

BAHAI NEWS

Vol. III.

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No. 1.

The Bahai Message is a call to Religious Unity and not an invitation to a new Religion, not a new Path to Immortality, God forbid ! It is the Ancient Path cleared of the debris of imaginations and superstitions of men, of the debris of strife and misunderstanding and is again made a clear Path to the Sincere seeker, that he may enter therein in Assurance, and find that the Word of God is One Word, though the Speakers were many.

ABDUL BAHA

A LETTER FROM HAIFA

**Beloved of the Lord and the handmaids of the Merciful
Throughout India and Burmah.**

CARE OF THE MEMBERS OF THE SPIRITUAL ASSEMBLY

Beloved co-workers in the Vineyard of God.

It has been my great pleasure and privilege to send you, since my return to the Holy Land, first my general message of confidence and of love addressed to all believers throughout the East, and later another letter wherein I appeal in particular to those faithful lovers of His Cause in that vast and distant dominion to labour wholeheartedly and to the very end for the diffusion of His Light and the spread of His Cause. Remembering, however, the few among my friends in that land who are as yet unfamiliar with the Persian Tongue, I have thought of sending these few lines to them in particular and through them to the rest of my brethren and sisters in those regions who, despite the diversity of tongue, of race and custom are all united at heart and animated by one common desire to uplift humanity and carry out His Divine Purpose for this world.

What an alluring field of service India with all its possibilities unfolds to our eyes at the present time and how vast are the opportunities of sowing the seeds of unity and loving kindness in the hearts of its divers peoples !

True, that land seems now unhappily to be plunged in the darkness of prejudice, hate and mistrust, yet however dark the immediate prospect may appear, our confidence remains unshaken

that ere long these mists shall clear away, the dawn of a New Day shall break upon that land and the Rays of this Divine Revelation shall make of India a spiritually-quickenened, peaceful and united country.

The universal Teachings of Baha'O'llah if declared and propounded with wisdom and judgment, determination, selflessness and sincerity, and above all if exemplified in our lives and dealings with our fellow-men, cannot fail to inspire and stimulate the mind of the enlightened seeker and win the admiration and allegiance of all mankind. Ours then is the duty and privilege to bring to the attention of this distressed and war-weary world this Message of Eternal Salvation and help to establish the Era of Peace and Brotherhood as purposed and foretold by Baha'O'llah.

The welcome news of the progress of the Third All-India Bahai Convention as well as the favourable comment made upon it by the press of that country have been fully shared with the pilgrims and resident friends in the Holy Land and we have all admired and rejoiced at the efforts you are exerting for the consolidation of the Movement in that ancient land.

May your endeavours in every sphere of your spiritual activities be crowned with brilliant success, that His glorious Promise regarding the future of that land may be speedily fulfilled.

It is my earnest hope that "The Bahai News", the representative organ of the Bahai Community in India, may expand and develop, may widen the sphere of its correspondence, add to the number and quality of its articles in Persian as well as in English, report regularly in its columns the news of the spiritual activities of all Bahai centres in India and elsewhere, and in general provide for the full, correct and dignified presentation of the Cause to the public.

Assuring every one of you of my constant prayers on your behalf and wishing you success in your noble task.

I am your brother and co-worker,

HAIFA PALESTINE, }

January 9th 1923. }

(Sgd.) SHOGHI.

THE MESSAGE OF THE BAHAI MOVEMENT

Is that Religion is not the monopoly of anybody.

It is not the monopoly of the greatest prophet; neither the oldest nor yet the youngest among them. It is not the monopoly

of the most ancient nation nor that of the most modern. It cannot be monopolised by the most voluble among the propagandists nor by the least articulate of preachers. It is not even the handmaid of the most powerful amongst mankind nor a minion of the most oppressed. Even the holiest and the most worshipful cannot claim it to be their minister nor can the meekest and the most repentent of sinners, claim it for a servant.

It is a Divine thing born of freedom bearing the impress of Divine Liberty scorning all attempts of humanity to prescribe or circumscribe its limits. It loves to manifest itself under varying circumstances in ever changing moods and forms, greatly upsetting and scandalising the conventionalists. It is the least crystallisable of the most uncrystallisable things and the most dynamic of the least static part of the creation. It has in the past defied the attempts of all who have tried to formulate it into an organised and stable system; and should the friends and sympathisers of the Bahai Movement attempt a similar task to-day in spite of the clear and emphatic warnings of the Holy Father and Son they are sure to meet with a similar fate.

"The Bahai Movement is the spirit of this age and cannot be systematised into a crystallised set of teachings," says Abdul Baha in his Western Talks and speeches and so does Baha'O'llah.

Let me interpret this tremendous message into a set of equally beautiful statements. But in the meantime I shall request you to take a very careful mental note of this phase, which though negative yet has a most tremendous effect, coming, as it does, from one who claims to be a Divine Manifestation. Let it suggest to you the farmer ploughing and harrowing his field and clearing it of undesirable growths preparatory to sowing the seed.

To some of you this has probably suggested that the Bahai Movement must, to be consistent, refute the theory of exclusive revelation; and so it does. See what Baha'O'llah says. 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 color of the mirror through which it may reflect.* For example its light when on the mirrors of the wise gives expression to wisdom when reflected from the minds of artists it produces new and beautiful arts, when it shines through the minds of students it reveals knowledge and unfolds mysteries"

Yes Baha'O'llah does not monopolise revelation for himself but asserts, that it is universal. "*Universality*" is the keynote of

this movement, and in no stingy fashion.

He claims Divinity for himself and all former Revelators, the Founders of World Religions; and then proceeds to share it with all humanity. "*O Son of Spirit!* I have created thee rich. Why dost thou make thyself poor? Noble have I made thee: Why dost thou degrade thyself? Of the essence of knowledge have I manifested thee: Why searchest thou for another than Me? From the clay of Love have I kneaded thee: Why seekest thou another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, Powerful, Mighty and Supreme." (Hidden Words 14Ar.)

Baha'O'llah teaches the freedom of the intellect. "Justice is loved above all. Neglect it not if thou desirest Me. By it thou wilt be strengthened to *perceive things with thy own eyes not by the eyes of men*, to know them by thy own knowledge and by the knowledge of the world." (Hidden Words 3Ar.)

But this is not possible for everybody without a certain amount of training; so Baha'O'llah has compulsory education for both boys and girls; and think of it he gave these teaching over half a century ago.

I suppose there is another question exercising your minds by this time; viz., if revelation is universal what is the use of any of the present forms of religions. What is their place in the world economy? Well! We do not recognize the finality of any particular form of religion including the Bahai Movement. But we do maintain the supreme suitability of every form of religion to the time and place at which it is given to the world. The Bahai Movement proclaims that the Great World Teachers are not only the best teachers of their times but also the best organisers and initiators of world movements. Thus they maintain that the appearance of these masters at critical periods in the history of the world is necessary and is terminable. Their advent to the world brings with it some original and pronouncedly different period into the history of the world. And yet at bottom they are all one. Thus Baha'O'llah teaches the universality of Religious Truth, the goal of the student of comparative religion.

With this teaching before one what excuse can one have for antagonising with anybody on account of difference of religion. If all religion is one at bottom whether called by this name or that I have no right to quarrel with any one who does not accept the name of my group; for what is there in a name? All reason demands that I ought to fraternise with peoples of all religions by

whatever name they choose to call themselves. "A religion that teaches discord and enmity deserves no adherence. Irreligion is better than such a religion," Says Abdul Baha. Do you think India has any use for such teachings now or in the near future?

But you feel that this is not a question that can be settled by any one without Divine Authority and Divine Sanction. However desirable a common platform for the reunion of all religionists may be, a Sublime Permit is essential. And this is exactly what the Bahai Movement supplies and more. It provides not only a common platform and sanction from God but it also provides the world with a sublime synthesis. This is that which descended from the source of Majesty, through the Tongue of Power and strength upon the prophets of the past. We have taken its essence and clothed them with the garment of brevity as a favor to the beloved, that they may fulfil the Covenant of God; that they may perform in themselves that which he has entrusted to them, and attain their victory by virtue of devotion in the land of spirit:" says Baha'O'llah in the Hidden Words (1 Ar.)

Baha'O'llah writing to the King of Persia says: "O King! I was like any other person sitting down in my house when the breezes of the Most Sublime passed over me and taught me the knowledge of all that was and shall be. This not from me but from Him Who is the Knower and the Wise." Should your study reveal that this claim made by Baha'O'llah is true then what do you think of a movement's usefulness which can provide a working synthesis, a common platform and a Divine Sanction for the reunion of all the great world religions.

Next you expect me to tell you something about the place of conversion in the Bahai Movement. Well! There is no conversion ceremony in this movement; but that does not mean that there is no conversion; on the contrary there is a much more real conversion. Who then is a Bahai? Certainly not he whose Bahatism ends with his claim and whose works belie his words. There are three kinds of Bahais: those that claim to be Bahais and whose deeds support their acts; those whose deeds proclaim them to be Bahais but who either do not claim to be Bahais or who actually refuse to recognize the claims of Baha'O'llah. "The principle of religion is to acknowledge what is revealed by God and to obey the Laws established in His Book." Thus you see that the need of religion is two-fold and Baha'O'llah does not accept the one without the other. "The principle of faith is to lessen words and increase deeds. He whose words exceed his deeds, know verily that his non-being is better than his being, and death better than

his life." You can see for yourself now in what estimation are held the three kinds of Bahais according to these teachings.

The Bahai Movement is a Universal Movement. It has a use for every body and that too to the extent to which he is prepared to lend himself to its use. Again every one would find a use for it no matter what his views on any particular subject; for he would find that somewhere he agrees with it and in that sphere the Bahai Movement has something to say which is highly illuminating and very indispensable.

Now I should like to close this monograph with a brief mention of some of the other phases not mentioned above.

Religion and Science are two phases of Truth; they must agree.

All war should be abolished; whether social, religious, national, economic, sex and geographical. All disputes should be settled by arbitration and the central arbitration tribunal should be convened by an all-world meeting of Kings or Prime Ministers.

There should be one universal language and one world script.

HASHMAT ULLAH

LESSONS FOR CHILDREN

LESSON No. VI

Heavenly Instructions

Believe in God! Turn unto the Supreme Kingdom.

Be attracted unto the Beauty of Abha.

Remain firm in the Covenant.

Yearn for ascending unto the **heaven** of the Sun of the Universe.

Be disinterested in the world.

Be alive with the Fragrances of Holiness in the Kingdom of the Highest!

Be a caller to love

Kind to the human race

Gentle with humanity

Interested in all the people of the world,

Wish for harmony

And seek friendship and honesty.

Be a healing for every wound

A remedy for every sick

A source of Harmony among the people.

Chant the Verses of Guidance

Pray to God!

Arise for the Guidance of the people

Let thy tongue explain

And thy face illumine

With the Glowing of the Love of God.

Rest not for a moment

And breathe not a breath of repose

Until thou becomest a sign of God's Love

And a banner of God's Favor!

—ABDUL BAHÁ, Tablets, Vol. 1, P. 98, 99.

O Children, Look!

Look how Abraham strove to bring faith and love among the people!

How Moses tried to unite the people by sound laws!

How the Lord Christ suffered unto death to bring the Light of Love and Truth into a darkened world!

How Mohammed sought to bring Unity and Peace between the various uncivilized tribes among whom he dwelt!

And last of all Baha'U'llah has suffered forty years for the same cause.

The single, noble purpose of spreading Love among the children of men.

And for the Peace and Unity of the world the Bab gave up his life!

—ABDUL BAHÁ, Paris Talks, P. 160.

"Goodbye"

Now I say "Goodbye."

This I say only to your outer selves—I do not say it to your souls—for our souls are always together.

Be comforted! And rest assured, that day and night I shall turn to the Kingdom of Abha in supplication for you—that day by day you may grow better and holier, nearer to God—and more and more illumined by the Radiance of his Love!

—ABDUL BAHÁ, Paris Talks, P. 161.

MEMORY VERSE.—I am with you always! Whether living or dead, I am with you to the end—as ye have faith—so shall your powers and blessings be!

—ABDUL BAHÁ, Paris Talks, P. 161.

THE NEW VISION OF IMMORTALITY

BY KAUSHAL KISHORE.

Hid in the holiest place in all infinities is locked the scroll that bears the record of the purposes of God and there it is written that perfection is the ultimate of life. A seed is perfect in its embryonic life, but it is destined to unfold, to grow. Into the soil of every plane these seeds, which were the thoughts of God, were cast the seeds of protoplast, of earth, of plant, of beast, of man, of angel and they who sowed the seeds, through Love ordained that they should grow, and should return at last, by effort of un-numbered years, to the great granary of thought, and each be a perfection of its kind.

And in the boundless blessedness of Love the man was made the Lord of protoplast, of earth, of plant, of beast and Love proclaimed: Man shall have full dominion over everything that is upon these planes of life; and he who gave the lordship unto man declared that he must rule by Love. But men grew cruel and they lost their power to rule, and protoplast, and earth, and plant, and beast became at enmity with man; he lost his heritage but Love was present to redeem. But man had lost his consciousness of right; he could no longer comprehend the boundlessness of Love; he could see naught but self and the things of self; but Love is there to save the lost, and let every living stand still and hear!

Man will full regain his lost estate, his heritage; but he must do it in a conflict that cannot be told in words. Yea he must suffer trials and temptations manifold; but let him have the conviction of the final victory of Love. Man will be fully saved, redeemed, perfected by the things he suffers on the plane of flesh and on the plane of soul, for through suffering is the only way to perfection. One of the leaders of a school of mystics has said, "O thou man who art unaware! Strive that thou mayest become aware. As long as thou hast not walked in the path, how canst thou ever hope to become a guide. In the school of knowledge and love and truth make thou an effort that some day thou

mayest become a teacher. The only way to reach the Court of Truth is, to walk in every way of earth-life, is to sit in every hall of learning, is to meet all that any man has suffered so that thou mayest know the griefs, the disappointments and the sore temptations of thy brother man, that thou mayest know how to succour those in need." And lo! a vision came to me that of a young man entering the great Spiritual University of God, when the teachers welcomed him but warned him of the test and trials, temptations and disappointments; and proclaimed to him: "Not until thou hast migrated from self and gone into disappointments shalt thou arrive at the Sea of Oneness and Union or associate with the friend of Ecstasy." The first tempter in this University is Hypocrisy and the Sincerity of a man is tested. The student is apt to feel himself the victim of a cruel plot and Hypocrisy lays before him her vile wiles of deception. She poisons his love and tries to persuade him to leave the University, and she cleverly insinuates that he is doomed to servitude. But a revelation comes to him that his Father scorns deceit and he is there to do His will. The Spirit prevails and he gets through the trial chamber of Hypocrisy, but the next chamber is the trial chamber of Prejudice and Treachery, where his love of Justice is tested. This chamber is dark as night, but in the dead of night he sees there two little flickering lamps, directing him to a secret door. The hallucinating phantoms of Prejudice and Treachery threaten him and persuade him to betray the teachers and turn traitor to himself but the assistance of the invisible surrounds him and his Spirit Conscience prevails. He is released in safety from the claws of these two tempters to be led to the Hall of Fame and the trial chamber of Ambition, where he enters with Elegance and Honour. He is tempted to leave the school of servitude and Faith to become the founder of a school of thought that will insure his endless Fame. Ambition is a sturdy foe to fight and many a soul have yielded to the weird temptations and illusive dreams of Greatness in this chamber, to sink to the most dismal crypts. But Faith strengthened by the wings of prayer and supplication rises triumphant seeking poverty and annihilation in the Path of God. The student is led to the trial Hall of Mirth, a hall replete with every thing a carnal heart could wish. The pleasure seeker in the garb of sages urge him to join them but how can the Spirit awakened within seek for pleasure while others are yet in want, while the children are driven to suffer in the cold, bleak winds and cry for bread, while those in haunts of vice and sin call out for sympathy and love, for all are kin, each one a part of the great human heart. The Glory of God within speaks out that real pleasure is to help the helpless, feed the hungry, clothe the naked, heal the sick and speak loving words

to those unloved, discouraged and depressed. The selfishness conquered, the flashes of the fire of passion quenched, the love of Humanity prevails. The seeker enters the trial chamber of Beauty parlour and a love flame enkindled in his soul. The carnal nature calls out for companionship and he is brought to face the sorest trials of life. Into her very depths the soul is stirred and long has he to wrestle. But the higher ego rises in might and he bids farewell to his carnal love for he is to manifest Divine Love. The Spirit consciousness has won all the chamber soul on tests and yet it is the beginning of the divine unfoldment of the the plane of soul.

NOTES AND NEWS

THE BAHAI NEWS Vol. III. will be issued from the Punjab in absence of Professor Shirazi of Karachi, who is to be in Haifa and U.S.A. and will be back from his tour before the next Convention takes place.

Doctor Kaushal Kishore delivered a few lectures in Bombay during March of this year to very appreciative audiences. He gave the message of the Kingdom to many thirsting souls and we expect that his labour will be fruitful ere long.

The Bahais of Burma will do well to keep the Bahais in India informed of their activities as they are nearer home and the columns of Bahai News are always open to them. All Burma news will be joyfully received by us.

We would commend to our brothers and sisters in India the advisability of organising the Bahai work. There is much waste in duplicating efforts and loss of energy in diffused action. Co-operation is necessary and efficient organisation extremely desirable.

There is a Bahai Central Fund for all-India Purposes. Those in sympathy with the ideals of the Bahai Movement would do well to send all contributions to the Chairman, the Convention of India and Burma, Mr. N. R. Vakil, Havadia Chakla, Surat, India.

The Executive for the year 1923—24 is composed of the following:—

- (1) N. R. Vakil. (2) Hashmat Ullah. (3) Isphandiyar Behram. (4) Dr. Kaushal Kishore. (5) M. U. Abbasi. (6) Haji Ahmed. (7) Mehrban Khudabax. (8) Pritam Singh. (9) Isphandiyar Bakhtiar.

FOREIGN NEWS.

The friends in Germany held the Annual Children's Feast in commemoration of the visit of Abdul Baha to Germany. Miss Fingerle writes, "Although our material and economic conditions are so trying, yet we had about 100 children in the feast, which was charming. It was proposed to have a children's home. Some of the articles made by Esslingen children were sold and the money was sent to the Mashrek-ul-Azkar (Bahai Temple) Fund."

Jenabe Fazal Mazindrani arrived in United States of America, accompanied with his wife and child and their stay there will be pretty long. He will spread the Glad Tidings throughout the States.

Miss Martha Root, another Bahai lady is travelling in China and is teaching the ideals of the Bahai Movement there.

Jenabe Avarah of Persia is in England and will be going about spreading the Gospel of the Bahai Movement.

Friends in foreign countries will kindly communicate all news regarding the Progress of the Cause in their midst to Dr. Kaushal Kishore, Jaipur, India. He is in charge of the foreign affairs.

The following New Year Message from Germany will be highly appreciated by our Bahai sisters and brothers in India. "The new year has again ushered in with its manifold possibilities. The entire nature is blossoming and all that our eyes see, speaks to us a language, which our hearts so clearly understand. A current of joy thrills our hearts. The flowers hold their heads upwards to receive the Sunlight; the birds sing their song of thanks

to their Creator. We also wish to thank the Lord and pray to Him to accept us anew in His service, so that we also in the New Year may bring forth something which may be conducive to the upliftment of humanity." [Luise Fingerle.]

آرزو نماید کبریات و مرات از لسان اهلر میثاق شنیده شد که اگر چنانچه
مبادی اساسیه و تعالیم اصلیه حضرت بهائیه که در بلاد غرب علی رؤس الثماد
اعلان و بیان شد در نهایت وقار و تجرد و توبه و خلوص بطاقتیه همان
اسلوب بدیع و لحن جدید و ترتیب کامل که موافق و مطابق مسترب عالم است
انقار گرد و چندی نگذرد که مستمع منتقب گردد و نور ایمان در قلبش پرتو افکند
حالی بگوئیم تا باین شرائط و صفات مزین و مفتخر گشته جام طاف عرفان الهی
را بلبشنگان عالمیان برسانیم هر یک این شیوه مرضیه را پیشه گیریم و این وظیفه
مقدس را انجام دهیم - ابرمان در ملکوت الهی عظیم است و ثوابان جزیل نیست
استدعای قلبی این عبد از سر یک حبیبان و جان نثاران عبد البهاء
و هیچ شک و شبه نداشته که این استدعا و تمنائے اول و آخر این عبد
استان را قبول خواهند نمود و روح مقدس حضرت عبد البهاء را در ملکوت
جلال نشاء و خورم خواهند کرد - همواره مترصد و منتظر این کونه نشاءات از انصفیا
بوده و هاستم بنده آستانش شوقی -

۱۴۲۲ دسمبر ۲۲ء

(راقم محمد یوسف گرجانی)

رنج بران کل مل عالم جویند و این تعصب اقتصادی حال کسی ناثیر الہی
 یافته کہ حتی بر وحدت و شعور جنسی غلبہ نموده و اکثر دول متقدمہ و ثنوب متقدمہ راقبہ
 عالم کہ از حیث لسان و تاریخ و مشرب و دین و حکومت و سیاست یک رنگ
 و متحد الممالک ہر یک در تفریق و تشیت است متحدہ خود کو کشند و همچنین تعصب وطنی
 سیاسی تمام این قوی و تعصبات ایوم در عوض توحید و تالیف قلوب نوع بشر بر
 جدال و اختلافات داخلہ انش می افزاید عالم وجودتہ یک قوہ قاسرہ و جا
 ایست کہ ادیان و مذاہب قدیمہ و ثنوب اجناس متباہیمہ و حکومت و دول متخار بہ
 و طبقات متباہیمہ را بیکدیگر طوعاً و قہراً مصالحہ و امتزاج و ہرچہ قوہ کے مکر
 قوہ قاسرہ تعالیہ بہا ایں الیام و امتزاج را فراہم آورد۔ روحش حلال
 مشکلات است و سطوتش مسلط بر ہر شوکتہ در عالم وجود و ایں جہت جامعہ
 کہ جوہر ایں مبارک است و کافل حفظ وحدت جمع اہل بہا است نفوذ و
 تاثیرش منوط اولاً بتوجہ عموم بہا ایں شرق و غرب بدو کتاب مستطاب قدس
 و صایائے مبارکہ حضرت عبدالجہا ثانیاً بتاسیس و تحکیم محافل شور
 روحانی در تمام نقاط امریہ کہ در مستقبل ایام چوں ممالک عالم ہندی گردند بیوت
 عدل مبدل بھول گردد ہر چند مرجع و مرکز توجہ از پرلے عموم ایندو کتاب
 مبارک است وے باید و ترویج اسباب اعلائے امر اللہ و حفظ و تعزیز و تائید

در میان مل و دول عالم ایں محافل روحانیہ ہمدی بلیغ مہذول دارند
 و مسوویت عظمی بر خود بگیرند تا در ترویج و تقیم امر خلل و تاخیر و فتوری حاصل
 نگردد۔ و اساس بیوت عدل الہی در مستقبل ایام مستحکم شود و چوں صیانت و جود
 امر اللہ تحقق یافت رفیع شراثر ارشد و تفاق و اتفاق در امر اللہ منعدم گردد
 شراثر ثلث و اخیر از برائے ارتفاع کلمتہ اللہ امر تقیم بلیغ است و ایں امر
 بخانت ہم مشکل و دقیق شرائط مبلغین در الواح مقدسہ جلیا منبوت و مسطور
 باید بقت کاملہ و توجہ تام آن شرائط را تلاوت کرد و سعی و ہمد موفور مہذول و ان
 تاہر یک باین صفات ملکوئیہ متصف گشتہ زبان بتبلیغ دین اللہ کشتویم از جملہ شرائط
 منزلیہ تشریہ و تقدیس و اتصاف بصفات مدوحہ مرضیہ است و حسن رفتار
 و گفتار و کردار مراعات حکمت است و ملاحظہ مقتضیات زمان و مکان باید
 اعمال حمد و ثنبت بیان در تبلیغ گردد۔ و شخص مبلغ اول استعداد طالب نوایابی
 قلبیہ و مشرب و محیطش را بدقت ملاحظہ نموده آغاز صحبت نماید تحصیل علوم و
 فنون و محارف و اکتساب معلومات ہر چند از لوازم ضروریہ محسوب وے از تاثیر
 کلی و اہمیت عظمی خارج نیست ایوم تبلیغ بشر ابط و نہ در الواح اول
 فریضہ نفسی است کہ خدمت بعتبہ علیار طالب و عامل باشد و بہترین
 اسباب است از برائے ہر شتاقی کہ مشاہدہ اشتغال عالم را بنار موقدہ الہیہ

و عدم تداخل در امور سیاسی و صدق و آشتی با کل دول و ملل عالم
تحقق پذیرد باید کل بیدار بشیم ولی نه متجاسر حقایق امریه را بدلیل و برهان
و متانت و رزانت و عتوت و وقار اظهار داریم و لے در صین اثبات اقناع
الحاح و اصرار و مجادله نماییم میفرماید اگر مقبول اتمام مقصود حاصل و الا تعرض
باطل از هجوم اعدا و شبهات اهل ریب و اعتراضات متتابعه بر امر الله
محمول کسالت را بخوراهیم و اسیر یاس و قنوط نشویم بلکه همواره بیدار
و مترصد ای کونه صدقات و لطامات کردیم هر چه راست و منبسط از
اغراض نفسیه دانسته اعتنا نموده ذدهم غی خوضهم یلعبون
را عامل کردیم - و آنچه را مبنی بر تحریر حقیقت یافتیم بدیسه قطعی و بیانی
جلی در نهایت ادب و استعنا جواب هر یک را دهیم و صراط مستقیم را بر هر
غافل مرتابی مکشوف سازیم با جمیع ادیان بروح و ریحان معاشرت
نماییم و باطل و فرق مختلفه هر یک مخالفه و مکالمه نماییم و با هر طبقه
از طبقات نفوس خود را متحد سازیم و لے زنهارد زنهارد که گرگ خو خوار
در صف اغتام آبی راه یابد و خرب بنیان در جمع اهل بهاد داخل گردد
و ابرص سقیم بهیکل سلیم امر الله تقرب جوید - اگر ای دو حکم محکم که معاشرت
کامل و الفت و محالست با ابرار از تمام اهل عالم و مجانبیت اشعار

و اغیار است کاملاً متداول یا معمول گردد چندے نگذرد که ندائے
جانفزائے امر بهایر مستمع ہو شمشیر را در تمام طبقات و اکناف اهل عالم
جذب نموده هدایت نماید و این جنود مودیه امر الله را از آفت اغیار و از
خلل خارجه محفوظ و مصون دارد و چون حصن امر الله از نار شبهات اعدا
و تعرضات اشترار و لطامات اغیار محفوظ گردد و شرط ثانی اتحاد و الفت متخصیص
است یعنی حفظ وحدت جمع اهل بهاد و سعی و کوشش در ایجاد و حفظ و تشد
روابط روحانی که شرق و غرب و جنوب و شمال عالم بهائے را بیکدیگر
چون اعضا و جوارح بختن مرتبط و مد و مساعد و ظهیر یکدیگر می سازد
ایوم در عالم وجود هیچ قوه و هیچ ندائے تا بحال مذاهب و طبقات و
اخراب و اجناس متنوعه عالم را یکدیگر کما ینبغی الفت و اتحاد تحقیقی و دلی
نداده ادیان عالم دور و غافل از حقیقت و اس اساس یکدیگر ند و مذاهب مختلفه
در هر یک بنا غرض و متغی یکدیگر دول عالم و ارباب سیاست تا امروز دو قطعه جسمیه
شرق و غرب را بیکدیگر الیتا بلکه مصالحه نداده که سهل است در اکثر دول عالم و
امپراطور بهایر اجناس مختلفه کوس استقلال زندگی و فصل و تجزیه طلبند نیز ان تعصب
جنسی بر قوائے سبیه غلبه نموده و بر اختلاف عالم البشر افزوده و همچنین تعصب
اقتصادی حزبی بل جم غفیر حتی ایوم جنگ و جدال بین جمهور سرمایه داران و جمهور

از محمود رب عزیز و افول کو کب میثاق تقدیرات آهیه مدت مدیدی حکم بر
 بر تعویق و تعطیل در جریان امور امریه عود و طویل را جری و جسد کرده
 از توهمات و تعطفات آنمولای حافظ و حارسان امیر و طید چنانست
 که این شکیب را به جان و فوریانی شدید در پله باشد و دوری و هجوری این
 عبد متجسس کسب و قوه استعدادی جدید در ایفای وظایف مهمه مقدسه خویش
 گردد و اهل نقص و فتور را دیگر ثنائیه از امید و اطمینان در تفریق جمع اهل بهاء
 نگذارد - بحمد الله مبرهن و عیال کشت که همواره ید غیبی و مقتدرش بهی ناصر
 و ظمیر و حافظ علم مبین را محافظه نماید و اثبات کلمات تا ماتش را کند - و
 آنچه صریحاً و عده سرموده چه از احقاق امر الله و چه از اقامت و تثبیت مثل
 معتدین بر ای حسین ظاهر و آشکار سازد هیچ شبهه نبوده و نیست که اساس
 این امر مبتنی و زرین است و روش مستمداً از حیث تدبیر و عاشقان حید
 و حسابش کل ثابت و جان تشار ولی اهل هوس و اریاب را کمان بست
 چنین بود - که وقایع و حیانت حصن امر الله منوط بسع و کوشش نفسی از
 نفوس بوده و یا مشروط بوجود و تزویج اسباب ظاهره و بیهاات عیال
 هم نظیون حال که در میدان متروک جولانی نموده ظن موهم نشان بیفین
 نتیجه از بهر بدل گردید - و استدانات و مساعی هممله نشان به پریشانی

و خمودت و سکوت تحویل گردید - سر بیان که دو مصایای مبارکه مسطور
 و سون تراهم هم و اعوانهم سر و جها را فخران
 مبین بر هر ذی بصری مکشوف و پدیدار شد و چون حقیقت این فقره
 قهریه از مصایای مبارکه کالشمس فی رالبعثه النهار و اضع گشت
 و وعده مائے محکم تحقق یافت وقت آنست که بارو حی پر فوج و تسلی
 مستبشر و قدم ثابت و جذبه بدیع و اعتمادی جدید بر اجرا و اتمام و
 اکمال وظایف و لوازم ضروریه حیات امریه مان هر یک کما ینبغی و لیلق قیام
 نمایم تا فقرات آخری و بشارات امیع ابی که در همان ورقه نور آن بهما
 صراحت و وضوح تا یکدگشته من دون تاخیر بتمامها جلوه گر
 گردد و آوازه جان پرور امر الکی پس آنکه هر منادی عود و حمود را
 خاموش نموده خاور و اختر را با بهتر از آرد و چون بعزم متین قدم
 اول در میدان امر الله گذاریم و مترصد تحقق وعده مائے روح افزایش
 گردیم این مبادی اساسیه و شرائط ضروریه را بیان آورده در
 اجمائے هر یک من دون ادنی اهمالی و تمام قوی بکوشیم شرط
 اول می نقطه حصن حصین امر الله است و آل جز بفر است کامله و خوشمندی
 و پنداری و نظرون و تدبیر و عواقب امور و اعتدال و حکمت در تزویج امرها

BAHAI NEWS

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The Bahai Message is a call to Religions Unity and not an invitation to a new Religion, not a new Path to immortality, God forbid! It is the Ancient Path cleared of the debris of imaginations and superstitions of men, of the debris of strife and misunderstanding and is again made a clear Path to the Sincere seeker that he may enter therein in Assurance, and find that the Word of God is One Word, though the Speakers were many.

ABDUL BAHA

"WERE YE OF THOSE WHO KNOW!"
'BAHA'U'LLAH'

I'm calling each, O children of Mine,
"Were ye of those who know,"
To hear My Prayer, and Message benign,
"Were ye of those who know,"
I saw thee when thou knew'st Me not,
Ere-yet thy parents had thee begot,
And nurtured thee though poor thy lot,
"Were ye of those who know."
Thy natal day would this be to thee—
"Were ye of those who know,"
A child of Mine forever to be,
"Were ye of those who know."
For I have willed My kingdom to be
For those who love as I have loved thee,
As free as air, as broad as the sea,
"Were ye of those who know."
Whate'er degree in life you may be—
"Were ye of those who know"—
Thou could'st see thyself as I see thee,
"Were ye of those who know."
The cloak of pride, you'd throw it away,
And wear the Robe, of knowledge all day,
And sing with me this heavenly lay—
"Were ye of those who know."

البشیر

اے اہل عالم ہمہ باریک ارید
دبرگ یک شاخسار

ابن مجلہ ماہی یک بار
صبح و نوزدج سے شود
خارجیت معیت سالیانہ
افزودہ نمی شود

قیمت اشترک سالیانہ
در ایران دو تومان
در ہندوستان پنج روپیہ
در امریکہ دو ڈالر

مجلت

اپریل ۱۹۲۳ء

نمبر

مقصود رسالہ ابشارت وحدت و یگانگی عالم انسان است و تفہیم اصول ادیان کہ فی الحقیقتہ
اصول اساسی احد است و وظیفہ آن نشر مطالبہ است کہ راجع بایں مقام اعلا و مرتبہ علیاست
و مقالات مختصر مفید در این خصوص از ہر سہ ہر جا برسد در این سالہ درج خواہد شد

اجاے آہی و امار حمن در ایران و ترکستان و قفقاز و ہندوستان و قلمیم مصر و سائر صفحات
شرق ملاحظہ نمایند۔
الواع فوت سنت علی علیہ السلام

مولائی

اے حبیبان عبد البہاء روحی ملحقیتکم الفداء ہر چند پس

Ye might have seen my Beautiful Gate—

"Were ye of those who know,"

Whose glory shone from the street called Straight,

"Were ye of those who know."

My Morning Star foretelling the Morn

Of that Great Day about to be born

With crimson light suffusing the dawn,

"Were ye of those who know."

Ye might have known that glorious place,

"Were ye of those who know,"

Ye might have seen the Blessed One's Face,

"Were ye of those who know."

My Bridal Feast was waiting for thee,

Thou did'st not come, though thee I could see

Devouring husks in thy proverty,

"Were ye of those who know."

O ye who live by tilling the ground,

"Were ye of those who know,"

My Truth you'd see in glory abound,

"Were ye of those who know."

It was for this I created thee,

That thou would'st know and be known by Me,

For My creation I love to see,

"Were ye of those who know."

O ye who search for knowledge and Truth,

"Were ye of those who know."

You'd find through me the surest of proof,

"Were ye of those who know."

For words alone, ye may find, convey

But burning thirst and brief memory

Of former travellers' *seeking the way*—

"Were ye of those who know."

Ambition would not lead you astray,

"Were ye of those who know,"

From knowing Me amidst life's rough way

"Were ye of those who know."

Your duties would be mirrored by Me,

And your own heart a mirror would be,

For there I wait in expectancy,

"Were ye of those who know."

O were ye of those who know, who know!

"Were ye of those who know."

As my Prophets knew me ages ago—

"Were ye of those who know."

Though Brahmin, Buddhist, Confucian,

Sufi, Christain, Mohammedan.

I traced them all in My sacred Plan,

"Were ye of those who know."

This Day of Mine in glory shall be,

"Were ye of those who know,"

A song of Praise and sweet melody,

"Were ye of those who know."

With hearts made pure, attracting My Light,

You'll sing with joy all radiant and bright,

"Abdul Baha! Thou givest me sight—

And the joy "of those who know!"

J. C. CRAVEN.

December, 1922.

Altrincham.

A LETTER FROM HAIFA

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 Abdul Baha 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 fulfil, speedily and faithfully, the last wishes of our departed Master.

The year has been to the outside world a year of fear and suffering, 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 Baha'U'llah 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 one! Great shall be their reward, and blissful the hour, when after a toilsome life of service, they are gathered to the glory of Baha, and partake in their Beloved's Presence, of the joy of eternal Reunion.

But 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 fulfil 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 sicknesses, 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 Baha'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 fellowmen that noble Spirit of which His beloved Son, Abdu'l-Baha, 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 fulfilment of our mission in this life.

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

“It behoveth 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 whole-hearted and sustained fellowship kindled in our souls, can we hope to deliver effectively the Message of Baha'u'llah, and execute faithfully the various provisions of our Beloved's Will and Testament.

Steadfast in our faith, firm in our union, abounding in our love, fervent in our spirit, and selfless in our labours, let us arise and with prayerful hearts make another and supreme effort to fulfil 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 beneath the dust, it is incumbent upon the Afnan 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 Ya Baha'il-Abha', must achieve renown in the world wherever they go, must burn brightly even as a candle in every assembly meeting, and must kindle the flame of Divine Love in every assembly; that the Light of Truth may rise 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 facts 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 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 Abha Kingdom roused The East and 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 Baha."

