن کوشید چه نطقهای کثیره که در سفرهایش در شهور متوالیه برای تأیید انتشار صلح ادا نمود و افکار عمومی را برای آن حاضر ساخت و میتوان گفت که در نتیجه سعی در مجازات و افکار در نجاح و فلاح در مریض و بستری گشته و حقیقة وی را بنشر یک قسمتی از تعالیم مقدسه امر مبارک توان خواند اینک این عالم را وداع گفت و ذکر خیر خدمات و زحماتش در دفتر تاریخ عالم مبعوث خواهد ماند

ایام کنونش هنوز نیک است

مجمع عمومی ثوروی سنوی بهائیان امریکا مقرر گشت که در واشنگتون خواهد شد و واشنگتون مرکز افکار ملکی و مقام متفکرین و بزرگان امریکا است و شکی نیست که این کنونش بزرگترین کنونشهای بهائی هم از حیث جمعیت مبعوثین و مجتمعین و ناطقین و هم از حیث مشاهده و مشورتهاست و تأثیری بزرگ خواهد داشت و حضرت عبدالبهاء تأسیس کنونشن نژادی را ابتدا در واشنگتون امر فرمودند لذا دوستان من الحال در تهیه مقدمات کنونشن کار میکنند و امید موفقیت بزرگ را دارند

الاشراق

مجلهٔ الاشراق منطبعهٔ رنگون برما که بلسان فارسی و بزبان انگلیسی طبع و ماهیانه منتشر میگردد فی الحقیقه مانند ستاره درخشانی است که در عالم خدمات امریه اشراق نموده از تمام قلب بزید موفقیت کارکنان آن و بالاخص وجود محترم آقا سید مصطفی رومی مسئلت میگردد

اذ رباعیات ۹۹ نه نه نبیل زرندی

مانند ورق صاف شو از بود و نبود — تا باز ربایدت سرانگشت وجود
با کلک کرم نماید اندر تو رقم — اسرار وجود و دانش غیب و شهود
اول بسیر از باده بهاجوش کن — وز نار بهاظلمت دل روشن کن
پس از الفش تو اشتقاقات آموز — آنگه چه بهار ارض را گلشن کن
سنگر بزمین که پر ز گرد و غم بینی — نگر بسما که پر ز انجم بینی
چون شمس محبت بهاء کرد طلوع — در قلزم نور خویش را گم بینی
از ذکر بهاء جهان پر از غلغله بین — سر بیش در دشت را تو در هر دانه بین
از تابش خورشید جمال ابهی — هر ذره بعد شمس لقا حامله بین
ای اهل بهاء حق صفای بطلب — از کنز کرم در وفائی بطلب
باشد بیهاء شرافت هر چیزی — الحاح کن از بهاء بهائی بطلب
هر دل که ز سنگ مهر کاشان سازد — مهر کرمش لعل بدخشان سازد
چون جام فلک سینه ز غم صافی دار — تا دوش پر از گوهر رخشان سازد
هر بنده که خود ز سر عنوان سازد — مولاش اسیر بنده و زندان سازد
چون خاک بپایش سر تسلیم بنه — تا دوست پر از لاله خندان سازد
حرفی که نه قوت دل بود گوش مکن — وز سینه سراج ذکر خاموش مکن
محبوب تو هرگز ز فراموش نکرد — واقف شود هرگز ش فراموش مکن
بسیار تو را عدو است بیدوست مباش — بر هر چه نه وفق خواهش اوست مباش
در هر کاری دوست تو را می بیند — مشغول بکاری که نه نیکوست مباش
ذرات جهان همه گواهان تو اند — ناظر بجهات و گناهان تو اند
از خوب تو خوب شد دل زبد شد غمگینند — غمشان برسان که خوش خوان تو اند

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