We need but glance at the Words of Baha'u'llah and the Epistles of 'Abdu'l-Baha 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-Baha :—

"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 Baha'u'llah and prove their servitude to the Threshold of the Abha 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 ?

And, now, that this all-important work may suffer no neglect, but rather function vigorously and continuously in every part of the Bahai world ; that the unity of the Cause of Baha'u'llah may remain secure and inviolate, it is of the utmost importance that in accordance with the explicit text of the Kitabu'l-Aqdas, the Most Holy Book, in every locality be it city or hamlet, where the number of adult (21 years and above) declared believers exceeds nine, a local "Spiritual Assembly" be *forthwith* established. To it all local matters pertaining to the Cause must be directly and immediately referred for full consultation and decision. The importance, nay the absolute necessity of these local Assemblies is manifest when we realize that in the days to come they will evolve into the local Houses of Justice, and at present provide the firm foundation on which the structure of the Master's Will is to be reared in future.

The matter of Teaching, its direction, its ways and means, its extension, its consolidation, essential as they are to the interests of the Cause, constitute by no means the only issue which should receive the full attention of these Assemblies. A careful study of Baha'u'llah and 'Abdu'l-Baha's Tablets will reveal that other duties, no less vital to the interests of the Cause, devolve upon the elected representatives of the friends in every locality.

It is incumbent upon them to be vigilant and cautious, discreet and watchful, and protect at all times the Temple of the Cause from the dart of the mischief maker and the onslaught of the enemy.

They must endeavour to promote unity and concord amongst the friends, efface every lingering trace of distrust, coolness and estrangement from every heart, and secure in its stead an active and whole-hearted co-operation for the service of the Cause.

They must do their utmost to extend at all times the helping hand to the poor, the sick, the disabled, the orphan, the widow, irrespective of colour, caste and creed.

They must promote by every means in their power the material as well as the spiritual enlightenment of youth, the

means for the education of children; institute, whenever possible, Bahai educational institutions, organize and supervise their work and provide the best means for their progress and development.

They must make an effort to maintain official, regular and frequent correspondence with the various Bahai centres throughout the world, report to them their activities, and share the glad-tidings they receive with all their fellow-workers in the Cause.

They must bend every effort to promote the interests of the Mashriqu'l-Adhkar, and hasten the day when the work of this glorious Edifice will have been consummated.

They must encourage and stimulate by every means at their command, through subscription, reports and articles, the development of the various Baha'i Magazines, such as the "Star of the West" and the "Magazine of the Children of the Kingdom" in the United States of America, the "Baha'i News" of India, the "Sun of East" (Khurshid-i Khavar) in Turkistan, the "Star of the East" in Japan, the "Sun of Truth" in Germany.

They must undertake the arrangement of the regular meetings of the friends, the feasts and the anniversaries, as well as the special gatherings designed to serve and promote the social, intellectual and spiritual interests of their fellow-men.

They must supervise in these days when the Cause is still in its infancy all Baha'i publications and translations, and provide in general for a dignified and accurate presentation of all Baha'i literature and its distribution to the general public.

These rank among the most outstanding obligations of the members of every Spiritual Assembly. In whatever locality the Cause has sufficiently expanded, and in order to ensure efficiency and avoid confusion, each of these manifold functions will have to be referred to a special Committee, responsible to that Assembly, elected by it from among the friends in that locality, and upon whose work the Assembly will have to exercise constant and general supervision.

These local Spiritual Assemblies will have to be elected directly by the friends, and every declared believer of 21 years and above, far from standing aloof and assuming an indiffer-

ent or independent attitude, should regard it his sacred duty to take part, consciously and diligently, in the election, the consolidation, and the efficient working of his own local Assembly.

Regarding the establishment of "National Assemblies", it is of vital importance that in every country, where the conditions are favourable and the number of the friends has grown and reached a considerable size, such as America, Great Britain and Germany, that a "National Spiritual Assembly" be immediately established, representative of the friends throughout that country.

Its immediate purpose is to stimulate, unify and co-ordinate, by frequent personal consultations, the manifold activities of the friends as well as the local Assemblies; and by keeping in close and constant touch with the Holy Land, initiate measures, and direct in general the affairs of the Cause in that country.

It serves also another purpose, no less essential than the first, as in the course of time it shall evolve into the National House of Justice, (referred to in 'Abdu'l-Baha's will as the "Secondary House of Justice") which according to the explicit text of the Testament will have, in conjunction with the other National Assemblies throughout the Baha'i world to elect directly the members of the International House of Justice, that Supreme Council that will guide, organize and unify the affairs of the Movement throughout the world.

It is expressly recorded in 'Abdu'l-Baha's Writings that these National Assemblies must be indirectly elected by the friends; that is, the friends in every country must elect a certain number of delegates, who in their turn will elect from among all the friends in that country the members of the National Spiritual Assembly. In such countries therefore, as America, Great Britain and Germany, a fixed number of secondary electors must first be decided upon; (25 for America, including the Pacific Islands; 25 for Germany; and 19 for Great Britain). The friends then in every locality where the number of adult declared believers exceeds nine, must directly elect its quota of secondary electors, assigned to it in direct proportion to its numerical strength. These secondary electors, will then, either through correspondence, or preferably by gathering together, and first deliberating upon the affairs of the Cause throughout their country, (as the delegates

to the Convention) then elect from among all the friends in that country nine who will be the members of the National Spiritual Assembly.

This National Spiritual Assembly, which pending the establishment of the Universal House of Justice will have to be re-elected once a year, obviously assumes grave responsibilities, for it has to exercise full authority over all the local Assemblies in its province, and will have to direct the activities of the friends, guard vigilantly the Cause of God, and control and supervise the affairs of the Movement in general.

Vital issues, affecting the interests of the Cause in that country, such as the matter of translation and publication, the *Mashriqu'l-Adhkar*, the Teaching Work, and other similar matters that stand distinct from strictly local affairs, must be under the full jurisdiction of the National Assembly.

It will have to refer each of these questions, even as the local Assemblies, to a special Committee, to be elected by the members of the National Spiritual Assemblies, from among all the friends in that country, which will bear to it the same relation as the local committees bear to their respective local Assemblies.

With it too rests the decision, whether a certain point at issue is strictly local in its nature, and should be reserved for the consideration and decision of the local Assembly or whether it should fall under its own province and be regarded as a matter which ought to receive its special attention. The National Spiritual Assembly will also decide upon such matters which in its opinion should be referred to the Holy Land for consultation and decision.

With these Assemblies, local as well as national, harmoniously, vigorously, and efficiently functioning throughout the Baha'i world, the only means for the establishment for the Supreme House of Justice will have been secured. And when this Supreme Body will have been properly established, it will have to consider afresh the whole situation, and lay down the principle which shall direct, so long as it deems advisable, the affairs of the Cause.

Pending its establishment, and to insure uniformity throughout the East and throughout the West, all local Assemblies will have to be re-elected once a year, during the

first day of Ridvan, and the result of polling, if possible, be declared on that day.

In order to avoid division and disruption, that the Cause may not fall a prey to conflicting interpretations, and lose thereby its purity and pristine vigour, that its affairs may be conducted with efficiency and promptness, it is necessary that every one should conscientiously take an active part in the election of these Assemblies, abide by their decision, enforce their decree, and co-operate with them wholeheartedly in their task of stimulating the growth of the Movement throughout all regions. These members of these Assemblies on their part, must disregard utterly their own likes and dislikes, their personal interests and inclinations, and concentrate their minds upon those measures that will conduce to the welfare and happiness of the Baha'i community and promote the common weal.

And as the progress and extension of spiritual activities is dependent and conditioned upon material means, it is of absolute necessity that immediately after the establishment of local as well as National Spiritual Assemblies, a *Baha'i Fund* be established, to be placed under the exclusive control of the Spiritual Assembly. All donations and contributions should be offered to the Treasurer of the Assembly for the express purpose of promoting the interests of the Cause, throughout that locality or country. It is the sacred obligation of every conscientious and faithful servant of Baha'u'llah, who desires to see the Cause advance, to contribute freely and generously for the increase of that Fund. The members of the Spiritual Assembly will at their own discretion spend it to promote the Teaching Campaign, to help the needy, to establish educational Baha'i institutions, to extend in every way possible their share of service. I cherish the hope that all the friends realizing the necessity of this measure, will bestir themselves and contribute, however modestly at first, towards the speedy establishment and the increase of that Fund.

The need for the centralization of authority in the National Spiritual Assembly, and the concentration of power in the various local Assemblies, is made manifest when we reflect that the Cause of Baha'u'llah is still in its age of tender growth and in a stage of transition, when we remember that the full implications and the exact significance of the Master's

world-wide Instructions, as laid down in His Will are as yet not fully grasped, and the whole Movement has not sufficiently crystallized in the eyes of the world.

It is our primary task to keep the most vigilant eye on the manner and character of its growth, to combat effectively the forces of separatism and of sectarian tendencies, lest the Spirit of the Cause be obscured, its unity be threatened, its Teachings suffer corruption, lest extreme orthodoxy on one hand, and irresponsible freedom on the other, cause it to deviate from that Straight Path which alone can lead it to success.

But let us be on our guard so that Master continually reminds us from His Station on high lest too much concern in that which is secondary in importance, and too long a pre-occupation 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, 'Abdul 'I-Baha, gives the following assurance :—

“O ye servants of the Sacred Threshold ! The triumphant Hosts of the Celestial Concourse, arrayed and marshalled in the Realms above, stand ready and expectant 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 fulfil our glorious destiny.

March 12th, 1923.

(Sd.) SHOGHI.

FOREIGN NEWS

Dr. Esselmont writes from England that the visit of Jenabe Averah's has been a great help to the Cause in this country. He is a very devoted and learned Bahai and his love, sincerity, humility and wisdom have enabled him to arouse the enthusiasm of the friends, to promote unity and harmony among them, and to interest many in the Cause. He spent about 6 weeks in London, then about 10 days in Manchester and 4 days in Bournemouth. Now he is back in London, but expects to leave this country in about a fortnight's time.

Dr. Esselmont's book on the Cause is in the publisher's hands. Shoghi Effendi wrote to him about it "Your book, I am sure, is the first presentation that has so far been given of the Cause and I am confident that it will arouse immense interest."

Nurse Challis is hoping to start a nursing house in Bournemouth to make it a Baha'i centre and we wish her every success in her efforts.

We are sorry to note the sudden death of the little baby Margaret adopted by Mrs. Dunsby of Bournemouth but we feel sure that it has been transplanted to the Divine Rose-Garden and will flourish there under the care of the Divine Gardner. Mrs. Dunsby has now taken charge of another baby, a boy of about 4½ months, whose name is John Rose. May God help her to bring him up as a Baha'i.

Brother Roy Wilhelm of New York sends his greetings to all the friends and writes "In America the Cause is expanding and we who are already striving to be counted among His friends are enlarging our outlook and understanding, so that this great revelation may be presented from a broad platform which will be attractive to every purehearted and earnest soul".

A spiritual echo is being heard from the distant country of Algeria. To those not conversant with the miraculous power of the Cause, this reawakening in the border lines of the Sahara Desert may truly appear incredible. In Tunisia many souls have turned their faces to the true light and a Spiritual Assembly is established in that town.

We are glad to tell you about another Spiritual Call which is being raised on the border line of The Syrian Desert.

Aleppo, the city of ancient history is witnessing the establishment of a Baha'i Assembly.

The life giving news of the enthusiasm, perseverance and devotion of the friends of Tehran to promulgate the Cause has been a real joy to us.

The sincere friends of Abdu'l Baha at Ishqabad, Russian Turkistan are energetically busy with the spread of the Heavenly Teachings.

At Kashan the believers are ablaze with the fire of the love of God. Mirza Liqai has dedicated a very good house to be used as Mashrequl-Azkar. He has given another for the use of the girls school.

Mirza Yaha-i-Kashir, Shirazi, while on tour from Shiraz to Tehran describes the Bahai centres at Abadeh, Isfahan and Kashan.

At the town of Abadeh there are about thirty assemblies. Men and women are working hard for the spread of the Divine Teachings. The World Fellowship of Montclair under the fostering care of Sister Victoria Bedikian is successfully awakening Spiritual Consciousness by eliminating suffering and poverty and by bringing about closer fellowship and consultation between the East and West. The little ones of today are the great ones of tomorrow and if all the little children of the world are sheltered under the shadow of Bahai Unity, the Sweetness of Peace, love and salvation would be a reality. May we take this opportunity of recommending wider circulation of World Fellowship among the friends in India and may we also request them to frequently communicate with Victoria Bedikian, 31 Valley Road, Montclair, New Jersey U. S. A. for the quickest way to hasten the inauguration of that long promised place is through the spiritual and material welfare and education of the children.

The economic and political conditions in Germany are simply heart-rending and yet the friends are ablaze with the love of God and are up day and night to diffuse the Holy Fragrances.

KAUSHAL KISHORE.

تا وقتے این ترقیات قائمہ فائز بود۔ کہ زلال احمدی بہ اخلاط وارجاس۔ قیاس و
ظنون و اجتہاد و توہم بعض نفوس مخلوط نگشتہ بود۔
تا وقتے این چشمہ حیات موج میزد کہ برائت و استغیاب و تحیر و احتیاط بپایان
نیامدہ بود۔

تا وقتے این سدرہ ربانیہ پر بود کہ بازار تقدس و تزیین و تعلق و اذکار قلبیہ و اولاد
مخفیہ و سایر بدع متداولہ رواج نشدہ بود۔

تا وقتے این ضمیمہ جلال مرتفع بود کہ خود فروشی و خود نمائی و اقربا و اقربا درگا
نیامدہ بود۔ پس وقتیکہ آن آب نورانی بہ لوث این گونه کثافات تغیر پذیرفت
و از رنگ و بوئے اولیہ خود برگشت۔ خداوند رحمت جدید مبذول میکند نعمت

بدیعی عطا فرماید۔ مانند من اینہ ان نسہانات بخیر منہا۔
پس چوں این طور نعمت الہی تبدیل کردند و رحمت رحمانی را تغیر دادہ دوبارہ
چشمہ بیان از رب النوع عالم انسان حضرت اعلیٰ روح اسوار فدا جاری
و اکنون آن آب رحمت و آن بحر حیات از قم اہل حضرت بہار اللہ جل
ذکرہ موج می زند

قد ماجت جواد الحکمتہ والبیان بما حاجت نسمة
الرحمن یا اولى الالباب

(باقی آئندہ)

(راقم وصف)

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 ایں بود کہ باز خداوند عالم ایں آب حیات را در جزیرۃ العرب در
 زمین پاک معظمہ از مینوع لسان محمد مصطفیٰ جاری فرمود۔ و تشنگان صحرا
 نیستی و طالبان رحمن محترم را دعوت فرمود۔ ہمگی مخلصین شتافتند تا آں مارعد
 فرات را یافتند۔ و در وارد شدن باں سرچشمہ بس از ظہور نفرت و ستیخت پر نعمت
 تام تمام از یکدیگر بباقیہ مے جنبد۔ وَ يَدْعُوْنَ فِي دِينِ اللّٰهِ اَفْوَاحًا
 و در متعدی تعالیم احمدی و چشمہ نورانی محمدی چہ فضائل و کمالات را فائز شدند۔
 و از چہ رذائل و خباثتہ پاک گشتند۔ اگر کسے تاریخ ایام جاہلیت (یعنی زمان
 قبل از محمد را) خواندہ باشد۔ مے داند کہ ساکنین جزیرۃ العرب وحشی ترین
 اقوام بودند۔ و خوشتر ازین اُمم۔ نہ علم از کتاب خواندہ نہ فضل از خطاب دیدہ
 ہمہ یاد را دیہاجی و دعوی سرگرداں و یاد را دیہجیت جاہلیہ و تعصبات شیطانیہ
 متعکف و حیران۔ ابیقدر ایں قبائل عرب جاہل و متوحش و درندہ خونریز بودند
 کہ برابرہ امر بچاندو آنہا نواہج اُمم و متمدن نریں ملل شمار میفرستد۔ چہ کہ اینہا
 فرزندان خود را زندہ زیر خاک مے کشتند۔ اینہا زمان ہر خود را بہ کنیزی و
 اسیری و بالآخرہ بجز قتل مے بزد و آنہا دختران خود را زندہ زندہ زیر خاک
 مے کردند۔ و ایں عمل را مبرور و حسن میدانستند۔ و باندازہ ایں فعل نزد آنہا
 شائع بود۔ کہ نقل برائے ایں کار وضع کردہ بودند و اذالموعۃ سئلت
 بای ذنب قتل و بچنین زنان پدر خود را با جسارت و تحارت مے گرفتند
 میزدند۔ مے بستند و عاقبت الامر آنہا را مے کشتند و بر حسب قانون مشوم

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 جاہلیت فخر و ماذون بود کہ ایں سل رذیل را بجا بیاورد۔ بلکہ اگر یک نفس
 بواسطہ سلامت نفس قطع و جیلہ از ایں قانون استخاش میکرد و خستش را
 زندہ زندہ مے کشت۔ زنان پدرش را بظلم و جفا مبتلا مے کرد و آنہا را ہلاک
 مے نمود۔ چنیں کس اگر جان در میبرد۔ از نوعیت خارج و از مقبولیت امام محرم
 مے ماند۔

ایں چشمہ نورانی اسلام کہ از منبع محمدی بہمان نمود و در جزیرۃ العرب جاری شد
 ایں صفات رذیلہ را از ایں قوم بے سرو پا چنان شست و شو نمود کہ در پاکی
 و طہارت محمود ایام شدند و باندازہ آنہا را بنور علوم و معارف روشن فرمود۔ کہ
 علاوہ از بدو فوات تاریخیہ ہنوز آثار مصارف اسلامی روشنی بخش معارف
 و مدارس عالم است۔ مثلاً محمد ابن محمود کہ در قرون وسطی یکے از مدرسین مدرسہ
 بغداد بود۔ کتاب عرائس العیون و نفائس الفنون تالیف نمود و تقریباً ہفتاد
 علم را در آں کتاب بحث فرمود کہ امروز با اینکہ اینہمہ معارف بزعیم اغلب ترقی
 کردہ و در مدارس دنیا از آں کتاب تعالہ و تدریس میکنند۔ بہمذا ہنوز زندہ
 اند از تمامی آں کتاب تعالہ نمایند۔ و ہمہ علوم مدونہ در آں را تدریس
 کنند۔

اما تا وقتے ایں ترقیات حیات کامل شامل بود و ایں رحمت عظمیٰ جاری کہ آب
 طیب طاہر اسلام را بہ غبارات اغراض نفسانیہ و کثافات تسویلات شیطانیہ
 آمیختہ نموده بودند

و از اسلام جز اسم و از قرآن غیر از رسم باقی نمی ماند - سیاقی زمان علی
اصنی لایق من الاسلام الاسمه ومن القرآن الاسمه الی غیر ذلک و
بعثت آمیختگی باین کثافات دیگر نورانیت از او ظاهر شد و هدایت از او
باهر نگردید -

سلفین آن آئین دیگر احدی را باین شریعت دعوت نکنند چه که قماش در او پیدا
نه بود - که علت انتباه نفوس غافل شود تا بدان محسنات تشویق و ترغیب گردند
این معنی محقق است که اگر تشنه خود هزار درجه طلب در غیب باب داشته باشد
و از کنیزت خود فریاد این الماء این الماء بلند و از قط تشنگی بکثریه آب را (اگر
بیابد) تمام ثروت خود خریداری کند - جسم مایع غصن گل آلوده را با سم آب قبول
نمکند - و طراف ذائقه اش از اینچ نتانند - اما یک وقتی همین جسم مایع غصن
گل آلود آب زلال نورانی بود - که از منبع فیض روح القدس جاری می
شد - چه اثرات داشت !

مثلاً هنگام که این آب از چشمه مقدس کلیم الله بقیوم ذلیل بنی اسرائیل جاری
شد - فاضل بعباک الحی فابنحسب منہ اننی حشمت عینا قد
علم کل بناس منشیهم ملاحظه فرمایید - چگونه تشنگان مادی بهدایت
را سیراب نمود - و اناس ضلالت را چسبان تطهیر فرمود - سهاط و دوازده گانه
اسرائیل را بچه ترقیات قافله رساند و از جفیض بستی و پستی آنها را نجات
داد - ذلیل بودند عزیز شدند - فقیر بودند غنی گشتند - جاہل بودند عالم شدند

محکوم بودند مالک گشتند - بنده بودند آزاد شدند - در ترقیات صوری و ظاهری
بجائے رسیدند که تشکیل سلطنت و ادوی دادند - و تمهید بساط سلیمانی کردند - و
در علوم و محارف هم بقائے ارتقا جلبند - که مشهود فلاسفه ایام شدند - بشانیکه
اغلب فلاسفه و دانشمندان مانند سقراط و بقراط و غیره - از مشکوای علوم بنی اسرائیل
اقتباس نور نمودند - و از شریعت موسوی کامیاب گشتند ولیکن بعد که برور و
دور از تصرفات باطله قایدین روحانیت و اغراض شخصیه رؤساییت این
آب طیب ظاهر تغییر نمود و صفاء او بحدورت تبدیل شد و عذب فراتش بسطح
اجاج تحویل گشت - ترقی و بساط تحلیل شد - و سر فرازی و عظمت معدوم
گشت و روز بروز از استعمال این آب غصن مضاف مرخص تر شدند و ضعیف
تر گشتند -

این بود که خداوند رؤف آب حیات را دوباره از چشمه مقدس روح الله جاری
نمود و اقوام پراکنده بنی اسرائیل را بخوان نعمتت جدید دعوت فرمود
آن تشنگان چشمه ارادت بسویش شتافتند - و دوباره آن عذب فرات را که
روح جاں و منور رواں بود یافتند و آتشامیدند و نوش جاں کردند و شکر خدا
گفتند - و لکن افسوس که در اندک زمانے این سلسیل آبی را بخمار آمیز و درو
آلود نمودند - و بسبب ظهور اغراض مختلفه و متنوعه بعض رهبر و کشیشان و
پاپ ها این کوثر آبی نتوانست که دیگر مردم را تمهید بدهد - و بطرف خود جذب
نماید - ممکن نه شد و بیکر احدی رغبت و درو و خیال و رای دین را بنماید -

خرافات و اناس تقالید و او نام را که برود و دهورایم دامن گیر قلوب عبادش
 بشود این چشمه نورانی که از منبع رحمانی جاری می شود نخلت مار عذب فرائد است
 لذیذ است و شیرین زلال است و در نشین معش اجسام است و محیی ارواح عطش
 را دفع میکند و مرض را رفع مینماید حیات می بخشد و غم از دل سیزد آید احزان را ترفع
 میکند و هموم را معدوم مینماید توفیق افکار و قلوب میدهد و صدور را منشرح مینماید و
 من الماء کل شیء حی را مصداق است و هو الذی انزل من السماء ماء
 یحیی به الابدی بعد موتها را بران و لکن چون جریانش طولانی شد و
 سرپایش استعداد پیدا کرد و از منبع اصلی خود دور افتاد و لاجرم از جری پیرایه دیگر
 جاری اخلاص در او وارد میشود و از زمین بزمین گیر سارے کثافتات در او داخل
 میگردد و از جلد بدجله دیگر روان غبارات و حشیش مانع در او مجتمع میشود از سنگ
 زنگه وارد میشود و از کلوخه رنجی اردشتها را خاک و اغبار را و از کوهستان
 علف و خاری در آن جمع میگردد و بجلاوه هر کس در او دستی فرماید بروی نفس
 دروے ارتماس می کند و خود را بتعطیف مینماید هر لباس را در آن شست و شو
 میکنند تا بالاخره آن آب نورانی نونا و طمخاوری چنان متغیر شد و ظلمانی و مضاف
 میگردد و چون مضاف شد دیگر مطهر که نیست حکم طهارت هم از دایره سلب
 می شود و استعمال او شرعاً جائز نیست این است که در شرع مقدس اسلام وارد
 شده و عموم قائلند که با مضاف مطهر نیست و جمال مدم جل ذکره نیز می
 فرماید طهر و اکل مکروه بالماء الذی لم یتغیر بالثلث ای که آن

تستعملوا ماء الذی تغیر بالهواء او بشیء اخر کونوا اعتصموا بالطفة
 بین الریه هذا ما اداد لکم برسمک العزیز الحکیم
 پس همین طور شریعت الهیه در ریاست امروز از منبع فیض احدیه جاری میخیزد
 هیچ دردی نبود و آلوده هیچ حس نبود مطلق بود صاف بود زلال بود
 مار عذب فرات بود چون در جداول قلوب عباد جاری شد شطوط سینه مانع
 علمار دین عبور نمود از سر سینه ناپاکی غبار تزیه و تقدس در او وارد و از سر دل
 سیاهی کثافت خود فروشی و زنگ تکلف و تصلیف در او داخل از هر نفس
 اجتهادی مزید شد و از هر شخص قیاسی افزون گشت و از هر رهبان عقیده
 ظاهر و از هر شیطان حکم باهر از محدثه احوطی پدید شد و از هر محققه اقوال
 بمیان آمد بالاخره جس اغراض نفسانیه در آب حیات وارد گشت و لوث
 تسویات شیطانی در شریعت الهیه داخل گردید تا عاقبت الامر ظلمانی و آزار
 شد و بقول نظامی گنجوی که میگوید

بسکه فروزانند برو برگ و ساز

گر تو به بینی شناسیش باز

و از تاثیرات فدیة خود باز ماند و آن خاصیت و نفوذ که لایفک از او بود سلب
 و معدوم گردید چنانچه در آخر زمان هر شریعت همان طور در جاعل و شرع
 آن شریعت اجبار فرموده آسمان دیانت تاریک میشود یوم تاقی السماء
 بدخان سپید و شمس و قمر نور نمی دهد اذ الشمس کودت و اذ النجوم انکدرت

عنوان مراسلات - پروفیسر پرچم سنگھ - مری روڈ راولپنڈی

BAHAI NEWS

Vol. III.

JUNE 1923

No. 3.

The Bahai Message is a call to Religious Unity and not an invitation to a new Religion, not a new Path to Immortality, God forbid ! It is the Ancient Path cleared of the debris of imaginations and superstitions of men, of the debris of strife and misunderstanding and is again made a clear Path to the Sincere seeker, that he may enter therein in Assurance, and find that the Word of God is One Word, through the Speakers were many.

ABDUL BAHA

TO FRIENDS IN CHICAGO

The beloved of the Lord and the handmaids of the Merciful in Chicago, Ill. U. S. A. Care of the members of the Spiritual Assembly.

Blessed and beloved ones of 'Abdul '1-Baha !

The first written message which the members of your newly constituted Spiritual Assembly have so kindly sent me has filled my heart with joy and gladness and has served to heighten my admiration for the zealous efforts you are expending for the diffusion of the Divine Teachings. The enclosed circular is indeed highly praiseworthy, and I am certain it will be received by the numerous Assemblies the world over with deep satisfaction and gratitude.

It is my earnest prayer that your Spiritual Assembly, so rich in its traditions and history, may now, that it is renewed and re-inforced, inaugurate with perfect unity and wisdom a new era of distinct services to the Abha Threshold, and glorious achievements in the service of mankind. Full harmony and understanding among the friends, outside and within the Spiritual Assembly; implicit confidence on the part of the non-members in every decision passed by their elected representatives; and the determination of these to disregard their likes and dislikes and seek naught but the general interests of the Movement—these constitute the only and sure founda-

الکتاب

این مجلہ ہر ایک کا
طبع و توزیع میں مشغول
خارجیت قیمت سالیانہ
افزودہ نمائندگی

قیمت اشترک کیا گیا
در ایران - دو تومان -
در ہندوستان - تین روپیہ -
در امریکا - دو ڈالر -

ای اہل عالم ہمہ بار یک دارید و برگ کی سیانہ

نمبر ۲

مئی ۱۹۲۳ء

جلد ۳

مقصود رسالہ البشارت وحدت و یکجائی عالم انسان است و تفہیم اصول ادیان
کہ فی الحقیقتہ اصل و اساس احد است و وظیفہ آں نشر مطلب ہے است کہ راجح بایں
مقام اعلیٰ و رتبہ علیا است و مقالات مختصر مفید در این خصوص از ہر کس ہر جا برسد در این

رسالہ درج خواہد شد

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

افلاک یتم الماء الذی تشربون و انتم انزل قمح من المزن ام نحن انزلون
حق جل جلالہ و عظم نوالہ پیوستہ از سما قدرت کاملہ و شعیبت نافذہ خوداد
ابر رحمت و محاب بکر مت بختہ نظام عالم و حیات بنی آدم آب زلال طیب طاہر
نشر لغتہ انزال فرمودہ اسبلاط علم و حکمت در ارضی طیبہ طاہرہ بروید و ارجاس

tion upon which any constructive work can be built in future and prove serviceable to the interests of the Cause. I feel confident that the old as well as the new believers in that favoured and blessed City, having fulfilled these pre-requisites, will upon this basis build and extend their beneficent work of service to the Cause of God and mankind.

Chicago, that has so faithfully nurtured this glorious Movement in its days of infancy in America, should now, under the shadow of the Edifice of the Mashriqu'l-Azkar, which is being raised in its very heart, so develop and advance in all its spiritual activities as to become truly the living centre of the Cause of Baha'u'llah in that vast continent.

I shall follow with particular interest every fresh development of the Cause in that great City, and wish to assure you again of my readiness and extreme desire to be of service to every worker in the Holy Vineyard of Baha'u'llah.

I would welcome, as I have already intimated, the full report of your manifold activities at present, and the plans you contemplate for the future development of your centre in that City, and in the meantime, I most fervently pray on your behalf at the Three Holy Shrines and implore for you all the favors and blessings of the Almighty.

Haifa, Palestine:
February 2nd, 1923.

Your devoted brother,
SHOGHI.

TO FRIENDS IN BURMA AND INDIA

The beloved of the Lord and the handmaids of the Merciful in Rangoon, Mandalay and Kungyangoun and throughout the rest of India.

CARE OF SEYED JANAB ALI, RANGOON, BURMA, INDIA.

Beloved fellow-workers in the Vineyard of God!

The letter, recently received from our wise, devoted and active brother, Seyed Janab Ali, has given me the utmost pleasure, as it was a clear evidence of your zeal and untiring activity in consolidating the foundations of the Cause in that

distant land. It is my fervent prayer at the Three Holy Shrines that the loved ones of Burma may so arise for the diffusion of the Divine Principles as to illumine the whole land and the adjoining regions with the Light of this Divine Revelation.

The establishment of local Spiritual Assemblies, the formation of a National Council that shall direct and unify the activities of the friends throughout Burma, as well as constant co-operation with All-India National Spiritual Assembly are among the vital steps that must be taken in order to stimulate, centralize and systematize the all-important work of Teaching, so vitally important in these days in those regions and throughout the world.

I am looking forward very eagerly to the publication of the projected Burmese Baha'i Journal which shall reflect the activities of my Burmese brethren and sisters, and which I am sure will greatly encourage and satisfy the servants of Baha'u'llah 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 Baha'i journals in the world.

I am also hoping to receive soon formal and detailed letters from the newly-constituted local Spiritual Assemblies bearing the signatures of their elected members and setting forth in detail the account of their present activities and their plans for the future.

With our active and able Baha'i sister, Mrs. Stannard, Aga Seyed Mustafa, and Seyed Janab Ali in your midst, I am sure you must feel highly encouraged and am confident that under their guidance and with their collaboration you will be enabled to render distinct services to the Cause of Baha'u'llah.

Assuring you of my fervent and constant prayers for your success in your labours for His Cause, and awaiting your individual as well as collective letters.

I am your brother and fellow-worker,

Haifa, Palestine:

April 18th, 1923.

(Sd.) SHOGHI.

NEW WARS AND OLD.

Dr. K. Kishore M. Sc., F. C. S., M. D. C. G., delivered a Lecture on "New Wars and Old" at Sir Cowasji Jehangir Hall on Sunday evening, 11th March 1923, Mirza A.S. Bahadur, Secretary of Abdul Baha who came from Persia on Saturday morning *enroute* to Haifa presiding.

Mirza Bahadur spoke a few words in Persian saying that some people expected that with the disappearance of the towering personality of Abdul Baha from the head of the Bahai Movement the Cause would suffer a serious set back, but what has happened during the past fifteen months has proved to these people, that the Spirit of Baha'u'llah and not the individuality of any of the propagators is the main stay of the movement, even though that personality be that of the first and the greatest successor of Baha'u'llah. When looking up the writings and speeches of Abdul Baha we find him saying that were it not for the guidance and assistance of the Spirit of Baha'u'llah he could not carry out even a portion of all that he had succeeded in doing. Now we see the proofs of the intensity of these statements.

Mirza Neeku the resident Bahai teacher then spoke a few words on the power of the movement to unify individuals of conflicting communities to an extent that the differences dissolved for ever and they formed the nucleons of the re-united community of the future.

DR. KAUSHAL KISHORE then spoke on the subject of the evening.

He traced the synthesis of the modern Nation-Unit through the antithesis of the individual, family, tribal, communal, civic, state, imperial and the national units. Although the scientists had said that the course was governed by the survival of the fittest, yet the fittest were not necessarily the strongest. Zoological and biological science had shown that the species that were the most ferocious and the most cruel had disappeared from the face of the earth while the tamer and the milder species had survived to a greater extent. The present also shows that the more ferocious species are following a rapidly downward path while the milder ones are replacing the fiercer ones and are on the increase. The chemists too have come to

the conclusion that although the coarser metals are at present in larger quantities yet it may be possible to change the coarser into the finer and then the finer ones may be larger in quantity in the future. This was the view of the alchemists and present chemical science is approximating to it.

He thought the present resultant civilizations were due to the teachings of persons who attempted to synthesise warring smaller units into united greater units, but these greater units held to the old war path and the resulting wars between these bigger units became more and more destructive and ruinous than the older ones. So much so that when the last world war began, the organisers and promoters of international institutions and secretaries and presidents of peace organizations joined whole heartedly in the recruitment and bloodshed; the general opinion of the world seemed to be that the forces of love, unity and brotherhood were defeated by hatred, prejudice nationalism and selfishness. The students of history all over the world are feeling that the time is arriving when the world would progress to a condition when humanity would deserve the name of superman and we are passing through a stage of transition. Periods of transition are always periods of struggle and suffering and he wished to sound a note of warning to all those who were inclined to be disappointed. He said, an Atheist and a Theist would agree that the Power behind the Universe was a self conscious Power. Only the one called it nature and the other called it God. And if we follow the course of civilization we would find that this self conscious power has manifested itself in three principle phases as intelligence as force and as love. At one time it was one phase, at another the other phase and at yet another time the third. But it is conclusively proved by the history of men and all those countries that exercised peaceful methods in opposing their conquerors, that the invaders soon lost their separate identity. In the war of the present and the past the world has used either its intelligence in the form of knowledge and science or has used force. As a chemist he was ashamed to see his fellow workers lending their knowledge and support to the wars. But in future wars, he hoped, the higher and fitter weapon of love would be used more and more to the exclusion of the old method.

Man, he said, is superior to animals, yet we do not call him super animal. The future men would also not be called supermen, but by a different name altogether. He said the

various religions were like paths leading upward to God; if you followed the upward direction they converged and there you were sure to meet, but if you followed the downward path, away from God, they diverged and you would be led further and further from each other. The men of the future would be required to take the upward direction and there they would converge and meet to the wiping off of the differences. The nucleus of this community of the future has already begun to be formed; variously called as the Friends or the people of Baha (lit: the people of Light). They are so called because historically this movement was started by one who was called Baha'u'llah (The Light or Glory of God).

He said, the people would like to know something about this personality. Baha'u'llah was born in Persia in 1817 and was thrown into prison about 1850, because he was known to be a prominent person in a community known as Bábíes, one of whom had attempted to shoot the King of Persia, Nasir uddin Shah. Baha'u'llah's property was confiscated and his family also came under the displeasure of the king. Baha'u'llah was confined with robbers and cutthroats and was supplied the adulterated food supplied to the lowest prisoners. His family sold some of their gold buttons and other belongings that had escaped the loot and got tolerable food sent to him. But he would not accept it and gave it away to his companions. It was soon proved that he was innocent and on the intercession of the Russian Ambassador he was set free but ordered to leave Tehran for Bagdad. The Russian Ambassador again interviewed the authorities and obtained permission to send a few of his own Russian soldiers to accompany the Persian Government's escort and Baha'u'llah to Bagdad. After a stay there of 12 years he was called away by the Turkish authorities to Constantinople and from thence sent to Adrianople and Acre. "I have dwelt on this portion of the period at Tehran and Bagdad longer," he said, "because there seems to be some misunderstanding in the press notes shown to me by some friends." For further notices of the teachings and history he referred the audience to the works of Count Gobineau, Prof. E. G. Browne and Lord Curzon. The first of these was written about 1846.

The President then announced that if the audience wanted to ask any questions about the movement or about the lecture they would be gladly answered. No one coming forward it was announced that if there were any enquiries later they may

be addressed to the Bahai Assembly, 29 Forbes street, 3rd floor opp: the Bombay Chronicle office or the resident Bahai Teacher may be interviewed there, between 7 and 10 a. m. daily. The meeting then came to a close.

THE THIRD TARAZ

Is concerning Good Character. Good character is, verily, the best mantle for men on the part of God; adorns the temples of His friends. By My Life, the light of good character surpasses the light of the sun and its effulgence. He who attains thereto is accounted as the essence of men. Upon this the honor and glory of the world are based and are dependent. Good character is the means of guiding men to the Right Path and the Great Message. Blessed is he who is adorned with the attributes and virtues of the Supreme Concourse!

Gaze toward Justice and Equity under all circumstances. This exalted utterance has been revealed, from the Pen of Abha in the 'Hidden Words.'

"O Son of Spirit!

"The best of all to me is Justice. Desire thou not to cast it away if thou desirest Me, and neglect it not, that thou may'st be faithful to Me, for by it thou wilt attain to see the things with thine own eyes and not by the eyes of the creatures, and know them by thine own knowledge and not by the knowledge of any in the world. Meditate on this—how thou oughtest to be. Justice is one of My gifts to thee and one of My cares over thee, therefore put it before thine eyes continually."

The possessors of Justice and Equity occupy the highest station and loftiest rank: the lights of Righteousness and Piety radiate and shine from such souls. It is hoped that nations and countries may not be deprived of the lights of these two orbs.

BAHA-'U'-LLAH.

TRANSLATION OF A TABLET OF BAHA'U'LLAH.

The Beginning of Conversations is the Praise of God the Educator.

O SERVANTS. The springs of the Grace of God are wel-

ling forth, drink at them so that by the aid of the Peerless Friend the dark dust be washed away and you may arrive at His neighbourhood, may pass from the World and long for the City of the Beloved.

O SERVANTS. The Veil-consuming Fire has been lighted by My hand, extinguish it not with the water of ignorance; the heavens are the sign of My Greatness, look at them with pure eyes; the Stars are the witness of My Truth; testify to this Truth.

O SERVANTS. Eyes see and ears hear. Whoever in this Victorious Day fails to hear the sound of the Melody has been and is deprived of ears. That ear is no ear which needs the eyes to make it hear. Open the hidden eyes that you may see the Face of God and open the ears of intelligence that you may hear the gladdening talk of the Beloved.

O SERVANTS. If you are pining away for the Friend the Remedy has come. If you have seeing eyes, the Rose of the Face of the Beloved is on the show in the market place. Light the Fire of Knowledge and flee from the ignorant. This is what the Educator of the World has said.

O SERVANTS. A Body without a soul is dead, and a heart without the commemoration of God is blighted. Then keep company with the Memory of the Friend and separate yourselves from the enemy. Your enemies are your possessions which you have longed to possess and on obtaining have hoarded up, soiling your souls with them. The soul is for the commemoration of the Beloved. Keep it pure. The tongue is for testifying to God, soil it not with the talk of the strayed ones.

O SERVANTS. I say verily the Truth Teller is one who has seen the True Path. The Path is only One and the Lord has chosen it and got it ready. This Path among all the Paths is like the world-illuminating Sun among all the stars. Whoever has not arrived at this Path is ignorant and has lost his way. This is the unparalleled sentence of the Peerless Lord.

O SERVANTS. The world is the playground of the evil spirits; keep yourselves aloof from it. The evil spirits are those who are restfully sharing the bed of Forgetfulness with Ruined Actions. Asleep they are better than awake and dead they are more acceptable than alive.

O SERVANTS. Every body is not filled with a soul and every skeleton is not quickened with a life. Today that body is filled with a soul which at the risk of its life longs to arrive in the neighbourhood of the Beloved. The object of all beginnings is today; do not blind yourself. The Peerless Friend is at hand; do not keep afar.

O SERVANTS. Your bodies are like the young trees in a garden and they are well nigh dry for want of water. Therefore with the water raining from the cloud of the Grace of God water them. Words need deeds. Whoever listens to words he is the man of Actions; otherwise a dead body is better.

O SERVANTS. The Friend's talk is sweet; where is the one who would seek Him; where is the ear that would hear. Blessed is one who would today unite with the Friend and for His sake give up all, closing his eyes to everything beside Him; so that He may see a New World and attain to the Everlasting Paradise.

O SERVANTS. The Educator of the World says:—O SERVANTS. Let go your desire and seek that which I have willed. Walk not without a Guide and listen not to the talk of every leader. Very many of those who point out the Path have lost the clue and are travelling not on the Straight Path. The Guide is One who is free from the trammels of the times and nothing prevents Him from pointing out the Truth.

O SERVANTS. Turn Truth into a profession and turn not from the helpless. Before the Great Ones talk of Me and be not afraid.

O SERVANTS. Wash off evil ways and walk according to the sayings of the Educator. This is what the Peerless Lord has said.

N. B.—Baha'u'llah has given most detailed teachings on the meaning of spirit and soul and I hope to be able to translate some portion of a Tablet on the subject, in the near future. This is all the more interesting as it assists one in trying to understand the various expressions in the religious writings such as "let the dead bury the dead" and that too all without using a metaphor. Baha'u'llah's teachings on

the subject of the soul, as on all others, stand unique and explain away the difference between the scientific and the religious phraseology making them embrace each other in the new found unity.

AGRA :

HASHMATULLAH.

23rd May, 1923.

Baha'u'llah and the New Era

By J. E. ESSLEMONT, M.B., CH.B., F.B.E.A

Demy 8vo.

8s. 6d. nett.

A comprehensive outline of the history and more especially of the teachings of the Baha'i Movement founded in the latter part of the nineteenth century by the three great Persian teachers—the Bab, Baha'u'llah and 'Abdu'l-Baha. This is undoubtedly one of the most remarkable religious and social movements of which history bears any record, and seems destined to play a great part in bringing about unity of religions, races, and nations and the establishment of the reign of peace and goodwill throughout the world. The book was partly revised by 'Abdu'l-Baha, the late revered head of the movement, and has been wholly revised by his grandson and successor, Shoghi Effendi, who writes 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 & UNWIN LIMITED
RUSKIN HOUSE, 40 MUSEUM STREET, W. C. 1

LESSONS FOR THE CHILDREN OF THE KINGDOM

ACTION

True Bahais—If we are true Bahais speech is not needed. Our actions will help on the world, will spread civilization, will help the progress of science, and cause the arts to develop.

Without action nothing in the material world can be accomplished, neither can words unaided, advance a man in the Spiritual Kingdom. It is not through lip service only, that the Elect of God have attained to holiness, but by patient lives of active service, they have brought Light into the world.

The Work of a True Bahai—Therefore—strive, that your actions, day by day may be beautiful prayers. Turn towards God, and seek always to do that which is right and noble! Enrich the poor, raise the fallen, comfort the sorrowful, bring healing to the sick, reassure the fearful, rescue the oppressed, bring hope to the hopeless, shelter the destitute!

This is the work of a true Bahai, and this is what is expected of him. If we strive to do all this, then are we true Bahais—but if we neglect it, we are not followers of the Light, and we have no right to The Name.

God who sees the hearts, knows how far our lives are the fulfilment of our words!

—ABDUL BAHÁ, Paris Talks, P. 73.

Deeds and Character—Every deed of life is a thought expressing itself in action.

It is the actual mirror of the man within.

The act sets up a force, which is the spirit of the deed.

Successive acts done in furtherance of a purpose produce an accumulating spiritual force which never dies.

Therefore, we must be active!

We must be up and doing!

Our deeds build up our characters!

The building up of our character is our task!

Life in this world is for this purpose.

We are, while here, more or less, arbiters of our own destiny.

But in the Worlds to come we cannot progress except by grace of the Divine Will.

Therefore, let us attend to the building of character, as the One Thing Essential.

—Abbas Effendi, P. 143.

Real Teaching—Real teaching is by action. Action has effect. One act is better than a thousand words. Jesus Christ says "By their fruits" (actions) and not by their words. What is the effect of words alone—the real thing is action!

—Light of the World, P. 20.

Action has made men eloquent. There is no eloquent language better than action. As long as the sun is bright, is it necessary that it should say, "I am bright?" There is no need for that!

—ABDUL BAHÁ, Light of the World, P. 21.

His Wounds—I have many wounds, I do not speak of them—and bear the pain in silence.

Do you know what is the cure of my wounds? It is only when I hear that the Bahais are up and doing, and it is with feeling sure, that I shall not die before seeing the objects of Brhá'u'llah attained, that some of my wounds are cured.

—ABDUL BAHÁ, (Twenty-one Days), M. R. Shirazi.

NOTES AND NEWS

BY EDITOR

The following constitute the Spiritual Assembly of Karachi for the year 1923-24.

1 Prof. M. R. Shirazi. 2 Haji Abbas. 3 Isphandiyar Bakhtiar, (Secy). 4 M. U. Abbasi. 5 Prof. H. M. Gurbaxani. 6 Hormazdiar, K. 7 Shehryar, R. 8 Jamshed, R. 9 Khodadad, M.

At the meeting of the Executive Committee held in Bombay on Monday the 21st of May, 1923, it was resolved that the next Bahai Convention of India and Burma be held in Calcutta.

The meeting also resolved that the name of the "Executive Committee" be changed into the NATIONAL SPIRITUAL ASSEMBLY.

It was also decided to place Syed Mnstafa Rumi, Mr. Mehrban Khodabux, Mr. Firoz Tirandaz as members of the Editorial Staff of the Persian Section of the Bahai News.

It was also resolved that the local Spiritual Assemblies be requested to submit a list of all the adult (21 years and above) Bahais.

BURMA—At a meeting held in Rangoon, Burma, on the 28th of April, 1923, the following were duly elected as members of the Bahai Spiritual Assembly.

1 Syed Janab Ali. 2 Dr. Abdul Hakim. 3 Syed Abdul Hussain. 4 Abbas Ali Butt. 5 M. Ebrahim Shirazi. 6 K. S. Dr. Mazhar Ali. 7 M. Behram Beman. 8 Faqir Mohamad. 9 Syed Mortza Ali.

Three working sub-committees were also formed for Teaching, Correspondence and Care of Property.

Orders are being registered now at the office of the Editor, Bahai News, Murree Road, Rawalpindi, for Dr. J. E. Esselmont's publication "BAHA'U'LLAH AND THE NEW ERA". The book is expected to be published about the end of June and the price is 8s. 6d. nett.

FOREIGN NEWS

Of Jenabe Avareh in England Mrs. Crossley writes: "I think Jenabe Avareh is one of the most wonderful teachers I have ever known. He is brilliant, dignified and yet so gentle and meek. His love of the Cause grips the heart and makes one realise the state of the Martyrs who broke the Dawn. His very entrance into a room fills one with peace and joy."

The Manchester friends have now a Spiritual Assembly and we hope ere long the cry of Ya Baha el Abha will be ringing all through Manchester. Jenabe Avareh will soon be going over to Germany and we hope the friends there will find in him a "clear reed through which the spirit speaks."

In a recent letter to the friends in Germany Shoghi Effendi writes: "Your task is tremendous but your efforts are boundless, your sincerity and selflessness is undoubtedly worth the many Blessings of the Beloved, which He incessantly poured upon you and you deserve the assured guidance of Baha'u'llah and His never failing Help; these will enable you to crown your efforts with significant and well-earned results."

In my hours of prayer and meditation I remember you at His Threshold, and every time I visit The Holy Temple I ask for you a new outpouring of His Grace and a fresh emanation of His spirit."

In compliance with the wishes of Shoghi Effendi, the friends in Germany have begun to publish in English short reports of the development and advancement of the Cause in that country for the benefit and information of the friends in the East and West: We cordially welcome this step on the part of the beloved friends in Germany and we trust friends in India will now subscribe to the Bahai Organ of Germany "The Sun of Truth." In the first two letters published in the March and April issues of the "The Sun of Truth" Franz Cousul Schwarz, the editor of the Magazine has briefly but beautifully narrated the history of the development of the Cause and also given a short account of the visit of our Beloved to that country in 1913.

We are glad to note that the dauntless efforts of Mr. and Mrs. Dun of San Francisco, California, have resulted in the establishment of a Bahai Centre in New Zealand, Australia and the first Bahai Feast was given at the house of Miss Stevenson, the first to accept the Cause in that country.

We hope that the seeds of love and fellowship scattered in that country will luxuriantly grow in the near future.

We have already begun to receive glowing but inspiring accounts of the visit of Jenabi Fazel in America. Juliet Thomson of New York writes: "Jenabe Fazel is one entirely emptied of himself and filled with the love of God, and therefore his 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 purity and wisdom illumine the word "love".

The friends in the City of Love, Ishqabad inspired by the Mashriqu'l-Adhkar, are, notwithstanding the unstable state of affairs, ready to sacrifice their life and property to carry out their mission. They have had some difficulty in publishing the Khurshid-i-Khavar, but we are confident that through the Grace of God, they will be able to surmount it.

The friends in Qazvin, the native town of Qurratu'l-Ayu are full of love and energy. Their number is so large that arrangements had to be made for holding meetings in different places at the same time.

Things have resumed a perfectly normal course in Sangsar. The Spiritual Assembly is re-established and meets twice weekly. Regular meetings of men and women are in full swing and the Cause is spreading with accelerated rapidity.

Mr. Dreyfus-Barney of Paris after spending a few days in the Holy Land has gone over to Mesopotamia with the one hope in his heart to serve the Cause whenever he may find a fertile ground. May he ever be strengthened by the Divine Confirmations.

A young but devoted friend Paul Hacker from Germany has sent me his thoughts on 'suffering,' they have to be translated from German and we trust they will be very much appreciated by friends all over the world, for suffering is the only way to perfection.

KAUSHAL KISHORE.

U. S. A.—Professor Shirazi of Karachi, India, has been amidst us for the last five days and has addressed several groups of Bahais. His first address at the Bahai headquarters last Saturday was about the development of this wonderful Cause of Unity in the East. He vividly described the way the Bahais of India worked and established the universal principles for which the Bahai Cause has stood. In India they welcomed all with the eye of oneness and their Conventions were most attractive events.

He next addressed another gathering last Sunday and talked of the methods and the arguments with which the Bahais in the East worked to establish the principles of Baha'u'llah.

On Monday last he gave a talk on Liberty at the home of Mrs. Lewis, and therein he contrasted the Eastern and Western notions of Liberty. He proved that liberty lay in control and hoped that just as material control had added to the prosperity of the Occident, the people of the Occident would learn the advantages of spiritual control. Freedom of thought should also imply freedom within control, wherein human thoughts and aspirations will be harmonized and made to work for universal betterment.

He will be leaving for the Chicago Convention via Washington and Philadelphia, return to New York and go through a program of public lectures which are being arranged for him.

It is hoped that the Bahais in America will imbibe some of his broad universal spirit. (Reprint from local dailies).



است. بگویند و در اجرائے آن بکوشند و تهذیب اخلاق نفوس نمایند. و تصفیة مراتب و تشنونات انسانی کنند. و هیئ کل بشر را به ارایشات تجدد و مقصیاتی تازه زینت دهند. و افراد بشر را به اصلاح الاخلاق نمایند. و لواقص بشری را در عصر خود تکمیل فرمایند. و اگر بخوابیم سبب مانے را که مسبب ظهور الهیه هستند. بگوئیم. و درین مقام ممکن نیست.

درین صورت معلوم است که مومنین بآن شمس احدیه از حیث اخلاق و تهذیب مراتب نفسانی و دوستداری بنی نوع انسانی قصب السبق را از معاصرین خود ربوده اند. یعنی ازین حیث نخبه معاصرین خود خواهند بود چنانچه در هر عصر از مومنین بظاہر مقدسه الهی نورانیت وجود و حرارتی مشاہدہ می شود که غیر العقول است.

و قتی که بحالات هر یک ازین نفوس مستعدہ مبارک می نگریم. در هر عصر می بینیم. که یک نوع احساساتی از آنها بعصره بروز و ظهور رسیده که در چند زمانے در همه گونه مراتب طرف توجه معاصرین و وثوق و اطمینان مردمان دور خود گردیده اند.

حضرت موسیٰ پس از آنکه با سپاست الهیه بنی اسرائیل را از قید اسارت فراعنه جبار نجات داد. چه نوع ترقی در عالم کردند. و چه ملت و سلطنتی تشکیل دادند. و بچه نوع علومات آن زمان را شامل بودند. که حکمائے بزرگ یونان کسب علوم و فنون را از بنی اسرائیلیان نمودند.

(باقی دارد)

قیام کرده در این عید قائم بر حق
 چو طیر قدس شیر از شد بشیر از رب
 غلام کتب امروز کرده کشف غطا
 ز خانوادہ ما ششم صبی ذوا حکام
 طلوع کرده ز مغرب کا طلعت حق
 رسل بیاں دو حرف از علوم ربانی
 کلیم مرتبہ عیسیٰ مقام ویست سخن
 مقام و مرتبہ این ظهور اعظم
 مجوزہ مادر استروں جہاں خرا
 چو اوندید ولا والا من فلک
 چو گشت موطن مولیٰ الانام ارض اطار
 یگانہ گوهر درج بزرگواری وجود
 یگانہ شارق برج جلال منظر فیض
 مبین ہمہ آیات قدس یزدانی
 حقیقتش کہ نہ جز ذات غیب ابی بڑ
 بہرانی و الطاف و رحمتش بفرود
 تحمل لعب رنج و محنت پسی سال
 چو عزم کرد کہ آں طیر روح قدسی او
 برائے آئینہ فرمود ہمت احباب
 ہنس نمود کتاب الوصیتہ را مرقوم

رجوع کرده در آں عید حیدر صفدر
 زمین این شدہ با عرش ایزدی ہمسر
 بر ظهور فگند از سر خفا معجز
 ظهور کردہ و اعدا شد ند خالق بر
 بدیں پدید شد آں سر مخفی مہر
 نمود و قائم حق بیست و پنج حرف گہ
 چہا میں علامات اور رسول اثر
 قیاس کن بزمان ظهور پیغمبر
 بزاد در شب و دوشینہ مان یگانہ پسر
 چو اوندیدہ پسر مام دہر بد اختر
 و گر گوز چہ بالا بگنبد اخضر
 نظیر او نبود جز بخت و بیگر
 لیک ملک قلوب است و بند کیش فر
 مروج ہمہ احکام حضرت داود
 نثار خدمت احباب کرد ذکر و فکر
 ہر آنچہ جو رکشید از عدوی زشت سیر
 بنظم عالم و تحکیم امر شد منجر
 بسوئے عالم لاهوت تا گشتا پد پر
 کند محافظت امر خالق اکبر
 در آں نمود مبین بندگان سرور

کہ فرغ ششبار ز جوتیں رحمانی است
 یگانہ حافظ و سردار ملک امر بہاء
 مثال غیبت کل مظاہر رحمن
 ہزار شکر کہ آں موکب ہمایونش
 دوبارہ گردنمودہ بطور جاہان را
 امید آنکہ بخدمت مدد کند مارا

کہ گشت مزج احباب کہتر و ہتر
 دے امر خدا آیت اللہ اطہر
 برائے کسب فراغت گرفت راہ فر
 نزول کرد بحیف بصد جلال و فر
 در اوج فضل و عطا زیر سایہ شہپر
 کینم در رہ او بند گے بنوع بہتر

بشوق تہنیت عید از وفا صدیق
 غبار پائے اجا نمود کحل بصر بڑ

مقالہ ایست کہ از کلکتہ بحبت درج رسید (از قلم ہونشیار) حوالہ حضرت مسیح

قدرت الہیہ و استعداد و قابلیت مکنونہ در کمون مومنین بمظاہر رحمانی
 در اعلا ربانیت حضرت مسیح و حواریون بطور خوبی محسوس و واضح است و
 ہر نفس یا ہر چشمی چہ منصف و چہ غیر منصف ناچار است از تصدیق بر آنکہ
 حواریوں در عصر خود بر بشر علویت داشتہ اند۔
 بس بدیہی است کہ انبیائے الہی در عالم انسانی ظاہر نمے شوند۔ مگر
 آنکہ وسیلہ آسائش بنی نوع انسان را از آراء صائب خود کہ قہ از قوہ غیبیہ

واینکه در آیہ مبارکہ فوق عانتہ انزلتموه من المزن ام نحن المنزلون
مظاہر الہیہ را بہ ابر تشبیہ فرماید کہ آن آب رحمت و روح سعادت را از ابر
جاری می کنم یعنی کہ خود را بواسطہ یک بشر کہ در صورت ظاہر بہ تمام حیثیات بشری
بشما نزدیک است بشما میرسانم تا بدین واسطہ امتحان کنیم در میان مفید و شکی و مقبل و معرض
و نور و نار و کل و خار فصل نمایم۔ السرا تلتک ابیات الکتاب الحکیم و کان للناس
عجبان اوحینا لے رجل منہم ان انزل الناس و مبتذلین امنی۔
چہ اگر بقوتہ فائزہ الہیہ دعوت می شود کہ ایا رای رد و مخالفت نیست۔ ہمگی اسناد
و سلمنا میگفتند۔ و تاء ما در صف مقبلین جالس بودند۔ و لو شاء اللہ لا من من فی
الارض جمیعاً و دیگر فضیلت پائین ارواح معدا و انتقار واقع نمی بودند۔ از این
جہت است کہ بشری سر می انگزند ما بعد ربنا اتنا سمعنا نادیا منادی
لایحان بگویند۔ و انتقاد بہانہ جوایں بالہذا الرسل یا کل الطعام و ہمیشہ فی
الاسواق بسر آیند۔ اس است کہ حیات بشریت و ابر شلیت و مشابہت در بعض
نفوس مانع عرفان شمس حقیقت نیرہ می شود۔ چنانچہ خداوند عالم در تتران مجید فرمودہ
و قال الظالمون ان تتبعون الا رجلاً غولاً و اما هذا الا بئس مثلاً
یا کل مما تاکلون و یشرّب مما تشرّبون و لکن اطعمہ بئس
مثلاً ان کما اذا الخاسرون۔ و جلال الدین رومی در مثنوی می گوید

جملہ عالم زین سبب گمراہ شد	کم کسے ز ایدال حق آگاہ شد
ہمسری بانہیابرداشتند	اولیاء را ہمچو خود پیدا شدند
گفت مانوع بشر ایشان بشر	ما و ایشان بستہ خواہیم و خور
ایں ندانستند ایشان از غمی	ہست فرقہ در میان بی منتہی

بہرینہ کمالی

در عید خمس جماعت شد اشکارا و

در آمد از در من آن نگار مرہ پیکر
نمودہ از قد و قامت قیامتی بر پا
گشود شمس زیر نقاب کانیم رخ
دو چشم مست خمارش گشود چون رجب
مثال طعنہ و اعطاز تیغ ابرویش
رخم ز فرط تحبے نور طلعت او
بہاں غنچہ صفت را نسیم حب گشود
خطاب کردہ مرا گفت کایں ہرین
بچہ خانہ غم تا بکے نشینی زار
زمانہ شنادی و عیش است روز عزت
چرا عذاب ہی روح را بدر و فراق
غم گذشتہ غم مخور وقت الغنیمت را
بجفتم اے مرہ من چیست اقرار کوئی
بخندہ گفت کہ جشن سرور عید بود
دو عید حسن جا دی شد اشکارا و
دمید صبح فلاح و رسید روز نجات

دش مثال نسیم صبح جان پرور
گرفت ہم زور دوش جوا نیم از سر
نمود موزقہ خویش کایں مرات کمر
کہ از نشاط و خرج ریخت امانے گہر
فرو نشست بدل نوک تینہ خنجر
نمودہ بھینہ خورشید را ہنیا گستر
چہ غنچہ کہ در او ہست معدن شکر
آیا کہ قلب تو شد از فراق پراخگر
بہاغ وصل در آو و آں نمائی مقرر
چو خیر غم بفرقت و رفت از این کشور
چرا بسوز جگر جسم را کئی لاغر
بگیر بادہ عشق و بزنی دے ساغر
میان پوست نگنجم ز فرط شوق دگر
قیامتی است بپا خیزد بر ملا بگر
کمی مفرح دل دیگرے سرور آورد
چو آفتاب سعادت دمید از خاور

ایں ہماں آبے است کہ لوح دل را از غبارات تیرہ علوم اکتسابی و اشارات مظاہر شیطانی پاک و مقدس مے گرداند۔ تا قابل دیدار شود و نور تقا یافتہ فائز گردد۔

ایں ہمہ آبے است کہ ہنگام آہی را کہ از گل آلودگی آب مضاف قبل در قسریستی مرده بودند جذب میکنند و حیات جدید بدول مے دارد۔

پس نفوسیکہ آب مطلق مے شناسند و از آب گل آلود مضافات متفق افسردہ و ولول و تمنازی اند۔ در طلب جستجوئے ماہ جدید بگر طیب طامہری اند۔ چہرہ کہ آں آب حیات مے بخشد و بدول آں اگر بجائے آب استعمال شود مضراست و از ہر چشمہ کہ آں آب لال جاری شد خود را در آں مے اندازد۔ بل ہمیں کہ مشاہدہ کردند کہ آب ظلمانی شدہ و طعم دلونش برگشتہ در طلب جستجوئے آب جدید بر مے آیند و از نقطہ نقطہ و از جملہ بد جملہ و از شطی بشطی سیر مے کنند۔ شاید آب نورانی بیایند۔ بعد سیر چشمہ جدیدے برسند چنانہ قبل از ہر ظہورے طالبے پیدا شدند کہ معتقد تھا ظہور جدید بودند و اینجملہ قبل از ظہور نیر اعظم از اُفق بطی حضرت روز بہمان (سلمان فارسی) ملاحظہ کرد۔ کہ آب پاک تعالیم حضرت زردشت ار دشت و ستوران کثیف کردہ و تغیر کلی کردہ و ماہر ایں و عطش را فرو نشاند و حیات بخشید۔ ایں بود کہ از خلیج فارس ماہی آسا شقا نمود۔ و در عقد آب منیر برآمد تا بالاخرہ در بحر ابیض وارد و بسیر چشمہ محمدی رسید و ذالک اواخر شریعت اسلام حضرت شیخ احمد احسانی طیب اللہ ربیہ ماہر اینکہ خود در کرا عظم اسلام بود۔ ہمہذا اظہار ملال از ایں آب میفرمودند و تقرب بہنا چشمہ جدید اشارت مے نمودند۔ و بعد از وہے حضرت سید کاظم رشتی آثار اسد مرقہ ایں اشارات را تقریر فرمودند۔ نزدیکئے ظہور و طلوع چشمہ حیات را تنصیب نمودند دورا و آخر عمر مبارک رکن رابعی را کہ در اصلاح آں زمان اول مقتدا بودند۔

نفرمودند بچہت آنکہ میدید ابر رحمت تصاعد نمود و مسترا کم گشت۔ و عنقریب از سماء مشیت ب العلیین جاری خواهد شد و علیہذا بہ تلمذین خویش در کمال صراحت فرمود ایں بود کہ بعد از رحلت حضرت سید مذکور تلا میزد او کہ نفوس زکیہ و ماہیان تشنہ بحر حیات بودند۔ پس اذ اعتکاف فی اینست چہل شبانہ روز در مسجد کوفہ عاشق آسا در پے معشوق مرد و نفرے بطرے رواں شدند و ماہی و ارا ر شطی بشطی جاری گشتند۔ تا بالاخرہ دو نفر از آنہا کہ ملا حسین و دیگر ی باشند خود را در شیراز بہ منبع فیض جدید الہیہ و مطلع انوار رحمانیہ حضرت رب اعلیٰ روح ماسو افادہ وارد کردند۔

و ایں مے مسلم است کہ تحصیل حاصل و توضیح واضح نزد عقلا غلط است۔ اگر آب زلال بہماں حالت اولیہ باقی ماند۔ تجدید و تبدیلی کار غلطی است۔ اگر شریعت الہیہ در معرض تغیر و تبدیل و کاشنگی و افزونی واقع نمے شد و بہماں حالت اولیہ باقی مے ماند سرگز خداوند پس از موسے ابن عمران عیسے ابن مریم را نمے فرستاد۔ یا بعد از مسیح مصطفےٰ را مبعوث نمے فرمود۔ چنانچہ آیات الہیہ علت تجدید و تبدیلی را ذکر مے کند۔ و در حقیقت واقع تجدید بہماں تجزیہ است۔ یعنی آں کثافات و ارجاس تقالید و ظنون داوام کہ وارد در آب میگرد و آب را از اخلاط واردہ تجزید میکنند۔ ہماں آب اولیہ مے شود۔ اینست سر آنکہ خاتم انبیاء فرمود۔ انا موسیٰ انا عیسیٰ و انا النبیون و یحییٰ فرمودند بعت لائق مکادم الاخلاق۔ و حضرت اعلیٰ روح ماسو افادہ فرمود یا ایہا الملا اعلو ان الذکر الذی قد بعثہ اللہ الیکما نہ هو الذکر الاول الذی کان مبدء کل شیء و کل یا مرہ یعلمون۔ یعنی اے اہل عالم بدانید کہ ایں ذکر کہ خداوند بشما مبعوث فرمودہ و ایں آبے را کہ تازہ جاری نمودہ۔ ہماں نخستیں ذکر و ادیس آب است کہ کل اورا مے طلبند و مے جویند۔

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The Bahai Message is a call to Religious Unity and not an invitation to a new Religion, not a new Path to Immortality, God forbid ! It is the Ancient Path cleared of the debris of imaginations and superstitions of men, of the debris of strife and misunderstanding and is again made a clear Path to the Sincere seeker, that he may enter therein in Assurance, and find that the Word of God is One Word, though the Speakers were many.

ABDUL BAHA

LETTERS FROM HAIFA—I

The beloved of the Lord, the members of the Spiritual Assembly.

Mr. N. R. Vakil
Mr. Hashmatullah

Mr. M. U. Abbasi
Haji Ahmad

Mr. A. Bahram

Mr. M. Khudabux
Prof. Pritam Singh

Dr. Kaushal Kishore

Mr. I. Bhkhtair

Care of the Secretary, Dr. Kaushal Kishore, India.

Dear fellow-workers in the Cause of Baha'u'llah !

Your long-awaited letter, penned by our dear and devoted brother, Mr. N. R. Vakil, has been received, and read with profound interest. I note with deep satisfaction the vigour and earnestness with which you are conducting the affairs of the Movement throughout the length and breadth of that vast and distant land, and ardently pray that you may achieve, individually and collectively, the highest success in all your endeavours.

Regarding the Bahai News, I strongly urge those responsible, for its publication, and in particular, our beloved friends Prof. Pritam Singh, Mr. Vakil, Mr. Hashmatullah, Mr. M.U. Abbasi, Mirza Niku, Mr. Ardeshire Khodadad, and Haji Ahmed, to do their utmost that this Bahai organ may increase



قیمت نمونہ ایک لایہ

دیربران - دو زبان

دہشتستان پختونخوا

درامہ کدو دار

ایڈیٹر پروفیسر سنگھ

ایں جگہ ہر ایک کی

طبع و توزیع میں

خیریت و سہولت

افزودہ نہیں

اے اہل عالم ہمہ ہر ایک کی

نمبر ۳

جون ۱۹۲۳

جلد ۳

مقصود رسالہ البتہ وحدت و یکجہتی عالم انسان است و تفہیم اصول دین کہ فی الحقیقت اس اس
است و وظیفہ اس نشر مطالبہ است کہ راجع بایں مقام اعلیٰ و درجہ علیا است و مقالات مختصر مفید اس
خصوص ہر کس ہر جا برسد در اس سالہ درج خواہد شد



(پیوستہ از گذشتہ)

ایں ہماں کہ است کہ در بدانت از منبع فیض احمدیہ جاری بود۔

ایں ہماں کہ است کہ عطش امکان را فرومے نشاند۔

ایں ہماں کہ است کہ اہل عالم را از اجاس تعصبات مذہبی و تعصبات سیاسی و تعصبات

وطنی و تعصبات نژادی کہ مادم بنیان انسانی است پاک پاکیزہ میکند۔

in volume, widen in scope, broaden in its outlook, improve in style and general presentation, and reflect more extensively the activities of the friends in India, Burma and elsewhere. As a magazine that has been established in the days of our departed Master, and been the recipient of His special favours and blessings, it ought and I have no doubt it will, with your active support and under your constant and general supervision, carry out the great plan it is destined to fulfill in this world.

With regard to Burma and its Bahai activities, I trust you realize that that province falls directly within the sphere of your activities, and although a central council for all Burma is in the process of establishment, that council as well as all local Assemblies throughout Burma will have to be under the protection, care and direction of the All India Spiritual Assembly.

I would indeed welcome regular, frequent and comprehensive reports from the National Spiritual Assembly on the various branches of its manifold activities, and will spare no effort to contribute my humble share in consolidating and extending the Teaching Campaign throughout that vast Dominion.

I would be pleased to receive the permanent postal and telegraphic address of the Secretary of the National Assembly, and am confident that by the grace of Baha'u'llah and under the guiding Hand of our beloved Master, we shall all carry triumphantly the noble task entrusted to our charge, to a speedy and successful conclusion.

Your brother and fellow-worker,

Haifa, Palestine:

June 1st, 1923.

(Sd.) SHOGHI.

LETTERS FROM HAIFA—II

The beloved of the Lord and the handmaids of the Merciful throughout Burma, Care of Agha Seyed Mustapha, Mandalay, Burma.

Dearly beloved brethren and sisters in 'Abdu'l-Baha!
How sweet and glorious to remember in these days of strife and turmoil, how the mighty hand of our beloved 'Abdu'l-

Baha has gathered together people of divers tongues and distant climes and united their hearts in one common spirit of love and servitude to the sacred Threshold of Baha'u'llah! The spirit that has achieved so great a measure of reconciliation, is to-day the one factor that can, amid the unceasing contentions of races, nations, creeds and classes, assure to this disillusioned world the reign of true felicity and peace.

How great is then our privilege to labour for the diffusion of this Spirit, and how urgent our task to relieve mankind from its present state of uncertainty and peril!

True, the work to be achieved is immeasurably difficult, the obstacles to be surmounted innumerable, but our reliance is in His All Conquering Spirit which has effected such a change in the past, and is sure, according to His explicit promise, to effect a still greater change in future.

I would be most pleased and gratified to receive a detailed report of your spiritual activities, and a full description of the present position of the Cause in these regions and of the plans you contemplate for its progress in future. I assure you that your welfare and happiness are the objects of my deepest care and concern, and I wish you to rely on my readiness to be of any service to you in your labours for the Cause.

I shall look forward from now on to the joyful tidings which my spiritual brethren and sisters in Burma, assisted by the efforts of our devoted and able Baha'i sister Mrs. Stannard, will send me in the near future. It is my earnest prayer whenever I visit the Three Sacred Shrines that the blessings of the Almighty may rest upon your efforts and make of that far-away country a radiant centre of spiritual activities and humanitarian achievements.

Your brother and co-worker

(Sd.) SHOGHI.

Haifa, Palestine:

February 5th, 1923.

ABDUL BAHÁ IN PALESTINE

From the first, Allenby recognised that he had to deal with a spiritual as well as a material situation. Finlay tells how he and the Commander-in-Chief would sit in the evening reading together those prophecies of Isaiah which picture a

desolated Palestine again blossoming as the rose. Officers in the army, travelling from Cairo to Gaza, may be seen intent upon the Book of Exodus, which describes how Moses, also moving North from Egypt as a base, led the Israelites in their invasion of the promised land.

One of Allenby's first acts, therefore, was to consult and afterward to decorate with an honour, the venerable Abdul-Baha "Servant of God," at whose house on Mount Carmel the professors of all religions are made equally welcome. Originating in Persia amid much persecution, the Bahai faith, of which Abdul Baha was the teacher, has spread all over the world. From Islam it derives a firm Deism. And from Christianity it adds to this Deism a belief in the brotherhood of man. The house of Abdul Baha was as an oasis of toleration amid a wilderness of intolerance. And it is only upon the lines which he laid down that Palestine can be governed. For as a Jewish state, Judea failed.

As a Christian monarchy, under the Crusaders, Jerusalem also collapsed. And as a Moslem province, it had decayed. For the future, Jew and Christian and Moslem, hitherto rivals, must work together for their common country, as neighbours and as citizens. In such co-operation lay the only hope of long-delayed content.

[From "*Palestine Weekly*"]

[Ed.—This extract was sent by Mrs. J. Stannard of Cairo from Burma.]

The Bahai Movement and the Secret of its Appeal to the Muslim

The following occurs in a Persian apologetic and very concisely presents the reason why Muslims of all shades of orthodoxy, from all the sects, have entered this world wide movement. And although the present form is suited to the Muslim outlook, yet it will not demand any very great imagination on the part of an intelligent religionist, whatever his religion, to transform it into the form in which it has appealed to his co-religionists and may very likely capture his own orthodoxy ere long.

Note the level at which orthodoxy is approached, for in fact this is its highest level *viz*, "How would you judge whether any claimant has a divine authority to institute a religion"? Its appeal to the independent religious thinker is along the lines outlined in my article "The Message of the Bahai Movement." As the movement claims universality, this variety in the method of its appeal is exactly what was necessary.

Haji Mirza Haider Ali the writer of this apologetic says:—"It is evident that the object of the religious teachers and divines is the propagation of the Truth and the refutation of false teaching; because it is unthinkable that any person should deny any message knowing it to be divine". He believes therefore that the reason why every founder of the great world religions was denied in his day by the divines and religious teachers of that age, is twofold. First these people have ignored the possibility that they may not have rightly understood the significance of the prophecies and other dark sayings referring to the coming of the next teacher. Although every faith has it, that the true significance of the portions referring to these momentous happenings are sealed until the day when their significance will be revealed. The second reason is that they consider the followers of Baha'u'llah to be a thoroughly ignoble lot of evil doers who have no faith in the institution of the Prophethood, in the existence of God or in the divine origin of religion.

The followers of Baha'u'llah believe Him to be the promised one of all the religions and all the nations. As to whether Baha'u'llah is or is not the expected one of all the religions, they advance the following arguments. Should you disagree with these, formulate your own independent reasons, so that they may not agree with their contention and yet prove your position.

The arguments they advance are here given in the form of the question, and the replies to it: "How would you judge whether any claimant has a divine authority to institute a religion"?

Would you say, he should be inspired and bring the Holy Writ? Should he claim to be the founder of a world religion? Should he claim to be the expected one of some previous religious book? Well! the founder of this movement claims divine inspiration and produces a book that compares very favourably with the books of the great

world religions extant. He claims to be more than the founder of a great world religion, for he proposes to unify all the existing world religions by synthesising them into a universal religion and reconciling their apparent differences. He further claims that this work of unifying, synthesising and reconciling is in accordance with the expectations and prophecies of those very religions which he is unifying; and that he is the promised one of all the nations.

Do you say the claimant should send out invitations to the world? Should he remain steadfast through persecutions? Baha'u'llah sent out his invitations to all the world and showed a firmness through persecutions, exiles, internments and incarcerations which has won the admiration of the world and stands unparalleled in the history of religion.

Would you consider his influence on his surroundings sufficient proof? Do you expect to find a reclaiming and educative effect on his followers, the majority of whom you expect would be the lowly and the outcaste? Well! Baha'u'llah has drawn to him people from all the nations of the world and influenced the trend of the times. He has so trained and uplifted his followers that within a short time they have become famous all over the world for their amiable ways, their comprehension of religious truth and their self sacrifice. They allowed themselves to be killed but did not kill, and even recommended their murderers to mercy.

Do you expect to find a certain change overcome the spirit of the times because of his appearance? Behold the world is undergoing great and far reaching changes for the better.

Do you expect to find his teaching penetrating and affecting the world movements of importance? Do you expect to see extraordinary happenings emanating from him? Already quite a number of the teachings of Baha'u'llah have been adopted by progressive states and governments though they do not acknowledge their source. As to extra-ordinary happenings they have been seen from Baha'u'llah to an extent unheard of about former times. Look up the letters of Baha'u'llah to the rulers and kings if you wish to see further details.

If the verses of the former books are indispensable the

verses of the Koran and the traditions of the Prophet and his family and most faithful followers are available in support of his claim. Should you say that these interpretations are not accepted by the muslim divines of repute; please note that the interpretations of these muslim divines from Christian and Jewish Scriptures are not accepted by Christian and Jewish divines down through the ages; nor are the interpretations that the Christian divines give to Old Testament prophecies concerning Christ accepted by Jewish divines. If still you accept the interpretations of the muslim divines about the Bible in the face of Christian and Jewish refutation, you will have to yield to the followers of Baha'u'llah their position.

H. M. Haider Ali argues thus and says that if you do not still admit that Baha'u'llah is on the same level with the founders of the great world religions of the past, please remember that the Arabs said to the Prophet, "You are only a man like ourselves; nor has God sent down anything to you." When he rated them with their disbelief and asked them to ponder over the unapproachable grandeur and sublimity of the Koran, they said as many a missionary does to-day, "If we were minded we could say things like this. Is this anything but old gossip."

I shall conclude this discourse with the exhortation which H. M. Haider Ali puts very well "Has it ever happened that a claimant has put forth his book claiming it to have been revealed by God, and exhorted the people to turn towards God, and has shown firmness under persecutions and his following has increased, but in the end it has been discovered that he was a false claimant, not sent by God?"

Do you believe in the truth of a certain promise held out by God in the Koran. "Should any one impute to us anything we shall grip him right well and sever his jugular vein, then thrust him down to the lowest depths; and there is none among you would save him from this."

What is the import of this evident statement? It is a promise, may not God be depended on to keep His Word?

HASHMAT ULLAH.

❖ THE DAILY PRAYER ❖

O my God! strengthen my hands to take Thy book with such firmness that the hosts of the world shall not prevent them: Then protect them from claiming that which is not their own. Verily Thou art the powerful, the mighty!

O Lord! I have turned my face unto Thee: Enlighten it with the lights of Thy face: Then protect it from turning to any but thee.

God hath testified that there is no God but Him. The command and the creation are His. He hath manifested the dawning-point of revelation, and the speaker of the mount through whom the supreme horizon shone, the Sadrat-el-montaha spoke, and the voice proclaimed between earth and heaven "The King hath come! The kingdom, and power and glory and majesty are to Him, the Lord of mankind, the Ruler of the throne and of the dust!"

Thou art glorified above my praise and that of others: holy above my mention and that of all in the heavens and the earth.

O my God! Disappoint him not, who by the fingers of hope held to the hem of Thy mercy and bounty, O Thou, who art the most merciful of the merciful!

I confess Thy oneness and singleness and that Thou art God: verily there is no God but Thee! Thou hast manifested Thy command, fulfilled Thy covenant, and opened the door of Thy bounty to all who are in the heavens and upon the earth. Prayer and peace, praise and glory be upon Thy beloved, who were not prevented by the deeds of the people from turning unto Thee, and who offered what they had for hope of what Thou hast. Verily thou art the merciful, the forgiving!

Baha'u'llah.

THE BAHAI REVELATION

Mirza Husain Ali Nuri Baha'u'llah was born at Tehran in 1817 A.D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babis, exiled to Bagdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission. He was "*He whom God would make manifest*," whom the Bab had announced in his writings, the Great Manifestation of God, promised for the *last days*; and in his letters to the principal Rulers of the State in Europe he invited them to join him in establishing religion and universal peace. From this time, the Babis who acknowledge him became Bahais. The Sultan then exiled him (1868 A.D.) to Acca in Palestine, where he composed the great part of his doctrinal works and where he died in 1892 A.D. (May 29). He had confided to his son, Abbas Effendi Abdul Baha, the work of spreading the religion and continuing the connection between the Bahais of all parts of the world. In point of fact there are Bahais everywhere, not only in Mohamaden countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, etc. This is because Baha'u'llah has known how to transform Babism into a universal religion

which is presented as the fulfillment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zorastrians Shah Behram, the Hindus the reincarnation of Krishna and the Atheists—a better social organisation! Baha'u'llah represents all these, thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites. For Bahaism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and in his Manifestations (Zoraster Moses, Jesus, *et al.*, Baha'u'llah). The principal works of Baha'u'llah are the *Kitab-ul-Ighan*, the *Kitab-ul-Akdas*, the *Kitab-ul-Ahd*, and numerous letters or tablets addressed to Sovereigns or to private individuals. Ritual holds no place in the religion, which must be expressed in all the actions of life and accomplished in neighbourly love. Every one must have an occupation. The education of children is enjoined and regulated. No one has the power to receive confession of sins or to give absolution. The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people. Monogamy is universally recommended, *etc.* Questions not treated of are left to the Civil law of each country, and to the decisions of the *Bait-ul-Adl*, or House of Justice, instituted by Baha'u'llah. Respect toward the head of the state is a part of respect toward God. A universal language, and the creation of tribunals of arbitration between nations are to suppress wars. "You are all leaves of the same tree, and drops of the same Sea," Baha'u'llah has said. Briefly, it is not so much a new religion as religion renewed and unified, which is directed to day by Abdul-Baha. *Nouveau Larousse Illustré, Supplement.*

[Copied from "Tablets of Abdul Baha"—Introduction, Vol. 1.]

"ONE FOLD AND ONE SHEPHERD."

**The Glory of God, the All-Glorious, rest upon them.
In the Name of God.**

The beloved of the Lord in the city of Manchester.

O ye beloved of the Lord!

Your letter hath been received, and the contents thereof have imparted the utmost joy and gladness. Praised be the

Lord, ye have eyes that see and ears that hear. Ye behold the Light of Truth and are accounted, even as Christ hath said, among the chosen rather than among the called.

In these days the world suffereth from unrest and turmoil from contention and conflict, and mankind is convulsed and stricken, and yet Christ bade Peter sheathe his sword. And though He declared that he that draweth his sword shall by the sword be brought into account, yet, notwithstanding, the sword hath been drawn, and the peoples of the world are engaged in conflict.

The people of Baha, praised be the Lord, have returned the sword unto its scabbard and strive to promote love, harmony and union, that thereby the kindreds and peoples of the world may be reconciled. For among the Teachings of His Holiness Baha'u'llah (may my life be offered up as a sacrifice unto Him) it is written: All mankind is but one fold, and God, the Kindly Shepherd, loveth unto all of them. For if He loved them not, He would have created them not, neither provided for them, nor protected them, nor even nurtured them. For inasmuch as He has vouchsafed all these blessings unto them, He, of a certainty, loveth them, one and all.

This is but Truth itself, manifest even as the sun, the light whereof none can deny. This is verily the Way of God, and there is no Way greater than His Way. It behoveth us one and all, to walk in His ways, and not in the ways of men.

Wherefore, praise ye the Lord, that in the lamp of your hearts the Flame of Divine Guidance is kindled, and ye have entered the Kingdom of God.

The Glory of Glories rest upon you.

(Signed) ABDUL BAHÁ ABBAS
(October, 1921.)

NOTES AND NEWS—INDIA

BY EDITOR.

We will draw the attention of our Burma brothers to the fact, that before starting a new Baha'i Journal, they should consider the question of its circulation. The Bahai News of India has very little circulation in India outside Bombay and to set up a new Journal in Burma may put extraordinary financial pressure on the Indian Bahais, whose number as yet is very small. We would certainly welcome a new

Journal to work for the Cause, but before starting it, a due consideration should be given to the question of circulation and finance. In our opinion, encouragement given to the Bahai News by the extension of its subscribers in Burma would be very much better than diverting the resources of the Bahai community to a new and an uncertain enterprise.

A Public Lecture was delivered at Blavatsky Lodge, 8th Street on "The Bahai Movement and its Message to the World," by Mrs. J. Stannard of Cairo, at 2 p. m. on Sunday the 27th May 1923. Mr. L. D. Burling kindly presided on the occasion.

[Secretary Blavatsky Lodge, Maymyo, Burma.]

FORIEGN NEWS

They have started a Young Men's Bahai Association in Stuttgart, Germany and our dear beloved Hermann Rommell and Paul Hacker are working heart and soul to prepare the youth to serve the Cause.

We are very sorry to note the distress in economic and political conditions in Germany, the friends in Esslingen have no place to hold their regular meeting.

This year the Esperanto World Congress will be held in the beginning of August 1923, in Nurnberg, Germany. We hope that the friends in Germany will take a leading part in it.

Fran Schweizer, one of the leading and self-sacrificing sisters has been travelling in Germany to spread the Cause. May her efforts bring forth brilliant results.

In America the Annual Bahai Convention and Congress was held in Chicago during the blessed Rizwan days, April 28 to May 2. It must be a happy privilege of the delegates to enter, for the first time, 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'u'llah is the Universal Shepherd."

We should again like to draw the attention of friends in India and elsewhere to the two publications "World Fellowship" and "The Children's Hour," edited by Mrs. Bedikian of Montclair, New Jersey, America. World Fellowship is filled with beautiful but inspiring letters from "Children's

Gardens" in many lands. The Children's Hour is a series of leaflets, with selections from the words of Abdul Baha and Baha'u'llah presented in the form of questions and answers, heavenly little stories, all arranged so beautifully as to capture the hearts of the children. All those who are not children in years can be children at heart.

KAUSHAL KISHORE

CORRESPONDENCE

Mehtar KHODADAD RASHID KAIKHUSROO TAFTI, writes from Bombay.

"The condition of the people of India at this time is very favourable, so far as the spread of the Cause is concerned, only they should be made to realise the importance of having an Educator. The Hindus are an intelligent people and are gentle and meek, but majority of them are sunk in superstition and ignorance and they are split up into many sects and creeds. The Mohamudans who form a large part of the population are equally misguided. The fights between Hindus and Mohamudans have become frequent of late. The Arya Somaj is engaged in converting Mohamadan Malkana Rajputs to Hinduism, while they themselves are like a dry well which is warterless and like a tree that has no leaves or fruit. The people of India therefore offer a vast field for workers in the Cause, who if they try can reap a rich harvest for the Bahai Movement. This Movement will be like a healing balm for the wounds of the people of this benighted land. Let us be awake and arise and be steadfast in the service of God and give the Message of Baha'u'llah to the inhabitants of this vast country!

(Summarised from Original Persian.)

1, NORTON STREET, HR. BROUGHTON,
MANCHESTER (England.)

Dated 6th June, 1923.

Dearest Brother Kaushal,

Many thanks for your loving letter of May 8th which reached me last week and made me very happy—nay, that is a bit selfish, it made us all very happy, this family especially, and called up many happy memories of your presence amongst us in 1921. Those were glorious days—full of sunshine and new ideas, paving the way for the advancement of the Cause; for when Jenabe Avareh came in March this year the results of your visits were mingled with that glorious ten days of Avareh's visit—and so the stream rolls on, dear brother, and memory keeps us all as one soul in many bodies; one happy memory in many minds.

After the memory of your visits—the bright face and happy laughter, and the real knowledge, glowing and sparkling in your conversations and addresses, has renewed our spirits as we found ourselves confronted by difficulties, and sat round the winter fire discussing

the problems. Whenever we got a little too sad, the memories of Kaushal and Remey and Lotfullah and Ziaullah and the beloved guardian of the Cause—and a hundred others of such sweet influences that they all seem like the sparkling drops of a living fountain of joy—and a healing medicine—would bring back the power to rise above the sadness of contrary things and we would become quite normal and cheerful again. It was a great happiness to hear that you are dealing with the foreign correspondence. It is a great happiness and privilege to have to correspond with India through you, dear brother as everyone here loves you very much and always feels troubled that he or she is no writer. They are poor correspondents, but will do good service in other ways. When the friends saw Hashmat Ullah's name on your letter they were very pleased indeed and they wish to be remembered to him with special love.

We recently formed, under the gentle eyes of Jenabe Avareh, a council of 9 Bahais for Manchester. It is not a very strong group yet, but God will develop it and give it power to build, we know for a certainty. Our growth is slow but sure. Mrs. Sugar is an active member now and many people are interested. We are now going to get a central room in the city (a proper one) and begin in right good earnest to extend the Movement. We have had to learn (ourselves) ere we could hope to teach; and being all of the working class, we have been at a discount rather; but we have already overcome much difficulty by His grace (Baha'u'llah's) and *we have come into Manchester to stay—AND WIN!* At the last Council Meeting (May 15th) the 9 councillors were harmonious and resolute, though we can see several years of hard propaganda work ahead of us ere we can feel happy in funds and good teachers. Mr. Joseph is the centre of our group and generous as ever. Mr. Craven is fully awake in Altrincham and many have heard of the Movement there and respect it greatly. All this seed-sowing is sure to have a big effect ere long. I am speaking to a brotherhood in Radcliffe on Sunday, and to the young men's class at St. Baruaba's Church in the city here, next Sunday. Just recently I have addressed Quakers in Gorton and in Peulleton and Unitarians in Altrincham. And shall not miss any opportunities to spread the principals of the Cause, dear brother.

The world needs healing, and the old views have not the vital potencies in them for healing the nations. God be praised, some souls rise above themselves and their own comforts to help the creation of God's human temple. The world in years to come will understand you. The great loving civilization of the future will comprehend its first promptors, and will see them as the rays of the Sun of Righteousness Baha'u'llah in the sunny garden of Abha. I will write again, quickly, good luck, to all, our greetings and Bahai love to yourself and all the friends.

Yours Sincerely in the Cause,
(Sd.) E. S. HALL.

این اشخاص مجرد تلاقی با شمس احدیه چگونه و رک تعالیم الهیه نمودند. و چه نوع
تصفیه و تزکیه حاصل شد و دوائی مارک عالیہ شدند. که این نفوس قلیله و سلیله
خالق امت جدیدی گشتند

معتبرنمین این جملات ذیل را درک میکنند و اغلب از دنیایات الهی
سر می بچیند

میگویند در زمان نبوت حضرت موسی جم غفیری بنی اسرائیلیاں در تحت
سلطه فرعون در مصر میزیستند. و چون عامل آراذی و فراغ از شکنجه مصر
یافتند. و یک از احکام عمره آن عامل مقدس سم خروج از مصر بود از دل
جاں نجات از قید اسارت را خواستند. و بفوری عاجزانه تسلیم او شدند
در زمان بعثت حضرت محمد صلی الله علیه و آله بعد از هجرت حکم بسیف بود و مومنین گردان
رعاعن انف ایمان آورده چنانچه در زمان خلافت ابوبکر یک دفعه جزیره العرب به
دیانت اولیه خود بازگشت نمود و بعد افکار صائب جلوگیری فرمود.
و اگر چنانچه این دو مسئله یعنی تصادف ذلت بنی اسرائیلیاں و نبوت حضرت موسی
و حکم بسیف و جبر در دیانت اسلام واقع نشده بود. هیچ نوع جمعی از بشر بر آنها
نمی گردیدند.

و لے مادر جواب آنها خواهم گفت. قدر عطف نظر در دیانت حضرت مسیح و
حضرت زردشت به نمایند به بیند که انان هیچ یک از این عوامل را دارا نبودند و در
کری خیل مشایه باین امر مبهم بودند مع کل ذلک نفوذ و تاثیر در عالم نمودند
که هر چشمه واضح و مبرهن می بیند. ملاحظه کنید حواریون در اعلام دیانت
حضرت روح چنان پیشرفتی حاصل نمودند. که تا مدتہای مدید در حقیقت مسئله
سلطنت اروپا را در قبضه داشتند
(باقی دارد)

وجود بہاں اظہار خوشوقتی و مسرت میں نماید۔ از ایرلاند (مستر جورج
تونسند) حضور حضرت ولی امر اللہ معروض داشتہ کہ من شخص ایرلندی ہستم
و در دار الفنون اسفورڈ تربیت شدہ ام و بعد در محکم ایرلاند مباشرت بحار
نمودہ ام۔ پس بممالک متحدہ رفتم و از طرف کینیہ پر دستانت بہ تبشیر پر داختم۔ و
تعلقات روحانی و وجدانی مرا مجبور بر ترک ایں وظیفہ کہ تبشیر بکذب پر دستانت
نمود۔ و مراجعت بہ وطن کردم و در ایں ضمن بواسطہ یکے از بہایان امر مبارک و
تعالیم ایں ظہور اعظم را استماع نمودہ ام و امروز در غرب ایرلاند رئیس کینیہ ہستم ہمیش
امیدم در بارہ امانے ایں ملک علی لے بودہ است) ایں وجود مبارک خیلے عالیقدر
است و از مناصب رفیعہ و انقطاع عش در جات بزرگواری او معلوم می شود۔ و
بسیا مجذوب و مفتون امر الہی است۔ چنانچہ قبل از صعود مبارک عریفہ حضور انور
معروض داشتہ و ایں عین عبارت او است لائے ذات مقدس کہ سموات فیت
وعظمت مقرر تو است و اے سلطان ارادہ و ملکیت مشیت۔ اے کسیکہ قلب در وح
وفواد من در قبضہ قدرت تو است۔ کلمات حقیقت آمیزی کہ بمن خطاب فرمودی
جان مرا دالہ و شہید نمود کہ دیگر نہ فکری و نہ ذکر می و نہ آرزوے جز آنکہ اثر تخابیت
را در خود مشاہدہ نمایم۔ بیانات مبارک تو ماضی را واضح حاضر را روشن و لاج و مستقبل را
سعادت ابدی بخشید۔ نمیدانم چہ نحو جان قدانمایم نمیدانم چہ قسم نعرہ و فریاد و اعلان
ایں امر مبارک اوسینہ بر آرم

لندن۔ از قرار اطلاع آقائے آوارہ علیہ بہاء اللہ مجالس عدیدہ برقرار و در غ
و جانفشانی باستان الہی ثابت و استوار ہستند۔

(از مرزا نیکو از مبے)

حواریون حضرت مسیح

پیوستہ از گذشتہ

(از قلم ہوشیار)

مومنین بحضرت مسیح چہ علم صالحی تامل تھا پس از حضرت روح بین ملل و اقوام
مختلفہ اروپا بلند نمودند۔ کہ ہنوز علویت و در شادانت آں جمیع قلیل از مومنین
امروزی بحضرت مسیح ظاہر میشود

مومنین بحضرت محمد کہ قبل از ایقان در نہایت توحش و تبریز میزیستند یکہ انوار
از بشر ممتاز و جدا شدند و چہ نوع تشرق و غرب آنروزی را در تحت سلطہ در آوردند۔ و
چہ نوع علومات آنان بدرجہ ترقی رسید کہ ملل اروپا و ادانہا اتحاد ہمہ نوع ترقی و تعالی
کردند۔ و سیاست خود را از اعاب اخذ نمودند

و امروزے بینم کہ حواریون حضرت بہاء اللہ در بین عالم از سہیل حوادثی محفوظ
و مصونند۔ کل اہل عالم مضطربند و کشتی امانشان در گرداب ناامیدی و چار جزای
حرب مقدس کہ با نہایت سکون و قرار سبب نظم و آسائش امم را مانند کاسہ پر
از محجون مقومی کہ ضعیفان را قوی مینماید۔ و مرصفا نرا شفا میدہد و شریران را مہذب
میسفر مایند۔ در دست گرفته وایتا دہ اند و منتظرند کہ بشپرس از عجز و قصور و تشبث ہمہ
گو نہ و سائل بہتہ آسائش و نیا فتن نتیجہ ملتئم شود۔ و بادل و جان ایں توہین
مہینہ را سر مشتق خود قرار دہد

ایں نفوس شریفہ در ہر ظہورے بودہ اند۔ و در بین آنہا چوں بہ مومنین و حواریون
حضرت مسیح ہنگامیم کہ مستعدین زمان حضرت مسیح بودند عقل ہاں مہبوت میشود کہ

بشارات فرخ بخش امری دنیا

در این هفته ما نے اخیر متواصلاً بشارتے از اطراف توسط محفل مقدس عالی خفا رسیده است کہ ہر یک منفرداً از علو امر اللہ و ارتفاع کلمتہ اللہ در اطراف و اکناف جہاں حکایت میکند و بہ قرب تحقق مواعید الہیہ (کہ عالم جنبت الہی خواہد شد) بشارت میدہد و مخلصہ بعض آنہا را بطور اجمال در نہایت ایجاز و اختصار درج میکنم

مارتھاروت از امریکہ نوشتہ بنابر شش لوح مبارک افتخاری او کہ حضرت عبدالبہار روح من فی المملکوت بمرتبہ الاطہر فدائے را امر تبلیغ مینماید۔ عازم سفر طولانیست۔ کہ برائے اشاعت امر اللہ و انتشار کلمتہ اللہ از سواحل اتلانٹیک بسواحل اوقیانوس پاسفیک عبور نمودہ و بچیں ورود نماید۔ و ندا بملکوت الہی کند و مخارج مادی خود را و حقوق معلمی و مدارس خپیں تحصیل نماید۔

نیویارک۔ رؤسا و فلاسفہ ادیان در نیویارک پارلمینٹ ادیبانی تشکیل دادہ۔ و نامش را کلیسائی عمومی گذارند و در ہر یکشنبہ ساعت چہار بعد از ظہر از ہر ملت و آئین در آن پارلمینٹ اجتماع بودہ تا اثبات حقانیت دین خود را بنمایند۔ و اسامی نفوس طق دہندہ قبلاً بواسطہ ہیت مدیرہ و دفتر ثبت و مرقوم میگردد و در جلسہ اولے مطابق مہتمم تراویہ اثبات وحدت ادیان است کہ بواسطہ جناب **جون رندال** بہائے صحبت مے شود۔ و چہار دہم ماہ مذکور ہوا س ہولے نشی محفل روحانی تیوپورک در موضوع تعالیم بہائی صحبت مے دارد۔ و جناب **منفور سیلر** رئیس محفل ملی بہائی در اثرات و نفوذ ایں امر اعظم لطفی ایراد خواہند نمود۔ و بعد از بہائیائے نوبت بسایر ارباب دیانات از ہنود و بودائے

چینی و کنفوشی زروشتی و یہودی مسیحی۔ و اسلام مے رسد۔ ایں است کہ دمبدم رایت فتح بلند تر و مواعید الہیہ آشکار تر مے گردد۔

امریکا از قرار نگارن مسیس نرو۔ جو اناں بخدمت امری مشغول و متب و روز در فکر اند کہ طبقہ ثانی مشرق الاذکار شروع شود۔ تا ایں بنیاں رفیع و قمر لمیع کہ ہلال آساور سمار عظمت و جلال خود را نشان دادہ بدر کمال شود۔ و طبقہ حدیقہ توحید در انجاء مجتمع شدہ بہ ترتیل آیات و بدائع لغات تقنی نمایند۔

ماچپسٹر کہ یکے از مقاطعات مہمہ صناعی دولت فتح مند انگریز است۔ و اکثر انجاء نجرانند۔ کہ بہ کدیمین و عرق جبین از پرتوسعی و عمل خود ارتزاق مے کنند۔ و یکے از مسائل بزرگ بل مشاغل مہمہ دنیاوی امروزہ کہ جہاں را مزلزل کردہ و عالم آسائش را زیر و زبر نمودہ مسئلہ اقتصاد و تناسل و فیما بین زنجبران و سرمایہ داران باشد از بیانات مبارکہ جمال قدم جل ذکہ الاعظم و رشحات قلم مرکز یشاق بخوبی تعین و واضح و صلاح و فلاح طرفین بل حیات انہا بستہ بہ تقبل آن تعالیم است۔ باری ایں ماچپسٹر قبل از صعود مبارک خوشنختانہ بقدم حضرت ولی امر اللہ ارواحنا فداہ مشرف گشتہ و اجراء رحمانی آنجا عریضہ حضور حضرت ولی امر اللہ معروض داشتند اند کہ فاتحہ آن عریضہ ایں جملہ است۔ (ہموارہ گوش جان از صوت ملیحیت و راسترازا و انفحات قدس روح بہا چنان در سہجان کہ گوید در انجمن یاراں حاضر و نمایانے ہرگز آن مسرت و لذت ملاقات را فراموش ننمایم۔) نوشتہ اند چند یوم قبل کشیش کلیسائی موحدین و خصوص امر بہائی در مجمع عام صحبت داشتہ و مسرت خویش را بر وجود بہائیاں در شہرترین جام کہ از توالج ماچپسٹر است اظہار نمود . . . سزاوار است کہ ہمہ اعضا و انسانی چشم شود و بہ بیند قوہ آسمانی و چہ قدر تے رحمانی پدیدار شدہ کہ کشیش از

درمبئی پیوستہ شد۔ پس بخت آنکہ اس دوسرے بھی منتظرین برسند۔ دوسرے نظری
از آنرا درج مے کنم۔

درس نیکو

لعل علی الاعلیٰ

چوں اراده کنیم ادا فریضه نموده بحکم محکم قرآن بدلول کریمہ ۱۔ و احرا بالمعرف
وانه عن المنکر۔ امر معروف و نہی از منکر کنیم۔ یا با مراقدس و پیمان مقدس (۲)
قومو علی نصرة امری و ارتقاء کلمتی بین العالمین۔ تبلیغ امر الله و انشاء
کلمته الله نائیم۔ ناچار مخاطب و طرف صحبت ما یا موحد خواهد بود یا مشرک (غیر حق)
موحد نیز یا مسلمان شیعی مذہب و یا سنی و یا کلیبی و یا زردشتی و یا بودائی
و یا در ظل سایر دیانات کہنہ است بنا بر فرض اول کہ مسلمان شیعی مذہب باشد۔
بحکم ضرورت و ایجاب محاضرات ذیل ماہین ما و او خواهد بود۔

(۱) بخوبی امر کن و از بدی نہی بنا۔ در درجہ اول بیچ معروفی بہتر از دعوت کردن
بدین اسلام نبوده و نیست
(۲) قیام کنید بیاری کردن امر من و بلند نمودن کلام میان اہل عالم۔
(۳) مذاکرات۔

ما میگویم ہماں قائم موعود و طلعت محمود کہ سالہا انتظار مے کشیدیم اذائق مشیت
ملیک معبود ظاہر گشت و پس ازوے ہماں رجعت حسینی و نزول عیسوی از سما عزہ
رب و رود نازل گردید۔ و بہ ہماں ترمیمی کہ در قرآن مجید و آیات رب جمید اثبات
شدہ ظاہر شد۔ و بہ ہماں نہی کہ در اخبار ما توره از خاتم انبیاء و آئمہ ہدی سلام اللہ

علیہم اجمعین بشارت داده اند ہوید اگشت۔ یعنی در تاریخی کہ معین فرمودہ بودند
بدوں تقدم و تاخر آمد از نسل و دودمانے کہ باید باشد۔ بود بان سن و شبائے کہ گفتہ بودند
بود بان سیرت و روشی کہ بشارت داده بودند۔ بدوں کم و زیاد خود را ظاہر فرمود۔ از ہماں
مغربے کہ اشارہ کردہ بودند طلوع نمود۔ و ہماں اقلیمے کہ معین کردہ بودند۔ ظاہر شد۔ کتاب
جدید مے آورد۔ آورد۔ احکام تازہ وضع مے کند کرد۔ اعراض و اعتراض علماء ظاہر
مے شود شد۔ اہل شرق و غرب اور الفت مے کند کردند۔ باد و ستاں و اصحاب
او چہ معاملہ مے کنند نمودند۔ سر ملے آنان را شہر بشہر بہد یہ میفرستادند۔ انہارا
مے کشند کشند۔ مے سوزانند۔ سوزانیدند خود حضرت ہفت سال سلطنت میکند
کرد۔ اور مسیح آسمے کشند کشند۔

یوسف وار پزندانش مے کنند کردند۔ در آفر یا بجان ایں کار واقع مے شود
شد۔ اولاد عجم مرتکب ایں سیئات مے شوند شدند۔ قائم را حسین دفن مے نماید
نمود۔ سلطنت حسینی پدید مے شود شد الی غیر ذلک من ہذا الانشادات
والبنشادات کہ کلا و حلا ظاہر و نمایاں گردید۔ بلکہ آں وقائق اخبار و حقائق آئمہ
کہ از انظار الوالا بصائر نیز مستور و مخفی بعصر مشہور و عیاں گردید۔ حق عیاں چوں
ہمراہاں آمدہ لیک اند شہر کوراں آمدہ۔

میگوید زہے سنگفت و حیرت آیا چگونہ منصور است قائم موعود بالوار محمود از
جانب رب و دود بیاید و باہیں علام معینہ و آثار مدونہ ظہور کند و سنین محدودات
بگذرد کہ من بختانیت مے مطلع نشوم و با آثار ظاہرہ ادا و آشنانگرم۔ تا چوں بندہ
دیریں در ظل علم بیاسا مے دامت طالب مشتاق در زمرہ عشاقش وارد شوم۔

(میرزا نیکو از بمبئی)

عنوان مراسلات - پروفیسر ریچم سنگھ مری روڈ اولپنڈی

<p>قیمت ہر کاپی ایک در ایران - دو تومان در ہندوستان - پچھروپیم در امریکہ - دو ڈالر</p>	<h1>البت</h1>	<p>ابن مجلہ ہادی کی تصنیف و ترجمہ شہود خجستہ قیمت سالیانہ فروغ - نمائندہ</p>
<p>نمبر ۴</p>	<p>ای اہل عالم ہمارا ایک بیدار یک نوا خسار</p>	<p>جلد ۳</p>
<p>مقصود سالانہ اشاعت وحدت و یکجائی عالم انسان است و تفہیم اصول ادیان کہ فی الحقیقت اصل و اساس احد است و حقیقت آن نشر مطالبہ است کہ راجع بایں مقام اعلیٰ و مرتبہ علیا است و مقالات مختصر مفید در بایں خصوص از ہر کس ہر جا برسد در ایں سالہ دست خواہند شد *</p>		
<h2>دروس</h2> <p>در طهران بامر محفل مقدس روحانی آقائے نیکو در سن تبلیغی میدادند۔ و چون چند جزوہ اداس دروس منتشر و مطبوع واقعہ شد۔ اجناس روحانی محض آنکہ ایں خبر عظیم ما نصمیم دہند کہ در سایر بلاد نیز از ایں روشد ریس نمایند حاضر شدند کہ اں دروس را جزوہ بہ جزوہ در طهران طبع نمایند۔ و ایں تقسیم با حرکت و مسافرت آقائے نیکو بصوب ہندوستان مساووت۔ لاجرم برائے ایں مسافرت حلقہ متلمذین اں دروس در طهران گسیختہ</p>		

BAHAI NEWS

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The Bahai Message is a call to Religious Unity and not an invitation to a new Religion, not a new Path to Immortality, God forbid! It is the Ancient Path cleared of the debris of imaginations and superstitions of men, of the debris of strife and misunderstanding and is again made a clear Path to the Sincere seeker, that he may enter therein in Assurance, and find that the Word of God is One Word, though the Speakers were many.

ABDUL BAHA

LETTER FROM HAIFA

The beloved of the Lord and the handmaids of the Merciful in Rangoon, Care of the Members of the Spiritual Assembly.

Dearly beloved brethren and sisters in Abdu'l-Baha!

Your most welcome letter has rejoiced my heart, and has redoubled my confidence and hope in that little band of earnest and ardent followers of the Bahai Faith who labour so devotedly for the diffusion of the Light of Baha'u'llah throughout the world.

The glowing account you give me of your recent efforts and activities to extend and consolidate the campaign of service in that land has been shared with the resident friends and pilgrims in the Holy Land, and incorporated in the circular letter which the Haifa Spiritual Assembly addresses to the Baha'i world. It will send, I am sure, a thrill of enthusiasm and courage throughout the body of the friends to the world over, and will serve to strengthen the ties that bind us all to you, our beloved co-workers in that far eastern land.

I am looking forward with the greatest interest to the time when your high hopes will have been fully realized, your plans fulfilled and your selfless efforts crowned with glorious success. It is my fervent hope and prayer that your endeavours to constitute a Central Council for all Burma and

establish a Baha'i Magazine, exclusively devoted to the progress of the work in that province, will soon bear abundant fruit and will stand a testimony to the efficiency, the energy and the zeal of the beloved Burmese friends.

May our loving and ever-watchful Master guide and protect you in all the services you are so whole-heartedly tendering to His Sacred Threshold, and may He enable you to contribute your full share in carrying out His great purpose for mankind! This is my prayer for you all, whenever I visit the three Holy Shrines, and I feel certain that He will not fail to answer it, if we but hold fast to those principals for which He lived, laboured and died.

Awaiting your joyful news,

Haifa, Palestine:
June 1st, 1923.

I am your devoted brother,
(Sd.) SHOGHI.

EDITORIAL

[The Bahai News is a monthly Journal reflecting the activities of the Bahai's of India and Burma and published in the interest of the Bahai Movement under the guidance of the National Spiritual Assembly of India.]

THE FOURTH TARAZ

IS on Trustworthiness. Verily, this is the door of tranquility to all in the world, and the sign of glory from the presence of the merciful one. Whosoever attains thereto has attained to treasuries of wealth and affluence. Trustworthiness is the greatest door to the security and tranquility of mankind. The stability of every affair depends on it, and the worlds of honor, glory and affluence are illuminated by its light.

Sometime since, this sweet Utterance was revealed from the Supreme Pen.

"Verily, we mention unto thee trustworthiness and the place it occupies before God, thy Lord and the Lord of the Great throne. One day, we repaired unto our Green Island [i.e., *Rizwan*]. When we entered therein, we found its

streams flowing, its trees in full foliage, and the sun playing through the interstices (of their branches).

"Turning our face to the right, we beheld that which the pen fails to describe, nor can it set forth that which was witnessed by the Eye of the Lord of Mankind in that place, which is the most pure, the most honored, the most blessed, the most lofty.

We then advanced toward the left. There we beheld one of the countenances of the exalted Paradise, standing on a pillar of Light, and calling out in the loudest voice, saying: O ye concourse of heaven and earth, gaze upon my beauty, my light, my appearance and my effulgence. By God, the true one, I am trustworthiness, its manifestation and its beauty, and I am the reward to him who clings thereto, who knoweth the loftiness of its rank and position and holdeth fast unto its hem. I am the most great ornament to the people of Baha', and the mantle of honor to all in the kingdom of Emanation. I am the greatest cause for the affluence of the world, and the horizon of tranquility to the people of existence. Thus have we revealed unto thee that which will draw mankind near unto the Lord of Creation!

"O people of Baha'! Trustworthiness is the best garment for your temples and the most splendid crown for your heads. Adhere thereto by the command of the Omnipotent Commander!"

(From the Teachings of Baha'u'llah.)

A PAGE FROM THE DIARY

OF

MIRZA AHMED SOHRAB

PORT SAID, EGYPT,

NOVEMBER 10TH 1913.

Dear Friends,

The first glimpse that we had of the Master this morning was from the upper porch of the Hotel. He was walking in the street followed by Ahmed Yazdi. All around him there was a motley crowd of Arabs—a European might say with more or less the same clothes—but they looked upon him with an eye of reverence and adoration, as though he is a being from another world, an exceptional individual descended from the Court of Divine Majesty. As he walked on, they reverently made room for him, and then advanced with the spirit of respect to kiss his

hand or touch the hem of his garment. He walked through their dirty, evil-smelling streets and men, women and children came out of their unclean quarters, and as he passed by, he smiled at them and they paid him the divine homage of love-worship. These simple Arabs do not know him—as the Bahais assume to know him and discuss his title and position pro and con—but they behold in him the Shining of the Spirit of God, they love him because he loves them, knows their needs, inquires about their conditions, supplies their spiritual and material requirements, and holds aloft before their eyes the burning torch of the true religion of charity and the waving Flag of moral rectitude. He appeals to their sense of justice and reason and leads them on in his matchless way toward the radiant heights of brotherhood.

It was about nine o'clock when the Zoroastrian pilgrims, with a few others from Bagdad, wended their way toward Ahmed Yazdi's home to meet the beloved. Tea was served and he came out of his room and greeted them. For a few minutes he was silent. Then he asked them to speak to him. "Tell me" he asked, "is the weather of India better than that of Arabia?" One of the Zoroastrians, who loves his native country very much, came out earnestly with the answer: "Persia's climate is the best." The Master laughed. He could read in the eager eyes of our brother this thought: "I want to see Persia great and glorious, civilized and prosperous, advancing steadily in modern culture and science!" and henceforth satisfied his longing by the following remarks:

"Persia will become luminous. Her future grandour shall by far eclipse her past recorded glory. How pure is the climate of the mountains of Yazd! Rest ye assured that Persia shall progress. On this account have the utmost confidence. God has brightened Persia. The example of Persia is like unto a garden which has been taken out of the cultivating hand of the gardner. The wild animals have run through its pastures, its meadows are turned upside down, its trees are leafless, its plants are dried and its tender, fragrant flowers trodden under foot, to such an extent that whereas formerly it was a rose-garden, it has now become a thorny patch. But when the real Gardner appears, he takes the garden again under His care and arranges it better than its former condition. Whereas before it was a dumping ground for all kinds of refuse, the wise gardener clears it and causes the growth of roses and hyacinths and plants fruitful trees. Listen to me. Do not heed the doleful prophecies of the malcontents. Persia will progress marvellously. God has opened every door before the faces of the Persians. He has unlocked before them the doors of heaven as well as the doors of the earth. I will illustrate this by the following example, and the rest will become plain to you. In this world there is no soil so unproductive as the soil of Mecca. There are deserts of sand, black bare mountains and barren Sahara. There are no springs in Mecca. They bring in their drinking water from a very remote place. Now because of this desert's shifting sand, these fearfully shaped dried moun-

tains, this extremely hot climate, became the birthplace of His Holiness Mohammed, the eyes of the Islamic world have turned toward it. Nearly three hundred thousand souls go yearly on a pilgrimage to Mecca to kiss the black sacred Stone. Now from this you can see what will be the future of Persia, which is the birthplace of the Blessed Perfection, Baha'u'llah. Its climate is delightful, its soil is rich, its waters salubrious, its gardens charming, its meadows green and its topography varied. Reflect upon this and many mysteries will be revealed unto you."

One of our believers who was present mentioned that several hundred Hajis had returned from their pilgrimage to Mecca, but on their way they were robbed by the Nomads. The master told the following story in this connection: "About 38 years ago a few Hajis who were natives of Yazd came to Acca. On their way they were stripped clean of all their possessions. Their steamer accidentally anchored at the bay of Acca, and they came on shore. They did not know that such people as Bahais were living in that town. They inquired from the inhabitants: 'Are there any Persians in Acca?' They answered: 'Yes.' A guide brought them to me. They were in a pitiful state. As soon as their eyes fell upon me, they started to cry. They said: 'While we were in Madina, the Arabs accused us unjustly with something we had never committed. Then they attacked all the Persians, beating us with their words and clubs, killing six of us and taking all of our belongings. We were fallen on the ground entirely unconscious. When we came to ourselves, the Government officials saved us from the fury of the mob. There were many cuts and wounds in our bodies, but there were neither doctors nor medicines, and nature had to lend its healing ointment. When news was received from Constantinople that we were innocent, they let us go. We have begged all along our way for our sustenance, till we have now reached here. When we reached end of our rope, and are destitute of everything. When we might find this port we thought we would disembark; perchance we might find some of our compatriots who would be willing to assist us. Here we stand in your presence, hungry and naked and needy. You may deal with us according to your justice, sympathy and humanity. At least you may give us one Toman (\$1.00) to carry us to Beirut. We plead for your mercy!' Thus they spoke, and I realized they were telling me the truth. In short, I prepared for them the means of their journey as far as their home in Persia. As their steamer was going to anchor one day in the port, I invited them to stay over for lunch and dinner, and ordered tea to be served to them. When they partook of the pilau and other dishes prepared for them, and before their departure, one of them asked: 'Who are you, and why are you living in this most desolate spot?' I answered: 'We are prisoners in this barrack town of Acca.' 'Prisoners! I can't believe it? Why? What for?' 'Because we are Bahais, they have brought us here and incarcerated us!' They were very much astonished. Then one of them said: 'No, indeed! Who-soever tells us that you are Bahais commits an unpardonable sin. You

are very good people. You are good Musalmans. They have told us that the Bahais are very bad people. You are the angels of heaven. You have treated us with such generosity and hospitality, not even equalled by a Mohammedan. I do not accept this. You are joking with us!' I answered: 'My friends! Listen to me. We are not joking with you. We are telling you the solemn truth. We are Bahais. We are prisoners. Hearken and I will tell you why we are.' They became silent and then I told them the history of the Cause, the principles and the events leading to our incarceration. They were very much impressed, and left the town with a happy, yet no doubt incredulous mind about our being Bahais!' Here the Beloved had a good, hearty laugh, and continued: 'You must make the people understand the aims and teachings and behests of the Blessed Perfection; inform them to what Cause it has beckoned their attention, how He commands us to associate with all, to what height of purity, attraction, sanctity, morality, behaviour and deeds He hath summoned us. Then Persia will become like unto a rose-garden. If the Believers of God live and act in accord with the Commands and Exhortations of the Blessed Perfection, in a short time Persia will advance extraordinarily. I hope you will make India a rose-garden; thus each one of you may become a fruitful tree, a brilliant star and a spiritual sign of the Kingdom of Abha. May you find a new severance, a new joy and fragrance and a new hope and courage. ... Do those Zoroastrians who have migrated to India centuries ago, desire to return to their native land? You tell them that: 'We declare unto you that the glories of Persia will become in the future, a thousandfold. If you do not believe in our declaration, make a note of it in a book that a day is soon coming when Persia shall reach the highest zenith of glory, it will be built and become very prosperous. All the ancient cities of Persia will be built up, and the fame of Persia and the Persians shall be spread over all the regions of the world, and the greatness of the Persian civilization will cover the East and the West.'

Then the Zoroastrian women went into his presence when we left. The Beloved felt well. For the past two weeks all the letters have been kept away from him, that he might have a complete rest.

Later on three Arabs received permission to go into his presence and he gave them a detailed explanation about "Sacrifice." The Feast of Beiram is the great Mohammedan feast in which everyone who is able kills a lamb or sheep, and distributes its meat amongst the poor. "The outer sacrifice of the sheep is a symbol of inner sacrifice. One must sacrifice his life, his identity, his being in the Path of God. This is a spiritual sacrifice. We must strive to attain to this station." As some of the Zoroastrian Bahais were present, he pointed them to our Arab visitors and told them how through the Power of God these men, who have never believed in Christ, the Word of God, Moses, the Interlocutor of God, Ibrahim, the Friend of God and Mohammed, the Prophet of God—have become believers in all these Messengers of the Divine. That is why it is written in the Koran: "Thou dost not guide them, but God guides them." When they left, they kissed the hem of his garment and

his hands. I was much moved by this real scene of earnest devotion.

Then he called Doctor and Mrs. Getsinger into his presence. To Doctor Getsinger he said:—

"Greater love has no man for another than I have demonstrated toward thee. I have sent for thee and am sending both of you to India to spread the Cause of God. Send to me always cheerful and happy news. The more you have love and genuine consideration for each other, the happier is the heart of Abdul Baha. Be as one soul in two bodies. Then you shall be able to render more effective service to the Cause and will be loved and honored by all the people. This is thy first and most important work. Look at me! I do not listen to sickness. I do not listen to sleeplessness. I do not listen to fatigue. I do not listen to anything. I work and strive. I toil and labor. Both of you must walk in my footsteps and seek my good-pleasure and diffuse the Fragrance of the Kingdom of Abha. This is the path."

To Lua he talked with great animation, his strong voice at times reaching to a high pitch. He was speaking with a glowing conviction and divine authority. The room was filled with the inspirational atmosphere of his spiritual utterance. I will try to preserve here only a few notes out of the rushing torrent of celestial music breaking upon our ears from the unknown source, which was full of orchestral beauty and mystic charm:—

"When thou dost enter a city in India, associate with the people in the beginning as a tourist, as a person interested in India, as a lover of Indian people and institutions. Meet all those who come to see thee or upon whom thou callest, with sympathy, and do not in the least prejudice them. Thou must reconcile together the adherents of various religions and the votaries of different creeds with the solvent alchemy of love and infuse amongst them Bahai freedom of conscience and solidarity. If some one ask thee "Who art thou and why hast thou come to India?" answer: I am a Teacher of the Bahai Cause. His Holiness Baha'u'llah has commanded the Bahai to consort with all the religions and the nations with the utmost concord and harmony. In our estimation mankind are the children of God and as the children of the Almighty it is enjoined upon us to love one another and co-operate with each other. The past century of prejudice and bigotry has passed, the cycle of the oneness of the world of humankind is being ushered upon us. Then speak to them with great power and penetration and cause them to soar toward the divine height of spiritual brotherhood and divine Unity.

"When thou arrivest in the city of Calcutta and happen to meet the Editor of....., say to him. 'To-day a most glorious sun hath dawned from the horizon of Persia. Even the blind have felt the penetration of its heat and rays, but you are submerged in the sea of your own thoughts. We who have been living in the furthermost part of the globe, have beheld the rays of this world-illuminating sun and are illumined by it. How is it that you are yet asleep upon the bed of negligence?'

"This is the same sun which dawned 1300 years ago from the horizon of the Arabian Peninsula, but now it has appeared with greater potency from the horizon of your country and its heat ere long shall cover the whole earth. Now is the time of your redemption! Now is the period of your salvation! If ye are blind, become seeing. If ye are deaf, become hearing. If ye are mute, unloose your tongues. If ye are lame, walk ye erect. If ye are dead, be resuscitated. If ye are negligent, become ye mindful. The sun of Reality hath arisen from the horizon of your country. Become ye illumined: The Breeze of Bestowal is wafting from the direction of your native land, be ye stirred. The nightingale of significances is singing in the rose-garden of your home, hearken its melodious songs. The Movement has deeply affected the American and European world, and hath made us the real freinds of Persia. Know ye this of a certainty that the East shall never conquer the West through the power of material civilization, but it can accomplish this as it has done in former ages through the Power of divine religion. Now Persia is in a position to complete the spiritual victory of mankind through the Potency of the Universal Religion of God. What a marvellous sun is this! What a stupendous movement is this! How the world and its habitants are being consciously or unconsciously stirred and moved by its soul-satisfying effect!

"O ye Persians! The sun of Righteousness hath arisen with healing in its wings! Are ye not aware of it, that your country is the dawning-place of this Glorious Orb, the first rays of which are the oneness of the world of humanity, its second ray is love for all mankind, its third ray is Universal Peace, its fourth ray is the correspondence of science with religion, its fifth ray is universal religion, universal language, universal education, etc., etc." Speak in meetings and assemblages with a spiritual power. The Holy Spirit shall inspire thee. Explain the Principles of Baha'u'llah. Make them understood by all the people. Cry out at the top of thy voice.

"Furthermore say to the Editor: Despotism ruined Persia. Despotism withered away the genius of Persia. Despotism extorted the incomes of the people unjustly. Despotism made the inhabitants of Persia poor and destitute. Despotism hastened into the arena of martyrdom 20,000 Bahais. Despotism played havoc with the resources of Persia. Despotism brought to the verge of starvation the ancient families of Persia. Despotism cast ashes of doom and despair on the intelligence of the Persians. Despotism kept the people in a state of ignorance and illiteracy. But when the Persians upraised the banner of the constitution, everyone became hopeful, expecting Persia through the beneficent influence of a democratic Government will loom large in the family of the live and progressive nations, and will enter upon an era of upward prosperity and internal development. However, instead of uniting all their forces together, they formed various political parties, with no definite policies, save to work against each other and thus heap greater disasters upon the already weakened and disorganized state. Consequently we observe that even the constitution, upon which

the hope of everyone was suspended, did not yield the desired results. Yes, the constitution would have saved Persia, were these political parties united upon a broad, national, constructive platform; therefore the lack of such a common ground made confusion more confounded. Notwithstanding these mighty events, the Persians are yet asleep, but there are certain impelling forces which are working for their final awakening."

In the afternoon, we were again in his presence? He was in a happy frame of mind, and joked with Doctor Getsinger. He shed the sunshine of joy and beatitude. Then he ordered grapes to be brought which he divided amongst us with his holy hands. We stayed with him about two hours; many stories were told and lighter subjects discussed. When we left him we knew he is steadily improving in health. Coming out of his presence, we walked toward the store of Ahmed Yazdi, and there met many of the friends. His store is the rendezvous for all the believers who desire to meet one another. A telegram was sent that Khosro may come from Remleh to attend to the cooking, and I have no doubt but that he will start with the very first train. He is so happy in the service of the Beloved, and whenever he is away from him, he is grieved and sad. Other pilgrims are on their way, and before long many people will arrive to drink from the fountain-head of truth. The Master loves them most affectionately.

FASTING IN TWENTIETH CENTURY

A certain professor at one of the Indian Universities objected against fasting being included in a twentieth century religion. He thought that the people were enlightened enough to take care of their healths without this relic of the crude old civilisations. As I think that his objection embodies a protest against the purely medical and the physiological aspect of the need for fasting and is a legitimate demand from a section of the community that wishes to think out matters for itself, that the manifold aspect of the teachings be not ignored, I shall in the following few lines attempt to give what to my mind justifies the institution from the psychological, ethical, economic and social stand points, with special reference to the needs of the twentieth century and after.

The medical aspect has been preached *ad nauseum* until it appears as a regular intellectual tyranny. I advance these suggestions as a diversion, earnestly hoping that others will take up the subject and give their thoughts on independent lines. I may add that these are my private views and I put them forth as such, for what they are worth, in accordance

with the command of Baha'u'llah that every one should investigate the Truth for oneself and not take it from any one else *in tabloid form*.

The conditions of the twentieth century are such that no one can be sure of a prosperous career throughout ones life, much less can one be confident of the prosperity of ones family and relations. The changes that one is likely to suffer from under the present civilisation and its successors are likely to be more drastic and telling than any heretofore possible. Under conditions prevailing sometime ago and even now prevailing in some countries, it was possible for one person to earn and to support large families of near and distant relatives, but this is becoming progressively impossible and wherever the twentieth century civilisation is found in full swing, it is impossible for any person to feel secure even after putting forth his best efforts.

Any fine day he may wake up to find his security evaporated and he may be obliged to think hard what to do to save himself and his dear ones from ignominy and starvation.

The history and psychology of crime will show that persons who suffer from sudden change of status are not able to bear more than anything else the starvation and the thought of the starvation of themselves and their near ones. In fact the thought of the starvation of the beloved youngsters and the dependent ones is more difficult to bear than ones own starvation; and this is responsible for most of the frauds and crimes perpetrated by men subject to sudden adversity. Given a fighting chance, a single man with none to care for will withstand temptations better than one who has near and dear ones not able to starve *with patience*.

Here the institution of fasting steps in to assist the family or the man. If they are trained to fast throughout the day for a whole month, without a break, they will be prepared for such emergencies in advance. And if a family is accustomed to fast one out of every twelve months every year, they would fast through this period of adversity. Their training would have taught them to depend upon God to provide for their breakfast at the end of the day; and think of the difference that this prayerful starvation would make to the general morale of the family and the intellectual, mental, moral social and economic difference resulting to the community in times of distress.

Who does not know of the power of the human mind to work wonders under the influence of the faith-sustained fortitude, and who would dare speak in the same breath of a human being's ability to tide over periods when the individual is neither trained or disciplined nor reliant upon God to tide over the hard times!

Agra, 21st May, 1923.

HASHMAT ULLAH.

N. B.—“It spoke of fasting during the month of the fast. Happy is your condition for you have executed the divine command; and have arisen to fast in these blessed days. For this physical fasting is a symbol of the Spiritual fasting, that is, abstaining from all carnal desires, becoming characterised with the attributes of the spiritual ones, attracted to the heavenly fragrances and enkindled with the fire of the love of God.” *From the Writings of Abdul Baha.* [Ed.]

PROF. SHIRAZI IN UNITED STATES OF AMERICA
[Fifteenth Bahai Annual Convention of Chicago,
held 28th of April 1923].

“Prof. M. R. Shirazi of Sind College, Karachi, India, first president of the All-India Convention of Bahai's, was introduced by a letter from Shogi Effendi, expressing the hope that his friend will stimulate the teaching campaign in this country. The speaker among other things said:—

“Let me greet you in the name of Baha'u'llah, Abdu'l-Baha and Shogi Effendi, also many of the Bahai's in India and Egypt. The Spirit of Abdu'l-Baha is with us to night.

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 Baha'i Convention of India which was like the Feast of Baha'u'llah. 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 can not organise the spirit: but we can organise the workers in the cause.

Bahai's 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 spring time!

From the *Star of the West*.

(June, 1923.)

NOTES AND NEWS.

INDIA.—We are glad to notice another Baha'i Monthly Journal, issued from Calcutta by Syed Qasim Ali in the interest of the Bahai Movement for the Urdu Knowing people of India. This Journal which has been named 'Albaha' will be a valuable servant of the Bahai Cause. The first issue is dated June 1923 and the subjects dealt with are "History of the Bahai Movement," "Translation of a portion of the *Kitab'ul Iqan*, and a Letter from Haifa." We wish our sister paper a great success and recommend it to all those who can read Urdu. The annual subscription is Rs. 3 for twelve issues.. Orders can be registered direct at 26, Jhawtala lane, Bally Gunj, Calcutta.

May we remind our readers that they have a duty owing to the Bahai Movement, which has to be discharged; we of course mean that they have to be conscious of the existence of an All-India Bahai Central Fund of which the Head-quarters are at Surat. All contributions, however, small may be remitted to the address of Mr. N. R. Vakil, Havadia Chakla Surat. The building up of this Central Fund is essential if the ideals of Baha'u'llah are to be given a practical shape in these vast dominions of India and Burma.

We are glad to notice that through the earnest efforts of our friend Mr. M. U. Abbasi, a translation of Abdul Baha's "Answer to the Peace Conference" has been published in Sindhi. Copies of the same are for sale at the Bahai Assembly, 1059, Elphinstone Street, Karachi.

We beg to draw the attention of our Bahai brothers and sisters all over India and Burma, once again, to the value of Co-operation in the Bahai work. Without co-ordinating our efforts and straining every nerve to strengthen the hands of the National Spiritual Assembly of India, no tangible results can be obtained. Our resources are scanty and they should be properly husbanded. There is the work of spreading the Cause by sending out teachers, the work of publication of literature, of the Bahai News and then there will soon be the work of building a Central Bahai Temple in India with its various ramifications and unless we come together and pool our resources, how can we expect to achieve the goal laid down for us by Bab, Baha'u'llah and Abdu'l-Baha. Arise, Awake!

Mr. A. Ranga Iyer writes to inform us that his Lecturing Tour in Southern India attracted great notice. Many have been drawn to the Kingdom and good results will follow. Brother Iyer is a powerful speaker and we are sure he will do good work in the South.

BURMA.—The following constitute the Bahai Spiritual Assembly of Mandalay, Burma:—

- | | |
|------------------------|---------------------|
| 1. U. Nyo (President). | 6. Maung Nyun. |
| 2. Maung Ba Tin. | 7. Maung Yusoof. |
| 3. Maung Po Mya. | 8. Ko Mya. |
| 4. Maung Myint. | 9. Khalifa Mohamad |
| 5. Maung Ba Gyi. | Yunoos, alias U. Po |
| | Thme. |

The following constitute the Bahai Spiritual Assembly of Knggyangon, Burma:—

- | | |
|----------------------|------------------------|
| 1. U. Tun Gywe. | 6. Maung Tun Din. |
| 2. U. Son. | 7. Maung Shive Hmin. |
| 3. U. Sok. | 8. Saya U. Po U. |
| 4. Maung Po Sen. | 9. Saya Maung Ba Sein. |
| 5. Maung Than Ghaing | |

U. S. A.—The Convention after mature deliberation elected the following as the National Spiritual Assembly for the year 1923-24:—

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 organised with the following officers:—
Mr. Randall, President and Treasurer; Mr. Lunt, Secretary;
Mr. Parsons, Vice-President; Mrs. True, Financial Secretary.
From '*The Star of West*.' [June].

—A SIGN OF PROPHETHOOD—

One of the signs of Messiahship, as contrasted with founders of philosophic systems, is dealt with in that remarkable work by R. Seely '*Ecce Homo*' so well known to Christian readers.

In dealing with the subject of the "Kingdom of Christ"—the author writes....."Socrates always sunk himself to illustrate his methods...."As with Socrates argument is everything and personal authority nothing so with Christ personal authority is all in all and argument altogether unemployed. As Socrates is never tired of depreciating himself and also dissembling his own superiority to those with whom he conversed, so Christ perpetually and consistently exalts himself.

As Socrates firmly denied what all admit and explains away what the oracle had announced *viz.* his superior wisdom, so Christ steadfastly asserts what many were not prepared to admit *viz.* his own absolute superiority to all men and his natural title to universal Royalty.

The same contrasts appear in the requirements they made of their followers. Socrates cared nothing what those whom he conversed with thought of him, he would bear any amount of rudeness from them but he cared very much about the subject of discussion and about obtaining a triumph for his method.—On the other hand the one thing which Christ required was a certain personal attachment to himself, a fidelity or loyalty; and so long as they manifested this, he was in no haste to deliver their minds from speculative error.....

Socrates wielded an intellectual influence upon thought while Christ obtained personal influence upon feeling. What real student of Socrates concerns himself with his martyrdom?.....Socrates holds his place by his thoughts, Christ by his life."

The true Messengers of God declare themselves, this is one of the Bahai teachings, and the above lines could with equal justice have been penned about Baha'u'llah. He with insistence and force, with precision and proof, emphasised the divine nature of his mission. He proclaimed himself as coming with Supreme authority to rouse mankind from the sleep of ignorance, irreligion, and sin.

The author of '*Ecce Homo*' has drawn our attention to an exceedingly noteworthy point, the unshakable conviction in the operation of the Will of God as this touches themselves and their work, that every Founder of World Religions has manifested to the human race.

Unless a divine Messenger was in contact with the source of Wisdom he could not be what he was not, carry out a spiritual mission

requiring him to be ever under divine guidance, and we might add, able to withstand the assaults of persecutors, calumniators, and bigotry in high places; finally he must be so steeped in contact with the eternal Power of Love, that such disciples as are inevitably drawn into his radiant center will offer up life and all that life holds for them, if by so doing they may help his Cause or advance the divine work by a single step.

The power to inspire a great Faith and to demonstrate by every sign the eternal spirit within him Baha'u'llah surely manifested.

In or out of prison and in spite of the torments his material life presented, this Persian Master raised his voice to inform humanity of his advent and to give the world the new Gospel; he not only warned the rulers and heads of Governments that great and ominous changes were about to happen on earth, but he also directed strong missive to religious teachers and spiritual Directors.

All this was over fifty years ago and if we study writings that shake one with their wonderful strength and power of prophetic quality, we shall better realise perhaps how near we have stood to one of the greatest epochal events in religious history....The coming of another Son of Man in the fullness of Time, bringing with him a new Light and a great Message for the Regeneration of Mankind.

How fully Baha'u'llah knew that the time of his appearing was fraught with the gravest of portents and most critical possibilities for the human race, many of his Tablets show for they contain solemn warnings as he recalls to our memories vital prophecies in Jewish and Mohamedan scriptures....In one writing we find as follows..."Hasten oh people unto the Shadow of God, that ye may be preserved from the heart of the day in which no one shall find any shade or abode for himself except under the Shadow of His Name, the Forgiving, the Merciful." "...And again.... "Say. In this day there is no place of refuge for any soul but God—and this is that which is true, and there is naught after Truth but manifest Error..."

It is of years like these and since the beginning of his time that the Manifestation speaks, a time of great tribulation, not yet concluded.... The following significant lines to the Jews deal again with a variant of the same theme...."Hearken unto Me...The Tabernacle of the Lord is lifted up by the Hand of Providence and the Cause of God hath become manifest. The time of the old things has rolled by and the Cycle of Regeneration, hath begun. The Lord hath willed that everything shall be renewed. Should you look with sanctified vision, you shall behold the New Jerusalem! Should you listen with attentive ears, you shall hear the Voice of God!"... In another epistle we are referred to the prophetic writings of St. John saying..."Ponder ye over the words of John who hath prophesied concerning the coming of the holy and glorious City of God, for the Lord Almighty and the Lamb are the Temple thereof. And the City hath no need of the Sun neither of the Moon to shine on it for the Glory of the Lord doth illumine it."...

As centuries ago Jesus warned his disciples against wasting time and energy in disputations, discussions or dialectics, or against vaunting the things of the past only, he writes.... "Regard neither the former things nor the later but speak of this Day, and that which hath appeared therein.... Verily it sufficeth the whole world. Verily all explanations and indications concerning such questions, will only tend to cool the warmth and for this reason it becometh thee to utter only that which will enkindle the hearts and make the minds of the advancing fly upward."... Those who read the Scriptures and know not the Truth, but pass their days in disputations are like the ladle which being in syrup knows not the taste of it."

According to descriptions left us by old Persians who were his followers, Baha'u'llah's influence was replete with spiritual dignity and majestic bearing such as Christian writers ascribe to Christ and speak of as Royal in quality. But then is not every true manifestation of God in verity a "Son" of the "Ruler of the Universe" to found His Kingdom on earth?

But to deal with another point of paramount importance. What should we understand concerning this definite call to humanity that all should come together for the making of a new world order, and a new era?

These inspired visions that came forth from the small prison town of Akka on the Syrian coast, or else from the ancient citadel of Adrianople so long ago, do they not strike on our imagination with double force and significance if we look back on the world then and now compare? Side by side with our vastly extended outlook and knowledge, we shall judge how great are the changes, how almost terrible the alterations that have taken place to mould our material lives, and stamp with joy or sorrow the very essence of the soul of man!

Is this inter-racial and universal upheaval going on for nothing then? Surely not! If we are to believe this last Voice that spake from the prison of the world, then these our present sufferings are but the birth pangs of a new age,... or to use another illustration we feel the Divine Plough working, turning the old soil over as it goes, letting in fresh air and sunlight, destroying the useless weeds so that the new seeds may germinate and bless the earth. The breezes of a Regenerating power are blowing over the fields of Life, restoring those who are able to grasp their new relationship to a changing world.

It is worth a little reflection and a deeper appreciation than we see manifested concerning what has taken place, and also upon what the present holds in potentiality for us all. Are we going to meet this amazing future in a spirit of co-operation and brotherhood? or shall we selfishly ignore the appeal and let ourselves be crushed under the Plough of Destiny and turned aside like the worthless soil?...

Of old it was said "the Lord hath need of laborers in His vineyard and to-day the same request holds good, whether we work for Lord Buddha,

[See inside of Cover—

قبور چهل و نادانی را که مدت های مدید روشن از تقالید موهوم و پرموده زندگی جاوید
آن عطا میفرمایند و ارواح را از قیود خرافات میبرانند و قلب باهت می کنند و مس و جو و نسانی
را از خالص میفرمایند یعنی خرافات پر کثافت را نورانی میکنند آسمانی بنمایند ملکوتی میفرمایند
و کور را را بنیای نمایند یعنی ربه عیون را بنیایان شمس حقیقت که سالهاست دراز از
استعمال داروی معنوی محروم مانده اند علاج میکنند و با سحر و زماں چنان قابل میشوند
که انوار نیر حقیقت را بنیند و ضیاء هیکل ظهور امتشاید کند.

و کران را شلوا میگردانند یعنی بنیه او هم که مانع از اضواء کلمه الهی و ندائے
آسمانی است از گوش بیهوشتان بیرون میکنند تا سر و شغی بشنوند و اذن ضاعیه قابل
استماع نعمات بلعل معنوی گردد و اگر چه این وجودات مقدسه هر کدام در عالم ملک
بقوائے ملکوتی ناشر روح القدس در بین اهل عالم هستند

و لے مع ذالک این استعدادی که در ضمیر آنها مستودع است و قابلیت که
حضرت رحمان به مد عنایت خود با آنها مبذول داشته هنوز مانند تخم است که در بطن
زمین نهیای یعنی مقصود هزاراں حر به پیش از آن است که نایل شده اند. لهذا وسائل
و سائل لازم است که این مستودعات بطور کمال بحر صه بروز و شهنو آیند.

از برائے اتحاد آن و سائل یکجای پیوری پیش قدمان ادوار گذشته است و
دیگرے متصف بودن با خلقتی است که بدان مستغنی از ماسوی الله و بتوان از جمیع بشر متناهی
چون قدرے این جاوه از هتیا از مومنین با بنیای سلف مثل حواریون حضرت مسیح
خالی از سنگ و لاج و عصار نموده اند خوب است ابتدا این جاوه مصفا را تا انتهای سیر
و پس از آن بسته نمودن طرفای شریع کرد که امر و احتیاج بشر را تا انتهاست
و محل عبور و مرور آنهاست و مزایای بهائیان را ثابت میکند

باقی آینده

از رنگون

اخبارات مفصلی راجع بہ پیشرفت امر اللہ و نشر نجات اللہ و تشکیل محافل و مجالس رسیدہ است کہ مختصر آن از این قرار است
(۱) تشکیل محفل مرکزی و اعضاء آن بموجب ذیل

رئیس جناب لاسید جناب عالی ربی۔ اے پیر سٹریٹ (۱) نائب رئیس جناب
ڈاکٹر عبد الحکیم خزانہ دار جناب لاسید عبد الحسین منشی جناب لاجناس علی اعضاء
چهار نفر

(۲) آقا سید مصطفیٰ برائے تبلیغ امر اللہ بہ دید انوار شریف برده اند و از انجا اطلاع
مے دهند کہ امر اللہ با کمال سرعت پیشرفت نموده است چنانچہ بہ تازہ کے
قریب بہ (۶) نفر بہ شرف ایمان فائز شدہ اند۔

(۳) محفل روحانی مندرجہ بالا کوشش فوق العادہ برائے بیداری مردم مے کوشد
و تا بہ حال مقدار زیادی از کتب امریہ را بزبان برمانی ترجمہ نموده اند۔

(۴) نقشہ برائے تالیس یک مجلہ بہائی بزبان انگلیسی و برمانی و فارسی و تشکیل
یک محفل ملی مرکب از محافل روحانی برما و رنگون و مندرجہ دید انا۔ ریختہ شدہ است
کہ امید است عنقریب صورت پذیرد

از کراچی

(۱) جناب آقا شیخ ابوالقاسم گیلانی در کراچی مشغول تبلیغ امر اللہ مے باشد و بموجب
اطلاعات واصلہ یک موفقیت کاملی را حاصل نموده اند

(۲) انوار مبارک لاہوری را بزبان سبندی ترجمہ و طبع نموده اند

عنایت بہ مصر۔ حضرت ولی امر اللہ اردو احوالہ الفداء و تاریخ بیستم ماہ جون
۱۹۲۳ء بہ مصر تشریف فرما شدہ اند۔

حواریون حضرت مسیح

(پیوستہ از گذشتہ)

یعنی کل سلاطین اروپا از کثرت اعتقاد بہ پاپ (کسی کہ جانشین حضرت عیسیٰ
میشدہ و پیشوائے بزرگ روحانی مسیحیون بودہ است) تمام باد امر و نوای او رقا میگویند
و در اجرائے احکام او میکوشیدند

باری بر سر مطلب رویم مقصد این است کہ دیانت الہیہ بہر وسیلہ کہ ممکن است در
عروق بشری جایگزین شود یعنی این است کہ ہر روزے از برائے اجرائے این
احکام یک نوع وسیلہ سبب خواہ شد۔ بر فرض کہ بقول شما و سائل رضا و رغبت
چنانکہ در بنی اسرائیلیاں موجود بود۔ و وسیلہ سیف چنانچہ در دیانت تازی سبب بود
نیکبود۔ دیانت الہیہ معوق و معطل نمی ماند۔ چنانکہ نمونہ آن در دیانت حضرت مسیح مشاہد شدہ

بقیہ مقالہ در تحت عنوان

حواریون حضرت مسیح

گذشتگان آئینہ آیندگانند

از انجا ایکہ مؤمنین بمظاہر ظہور در ہر عصرے از حیث اخلاق و مصفا بودن مراتب
روحانی و نوع خواہی بزرگ جمیع افراد بشر در عصر خود مزیت داشتند کہ ہر عقل منصفی او را
قبول میکند۔ دریں زماں ہم مؤمنین بہ شمس احدیت یعنی حواریون حضرت بجااء اللہ صرا
بایشان اعظم و اکمل از مؤمنین بہ ظہورات مقدسہ سابق مشاہدہ میشود
چنانکہ ہر کدام دم سیحانی دارند و مسیح و از عظام زمیم را احیا مینمایند یعنی مردگان

آنکہ درجہ عقول و ادراک انہما بیشتر و زیاد تر ہے شود مظاہر الہی ہم بہاں منوال
عظمت خود را ظاہر ہے سازند و بنا بر این ہمیشہ خلق محتاج بہ مربی و تعالیم الہی
خواہند بود زیرا ترقیات جسمیہ کو نیز ربطی بعوالم روحانیہ ملکوتیہ ندارد۔ و بدیہی است
کہ این ترقیات کو نیز وقتی نتائج حسنہ خود را می تواند بدہد کہ با تعالیم الہیہ و
عظمت او امر روحانیہ توأم گردد۔ والا مادوں آں جلدی بے روح است نتیجہ
آں ہمیں است کہ ملاحظہ فرمائیے۔

پس بنا بر این حکیم حقیقی و داروی واقعی اجراء تعالیم الہی است۔ زیرا
امراض مختلفہ عالم انسانی و اختیاجات و ضروریات ہر عصری را غیر از اینگونہ
حکما و کہ دارائے قوای و اورا بطبیعہ مستند ندانند و بجز انہما علاجش را
نہتوانند۔ و امراض واقعی در اصل فقط و فقط اجتناب از پیروی کردن آں
تعالیم مقدسہ است کہ بیکل عالم را ہلاک و جسدی بے روح می سازد۔ قولہ
تعالیٰ رگ جہاں در دست پز شک و انا است ^{بجانی} و در ادراکانی دیگر۔ الخ
ع۔ ج۔ طبی

بشارت سرخ بخشن امری

از مجلس
حضرت آقائے حاجی مرزا حسن نیکو بر حسب امر مبارک یوم سووم ماہ جولائی
بہ طرف کلکتہ را بسیار گردیدند کہ از آنجا خط سیر خود را از طریق برہمہ و مند
در لگون قرار دادہ پس از جزئی توقف در ہریک از شہرہائے مذکورہ عازم
کوی محبوب شوند

۱۹۲۲ء

اوقاتیکہ معظم والیہ در بمبئی بودند فوق العادۃ در خدمات امریہ جاہد و بہائی
بمبئی از آں وجود محترم اظہار قدردانی نمودہ تائیدات شدیدہ را برائے
ایشان خواستار دآرزو مندند

محفل مرکزی ہندوستان

عصر یوم ہستیم ماہ جی / ۱۳ محفل روحانی مرکزی ہندوستان در تالار مشرق
الاذکار بمبئی منعقد و مواد ذیل مورد مذاکرہ و بر حسب اکثریت آراء و تصویب
شد۔

(۱) کانوشن چہارم بہائیاں ہندوستان در کلکتہ منعقد خواہد شد
(۲) جناب آقا سید مصطفیٰ سہ ماہ قبل از انعقاد کانوشن برائے تدارکات
راجستہ بر کانوشن بہ کلکتہ تشریف بیاہند۔
(۳) وجود جناب آقا مرزا محمود زرقاتی را برائے ہندوستان لازم دانستہ عرضیہ
بمختصر مبارک و تقاضائے مراجعت شان را نمودہ و از انطرف ہم پذیرفتہ شدہ است
کہ آتی دو ماہ دیگر مراجعت نمایند۔

(۴) اسم محفل روحانی مرکزی ہندوستان کہ سابقاً بہ کمیٹہ اجرائیہ نامیدہ
شدہ بود بر حسب امر مبارک ^{بمبئی} تغییر و حالت بہ اسم مذکورہ نامیدہ میشود۔
(۵) اشخاص برائے اوارہ کردن جریدہ البشارت و محفل سنٹرل فذ معین گردینند
(۶) تالیف و جمع آوری بعضی کتب مفیدہ بہ السن مختلفہ۔

محافل

محفل مقدس روحانی و شجاعت آں مرتباً در ایام ہفتہ منعقد و مشغول انجام خدمات
و وظائف ہستند۔

از کساد و سد روابط مربوط فریاد می زند۔ در نقطه زلزله واقع و در مکانی شیوع
امراض جسمیه مختلفه و افراطی فریاد خشک سالی بلند است و از جیتی فغان از خرابی
سیلاب و کثرت باران بگوش می رسد

(و اگر چه برخی را عقیده چنین است که اینها علل طبیعی است و چون بوسيله طبيعت بروز
و ظهور می کند۔ ربهی بعالم روحانیه ندارد و لے مادر جواب می گویم که ما هم تا در جه
بمصدق آیه شریفه لا یجی الامور الا بالاسبابها باعقیده ۱ همراه ولی
طبیعت را غیر از آتقی تصور نموده و چنانچه خدایان پس از تحقیقات و تفتیشات گوناگون
چندین ساله بالاخره توانستند۔ که بقوه قائل نباشید ما آن قوه را اراده آیه می دانیم
و بالاخره آه و حنین است که از هر طبقه از طبقات فضائے عالم را احاطه نموده و این
قرن نورانی را از تاثرات مؤلمه رفته رفته تاریک ساخته سجدی که بر هر گوشه و کنار که
نگری آثار ناامیدی مشهود و دشتی عجز بلند است۔

و عجب آنکه در این قرن نورانی همی طور که از این طرف این علل نامشابه می
شود از طرف دیگر حکمائے متعدد که برائے رفع این امراض جداگانه کمر بستہ رابسته
اند نیز خود داری نموده و اما نایبنا صحت حدیده خود را میسر نهند چنانچه ادواق
جرا د عالم بتألیف اغذیه و دوا ماے گوناگون طبع می شود و کتب فاسفه و حکماء
در تفکیک نسخ حدیده ترتیب داده می گردد۔

گاهی بهبودی این مریض را به دواے دموکر اسی خیال می کنند و زمانه
شفائے این مریض را از آشامیدن داروے موسیایزمی می خواهند و قتی
رفع این امراض را بطریق دواے بلشویکی می پندارند و گاهی بطرق متعدده دیگر
که امروزه لاتعداد و لا تجسی است مصلحت میدانند۔

و لے عجب این است که روز بروز ضعف این مریض را بیشتر و لجزا کث را شدید تر

می بینند و باز دولت از این حکمتها لے خویش بر نمی دارند۔ بلکه متذکریم نمی شوند
اگر چه محمد عبد البهاء روح مالوار فدا در سفر ادرسپ و امریک نسخ حدیده
برائے رفع این امراض مزمنه ترتیب داد و در مجامع و مجالس عظمی باندائی عالم را
عالم انسانیت را به اصغارا آن دعوت فرمود ولی متأسفانه این حکمائے نادان دولت
از این گونه دوا و ابرنداشته و رفته رفته کار این مریض را به اینجا کشانیدند و مدعی
بر این بودند که در قرن بیستم باین تشعشعات تمدن و محتاج به دلتوری نه و علاقه مند
به مری نیستیم و بایک شتاب محض و خیال خود در ترقیات عالم انسانی کوشش داشتند۔
اگر چه برخی بنور هدایت فائز د به اجرا لے آن و امر موفق گردیدند و از نتیجه آن صحت
کامل یعنی راحت واقعی را حاصل نمودند۔ ولی اکثر لے خیالات خود را بدولت
حاکم تانکون که این مریض را بدو محراں شدید گرفتار ساخته و امید داریم حال دیگر
متذکر شوند۔

علت اینجا است که این حکماء نظریه ترقیات کونیة و کشف علوم و اختراعاتی
که در بطون طبیعت بوده می نمایند۔ و چون این رونق و جلوه را می بینند بخود فرو
شده و خیال می کنند که دیگر محتج به مری نیستند۔ زیرا این همه اکتشافات عظیمه
را نموده اند۔ (این قسمت را بحج به حزبی است که معتقدند به اینکه تعالیم روحانیه در
زمان سابق مفید بوده است)

ولی اے کاش بر این نکته هم متوجه می شدند که همی طور که بر این ترقیات کونیة
افرد ده شده است۔ همان قدر بلکه هزار مرتبه برتر عظمت امر الکی نیز افزوده گردیده۔
یعنی چنانچه در هر قرن و در هر مظهر الکی نظر به درجه ادراک و عقول هر دم آن دور
عظمت خود را ظاهر ساخته و در این دور هم نظر به عقول و ادراک این دور عظمت این
امر الکی عالم عقول را محیتر ساخته و البته هر چه بر ترقیات کون افزوده گردد و بمناسبت

<p>قیمت اشترک سالانہ دو تومان در ایران - پنج روپیہ در ہندوستان - دو روپیہ در پاکستان - دو روپیہ</p>	<h1>البشائر</h1>	<p>ایک ہی ایک بار دفعہ بیوقوفان چیت پرستی بائیانہ افزہ ساز</p>
<p>نمبر ۵</p>	<p>بابت ماہ اگست ۱۹۲۳ء</p>	<p>جلد ۳</p>
<p>مقصود رسالہ البشائر وحدت و یکسانی عالم انسان است و تفہیم اصول ادیان کرنی الحقیقت اصل و اساس واحد است و وظیفہ آن نشر مطلب ہے است کہ راجع باین مقام اعلیٰ در تہ علیم است و مقالات مختصر مفید در این خصوص از ہر کس ہر جا برسد در این رسالہ درج خواہد شد</p>		
<h2>حکیم حقیقی کہ و امراض واقعی چیت</h2> <p>وقتیکہ بنظر وقت در مراتب جاریہ امروزی بنگیم - ایں ہیکل عالم را بقدری ضعیف و علیل مے بینم کہ گویا در بحران شدید گرفتار است ! ادر گوشہ دکنار نالہ مائے گونا گوں و از ہر ملک و ملت فریاد مائے بیمار بلند است - اذ گوشہ فریاد بے کار ما بلند و از طرفی نالہ و حنین کاردار ما انہا از نبودن کار و نداشتن معاش یومیہ مینالند و اینہا</p>		

BAHAI NEWS

Vol. III.

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No. 6.

The Bahai Message is a call to Religious Unity and not an invitation to a new Religion, not a new Path to Immortality, God forbid ! It is the Ancient Path cleared of the debris of imaginations and superstitions of men, of the debris of strife and misunderstanding and is again made a clear Path to the Sincere seeker, that he may enter therein in Assurance, and find that the Word of God is One Word, though the Speakers were many.

ABDUL BAHA

THE GLAD TIDINGS

THE TWELFTH GLAD TIDINGS

It is made incumbent on every one of you, to engage in some one occupation—such as arts, trades, and the like.

We have made this—your occupation—identical with the worship of God the True One! Reflect, O people, upon the Mercy of God, and upon His Favors!

Then thank Him in the Mornings and Evenings—

Waste not your time in idleness and indolence, and occupy yourselves with that which will profit yourselves and others beside yourself.

Thus hath the matter been decreed in this Tablet from the Horizon of which the Sun of Wisdom and Divine Utterance is gleaming!

The most dispised of men before God is he who sits and begs.

Cling unto the Rope of Means, relying upon God, the Causer of Causes.

Every soul who occupies himself in an art or trade—this will be accounted an act of worship before God!

Verily, this is from no other than His Great and Abundant Favor.

Tablets of Baha'u'llah. P. 89.

Little Gems

It is a blessed thing to gladden the hearts of men,
And wrong to be the cause of pain!
To be kind and merciful is right—while to hate is sinful.
Justice is a noble quality—pity and injustice an iniquity.
It is ones' duty to be merciful and harm no one
And to avoid jealousy and malice at all costs.

Wisdom is the Glory of man, not ignorance—Light, not darkness!

It is a good thing to turn one's face to God—
And foolishness to ignore Him.

—Abdu'l Baha. Paris Talks. P. 72.

The Cause of Baha'u'llah is the same as the Cause of Christ. It is the same Temple and the same Foundation. Both of these are the Spiritual Springs and the Seasons of the soul-refreshing awakening and the cause of the renovation of the life of mankind.

The spring of this year is the same as the spring of last year. The origin and end is the same. The sun of to-day is the sun of yesterday.

In the coming of Christ the Divine Teachings were given in accordance with the infancy of the human race. The Teachings of Baha'u'llah have the same basic principles, but are according to the stage of the maturity of the world and the requirements of this illumined age.

—Abdu'l Baha Abbas.

THE FIRST MASHRIGU'L ADHKAR IN INDIA

In our pictures, behind the groups of friends you will see the Sign of God's Guidance in India—the Temple of Worship of Daidanaw Kalazoo and surroundings. Oh, the illumination of this edifice of Baha'u'llah! How mighty the attraction of this Structure of Prayer and Unity!

The Assembly Compound

The Assembly Compound consists of two and a half acres of land. In it are the Mashrigu'l Adhkar, constructed of timber, and a large well. There is a granary of ten thousand bushel capacity of paddy. The village is situated on a public road of twenty-five miles length, running from a town called Tunte, near Rangoon, through this village into Kungyangoon.

Kungyangoon is but two miles from Diadanaw-Kalozoo. Behind the Assembly Compound there flows a navigable creek which is connected with a large river called Irrawaddy, flowing from the boundary of China through Mandalay.

A Pela

Beloved Friends! The World Fellowship has chosen this for our station in India, because all pertaining to it is worthy of the highest recognition and assistance of all the Bahais of the world. Let us remember these brave little villages in our daily prayers. Here is a place where can be found the true Bahai spirit, and all kinds of services to the supreme cause of humanity can be rendered here for its progress and uplift in capable training in lines of education and industry. We can invest our energy and capital, and after three or four years draw mutual benefits. A small bamboo "Studio" is under construction as a temporary educational and industrial center and meeting-place for the growing youth. Hand-looms will be introduced, carpentry and mechanical arts will flourish. We are starting on a very small capital, not less than one hundred pounds. A portion of the arts and crafts the young folks make, will be shipped to us, under great benefits, for both sides. Our school must be free, and it will draw many girls and boys from neighboring villages. After a short while the Government will recognise this school, then will assist, and our burdens will be greatly reduced.

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 am glad you are collecting stamps, and will try to procure some stamps for you.

I shall send the sum sent by you to our first Home Station in Konjangoon; it is very desirable that something should be done in Konjangoon immediately. I shall also add a small sum—and share the blessings of God in serving these deserving little children. In the next Convention, if anything can be done, in this direction, I shall request the Friends to do all they can for the Konjangoon Students. Your love for these children is immense, and out of this love of yours very good results will follow, and they will be blessed. God will greatly confirm you.

I hope, through the prayers of the Friends of God, the Indian Mashrigu'l Adkar 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.

N. R. V., Surat, India.
From '*World Fellowship*.'

"THE WORD" (OF GOD)

What are we to understand by that highly mystical and spiritual term. The Word—The 'Verb,' as the Latin languages have called it—and as the ancient Sanskrit has it "Veda" or Vak speech?

Handed down to us from remote ages we can trace its expression in the scriptures of ancient Sages and inspired Teachers as they sought to reveal through spiritual philosophy the working of divine Law and the interpenetration of the Holy Spirit to the consciousness of man.

In the older schools of mysticism where men engrossed in spiritual study and silent meditation gathered to reflect on Being, sincere and holy souls received Light and this Light of divine illumination opened channels for the inner hearing and seeing and for the closed receptivity of spiritual vibrations.

Long centuries before the great Christian gospel of St. John commencing with those deathless lines. "In the beginning was the Word.....", had been penned, the Egyptian Gnostic schools of mystics had arrived at most of the hidden teachings known to Indian Master Teachers.

From ancient India came undoubtedly the deepest cultural knowledge on this particular mystery of the power contained in the revealed Word of God. The religious teachings of the Sikhs also have preserved to our time the esoteric doctrine on the "Shabd" or sound interiorly received through holy prayer and communion.

Sri Parananda (Ramanathan) in his book "The gospel of St. John" wrote..... "The Greek word used by St. John for the Word—is Logos, which was translated in the Latin *vulgate* by Verbum, and in the English by Word. This is identically the same as the Sanskrit Vak (speech) used by the sages of India to denote that most spiritual and as yet inaudible voice or sound which preparatory to evolution arose in the Being of God."

It is commonly accepted that the principal Veda was received through direct divine instruction and in one of the Rig Vedas (126-51) the following verse says clearly...

"I verily Myself announce The Word, that Gods and men alike shall welcome. Whomsoever I like I make exceedingly mighty...I make him a Brahman, a Rishi, or a Sage."

It is perhaps in this verse that we receive the earliest intimation that God through the highest law vouchsafed to man, operates to communicate spiritual knowledge through specified channels, and that those who are chosen to be the Instruments of His Will come forth at those times when the need of man's upliftment is greatest.

Long after this Vedic declaration was made known, we find a similar affirmation stated in that wonderful Hindu Bible "The Bhagavad Gita." The passage is too well known to all students in India to need quotation but in it we are once again given the assurance that a Light Bringer may be looked for when the knowledge of God becomes so depressed and sin so darkens the horizon of the world that man strays far from those laws by which alone he can progress to happiness and peace. In this event we are promised that the Word should once again become manifested through an appointed channel and the Holy Spirit would be poured anew on all flesh. Has "The Word," been voiced once more and do we live today in such a momentous time? If this great Bahai message means anything and its regenerative spirit so obvious to the most superficial shows that it conforms to the desperate needs of our times, then indeed have we a force and power to rocken with that comes only with the Power of the 'Word' and the fulfilment of its decree.

"Religion natural and revealed, has had more effect upon the evolution of culture than all other sources combined. The history of Brahmanism, Buddhism, Mahommedenism, the religion of Zoroaster, of Laotse and of Confucius, demonstrate the tremendous effect which religion has upon culture." (Henry Proctor. 'The Evolution of Culture.')

It is the work of each and every Saviour of men to renew or revitalise religion.

They come as race educators, and in manifesting the wisdom of the Word, they give teachings suitable to the age they are appointed to usher in.

Since a few earth years only has the message of the new Word been gradually made known and its regenerative power become more and more visibly apparent, for as the old Prophet Isiah declared in that great 55th chapter of his prophecies...v. 10-11..."For as the rain cometh down and the snow from heaven, returneth not thither, but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater;

So shall My Word be that goeth forth out of My mouth; it shall not return to Me void but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it."

Analyse these wonderful lines, and judge whether they do not sum up in fullness the richness of the benefits that come to man through a renewal of God's Word! The following lines by His Holiness Baha'u'llah in one of his more philosophical writings, affirm once more the eternal verities on this great thought.

"Verily the actor and the acted were created by the 'unresisted' 'Word' of God, which is indeed the cause of creation, and all beside that has been created and caused. Then know that the Word of God is far above anything that can be comprehended of the senses because it belongs not to Nature nor essences; rather it is sanctified from the known elements.....It became manifested without an utterance made or a voice breathed. It is the command of God.

Verily The Word of God has never ceased to descend upon the world. It becomes incarnate at the times of His Manifestations. The world hath been kindled by the Word of the Lord, the Shining Splendor; it is softer than the east wind, and has appeared in form of man in THIS TIME. Blessed is the Lord who is The Father."

Again in another powerful Tablet to seekers of his own race the Persians, "Glory is due to God, the Discoverer, who through a shower from the ocean of His existence, begemmed it with the stars of knowledge and summoned the people to the most High Court of perception and understanding.

This shower, which is the Primal Word of the Almighty, is sometimes called the Water of Life, for it quickens the dead souls in the deserts of ignorance with the spring of intelligence. Sometimes it is called the First Emanation which appears from the Sun of Wisdom and when it began to shine the first movement became manifest and known then phenomena stepped into the arena of existence and these appearances were through the generosity of the Incomparable the Wise One.

Therefore it has become known that the first Bestowal of the Almighty is The Word. The receiver and acceptor of it is the understanding. It is the first Instructor in the University of existence and it is the Primal Emanation of God....."

"The Word" therefore we see becomes identified with the Holy Spirit and in its manifestation reveals Truth penetrating through matter to the soul of man. Matter is Spirit made visible and knowable by the power of Divine Word, or according to a modern mystic in that known work the "Perfect Way," Matter is caused by the incessant, intense movement of Spirit. It is necessary to clearly understand these actions and reactions between The Creator and His Creatures, if we are to realise the wonderful power which a Divine manifestation is permitted to wield during His mission on earth. All Founders of World religions possessed this knowledge according to the requirements of the work they were ordained to fulfil.

The creative power of the Word has also been dealt with by Abdul-Baha in a Tablet answering a question put by a western enquirer, on what is Truth? The Master wrote, "Truth is the Word (of God) which gives life to Humanity; it makes the blind to see, the deaf to hear and living ones of the dead. It illumines the world of the heart and (soul). It annihilates the iniquities of the negligent and the wandering.

The beauty, perfection, brilliance and spirituality of existing beings depends upon the Word of God. For all it is the supreme end, the one desire, the cause of Life, illumination and instruction, and the Love of God is the path by which Truth is attained. When the Light of Divine Love breaks upon the mirror of the heart, this radiance reveals the way that leads to the Kingdom of the Word of God (i. e. Truth).

As to how the Love of God may be caused to arise within thee, know that it is by turning thyself to Him."

As it is our aim to unfold the Spiritual unity in all divinely inspired teachings so that mutual understanding upon essential beliefs may be promoted, we wish to close this small essay with one more quotation referring to the higher meaning of The Word in the beginning of Indian philosophy. We refer readers to the works of Max Muller on Philosophical Religion...The author distinguishes between the high transcendental aspect of this question and the lesser one in which sound is involved to mystics in meditation.

"The Word of the Veda, is the word in Brahma. The word of the Veda is simply the expression of what is permanent and eternal in all things and as all individual things are created in accordance with it they are rightly said to have their true origin in the Veda and Brahman the Creator. The Veda which is identified with the words of the creation, or the Ideas, or Logoi of the world, was meant for more than what was afterwards called the three Vedas. The Sanhitas and Brahmanas, Veda stands here for Logos or "Sophia," and comprehends all named concepts necessary for the creation of all created things. *Shabd* means Word but also sound.. Akash is for sound transmission...loudness might depend on air but not its quality."

It is rather important to grasp the modification here implied between the 'heard' Word and the creative Principle such as we have been dealing with, for much Islamic mysticism among the older schools of Sufis deals also with the Holy Names of God and of how these are apprehended by the inner spirit, and which are perceived as attributes of the Transcendent Principle. But we cannot go any further into this deeply fascinating subject. Something beyond thought in the immediate sense of the word is required to bring the individual into the Eternal World. It is desired only to present keys to some of the higher thinking especially when dealing with terms that theology whether Jewish, Christian, or Islamic, uses for its own expressions of Faith.

MRS. J. STANNARD

FOREIGN NEWS

Brother Edward Hall writes from Manchester, England. "The future will understand our work and appreciate it far better than the people today. It is the work of God, the Spirit of Love and the fulfillment of His Promise. We have now elected the National Spiritual Council. London sent in six members, Bournemouth one and Manchester two. The Cause is progressing and every day brings us new responsibilities and wider opportunities for service."

Jenab-i-Avareh is now gone 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, we hope to have an English translation of it. Jenab-i-Avareh's visit to England has enhanced interest and enthusiasm among believers and students of the Cause.

The June issue of "The Sun of Truth" contains a beautiful article on the visit of Our Beloved to Germany in 1913. It also contains the English text of his blessed words spoken to a large gathering in Bürgermuseum, Stuttgart on April 3rd, 1913. He began "I come from far countries to see you, I have travelled 20,000 miles to meet you. For 40 years I was in the 'Great Prison.' When I was first put in chains I was a mere boy and when the gates of prison were opened my hair had become white. After all the hardships and sufferings of prison, I willingly and gladly undertook this journey to join you and to be with you. My object is to illuminate and enlighten the world so that all people and nations may become united with each other in complete love and friendship....."

We all know that the economic and political conditions in Germany are simply horrible and depressing, but praise be to God, that the Friends there are always ablaze with the Flame of His Love and are even ready to serve the Cause. The young friends in Germany have recently organised 'Bahai Young Friend's Association.' Their objects are worthy of praise and admiration. These Young Friends represent the future and we hope that they will be the pioneers of this Great Cause. May God bless their work!

Brother Wilhelm Herrigel writes from Germany that through the kind gift of two Friends from America, it was possible for him to travel in Northern Germany to spread the Cause. His beautiful lectures were attended and listened to by large audiences. He writes "The great interest, the inquisitive and sincere questions of the people who attended my lectures made me very happy and next morning with a heart full of joy and gratitude I returned to Stuttgart." "May God bring forth beautiful trees laden with spiritual and sweet fruits out of these seeds thrown on the seeking hearts!"

We see everywhere in Europe pessimism and despair, but we are sure that before long this despondency will give birth to a new social and political reconstruction in Europe, which will vivify the spiritually dead people and will give us a new living vision of the spirit.

The fifteenth annual Baha'i Convention and Congress held in Chicago on April 25th, 1923 and the following days was brilliant and inspiring. It was attended by more than two hundred and fifty delegates. Jenab-i-Fazil-i-Mazindarani as an ambassador from the Center of the Cause and a messenger among the assemblies was also there. Our dear brother Prof. Shirazi also attended the Convention. During the Convention days 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. We hope our next Convention in India will also have a gathering of the children. 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.

Shoghi Effendi writes in his epistle to the delegates to the Annual Baha'i Convention of America "Forgetful of the past and its vicissitudes, conscious of the need for combined and renewed 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 Baha, and with humility and earnestness supplicate the guidance that will enable us to fulfill the task which is now committed to our charge....."

Interesting accounts have come about the activities of the friends in Tehran. The Committee of Education have, up to the present, sent 19 teachers to different parts of Persia. The friends in Tehran are beset with many difficulties but they say, "We are ready to sacrifice heart and soul in order to combat fanaticism, which is eating up the fabric of social life." In Jahrum, Qasir-i-Shirai and Maraghib the friends have been persecuted and exiled but they are devotedly busy with the teaching of the Cause.

In Egypt the Cause is making rapid progress and the Spirit of the Cause is bringing fundamental changes in the life of the people there. The following spiritual assemblies have been re-elected:—Cairo, Alexandria, Port-Said, Ismailia, Kummu's—Sa' Ayidih and Assint.

We are very sorry to know that Khurshid-i-Khavar published from Ishqabad, due to the unstable conditions there, has been temporarily suspended, but it is hoped that it will soon reappear. Mirza Badi' Bushru'i, Secretary Baha'i Spiritual Assembly, Haifa writes:—Since our last letter two Persian pilgrims have arrived from Shiraz, the native city of the Blessed Bab; a Kurdish friend from Damascus who is now on his way to Egypt; an American friend from Chicago, Miss Meta Ludwig and Dr. Sulaiman Bey Rafaat, a famous physician from Beirut.

On the anniversary of the departure of the Blessed Beauty on the 29th of May 1923, 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."

Azizu'llah S. Bahadur writes from Haifa:—

"Our dear Shoghi Effendi owing to the shock he received at the sudden news of the Ascension of our Master and owing to the great fatigue occasioned to him through the excess of work has become susceptible to malaria. This summer is very hot too. He has affectionately accepted our humble entreaties and left for Egypt whence he will proceed to a summer resort. He wishes all the friends to be more active in his absence."

We should all pray for the health of our beloved Shoghi Effendi. May he soon be able to come back to Haifa to council and to guide us.

KAUSHAL KISHORE.

NOTES AND NEWS—INDIA

Our brothers and sisters in India will be glad to know that our dear brother and sister, Professor M. R. Shirazi and Mrs. Shirazi will soon be in our midst. Professor Shirazi's visit to Palestine, America and England will certainly be of use to the Bahai Cause in India, as it has been useful in those distant lands. Our Lord be thanked for the safe arrival home of these worthy friends and servants of the Cause of Baha'u'llah. On behalf of all the Bahais of India and Burma, we extend welcome to Professor M. R. Shirazi.

Following is a list of Books on the Bahai Movement which the National Spiritual Assembly of India has made available in India. Orders are being complied with and the number of books in stock is very small. This is an experiment and if successful, it is contemplated that a Book Depot be opened in India, from whence all books on the Bahai Movement published so far, may be made available for the people of India:—

	Rs.	A.	P.	
London Addresses of Abdul Baha	2	6	0	per copy.
Paris	3	3	0	"
The Ighan-Revealed by Baha'u'llah	4	12	0	"
The Bahai Revelation by Thornton Chase	2	6	0	"
Some Answered Questions—L.C. Barney	6	6	0	"
The Bahai Proofs—Abdulfazl	4	12	0	"
Bahai, the Spirit of the Age—Horace Holley	8	0	0	"
Promulgation of Universal Peace, Abdul-Baha	8	0	0	"

By special arrangement with the Publishers, the Bahai News' Editor's office will register subscribers for the American Bahai Magazine, *The Star of the West*. Copies of Vol. XIV, April 1923—March 1924, will be available at this office for 3 \$ a year, i. e. 10 Rs. A limited number of copies have been placed at our disposal. Our readers in India will have no difficulty in getting the *Star* regularly at their homes. Copies will be mailed immediately after arrival. Be quick and buy a copy.

The combined July and August issue of *Albaha* is before us. It will have three parts: Part 1st in English, Part 2nd in Persian and Part 3rd in Urdu. The "*Albaha*" will there-

fore be appreciated by all those who can read English or Persian in addition to Urdu. We trust the Bahais of India and Burma will give this magazine all possible encouragement and assistance. Subscription for twelve issues will be, Inland: Rs. 2/4/- and Foreign: Rs. 3/-/- Please register your name early with the Editor, Syed Qasim Ali, 26 Jhowtala lane, Bally Gunj, Calcutta. The printing and get up is excellent.

CORRESPONDENCE

BOSTON MASS., JUNE 29TH 1923.

Dear Spiritual Friends,

I have been away from India but have always had you and your loving Bahai hearts to warm me up in all my activities in the little service that I have been privileged to render. The passing of the Master, indeed placed a burden of grief on me and I could only drown it by fulfilling the wish He had expressed in His last Tablet.

"If possible come to the Holy sanctuary, be an associate of Abdul Baha, and then make a trip to America." By March of this year it was possible to do so. A detailed account of the trip and the many happy events that have since been added to my experiences in His service will occupy a voluminous book. To be brief.

Arrived in Haifa on March 21st and had full four happy days of guidance and conversation with that tender lovable branch of Abdul Baha, viz. Shogi Rabbani. Left for America on 26th and arrived on Ridhuan feast day at New York.

Oh, to meet the loving friends of Abdul Baha, the beautiful groups of the bewildered ones of the Beloved, the cheerful yet sad gatherings and homes that had once been visited by Abdul Baha. All these are hard to describe in a short letter. Undoubtedly there was a Divine wisdom in the Master's visit to these lands. After full five busy days I hastened to the Fifteenth Annual Convention and had the privilege of conveying your love and greetings to them; spoke of the progress of the Cause in India; of the need of Western friends coming over to help the spread of the Cause there.

They were much touched when I spoke to them of the state of the women of India and the need of Bahai women

workers. Several of our sisters who are gifted with professions and can earn their own living are preparing to come over to India and work for the Cause. Now is the time to make a supreme effort in India. I hope our next Convention will still be more glorious than the last.

I have also visited Washington, Baltimore, Philadelphia and many smaller towns around each of these principal cities. From Boston I shall go to Green Acre and thence to Montreal. I have booked my passage from Montreal to Liverpool on July 6th and hope to visit Manchester, London, Paris and Stuttgart, before returning to Egypt and Palestine. Then at the Holy Tombs of the Bab, Baha'u'llah and Abdul-Baha, I shall pray earnestly for the progress of the Cause in India.

The friends in the Occident in each town and village have asked me to convey their Bahai love and greetings to you all.

May we all rise with one accord and transform this world into a Kingdom of Abha. With love and greetings,

Yours humbly in His service,

M. R. SHIRAZI.

MISCELLANEOUS

A REVIEW

BY EDITOR

Bahai Scriptures—Being selections from the utterances of Baha'u'llah and Abdul Baha, Edited by Horace Holley, New York, U.S.A. Brentanos, pp. 555, Price 5s net.

It is with great pleasure that we commend to the notice of our numerous readers, this beautiful compilation of the teachings of Baha'u'llah and Abdul Baha published by Brentano's published in New York, U. S. A.

The Editor, Mr. Horace Holley is well known as being the author of 'Bahai, the Spirit of the Age.' The arrangement is such that a reader will, if he is assiduous, get all he wants regarding the Bahai movement. There is a section devoted to the history of the movement which is from the pen of Abdul Baha himself.

The first part has all the utterances and writings of Baha'u'llah that have so far been translated into the English language. Any one who is desirous of acquainting oneself with the Revealed Truth of Baha'u'llah can do so by reading this part, as he will find therein all the epistles to the Kings and Emperors of the world and all the Tablets of Baha'u'llah. The first part has also selections from Hidden Words and Seven Valleys and from Ighan.

The 2nd part of the book is mainly devoted to the words of Abdul Baha. It comprises nearly every thing that has been uttered by Abdul Baha on the great world-problems, such as Universal Peace, Immortality, After Life, House of Justice Station of Women. Abdul Baha is the interpreter of the teachings of Baha'u'llah and his expositions of his father's teaching is really remarkable.

The Testament of Abdul Baha is also included so that the book gives a complete idea of this great world-movement. No student of the Bahai movement should be without this book.

We congratulate the publishers on this great achievement. The book will live till the name of Bab, Baha'u'llah and Abdul Baha is alive in the annals of the world.

SOUL-FORCE AN ALTERNATIVE TO WAR

We have written before of that great universalist and Rishi, Baha'u'llah from whom started the world-wide Bahai movement. In an article headed, "A pacifist alternative to war" in the *World Tomorrow* of New York, Revd. John Haynes Holmes writes of the glorious victory the Bahais won over their oppressors and persecutors by means of their superior spiritual power:

"But we do not have to wander afield in order to find a feasible alternative to forcible resistance against oppression by minorities in the Turkish Empire. One minority in Islam has actually adopted such an alternative and proved it successful. I refer to the Bahaists who, in 1850, following the murder of their prophet, the Bab, fell victim to persecutions of the terrible description. In the massacres at this time, more than thirty thousand men, women and children were slaughtered in cold blood. Outrages of every description were

practised, cruelties of the last degree of refinement perpetrated upon helpless and terrified populations. The leaders were seized, some of them killed and others imprisoned. Baha'u'llah was stripped of his property, imprisoned and at last banished. His successor, Abdul Baha, was imprisoned for something like forty years.

"Thus far the story is identical with that of Christian minorities in Turkey. But now comes the difference. Instead of meeting violence with violence, on the ground that there was nothing else to do in honor and safety, the followers of the Bab dedicated themselves resolutely to non-resistance. Protests were uttered, prayers offered, appeals to pity spoken—but no resort was had to force. When the crisis came, they bowed their heads, and died. Even when women were ravished and children butchered, they refused to fight and kill, with the result that, after the initial massacres were over persecution ceased. A toll of death, paid in the beginning secured release. The Moslems tired of their bloody business for there is no sport but only disgust in killing non-resistants. What is more, even these butchers were soon touched by the spectacle of thousands not afraid to die, and moved thereby to pity and then to admiration. Still more, the persecutors discovered that they had nothing to fear from the Bahaists—they were harmless people, even friendly, and could therefore be safely left alone. So the murders ceased, the persecutions ended, the prison doors were opened. For years now the Bahaists have moved in security and happiness in the Mahamedan world. Alone of all minorities in Islam, they are trusted, protected, even loved."

From '*World Peace*.' Calcutta.

THE ANVIL

By ALFRED NOYES

Stand like a beaten Anvil when thy dream
Is laid upon thee, golden from the fire,
Flinch not, though heavily through that furnace gloom
The black forge hammer falls on thy desire.

Demoniac giants round thee seemed to loom
'Tis but the world smiths, heaving to and fro,
Stand like a beaten Anvil, take the doom
Their ponderous weapons deal thee, blow on blow.

Needful to truth, as dew falls to the flower
Is the wild wrath and this implacable scorn,
For every Pang, new beauty and new power
Burning blood red, shall on thy heart be born.

Stand like a beaten Anvil—Let Earth's wrong
From that strong iron ring back thy triumphal song.



که این مظلوم را پیش گوئی فرموده و بدل بر این مظلومیت کبری است در خواطر
است. دیرس جا بیان میشود. در کتاب بحار الانوار جلد سیزدهم صفحه ۱۹۳ از
ابان ثعلب. روایت شده که نعت از حضرت صادق شنیدم که فرمودند اذا
ظهرت رايته الحق لعنهما اهل الشرق والغرب یعنی وقتی علم حق ظاهر شود
اهل مشرق و مغرب اورا لعن میکنند. پس واضح است که نوع بشر در اعصار قدیم
همینطور که از الانشآت و الیشیات ظاهری عاری بوده بهیچ درجه هم در عوالم
فکر و خیال ساده و بے رنگار بوده لذا هر زمان که نبی ظاهر میشده نسبتاً با مروز
ما قلب صاف و پاک یا نیت حق را قبول مینمودند. ولی چند قرن که میگذشت
با اصطلاح پادشاه تمدن نهاده از تدین دور میزبسته و در ذایل قبایح اعمال
و آلودگی بیشتر داشتند این بوده که قوانین مظهر ظهور که اعظم بجهت ترک آلودگی مائے
قبیحه و پاکیزگی از ملوثیات کثیفه میآمده قبولش بر آنها سخت و گراں میگرددیده. و
بر او میثوریدند و سبب محذور شدن و افراهم میآوردند. این مسئله در اختلاف اخصا چنانکه
گفته شد مختلف مشاهده میشود یعنی در ایام قدیمه و از منہ جدیده بجای وضع سلوک تغییر می
پذیرد و همینطور تبلیغ نفوس هم تغییر میکنند.

چنانچه این زمان ترقی در عوالم مادیات زیاد است نمیتوان بهر قول یعنی نقل مرد
زنده نمودن حضرت عیسی یا نطق القمر حضرت محمد اهل عالم را قانع نمود یعنی مردمان عصر
بمفقیات ترقی و تعالی خود اسعصر و اصول و قوانین باریه بین خود نشان باید قانع
ساخت به.

(بقیه دارید)

(راقم محمد یوسف)

و مقبول و شہادت منیقہ باطل و مردود است۔

بقیہ مقالہ در تحت عنوان

حواریون مسیح

گذشتگان آئینہ آئیندگان

(پہلوستہ از گذشتہ)

پس لازم است کہ ہر یک از افراد ماہائیاں ادا گذشتہ مثل حضرت مسیح و حواریوں را در تحت مراجعہ و نظر در آورده و چوں گذشتگان آئینہ آئیندگانند پس از غروب ظاہری انوار جمال معبود قدم را بر اقدام انہا گذاریم۔ و چوں انہا جان فشانیم و علم و امر مبین را بنشیں از پیش برافزادیم۔ تا چرخ پریشان و اہل طائر مچہاں در تحت آں لواء و پرچم قدرت الہیہ در آوریم۔

اما در ایں موقع منظور نویسنده تذکار تاریخ حواریون حضرت مسیح نیست بلکہ بطور اجمال بانہا مثل مے زینم۔ و وضع ساوک انانرا در قرون معاصرہ تا اندازہ در رشتہ تحریر میاوریم۔ زیرا شرح اعلام دیانت حضرت مسیح و حواریون در کتب مطبوعہ اغلب یافت مے شود۔ و یقین است کہ بہائیاں ہم بانظر دور بین کنج کاو خود ملقت از نشر تعالیم روح القدس بواسطہ آں نجوم درخشندہ افق عزت ابدی پرتندہ اند۔ بدین سبب بہائیاں اوضاع دیانتی آں زمان و متروکہ ہم از ترتیبات فکری و روحی بشر درین عصر مے پردازیم تا اہمیت انتشار کلمہ اللہ درین دور معلوم گردد۔

ادالیشات ظاہری موجب الایشات است

و غرور از تمدن سبب دودی ارتدین

دفتر تواریخ قرون سابقہ بنگریم و در شرح حالات انبیائے الہی و ظہور مقدسہ رحمانے در ترتیب قمار انان و ایمان و ایمان باشدت بقضائے مردماں ہر عصری نظری انگینم۔ مے بینم کہ ہر چند در تواریخ قرون سابقہ پیش رویم و بعد از گذشتہ نزدیکتر شویم انبیائے الہی را در آں زمان کمتر با سبب بانہائے بعد ایدنا و اذیت نمودند۔ و ہر چند از انظر مراجعت نمودہ بعصر حاضرہ قریب تر شویم انہائے بعد را ہر یک بیشتر از پیشتر گرفتار بلا یا ورزایا نمودہ اند۔ مثلاً در زمان حضرت موسی فقط فرعون در برابر ما آنحضرت ایستادگی نمود۔ دلی مصاعبی را کہ بشر پس از آں بہ ظہور عیسوی وارد آورد و حضرت موسی و مومنین با و وارد نیامد۔ و بعد چوں بزبان حضرت مسیح میرسیم مشاہدہ میشود کہ بچہ فدا دتی ابن انسانا بردار آو بخت نہد و بچہ ترتیب بہر یک از حواریون رفتار کرد کہ نفس سلیم رقیب قلب متاثر میشود۔ ہمینطور چوں بعصر حضرت محمد مینگریم از آئہ مبارکہ کہ فرمودہ است ہا و ذی بنی کما اذیت یعنی اذیت ندید هیچ بنی باندا زہ کہ بر من اذیت وارد آمد ملاحظہ مے شود کہ اہل آں زمان بچہ درجہ بانور مبین ضدیت داشتند کہ لسان ظہور بایں آئہ منکلم گشتہ۔ درین زمان ہم کہ اظہر من الشمس است کہ معرضین و مبغضین اذیتی نہاند کہ رواندا استند۔ کل بشر از وضع و شریف عالم و جمال پیرو حواں تا برسد بہ بچہ مائے کوچک در محو امر الہی ایستادگی نمودند۔ اشتقات کردند و نہایت ضدیت مجرائے داشتند۔ و مخصوصاً درین موضوع حدیث و خبری

لیتنی لم اوت کتابیه ولم ادر ما حسابیه بالینتها کانت القاضیه
ما اغنی عنی مالیه هلاک عنی سلطانیہ خذ ولا فخلوۃ ثم الجہیم
صلوۃ ثم فی سلسلۃ ذرعا سابعون ذاعا فاسلکوا انہ کان لا
یومن باللہ العظیم۔ بس شخص متدین باید بخشش قدم اللہ اکبری بگوید دل
از کثافات این حب بغض بشوید۔ تا نور مبین بیند و تبارک اللہ احسن الخالقین
گوید۔ چنانچہ راہ را حق آگاہ نشان دادہ و شرط مجاہدہ را بدین بیانات عیاں و
بیان فرمودہ۔ "شخص مجاہد کہ ارادہ نمود قدم طلب و سلوک در سبیل معرفت سلطان
قدم گذارد۔ باید در بدایت امر قلب کہ محل ظهور و بروز تجلی اسرار غیبی اوست از
جمیع غبارات تیرہ علوم کتابی و اشارات مظاہر شیطانی پاک و منترہ فرماید و
صدر را کہ سریر درود و جلوس محبت محبوب از لے است لطیف و نظیف نماید و همچنین
دل را از علاقہ آب و گل یعنی از جمیع نقوش شجرہ و صور ظلیہ مقدس گرداند و تقسیمیکہ
آثار حب و بغض در قلب نماند کہ مبادا آن حب اورا بختی بیدلیل میل دهد و یا
بغض اورا از جہتی منع نماید۔

میسگوید۔ پس چرا علما را اعلام و حج اسلام با دمو من نشدند و بختانیت وے
تصدیق نکردند۔

میسگوید۔ علمائیکہ از کون و امکان در سبیل محبت جاناں گذشتند۔ و از کاس قرب
و رضامر زوق شدند جمعی بسایر از علمائے راشدین و فقہائے کاملین بودند کہ
بایں امر منیع مفرود عن گشتند و در قبول این کلمہ مقدسہ از اسم و رسم و نام و ننگ
و محراب و منبر و سر و پیکر و مال و عیال و عزت و جلال گذشتند و بر مناعے قاعد

متعال پیوستند بقسمی کہ ثمرت شہادت را چشیدند و بادہ بلارا از کاس محمد و
وفا کشیدند۔ و خلیل اسرار آتش سوزندہ اعراض و اعتراض شہاد داخل شدند۔ و بہ
باب لہ باب باطنہ فیہ الرحمتہ و ظاہرہ من قبلہ العذاب وارد گردیدند
شما آنا را با بے خواندید و کافر دانستید و شہادت آنها را کہ قول و فعلشان موافق
و ظاہر و باطنشان مطابق بودند شنیدید و گوش بشہادت نفوسی میدہید۔ کہ در
غمار نفس و ہوی مستغرقند و دین را بدست می میدہند و بقار بافتن تبدیل میکنند و
بدلول کریمہ "یا اهل الکتاب لم تصدون عن سبیل اللہ" و "یا اهل الکتاب
لم تلبسون الحق بالباطل و تکفون الحق و انتم تعلمون کہ ہمیشہ مردم
را از اقبال نمودن بہ نبی وقت ممانعت کردہ اند گوش میدہید و خودشان نیز
مصدق آیہ اما حرون الناس بالبر و تنسون انفسکم و حدیث اولئک
تشریفھا عتخت ظل السماء منہم خرج الفتنتہ و الیہم تعود
ہستند و حال آنکہ ہماں مخبر صادق کہ خبر ظہور قائم موعود را دادہ تعرض و اعتراض
علما بر عین ظہور را نیز خبر دادہ چنانچہ حدیث شریف ان اکثر اعدائہ العلماء
بیانے است صادق و حدیث اذا ظہرت دایتہ الحق لعنھا اهل الشوق
و الخرب گواہی است ناطق پس تعرض و عدم اقبال علماء سورہمانا یکجہ از علمائے
صادقہ بختانیت این ظہور خواهد بود۔ و جلادہ آن طائفہ از علماء روحانی کہ با گواہ صحت
بختانیت حضرت شہادت دادند و از جان و مال گذشتند شہادت آنها شہاد
اثباتیہ بود۔ و آنانکہ بسبب حب جاہ و مال اعتراض نمودند و شہادت بہ بطلان او
دادند شہادت آنها شہادت منفیہ بود و شہادت اثباتیہ در شرع اسلام صحیح و

نمودند که شاید نسیم رحمت الہیہ بوزیدن آید و جمال موعود از سراق غیبی بعرضہ
ظہر قدم گذارد یعنی موعود او ماسیہ ظہور کند و افق شریعت توریہ را پر نور نماید
غافل از آنکہ ہماں موعود جلیل با آیات انجیل بقوم بنی اسرائیل بچہزار و نہصد
سال است مبعوث شدہ و بنا بریمہ واذ قال عیسیٰ ابن مریم یا بنی
اسرائیل اے رسول اللہ الیکم مصداق المابین یدی من التوہیۃ
انذار و تبشیر فرمودند۔ و با آنکہ علم وے در قطب افاق موج میزند و صدائے
ناقوس روحانیت در فضائے جہاں اوج گرفته ہنوز یہود مطلع نشدہ و بختانیت
حضرتش واقف نگشتہ۔ و ہمیں مسیحی کہ بہمتہ روح تسلی دہندہ و نزول عیسیٰ بنی
بخشنندہ و حصول این سعادت متکلف در کلیسا است۔ بچہزار و سیصد سال است
ہنوز خبر دار نشدہ کہ اں روح تسلی دہندہ و اں عیسیٰ نجات بخشندہ و بانوزین
از سماء مشیت رب العالمین از جزیرۃ العرب ظاہر شدہ۔ و با صانع قدرت
پروردگار و ناقوس قلوب ابرار و اخبار رتہ حقا قولا صدقا۔ انا عیسیٰ و انا
موسے را کو بید و بہ بیان و من اظلمہ ممن افتری علی اللہ الکذب و
ہویدع اے الاسلام و اللہ لا ھدی القوم الظالمین مترجم و بدلیل
ہو الذی ادسل رسولہ بالھدی و دین الحق لیظھرہ علی الدین
کلہ و لو کراہ المشرکون مدلل آمد۔ و بہرمان یریدون لیطفعوا و
اللہ بافواھم و اللہ متم نودہ و لو کراہ الکافرون باہر گردید۔
معہذا اں گروہ غافل ہنوز محمدی فائز نشدند و بانوار احمدی آشنائیت پس
ہما نظر کردہ شدہ حقیقت عیسوی ستور از نظر اہل حجاب بند۔ و حقانیت محمدی

محبوب یا زیدہ اہل کتاب ممکن است در ایں مدت قلیل با عدم مجاہدہ و تحقیق حقاقت
قام نہ بشما معلوم نشدہ باشد۔
میگوید۔ با تسلیم انظار مل قیل و تحقیق حقانیت ظہور بعد مردم چرا محجب ماندند
و بشریعت شرع الہی وارد نشدند و بسر منزل بقا راہ بستند۔
میگویم۔ بہت آں بود کہ تحقیق نکردند۔ و دین اللہ را بہ تقلید آبار و اجداد
اخذ نمودند۔ از چاہ عمیق تقلید پیروں نیامدند تا با وجہ رفیع تحقیق برسند از ظلمات
حاکمہ اذا وجدنا ابائنا علی امۃ وانا علی انارہم مقتدون خارج نشدند
تا ہنوز دینا اناسہ صامد یا بنادی للایمان ان امنوا برکم فامنادینا
فاخضلنا ذنوبنا و کفر عنا سیئاتنا و تقوا مع الابرار وارد شوند۔
و بجلالہ و دو چہرہ طبیعی ہر انسان مقلدی است۔ یکے حب دیانت ابائیہ و اجدادیہ
کہ از رحم اں دیانت متولد شدہ و در آغوش وے نشو و نما نمودہ و از پستان آداب
و اخلاق و معارف او نوشیدہ است و دیگرے بعض دیانات سائرین کہ در کنش
و آئین و شریعت و قوانین باروے مخاف او ہر انسان فروایہ بایں حب و بغض مجہول
و مفسطور است بلکہ ایں حب و بغض مانند دوزنجیر و کند و پائے شخص مقلد است
کہ آرازیں گیر نمودہ۔ و پیوستہ آں حب سچا اورا بہمتی بیدلیل میل میدہد
بغض اورا از جہتی منع مے نماید۔ و البتہ کہے کہ بحکم الہی عمل نکرد کہ دین و آئین را
فحص و تحقیق نماید۔ و بہ تقلید آنچہ از مثل خود و علمائے خود شنیدہ باقی بماند۔ و در
ایں سلسلہ ہفتاد و زعی حب و بغض مقید ماندہ و از فضائے جانکشانی معارف الہیہ
محروم خواہد ماند۔ چنانچہ میفرماید۔ و اما من اوئے کتابہ بشما کہ فیقول لا

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The Bahai Message is a call to Religious Unity and not an invitation to a new Religion, not a new Path to Immortality, God forbid ! It is the Ancient Path cleared of the debris of imaginations and superstitions of men, of the debris of strife and misunderstanding and is again made a clear Path to the Sincere seeker, that he may enter therein in Assurance, and find that the Word of God is One Word, though the Speakers were many.

ADBUL BAHA

Translation of a Tablet of Baha'u'llah.

He is the High, the Noble, the Most Sublime.

O nightingales of God! Hasten to the rose garden from this jungle of thorns. O earthly Friends! Repair to the spiritual nest. Give this good news to the Spirit that the Beloved has put on the Crown for public appearance, and opened the gates of the gardens of eternity. Announce to the EYES that the time of meeting has come; and tell the EARS that the time of audience has arrived. To the lovers of the garden of longings say 'the Friend has come to the market place'; to the hoops of Shebba 'the Adorned One has permitted an interview.' O lovers of the Face of the Beloved, exchange the sadness of separation with the rejoicings of union; and mix the poison of forsaking with the honey of His Meeting. Although till now the Lovers were running after the Beloved and the Friends after the object of their friendship, but in

البشائر

ایں کلمہ ہای یکبارہ
دو قبیحیت بود و حق چو پست
قیمت یار یا از خودہ نیست

قیمت اشترک کیانہ
دو زبان

در ایران - پنج قبیحہ
در ہندوستان - دو دار
در مسیح -

ایں عالم ہمہ یک دایہ برگ یک شاخہ

جلد ۳

بابت ماہ ستمبر ۲۳

نمبر ۶

مقصود رسالہ البشائر وحدت و یکگانگی عالم انسان است و ہم تفہیم اصول دیان کہ فی الحقیقت
اصول اساس احد است و طبقہ اس نشر مطالبہ است کہ راجع بایں مقام اعلیٰ و مرتبہ علیا
و مقالات مختصر مفید بایں خصوص انہر کس ہر جا برسد در این سالہ درج خواہند شد

درس نیکو

میگویم - اگر نظیر ایں واقعہ در عالم روحانیت یافت نشدہ و شبیہ اور
دنیاے دیانت مشہود نگشتہ - حق باشما است چہ کہ ما ہم نخستیں قدم ہمیں
تعجب را کردہ - وہمیں نغمہ را سرودیم - و لکن بعد از اتمال بسیار و تفکر بشمار
ہفت بیہود متذکر شدیم کہ در جمیع اوقات و آواں مترصد و منتظر و دعا و تضرع ہامی

these days the Grace of the Sublime in the clouds of Great Mercifulness has so overspread, that the Beloved is calling the Lovers and the Desired One is seeking the Friends. Be contented with this Bounty and do not take it to be a small gift. Forsake not eternal bounties and be not contented with perishable things. Lift the veil off the eyes of the heart and rend the curtain obscuring its sight so that you may behold the Friend unveiled; that you may see the Unseen and hear the Unheard. O mortal nightingales! In the garden of Immortality a rose has bloomed before which all the roses are thorns; and in whose presence the essence of Beauty is of no consideration. Then warble with all your life, sing with all your heart, drink in with all your spirit, and strive with all your body, perchance you may enter the garden of Union, smell the Peerless Rose and share the interminable meeting; so that you may not ignore this pleasant Breeze from the Shebba of Significances, nor remain deprived of a share of this sacred spiritual smell. This advice would break bonds and pull chain of the insanity of love; it will carry the hearts to the keeper of the hearts, and hand over the lives to the Beloved. It will break the cage and soar to the Holy Nest like a spirit Bird. What nights have passed and what days have travelled on; what times have come to an end and what hours have run out; yet not a single breath has been breathed that was not mixed up with this perishable world. Strive that these few breaths that remain to you may not be spent for nothing. Lives are passing like lightning and the foreheads will settle down on the bed of dust; then the remedy will be out of reach and the affairs would have gone beyond "Sixty." The Immortal candle is burning without a lantern, and has burnt up all the mortal screens. O Butterflies! Give up all cares and fling yourselves on the flame; and O Lovers approach the Beloved without heart and life; run without rivals to the Desired One. "The Rose has come to the Market. And O it has come uncovered and unveiled." It is calling all the Holy souls to its meeting. How splendid is the approach of those who come forward. Blessings be upon them who attain to this Novel Beauty.

Translated from the original Persian by HASHMATULLAH.
Agra, 9th August 1923.

The Bahai Movement and its relation to other World religions.

Some say it is a new religion—not a reform movement in any particular religion; others say it is no new religion but only a Reformation or synthesis of existing religions.

The Bahais can say to both: The answer is in the affirmative. But how?

The Bahai Movement is a Reformation and a synthesis of the existing religions because the Bahais hold that every religion is a manifesto issued by its founder to the people of the age to bring within their reach the spiritual verities which they are trying to attain. The extent and depth of this communication are determined by the capacity and strength of his keenest and greatest disciples, while the nature and form of its exposition is limited by the average level of his followers. It is not the publication of the solutions with which a great intellect has struggled for a generation or two; but a lesson to educate a nation in truths worth knowing for a couple of centuries or more.

These manifestos however are not isolated bits, but units of a series, of which each successive religion forms an integral part.* There is a great deal in common in all, but each successive one has something new, and, because of its later appearance, is able to take humanity nearer to its goal.

Similarly the Bahai Movement has a great deal in common with every religion, and to a great extent it can be said to be a Reform movement in any religion. In fact Baha'u'llah and Abdul Baha have often said: "We desire not to form a new religion, but to *renew Religion*, not to impose a new religion on the world—it has enough of them—but to breath new life into RELIGION and make it a vital and a *uniting factor* in the lives of men." So, it is also a synthesis of all religions, because it collects together all that is best in any religion, leaving out nothing good and desirable, and *leaves the individual free* to add to this anything he might find good anywhere.

Then, it may be asked in what *sense* is it a new religion?

There are two points of view from which we can look at a religion: Either as an exposition and statement of Truth; or as a historic body of ideals emanating from and centering round

a historic figure. To take a parallel example: We can classify Philosophy: either as a statement and exposition of truth; and there would be only one Philosophy—True PHILOSOPHY whether taught by any one philosopher especially or by a series of them; or, as it centers round individuals calling it Plato's, Aristotle's, Kant's, Spinoza's, Bergson's or Croce's philosophy.

Similarly as a statement of truth there can be only One Religion, THE RELIGION OF TRUTH, but if we consider the Historic Personalities we can call the various forms of it as Jewish, Christian, Muhammedan or Hindu.

Yet just as every philosopher contributes something to the sum total of knowledge before his philosophy is considered a new philosophy, so does every one of the Religious Founders before a religious movement can be called a New Religion.

Hence the Bahai Movement can be called a new religion for it emanates from and centres round the Historic Figure of BAHÁ'U'LLAH. Its great contribution to the religion of the world is *Universality*, which, relatively, is not found in any other religion.

Bahá'u'llah has universalised everything** and has effected a complete renovation. He has cancelled all cramping and harmful restrictions (the great change in the conditions having what was once necessary now made injurious). Bahá'u'llah gives the maximum of liberty possible under modern and future conditions, the truest liberty which is not license—but the regulation of every particle of energy, with the least possible compulsion, to the attainment of Infinite Good—in its noblest and sublimest sense.

HASHMATULLAH.

* The Jewish and Christian Scriptures are very good examples of this integrally connected units of a consecutive series, each separate, and yet incorporated into and recognised by the later ones. The Koran also claims to incorporate the former units, but in a synthetic form. Of with this the attitude of the followers of the Historical personalities embodied in every one of the former religions refusing to recognise the later ones.

** See my article "The Message of the Bahai Movement."
Reprinted from The Hyderabad (Deccan) Bulletin, 20th February 1915.

Some Practical Aspects of the Bahai Teaching

THE RELIGION OF UNIVERSAL BROTHERHOOD

No religious movement has touched the spiritual life of the modern world so closely as that which is associated with the names of the Bab the forerunner, Bahá'u'llah the prophet of God, and Abdul Baha, his chief disciple. Persian and nineteenth century in its origin, it is now, some seventy years later, spread over all the world, and firmly established in every part. Its significance as a humanizing influence appears not only in its wide diffusion, but in the steadily growing interest it has aroused in minds which are acknowledged to be in the forefront of progressive thought. It stands out among other contemporary movements as the form of a renovating force in the spiritual life of the world. An expression of the larger consciousness of the age, it is in harmony with present day conditions. Hereon rests its promise to mould the religious life of the future.

Judged by its achievements hitherto, it is to be a unifying element in the diverse forms of religions, linking them up into an organized federation of faiths, an agency for bringing about in the religious world that clearer recognition of brotherhood to which other modern movements, social, industrial and political are leading.

If this is its appointed work, we have in the Bahai teaching a regenerative force which may change the form of human society in a way and degree of which we can have in the present confused state of things, no adequate conception.

The Bahai revelation may be rightly described as the greatest religious movement of recent times. A movement which reckons its martyrs by tens of thousands, and numbers its adherents by millions, is surely a form of a fresh out-pouring of spiritual life. We are not here in presence of a local revival of religious zeal which may pass away without leaving its impression on the conditions of the age. This movement has stood the test of some seventy years of exceptionally bitter experience in many lands, and it is now firmly established, not only in the east, but, with deeper root, perhaps, in the west, where its harmonizing influence and energizing spirit are sorely needed.

The first impression made on the Christian mind by the name "Bahai" is a suggestion of a purified form of Muhammedanism. That suggestion is, to some extent, true. For a purified form of any one of the great religions of the world would exhibit features similar to those of the Bahai revelation. But though associated in its origin with the faith of Islam, as Christianity was with Judaism, it is a distinct and independent movement, the outcome of present-day religious and social conditions. It bears, indeed, the impress of Sufism, a mystical religious system which, though in the faith of Islam, is not of it; for its

doctrines reach back to the Vedas of India and the sermons of Thrice-Greatest Hermes of ancient Egypt. The mission of Suffism appears to be to keep the lamp of divine truth burning, the light of the ancient wisdom shining, in the faith of Islam and especially in the narrowed form of the faith known as Muhammedanism; a worthy stock out of which the vigorous off-shoot, Bahaism, was to sprout.

The part which the Bahai movement seems destined to play in the spiritual life of the world is to be a Saviour of the Great Religions. These exhibit symptoms of outer decay. Their time-worn forms are no longer in harmony with their environment. Knowledge has increased, and the thought of the day is not in full accord with the presentiment of spiritual truths which satisfied former generations. Hence it has come about that the established religious systems are being fiercely assailed from some quarters, and utterly neglected in others. A crisis has been reached in the religious life of the world, and men's hearts are failing them through fear.

But in all times of world-wide spiritual distress a Saviour has appeared, some teacher of greater or less authority according to the needs of the times, has set on foot a regenerating movement. Such a teacher was the Persian prophet, Baha'u'llah and such a movement is the Bahai revelation.

How is this salvation to be accomplished? By making plain to all men the oneness of religions, which is the logical consequence of the divine immanence in all. It is the same God who manifests through the founders of the world-religions, and it is the same God who indwells the people to whom the teaching is given. Therefore the core of each the central truths around which the organized forms have been built up, must be the same in all, however different their appearance when seen through the refracting medium of their outer covering. As God is one, truth is one and every revelation is necessarily consistent with every other revelation. Thus the oneness of humanity through the immanence of God implies the oneness of humanity's religions.

A religion is like man himself, a composite thing, consisting of a soul of immutable truths, informing a body of changing beliefs and observances. The inner truths are the substance of religion, the essential and permanent. The outer form is an accident of their existence on the planes of the human, the unessential and transient. The former is unitive, the latter is separative. The Bahai teaching lays bare the inner unity by rending the covering sheath. It behoves us to distinguish between the inner and the outer, the reality and the appearance. "We must realize" says Abdul Baha. "That these forms, however beautiful in some of their features, are but garments clothing the warm heart and the living limbs of Divine Truth."

All revelation is of divine origin. The world-teachers are manifestations, each in his degree, of the perfect knowledge, divine wisdom. It has been rightly said that the founders of the great religions were

lamps of different pattern and varied size, from which the same light shone. Pattern and size of lamp were determined by the needs of the people to whom they were sent. The light was the one unchangeable light of the absolute divine truth.

Truth being one in all religions, all peoples hold a fundamental belief in common. We have not to wait for a distant future to give us a universal religion. We possess one already, here and now. We have only to draw aside the veils of the forms to reveal it to our view. To draw aside these veils is the chief work of the Bahai teacher.

The leader of the movement is awake to the fact that the form of a religion is very potent, for it is energized by the faith of millions of believers. Hence his insistence on knowledge, the evolutionary value of which he fully recognizes. Therefore he says:—

"Educate yourselves, all of you, men and women alike. Acquire more knowledge, for all knowledge is of God. Study the sciences; religion and science are the two wings upon which man's intelligence can soar into the heights, with which the human soul can progress. Progress is the expression of spirit in the world of matter. Man is always progressing. His circle of knowledge is ever widening."

As truth in one department of knowledge cannot be contradicted by truth in another department, we have a test applicable to some religious truths. Here Abdul Baha is emphatic:—

"I say unto you weigh carefully in the balances of reason and of science whatever is offered you as religion. If it pass the test, accept it, for it is true. If it fail to pass, reject it, for it is false. The religion which does not go hand in hand with science is itself in the darkness of error and superstition."

By science he means the clearly observed and well ascertained facts in the realms of nature, facts too well attested to be disputable.

In this way, and by the inculcation of brotherly love Bahaism justifies its claim to be the divine instrument for bringing about religious unity, peace on earth and goodwill among men. It is a remarkable fact that this message of peace and goodwill was sent out to the world by Baha'u'llah from a town situated at the foot of Mount Carmel, a region associated with the name of the great prophet Elijah, in a land made holy by the presence of a greater than he, the cradle of Christianity.

Baha'u'llah did not profess to found a new religion in the ordinary acceptance of the word, *i.e.*, a strictly organized religious system adapted to the needs of a particular race or people, or the narrower requirements of a sect. His aim was rather to broaden the basis of each man's faith, and to strengthen the super-structure by a readjustment of its weaker parts. "I come," says Abdul Baha, "to teach no new religion. My only desire is, through the blessing of God, to show the way to the great light." The place of Bahaism, then, is in, not apart from, the existing religions. Therefore it cannot be in rivalry or in opposition with any. Hence it is not a proselytizing movement. It

calls on no man to renounce his faith. On the contrary it enjoins everyone to remain steadfast in it. But at the same time it urges him to look closely into its central truths divested of their accretions, and then to endeavour to be that which his religion, as the formal expression of those truths, bids him to be. For when the believer of every faith, lives the life which that faith enjoins, each will discover himself in his neighbour, and bigotry and race-hatred will be no more known. In this way we shall arrive, by the gradual evolutionary process of unfoldment from within, at that practical unity of religions which alone can pacify the world.

"The ESSENCE of all religions," says Abdul Baha, "is the love of God," and the love of God implies love of one's neighbour. Thus we come to the next great object of the movement of which he is the leader, namely, the practical recognition of brotherhood. This relationship is founded in the oneness of humanity through the indwelling universal spirit, whereby we are made children of God. Baha'u'llah uses a very beautiful and singularly true figure of speech when he says "the spirit is the great ocean and the waves thereof are the souls of men." As each rolling wave has its own separate existence, but is of like nature with the still deep beneath, out of which it arose, so every individual life is, in its essential nature, one with the great ocean of life whence it came out. The basis of the universal brotherhood, then is identity of essential nature.

There never was a time probably in the history of mankind when brotherhood was so much talked about as it is in the present day. The idea is in the air. We come upon it at every turn, and it appears to us from the most diverse standpoints. As a working principle it is believed to be capable of remedying all the ills that humanity is heir to and yet, there never was a time surely when the fact of brotherhood was so generally ignored. Looking round over the civilizations of the west, what do we see? Selfishness everywhere the dominant motive. Class in deadly conflict with class. Nation at war with nation.

Can it be then that the unctuous talk about brotherhood is utterly without meaning? I believe it has a deep and vital meaning. The world has become a battlefield on which every man is fighting in his own interest and for his own aggrandisement, a state of things leading to chaos and disaster. To me it seems that this forcing of the relationship of brotherhood into prominence everywhere is the work of the great intelligences who guide human evolution. It represents the only possible terms of peace. The world of humanity has reached a critical period, and the way of salvation must be shown at every moment and in every place.

Into this maelstrom of forces, Baha'u'llah came, bringing his message of peace through brotherhood. So effectively did he proclaim his message that its terms have become the watchwords of the contending hosts. The movement he set on foot is now often spoken of as the religion of brotherhood.

But the brotherhood he taught has a definite meaning. • He interpreted that abused word in terms of the family, for he was consciously dealing with a fact in nature, not with a conventional word. He saw, moreover, that the fact involves religious conceptions; therefore, he warns us that true brotherhood will never be found in an atheistic or agnostic form of socialism. Like the ocean waves, which differ in height, volume, and form, so the members of a family differ in age, strength, and mental capacity. The elder brother, or sister, is not, as such, in any respect on a par with the baby. The inferiority of the child is only a temporary state, but so long as childhood lasts, the inferiority is real.

This inferiority, however, joined to the perfect equality in essential nature, gives rise to rights on one side, and to duties on the other; the right to protection and loving care, and the duty of affording that protection and helpful guardianship. But the responsibilities of the elder arising out of those duties demand from the younger reasonable and respectful obedience. These are matters well understood within the family.

The collective family, the whole human race, of which the individual family is a component unit is similarly conditioned. Some of its members are young, and therefore inexperienced, souls incapable of self-government. The time will come when they too will have acquired self-mastery. But till then they are in all but essential nature, inferior to their more developed brothers. To ignore this truth is to ensure the commission of grave mistakes in the conduct of life. As Abdul Baha says: "The only real difference between one man and another is that they are at different stages of development." But that difference must be recognized. He well expressed this interpretation of brotherhood recently in these suggestive terms:—

"Be sons and daughters to those who are older than you."

"Be brothers and sisters to those of your own age."

"Be fathers and mothers to those who are younger than yourselves."

"Be kind and helpful to all."

By age here he means, not only years of life, but degree of development, stage of evolution.

Compared with the religions of the present day, the religion of the future will be a more characteristically vertebrate thing, a religion of action, formed to grapple with the whole of life's problems. It will be an every-day influence operative in all departments of this world's business; not merely a Sunday function. Accordingly the Bahai movement reveals itself as before all things practical. It aims, not so much at teaching doctrines as at inculcating the need to practise them. It condemns the barren life of the ascetic, and enjoins productive activity in all that conduces to human progress. An ideal which cannot reproduce itself in action it esteems of little worth. To know it is neces-

sary to be. "To discover the way of the kingdom," said Baha'u'llah "one must travel upon it." For him belief in God meant not verbal assent, but a showing forth in one's life of divine qualities. "The people of Baha," he writes "must teach by their lives, and manifest the light of God in their deeds." "Be not a lamp without light," says Abdul Baha; a terse rendering of an earlier scripture: "Let your light so shine before men that they may see your good works." He reminds us that it is not through lip-worship only that the elect of God have attained unto holiness, but by patient lives of active service. What the Bahai strives after is the practical realization of brotherhood, *i.e.*, the actual reconstruction of society on that basis.

Hence we perceive that this movement concerns itself with social and industrial conditions. Consequent upon the known interaction of environment and character, it demands an amelioration of existing material circumstances as a condition of spiritual unfoldment. These circumstances have for many become so oppressive that the desired change for the better must begin in the environment. But experience shows us that the change cannot become effective to raise men to a higher moral level without a corresponding change in consciousness, *i.e.*, a reform of their conceptions concerning the meaning of life. Therefore the Bahai teaching gives prominence to these two urgent needs of the times.

Rejecting an all-round equality as a chimera, Baha'u'llah upholds the right of every human being to a sufficiency of the necessities of life. Therefore he contends for a reasonable equalization of the means of livelihood. He writes in his "Tablets":—

"The arrangement of the people's circumstances must be such that poverty shall disappear and that everyone shall, according to his place in society, share in its comforts and well-being. If [he says] it is desirable to limit the wealth of the rich, it is also desirable to limit the poverty of the poor. When we see poverty reach starvation point, then somewhere we shall find tyranny."

Dealing with the same subject, Abdul Baha enjoins us to turn our attention more earnestly to the betterment of the conditions of the needy. "Do not," he admonishes us "be satisfied till each one with whom you are concerned is to you as a member of your family." That is to say, the practical recognition of brotherhood as understood by the Bahai implies the duty of the strong to bear with the infirmities of the weak. From each according to his capacity to each according to his need is an implication of that relationship too obvious to be overlooked.

These teachings of Baha'u'llah were given to the world some forty-five years ago. And about the same time he formulated a scheme for settling industrial and international disputes by arbitration. This proposal for the maintenance of peace, concerning which in its international relations and among other things, he wrote from his prison at Adrianople to all the crowned heads in Europe, was partially realized some years later in the Hague Conferences, and the Hague Tribunal.

So shrewdly had he divined the needs of the age, and gauged its possibilities.

If I were asked to tell in the fewest words what of practical value the Bahai movement has to offer us, I would answer: it provides us with a lofty ideal whereunto we may rightly adjust our relations to God and our neighbour, a religious ideal comprehending the whole of life's duties.

The character of this ideal may be best shown by describing it in terms of the Christian religion as "the Kingdom of God on earth." That is, a state of things in which the spiritual life is made to dominate the material, and all our relationships are brought into conformity with the basic truth, that through the divine nature in man we are one with the Source of Being, and therefore members one of another. The active principle of the movement is an ardent desire to establish this kingdom of God on earth, to live it, here and now. Hence it demands deeds rather than words. The kingdom must be within us before it can be without us. Progress, Abdul Baha tells us, depends on two things—knowledge and practice. First acquire knowledge, and when conviction is reached, put it into practice. Show your beliefs in your daily life. As a Christian scripture tells us "Faith without works is dead."

Such an ideal, as a pattern to work to, the world needs, at the present day, more perhaps than at any previous period in its history. For barriers of time and space have been removed, and peoples formerly widely separated by distance have been brought together in close intercourse. But from this union on the physical plane only discord and strife can result if no higher interests than the material are involved in it.

If I am told that all this is to be found in the pure form of Christianity, I agree. It is also to be found in the pure forms of other religions. The Bahai teaching is first a reminder that all this *i.e.*, to be found in one's own religion; and then a call to live it. There you have a suggestion of its two main features. A bond of union between all forms of religion, and an impelling force to the spiritual life. We may find it helpful to view old and familiar truths in a new setting, the wider setting of present-day circumstances. And we can hardly refrain from welcoming a means for bringing into the spiritual life of the West some of the religious fervour of the East. *Reprint from Christian Commonwealth, London (1913).*

THE PERSIAN BAHAI MOVEMENT ITS HISTORY AND TEACHINGS

(CONTRIBUTED)

Lectures on the Bahai Faith, its religious outlook and teachings formed the subject of some recent discourses from Mrs. J. Stannard at the Brahmo Samaj Hall in Rangoon.

Considerable interest was roused as the lecturer unfolded dramatic events and episodes in the rise of this Persian religious awakening. Its inception commenced in the early forties through the now pretty well-known Babi rising, the greater Bahai expansion developing a few years after the Bab's death at the hands of the Shah's government in 1850.

Those interested in the reconciliation of religions and races, and who desire to see a better spirit of unity in the world, cannot do better than study the ideals and basic principles given in the claimed "revelation" of Baha'u'llah who came forward to carry out a work which the untimely death of the Bab had left uncompleted.

The Bab it will be remembered was shot in Tabriz after having declared his mission as the announcer of the coming great Mahdi. The coming of the one "whom God would manifest" would be the fulfilment of prophecy not only for Moslems but for Christians as well. It was 19 years after, in the early sixties, that the Bahai Founder rose to declare himself and giving proofs of his power and confirming the Bab's progressive teachings he drew the Babis with many new followers to him and commenced public preaching.

Many years of trials and persecutions followed (the Bahai martyrs are as many as 20,000), when he was ultimately exiled to the little coastal town of Acca near Haifa, in Palestine. Here the great teacher passed away, a political prisoner of the Turks in 1892, leaving behind him an immense amount of inspired writings that compose his book of laws, and religious teachings. The movement was then led by his eldest son, widely known as Abdul Baha Abbas, to whom the Western world owes much of its greater expansion and deeper religious outlook. It was, however, only in 1908 that the Bahais were free, for in that year the fall of the autocrat, Sultan Abdul Hamid took place.

Mrs. Stannard was able to communicate many personal touches of her experience in these historic years as she was then living in Syria and in frequent communication with the Bahai prisoners and their followers in Egypt. In 1911 the Master Abdul Baha yielded to the appeal of adherents in England, America and Europe and for the first time visited western countries. He travelled extensively for nearly three years promulgating his father's great teachings, speaking in churches, synagogues, and centres of progressive thought. He was visited by the foremost thinkers of our time in London and

America and lived with his family through the horrors of a starving Syria. During the war when General Allenby relieved Haifa after the taking of Jerusalem, he at the request of the Foreign Office placed the Bahai Persian community under special protection, and frequently visited Abdul Baha. For great services in the interests of international peace and help to the starving populace, the British Government persuaded Abdul Baha to accept the order of K. B. E., the only one he consented to receive though many Governments had already desired to express their recognition of his spiritual work and humane services by decorations.

When the great leader passed away in November 1921 at 77 years of age he was mourned by the little town of Haifa as though each individual had sustained an intimate loss, and at his funeral both military and civil heads, comprising the High Commissioner and others, attended personally; speeches from clergy of every faith were made testifying to the beauty of his life and work.

Some thirty years ago the late Dr. Jowett, Master of Balliol, Oxford, declared to a colleague of his, a Greek scholar at St. Andrews, that he considers the Bahai movement the greatest light that has come into the world since Christ "Don't let it out of your sight," he said. It is too great and too near for this generation to comprehend. The future alone will reveal its import. In another words, declared the lecturer, Professor Rhys Davis voiced the same sentiments at an Oxford Congress of Religions some years ago, when he advised students in Comparative Religion to follow the development of the Bahai movement which in all probability would end in being a world religion. The followers all over the world to-day number perhaps two million, and this is a large number considering that the founder passed away less than 50 years ago.

THE BAHAI MOVEMENT

A RELIGION OF BROTHERHOOD AND PEACE

In response to a request from us that we might have a more extended description of the Bahai religion than a short notice of lectures would provide, Mrs. Stannard has kindly sent us the following notes which outline the main teachings and form the pith of the social and religious arguments. We are here less concerned with the history of this remarkable

reform movement which can be read in many of the books now published on the Bahai Cause—but we are keenly interested to know just how this new impulse toward the unity of races and religions goes to work and for what it stands in the practical development of Eastern and Western peoples.

It is not without its significance that after 60 years only, and inspite of very powerful attempts on the part of Turkish or Persian authorities to exterminate the Faith, it has expanded surely all the time and we hear has perhaps now nearly two million adherants over the world. To obtain an accurate census of the numbers is practically impossible since Bahais are scattered all over the world and add almost yearly to their numbers, also many Moslem converts dare not let it be known publicly of their views, especially in Persia, for much religious fanaticism still exists and their lives would be endangered. As it is some thirty thousand converts to the Babi and Bahai teachings have been cruelly martyred. When we consider the dark and barbarous conditions which prevailed in both Persian and Turkish East some fifty years ago, it is only the more surprising that the Bahai Prophet with his family remained spared to live even in a prison. Sustained however by the great Power of a Divine Will Baha'u'llah from his prisons wrote and taught and inspired disciples. When he passed away in 1892, he had left a great book of laws, prayers and religious teachings which with the writings of his Son Abdul Baha, form what the Bahais consider the Wisdom Scriptures for the drawing new age.

Since the days of Christ or Mohamed, no greater teacher has risen to proclaim the brotherhood of man, the unity of the world and the command to peace with such spiritual Power and Authority, as this Persian Master. He is the greatest Pacifist, say his followers, of all ages, and the first Holy speaker to obtain the establishment of his gospel and cause without force or bloodshed. The Bahai laws respect orderly governments and under no circumstances will a Bahai coerce another. Better no religion than one that has to be fought over to promulgate, is one of their maxims. The lecturer cited the facts of history and how the Bahis at last met force with resistance to prevent extermination. When the Baha arose to accomplish his claimed divine mission he sternly forbade reprisals of any kind and gave out his new law of absolute non-resistance to violence, declaring he had come to abolish war and enmity. Better be killed than kill another though defence of the defenceless in home conditions or of weak against the strong and

ruthless is not regarded in the same light as deliberate warfare among nations. The human family, declared this master, must surely rise above such barbarities as was of aggression, colour, or religious hatreds and above all they must observe sympathy and tolerance towards one another. Baha'u'llah left a complete book of laws, social, moral and religious; many of these have already been worked out by advanced thinkers in the West, notably his ideals for the solving of economic difficulties as between labor and capital, and the future will on his lines be able to abolish poverty altogether when the time comes. "Some of our greatest thinkers" said Mrs. Stannard, "in the West have examined the Bahai social and religious teachings, and unhesitatingly declared for their wisdom and profound possibilities, more, they are often quite amazed when they hear that these great thoughts came from behind the bars of a Turkish prison." It seemed incredible that such modern ideas had not emanated from a western brain of our time. Only a seer and a prophet could have foretold 60 years ahead what would be the requirements of a coming generation.

Professor Dr. Auguste Forel of Switzerland is the latest man of science who has become interested sufficiently in the Bahai movement to promulgate the principles for his country and his summary of the main ideas for social reconstruction are worth reproducing as a close to this brief account.

FROM DR. AUGUSTE FOREL

All humanity is to be considered as one; all prejudice against other people, other nations, other races must be abandoned.

All religions must unite in the faith of a superior oneness which represents Divinity.

A strong federation of all the people, with an international tribunal will ensure permanent universal peace.

Beside the various national languages, an international language universally taught will be introduced.

Every human being has equal rights to the mental and physical advantages which are necessary to its existence.

It is everyone's duty to search after truth. Between true religion and true science no contradiction can exist.

(From *Rangoon Times*, Burma).

Man and woman have the same rights, everywhere. Every kind of servitude or subjection is severely prohibited.

It is the duty of every human being to work. For invalids and people without means of subsistence the State will legally provide.

The precepts of Bahais, their morals, constitute the unifying and universal religion of all humanity. Abdul Baha (Abbas Effendi) at Haifa in Palestine, son of Baha'u'llah (Hussein Ali Nouri) constituted the centre of the new divine federation. He had been charged by his father to explain everywhere the Bahai principles. Shoghi Rabbani, grandson of Abdul Baha, succeeds him now at Haifa in the same mission.

FOREIGN NEWS

The friends in Komel-Saaida, Egypt, are very active and steadfast. It is not long since these dear souls have received the message, but their light and brilliancy has dazzled the eyes of the ignorant and the fanatic.

A detailed account of the situation there is given in their letters. Fanatic notables headed by religious leaders have formed organisations to oppose the cause but the friends undergo all persecution and sufferings joyfully in the cause of God. May He help them to suffer still more in His Name.

From Mashhad we hear the good news about the progress of the cause. Agha Mirza Hasen-i-Nushabadi is very active and special meetings for giving the Message are held three nights per week.

In some parts of Khorassan, Hisar, Nanuiq, Furugh, Khayr Abad and Khusf, the friends have been persecuted but now we are pleased to hear that things are better: A Baha'i Spiritual Assembly has been established in Quchan.

The Bushrueh friends are very happy; there are about 75 Baha'i families but their loving behavior has endeared them to the people there.

We are glad to hear that the Baha'i paper, Khurshid-i-Khavar has been allowed to be re-issued.

Jinab-i-Fadil has been doing wonderful work in America. He brings a wonderful consciousness of universal brotherhood to the people.

See last inside cover.

سیاسی خود قرار دهند و بدال سبب نتوانند در عقیده نفوس مداخله نمایند و آنان را از غرض شخصی خود کنند

۳- علمای عجم از عالمهای علوم و فنون در آن عصر یا پیشوایان روحانی.

۴- مردمان خشک مقدسی که فقط و فقط دخول در بهشت عنبر مرثیت موعود را منوط

عبادات ظاهری میدانند. با آنکه هر قسم شتایل و ذرائع و قبایل را ترک میکنند و به عبادات تشری را سبب بختایش خطایای خود میدانند

وضع رفتار چهار طبقه بنی عصر خود مختلف است

چنانچه مشاهده شد مردمان در هر عصری یک طبقه و یک قسم و دارائی یک سلیقه و یک ادراک نیستند و سلیقه و ادراکشان تشبث و مختلف است ازین جهت هر کدام ازین وضع رفتارشان و ترتیب سلوکشان را بسبب مظهر ظهور جداگانه و با یکدیگر مباینت کلی دارند

اول- منصفین. این طبقه نفوس هستند که صاحب فکری روشن و عقایدی که اساس مقصود و منظور انبیائ الهی را فردی از افراد بشر میدانند فقط ممد بقوه غیبیه باور را الطبیعی و او را شخصی می پندارند خیر خواه. و دارائی عقاید را حقیقه مضیه که شفا یک ملت با همیت جامعه بشر در آن است و استقامتی است در او مشاهده میکنند که میتواند قوانین مضیه خود را که سبب نجات و فلاح بشر است ترویج نماید (یا قیادارد)

است و عدم عبارت از تحلیل عناصر زیر تحلیل سبب تفریق عناصر مفرد گردد پس چون نظر
در ترکیب عناصر کنیم که از هر ترکیبی کائنی تحقق یافته و کائنات نامتناهی است و محال
نامتناهی پس علت چگونه فانی و ترکیب محصور در قسم است لارابع له ترکیب تصادفی
و ترکیب التزامی و ترکیب ارادی اما ترکیب مرکبات یقین است که تصادفی
نیست زیرا محلول بے علت تحقق نیابد و ترکیب التزامی نیز نیست زیرا ترکیب التزامی
آنست که آن ترکیب از لوازم ضروری اجزاء مرکب باشد و لزوم ذاتی از هیچ شیئی انفکاک
نیابد نظیر نور که مظهر انشیا است و حرارت که سبب توسع عناصر و شعاع آفتاب که از لزوم
ذاتی آفتاب است در این صورت تحلیل هر ترکیب متخیل زیرا لزوم ذاتی از هر کائنی
انفکاک نیابد بشرق ثالث باقی ماند و آن ترکیب را اولیت که یک قوه غیر مرئی که
تجربہ قدرت قدیم میشود سبب ترکیب این عناصر است و از هر ترکیبی کائنی موجوده شده
است اما صفات و کمالاتی از اراده و علم و قدرت و صفات قدمیه که از برائے آن حقیقت
لا اله الا الله میسر میسریم این از مقتضیات مشاهد آثار وجود در حیرت شهود است نه کمالات
حقیقی آن حقیقت الوهیت که ادراک ممکن نیست الخ

ع. ج. طبسی

بقیه مقاله در تحت عنوان حواریون حضرت مسیح

اقسام مردمان در هر زمان

پیوسته از گذشته

در عصری چنانچه در ازمنه طلوع شمس احدیه مشاهده شده مردمان زمان بچهار قسم عمده
منقسم بوده اند.

۱- اشخاصی بوده اند که دارائے انصاف و صاحب قلوب منیره که جز خیر خواهی
بشر از هر غرضی منزه و مبرا بوده اند نه تعصب در امور سیاسی داشته اند که حجاب
مال آنرا از توجه با قناب معنوی باز دارد و نه جزو علمای عصر بوده که کثرت علم و کبر و
نخوت آنرا از ایمان و ایقان ممانعت نماید و علم حجاب الابرار تحقیق پذیرد و بیا آنکه
بر فرض اشتن معلومات و یاد خالت در سیاسیات میزانی از انصاف داشته اند که بدو حق و
باطل را می سجیدند و شخص کامل دور خود را می شناختند.

۲- پیشوایان سیاسی که چنداں قسیدی بذهب نداشته و ندارند و اگر در صورت
ظاهر هم اظهار دیانتی مینمایند فقط برائے این است که دیانت الهیه را آئینه اغراض

که در تمام ذرات موجودات یک هستی موجود است که همان هستی اثبات الوهیت میکند
یعنی قوه ماوراء الطبیعه را مینمایاند چنانچه فرموده سرزند از گل اگر گلی حقیقت زمزمه
لا شریک له کند انشا و برائے دل داشتن این موضوع دلائل را اقامه می کردند مثلاً
یک از دلائل آنان مسئله تخم مرغ است که بدیهی است از ذرات مختلفه موجود میشود و
از آن سبب مشکله ذرات یک هستی از پس پرده جلوه گر می گردد و بنا بر این معلوم
می شود که در تمام جز و جزو آن ذرات نیز این قوه موجوده بوده است.

باری چنانچه مذکور داشتیم در هر دور و قرن حکما و عرفا فلسفه آراء مختلفه داشته ولی در هر حال
تشبیه به قوه و یا قوای بوده اند و در حقیقه با روحانیون یک خلاف لفظی را داشته
نه معنوی.

چنانچه در آخرین رتبه تعمق و تفکر شان قائلند به اینکه نمی توانند ادراک نمایند که قوه
حسیت (ما عرفناک حق معرفتک)

و بے باوصف این حال که تا این درجه اینگونه کج گامی مارانموده اند و در کل حال
ناگزیر از قبول قوه و یا قوای بوده اند بنیدانیم علت حسیت که هنوز غلبی از آنها باوایم
تشبیه و تخاللات باطله مشککی هستند.

اگرچه شاید آن اشخاص که به اوایم متمسکند اشخاصی باشند که تقلید آنها را پیشیه خود کرده

باشند و الا خود آنها که همیشه کثرت مدعی این مسائل بوده اند چنانچه مذکور شد به قوه
یا قوای متمسک بوده اند.

بلکه همیشه مایه علیل ما را همین تقلید بوده است زیرا آنکه مدعی مطلبی است به دلائل
و براین معنی معتقد است و البته چون جواب موافق نشود برودی حقیقه را می یابد
و لے آنکه تقلید مینمایند از اصل موضوع بے اطلاعند و طوطی دار سخن می رانند
لهذا با اینگونه اشخاص صحبت کردن مشکل است زیرا اهل مرکب هستند و نه میخوانند
مطلب بفهمند و لجلاده چون لاندی نشان از روی اساس نیست اگر از روی اساس
به آنها مذاکره شود ادراک نتوانند

باری بنا بر شرح مذکوره ما مجلی از عقاید فلاسفه را نگاشتیم اینک هم ذیلًا مجلی از عقاید
روحانیون را می نگاریم و از قارئین محترم تقاضا داریم که بنظر انصاف ملاحظه نمایند
و در این قرن که بر تو علوم و فنون عالم را فرا گرفته از نتیجه همان علوم و فنون توحید خود را
کامل تر نمایند عین مقدس از متمسک به اوایم گردند و مبرا از تشبیه و خرافات شوند
و بنا بر تقلید طوطی و سخن زنارند و حقیقه (دب ضد فی خیال تحیر) را مبرو به
لذا بر روحانی ملتذ گردند - قوه تعالی ما چون در فیوضات الهیه نظر کنیم متیقین بوجود
الوہیت گردیم مثلاً ملاحظه می نمایم که وجود کائنات عبارت از ترکیب عناصر مفرده

خودشان هم اطمینانی نداشتند باشند.

بنابر این مابد و محلی از عقاید و کشفیات خود آنها را نگاریم و پس عقاید روحانیون را منجمه می نمایم.

بعد از حضرت موسی علیه السلام که بنابر قول مشهور اول حکمی بوده که در این موضع بحث نموده است در هر قرن حکما و آرائی مختلف داشته اند.

(طاليس) که شش قرن قبل از میلاد مسیح در یونان میزیسته عقیده اش بر این بوده است که اصل خلقت موجودات آب است این کائنات تماماً از آب موجود شده و چون تجلیل نشود در مرتبه آب موجود می شود بدلیل آنکه زمین آب جاد و هوا را آب سنگین پیدا شده.

یکی از تلامذه (طاليس) که (انگلیس) بود قول استاد خود را در اینکه اصل موجودات آب است رد نمود. و با لطف آن قائل شد که عبارت از اصل ماده بود داد را عقیده این بود که ماده اصل اشیاء و کل موجودات است.

دیگری (انکار می) را در ماده نموده است و اصل موجودات را هوا پیدا شده و عالم وجود را مظاهری هوا فرض کرده است تا.

در چهار صد و چهل سال قبل از میلاد مسیح که (لو سیب) (و ذمیقرطیس) عالم را مرکب از انبیا و صفای صلیبه و اجرام لای تجزیه (جوهر فرد) دانستند.

خلاصه در اعصار متوالیه مثال انگیزه حکما و فلاسفه را در متعده داشته و کتب و توضیحاتی مفصل در موضوع عقاید خویش نگاشته تا اینکه بالاخره تمام عناصر را یک عنصر برگردانیده و از ماده اصلی نامیدند.

و (قوة) را عبارت از حرکت در جوهر ماده و چنانچه سابق عناصر را متعدد میدانستند قوه را نیز متعدد پنداشتند از قبیل نور حرارت حرکت کهر بانیه لیکن پس از تعمق بسیار قوا را با یک قوه برگردانیدند که آن قوه عبارت از حرکت است سایر قوا را مظاهرات آن.

و این عقیده نیز در اومت اشته تا سال (۱۸۹۴) که اشته رتگن بکثوف گردید و پس از آن معلوم شد که در ماده نور غیر منظوری است که دارای تاثیر کیمادی طبیعی است و قوه آن نور با اختلاف هوا مختلف می گردد و این مطلب در بوطه اجمال بود تا آنکه کشف (رادیوم) را نمودند که در زبان لاطینی بمعنی شمع است در آنوقت که علمای بنای تعقیب را در (رادیوم) گذاشته دیدند که از نفس خود اشعاع نور و حرارت و الکتریسیته نموده یعنی باطراف می پراگند و بالاخره تا اینجا معلوم و واضح است که جوهر خود مولف از قوه است که الکتریسیته باشد و تمام موجودات مظاهرات قوه هستند و هنوز نمیدانند قوه چیست همین قدمی دانند که غیر از ماده است.

و از روی همین فلسفه است که در زمان سابق عرفا به یک هستی قائل بودند و می گفتند

عنوان مراسلات: پر و فیس پر پتہ سنگھ مری روڈ راولپنڈی

مجلد ہایکے بار طبع و توضیح میشود خرج پست	البتا	قیمت اشتراک سالیانہ
قیمت سالیانہ		دو ایران - دو تومان
افزودہ نمیشود	ای ایل عالم ہمد بار یک دید و برگشت شاخا	دو ہندستان - پنج روپیہ
مجلد ۳	بابت ماہ اکتوبر ۲۳ء	دو امریکہ - دو ڈالر
مقصود رسالہ البتات وحدت و یگانگی عالم انسان است تفہیم اصول ادیان کن فی الحقیقتہ وصل اساطیر وحدت و طیفہ آن نشر مطالبہ است کہ راجع بایں مقام اعلیٰ و زبیر علیا است و مقالات مختصر مفید در این خصوص از ہر کس ہر جا برسد در این سالہ درج خواہد شد۔		
مسئلہ خلقت موجودات		
دل ہرزہ را کہ تشگانی		
قرون متوالیہ مے گذرد کہ حکماء و فلاسفہ در اطراف مسئلہ خلقت موجودات پیوستہ کنجکادی		
نمودہ ہزاراں عقاید مختلفہ خود را بر ردی اوراق مرسم داشته اند چنانچہ گاہے در اطراف رائے		
جوہری مباحثہ داشتہ زمانی در موضوع رائے عنصری سخن میرانہ و ادواتی بہ تحلیل و ترکیب عبودیت		
و بالا آخرہ پس از اینہمہ تحقیقات و محنتات سنوہم غلبی بحال حیرانی باقی و شاید در وقتی بہ ادراکات		

BAHAI NEWS

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The Bahai Message is a call to Religious Unity and not an invitation to a new Religion, not a new Path to Immortality, God forbid! It is the Ancient Path cleared of the debris of imaginations and superstitions of men, of the debris of strife and misunderstanding and is again made a clear Path to the Sincere seeker, that he may enter therein in Assurance, and find that the Word of God is One Word, though the Speakers were many.

ABDUL BAHA

LETTER FROM HAIFA

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

Dearly beloved brethren and sisters in Abdu'l Baha!

On this auspicious occasion, when the elected representatives of the Baha'i Community throughout the continent of America, gathered for the first time within the Foundation Hall of the stately edifice of the Mashriqu'l-Adhkar, are assembled to take counsel together regarding those vital issues that confront the Cause of Baha'u'llah 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 fulfilment 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 Baha, and with humility and earnestness supplicate the guidance that will enable us to fulfil 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 Baha'u'llah so permeate the souls of its members, as to cause it to mirror forth the glories and the splendours of the Celestial Concourse.

Your devoted brother,

Haifa, Palestine; }
April 8th, 1923.

(Sd). SHOGHI.

LETTER FROM JAPAN

11, UKYOMACHI, YOTSUYO, TOKYO:

September 26th, 1923.

Most beloved friends of Abdu'l Baha,

Many days have passed since the great catastrophe of September 1st. That day our beloved Lord protected His servants in these ports. A week before, Mrs. Ida Finch had come from Peking on her way to America and was with this servant in the little Baha'i home. When the earth began suddenly to shake, we two were sitting in the little parlour, which His Love had blessed so many times and where His

peace can be found. The little house is back from the street of Ukyomachi. This servant had been warned when coming to Japan, that in case of a great earthquake, it was best to escape to an open place to avoid falling objects. When the house began to quake and rock, she immediately rushed to the street, but Mrs. Finch did not get at the moment farther than the garden. On the street this servant met a delivery man passing. He grasped her hand and kept her standing. The earth shook and quaked, the tiles rolled from the neighbouring houses, and then a great fierce gust of wind swept darkening the atmosphere with the dust it carried. Through it all, this servant repeated aloud the Greatest Name. Her first apprehension was that Tokyo would be consumed by fires. At her request the delivery man went to meet Mrs. Finch and by the hand brought her to the street. Then this servant rushed to the home to procure Tablets, her money, etc., for safety. The walls of the little house had been shaken and broken and everything was scattered on the floor. She grasped Abdu'l Baha's Tablet of Protection and each successive time the earth shook, she read it aloud on the little street. Three more times the earthshook with terror, but as the Tablet was read it calmed again and His Power was felt. The frightened people came from their houses and gathered on the street. We little knew then, the terrible things which were happening not only in Tokyo, but the destruction of Yokohama, the sea port, an hour's train ride from Tokyo, and the destruction of parts of many places along the coast, especially Kamakura, a summer resort place.

The evening came and we laid ourselves down to rest in the little parlour to escape, if necessary. Besides His portrait this servant found a place of rest. During the night we were called to escape, as the fire was drawing near, but it proved not to be necessary. The next two days we remained by the house, as safety was not assured when the earth continued to shake. On the morning of the 3rd, the fire had ceased to burn. The glare no longer was seen in the sky. For days after the great quake and fire, masses of humanity passed along the broad roadway into which Ukyomachi leads, coming from the burning and burned districts below, where they had been driven out by the fire. Oh! that mass of humanity.

When this servant went to the street, she was dazed, it was too overwhelming to be comprehended. Along the roadway there was scarcely anything to be found. Everything had suddenly come to a stand still, but with tremendous

energy the Government took hold and food was brought in from 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 trams were stopped, similarly gas, electric lights, telephones, etc. 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 in Tokyo was the new Imperial Hotel. There seemed the only place to get news for the foreigners and there the different Embassies were holding their quarters, but all was confusion and everything changed in a moment.

On the 10th Mrs. Finch left Tokyo to be taken by the U. S. Government on to a steamer going to Seattle. After she had left, the first news reached me of my sister, who at the time of the earthquake was climbing MT. Fuji. Someone had seen her and reached Tokyo. That was all I knew until the 18th, then the first news came through the American Embassy from her in Kobe, where she had been taken. There, through Mrs. Finch she learnt of my safety, but she could not get permission to come to me. All is well, though for our Beloved knows best and we have only to turn to and trust Him. Some of the friends may not know that my sister had come from France in the spring to visit me here.

The afternoon of Mrs. Finch's departure, the way opened for me to have a boy and his mother come to stay with me who had lost everything in the fire. The mother helps me in the home and the boy goes to work each day. They are very happy to find a home.

In the district of Fukogawe, one of our Baha'i brothers had his home and also a dear young sister, Oto Murkame, worked there in an office, but they were protected by His Love. Miss Murakami escaped with two young friends dodging the fire here and there, seeing the terrible sight until she approached her home in the evening in suburbs. Mr. Tanske, our dear brother had started that morning with his little boy of nine years to travel. He said he thought to spread the Baha'i spirit in that way, but were caught before reaching their destination and obliged to walk back to the city. They slept by the roadside during the night. In the morning when they reached their home nothing was left, only ashes and those who had fallen by the flames of the fire, or were smothered by its fierceness. Mr. Tanske lost his wife suddenly in March

last. It was a week before he knew that his mother-in-law was saved, and had preserved for him his bank book, so that his money was saved, for all the banks and post offices of the district were burned. Sometime this brother hopes to travel and meet the friends in different countries and specially in Haifa. Since his wife's death he has taken up the study of Esperanto. He does not know English well, but through some articles in the Newspapers learnt of the Great Cause.

Many little children have lost their families and parents in the catastrophe. This servant has sought out these little ones which are being cared for by kind people. In one group there are 110.

To all the friends of God this servant sends her hearts Love, and now she trusts His Guidance and knows prayers are being uttered on her behalf that she may serve as He wills.

In His Love,

(Sd.) AGNES B. ALEXANDER.

July 19th, 1923.

FRIENDSHIP
CHILDREN'S CAMP
RIDGEWOOD.

31 Valley Road, Montclair, N. J.

U. S. A.

Oh, You Beloved Baha'i Brother!

When I beheld your name at the end of your letter, you neither were a stranger to me. The little Children of the Rose Garden of Esslingen often mentioned the good times in their letters "der Schwarzer Kauschal" gave them! Yes, beloved friend, you have travelled far, and you know the need of the hour—POWER! UNITY! ONENESS! And we will get all these through the pure lives and the Love we give to the Children. You love the little ones, too, I can feel it, and therefore your letter has come! Abdul bless you for the comforting words you have penned, for the new courage you have given to this humble broken-hearted woman. Whom else in the world have we if we know not Abdu'l Baha! What else in the

world is worth while if we bear not the Love which unites us like a flame of fire! Our pulses must quicken and this tremendous Love must ignite the world, otherwise it is an illusion on our part. You are right, our actions must be one, our aspirations one, our ideals one, true and universal! This is not a one land's religion, but it is sweetest morsel for us all, north, south, east and west. You are of India—we of America, but *our Home is one*. That is the very yearning which causes these arms to enfold you, brothers and sisters so far away. A great Love always builds one Home, thus there is no rest until one Home on earth is realized for us. Just think of the Unity Abdu'l Baha constantly lives in, and we were so blind, still He kept on teaching us most tenderly, His Healing Tongue gradually showing us the Dawn! Does it not seem to you, that veil after veil is falling, falling—falling from all eyes? There is no longer retreat for us, but everlasting approaching unto God—the Glorious One. Speech cannot express the language of our hearts, and to you, beloved Friend I tender my deepest gratitude. You will now pray with us for deeper knowledge of His Word, which is the only Balm for every bleeding heart. "Der guter Kaushal"! Yes that is what you are! Are you really going to help us to organise beautiful Gardens for Abdu'l Baha and World Fellowship Groups in India? On my bended knee I ask my Master to bless you, confirm you and help you in whatsoever you do in His Glorious Name. Your first letter to me will be for ever blest. And what you have so mercifully written in the Baha'i News I have read. Thou chosen one of Abdu'l Baha, how can we thank you!

India! we love Thee, India, we want to draw Thee closer, India, thou art part of us. Give us a helping hand for His Name's sake! Ya Baha'il Bha!

Love, and Baha'i Greetings to all your little ones of India and to the Assemblies of that land of Dreams.

In God's Love

Your sister,

VICTORIA BEDIKIAN.

TO ABDUL BAHÁ THE BELOVED

—
 Oft have I seen the Dew—
 The night—gift to the Dawn—
 In sunshine's sparkling Hue
 On garden-edge and lawn.

Night's humble, pure desire
 To make Morn's diadem
 Each drop to be a fire
 A flashing, radiant gem.

All that I ask to be
 Is as the rainbow light
 On blade of grass or tree
 Within thy loving sight.

When in Thy Paradise
 As some sweet Angel sings,
 Thou liftest up Thine eyes
 From writing lovely things.

E. T. HALL,

Manchester.

14th June 1923.

ONE LIGHT BUT MANY LAMPS

(By Mrs. J. Stannard).

Sincere and enthusiastic Christians believe that their religion is the crowning Wisdom revelation of the ages, ignoring their failure to work out a true Christian social and religious order of life. This alone could justify such a belief. If their concept of Christianity is just, how shall we then view the terrible universal woe their wars and quarrels have brought on humanity? Again—shall we praise the utterly materialistic civilization that Christian races clearly demonstrate to-day? Are their social ethics expression of this greatest religious ideal in the world? We know, and the world tacitly accepts that neither religion nor the spiritual factor form the animating principles of western systems.

It is not that the Founder of Christianity failed to show all the perfections of divine attributes, or was unable to demonstrate the spiritual life he lived and preached. The Master Jesus stood, as do all the holy prophets of God, as "archtype" for man, as typical Beauty, and revealer of moral and religious conduct.

Let us remember the great fact which needs restatement ever and again, the Lord Jesus was cut off from life in his prime leaving his great message to be orally interpreted, and his life's mission uncompleted.

Without some more or less fixed code of revealed law to rest on and provide a basis for life such as Jews, Hindus or Moslems obtained, the human race tends to degenerate and obscure the light of Truth more rapidly than might otherwise happen. Christianity at any rate shows us now that it has suffered much from this inner lack. As religion established on creed, ritual, and on doging that never enacted from the Founder, laws being evolved through ecclesiastical hierarchies and priestly dominion, Christianity has arrived as a position of helplessness in face of catastrophic changes.

The world has to solve problems that no more human intellect can possibly solve without the vision of prophethood or the insight that belongs to the men of God. Since Christ left no script or formulated teaching of his own, the fallible mind of man has had to build the structure upon which belief in church or priest must rest. In these times we have seen how every religion has been subjected to analytical research and enquiry, no faith more so than that of the Christian, no living religion has lost more hold of church power than the various Christian denominations or sect—yet the Christ Spirit persists and will continue to do so for it is from God. Divested of doctrinal accretions it still expresses the simple spiritual truths that belong to *The One* who gave them to man and who also chooses His Messenger.

As with the Christian expounders of religious theology, Mohammedan teachers have not been slow to see that the older expositions of

their Faith must come into line with advanced thought if the claim to prophetic infallibility was to be maintained. The simpler social requirements of the Arabian Desert, with a moral code suited to a primitive people, lose force when teachings needed for the guidance of stupendous agglomerations of peoples such as western cities and races present are lacking. Since some years now, therefore, a powerful "modernist" movement in Islam, equivalent in strength to the same movements in Christianity and Judaism, has risen. These attempts to broaden orthodox interpretation are eloquent testimonies to the vital spiritual needs of advancing humanity. This progress is emphasised when we know that sixty years ago Persian Bahais were martyred and driven into exile for promulgating the very same universal principles and attitude to religious beliefs now frankly adopted by Christians and Mohamedans to-day. Orthodox sectarians of no matter what religion, eastern or western, are in reality, but 'lamp' worshippers, not Light knowers nor receivers. They are caught in the jungles of wordy creeds and are centered in the shibboleths of formulas, sheep whose shepherds being without the inner light themselves guide their flocks blindly through the sentiment of fear. The Light of Jesus was repudiated by the very 'doctors' in religious expositions who should have recognised his worth; Mohamed also had to contend against the prejudices of Jews and Christians—and so on.

The Manifestations of God who come to restate the eternal varieties are the 'Lamps' of Truth, and are filled with the One Spirit, their Light is one in Essence and Reality, and the clear renewal of Divine revelation has come again in our time through the Persian Teacher Baha'u'llah (Splendor of God).

He came to bring his blessing of 'glad tidings' to his own, but as of old 'his own received him not.' His country drove him forth to exile and persecution, preferring to cling to many a dusty 'lamp' rather than view the brilliance of his Light. He offered humanity new teachings and wise laws, he came with a fresh Life impetus, but his contemporaries feared his brightness and shrouded him strongly behind old fortress walls and prison bars. Yet what he could bestow on humanity, had he been accepted, would have prevented the general destruction now taking place and would have advanced man by centuries along the path to progress.

The world is in sore need of a better social and religious world order. We need the mass consciousness stirred towards the higher international focus, towards unity of basic principles that shall express fraternal inter-relationship and co-operation. Can theologies or fanatic religious prejudices supply our present need for harmony? We know they never will, rather do these patriotic prejudices greatly widen the breach between a sympathetic understanding and prevailing egotism.

The present situation needs the higher guidance—and this would be forthcoming did race leaders and thinkers in constructive governments study the wonderful wise laws and practical suggestions laid down by His Holiness Baha'u'llah.

"God" says Abdul Baha, the Master, "is to every human being as great as the individual mental capacity permits one to see Him. So also, is the Manifestation who represents Him in this world of beings. Each individual perceives with the faculties peculiar to his own evolution. The Manifestations appear not for the few but the many. To the simple as to the great, He is the same, but some see Him in one light, some in another according to their capacities to perceive."

In a work entitled "Abbas Effendi" the author who visited the Master in Haifa said,—"Abdul Baha aims to call men to a realisation of the fact that they are not living according to the moral and ethical instructions of their various faiths—long familiarity has resulted in carelessness. Religions have become mere forms, the spirit has left them—"

The following is a hitherto unpublished dialogue which took place between the Master and an Anglican clergyman, during the former's visit to London in 1911. It shows in brief phrases the Bahai attitude towards all spiritual religions, and the philosophic conception of Revealers as Reflectors of greater or lesser potentiality, and not as Incarnations:—

(The dialogue had to be carried on through an interpreter, notes being taken down at the time by myself.)

Ques.—What does the Master think of Christ?

Ans.—He is the Holy Spirit and divine Word as it is expressed in the New Testament.

Ques.—How does Abdul Baha relate Jesus the Christ to God the Father?

Ans.—Jesus is the Mirror of the Father, the attributes of the Father are reflected in the mirror of the Son. All the mirrors are not of the same brilliancy or size. It depends on the capacity. They are of varying degrees. The Bounty of God was bestowed on all the prophets, but through Jesus it was in greater degree.

Ques.—Is this difference in degree or Essence of Jesus?

Ans.—The manifestation of the Essence depends on the quality of the degree. A lamp gives light, so does a candle, a moon or an oil wick; all give the effect of light, but how different they are! All the prophets have a share of the ocean of God's bounty, some have a drop, some are like streams or torrents; the Light of Guidance shines through all.

Ques.—We claim that Jesus is our Mediator as Christians can we come to God through lesser prophets, we say we should not?

Ans.—The Prophets who came before Jesus were they enlightened or not? Did they seek God or not? Was the Bible a book of divine Guidance or not? Then the Essence that inspires all the Prophets is the same. The Reality of their teachings must be worshipped not the names or personalities; we must follow the Light—not the Lamps.

Ques.—I pray to Jesus and seek Him here and now.

Ans.—Yes every one may like to be guided by the Light of Jesus and must all worship His Spirit, not the name—His words, not His personality.

Ques.—We believe that Jesus lives as personality still, that He speaks to me.

Ans.—Surely, Jesus does not die. He is ever there! If the Jews could only distinguish and understand the Reality behind Moses they could not have refused Jesus. They could not see and understand because they were following the Lamp, the Name and not the Light of Moses..."

Abdul Baha, then finding that his interlocutor remained thoughtfully silent briefly summed up as follows:—

"The Manifestations of God are One in Essence and Truth. They differ only according to the conditions imposed on their revelations by time and place—*Idolatry is the worship of Names and forms* instead of the spiritual truths proclaimed...."

In view of the New Age tendency to universalise religion, and raise above mere sectarianism, it is impossible to overestimate the value of Abdul Baha's teaching in this respect. It is the idolatry of externals in titles, rites or creeds which has done so much to alienate races from one another; they also contribute to the lowering of the grandeur of the Unitive Purpose in the Creational Idea.

The world of Humanity has now arrived at an adult stage in the evolution of consciousness, that is to say, we are able to appreciate how greatly we have advanced and know better how much more we can accomplish for our future, provided we do not meanwhile exterminate all spiritual ideas through sinful warfare and fratricidal hatred.

When a lamp is brought into a dark room it floods the place with light and we see the things that before were hidden to our eyes; Spiritual seers and Prophets (Avatars) are the Light bringers into a dark world, and the advent of such a one floods the dark corners of our mental cupboards, and waste places of the soul making visible the often barren conditions of mind and feeling into which whole countries can fall.

The coming of a Man of God into the world re-vitalises life and opens up channels for the inpouring of the Spirit and causes a transference of thought from higher states of consciousness to illumine the world generally. This fresh impetus was given to the world some sixty years ago when the 'Bab'—made it known in Persia that God was about to manifest to men through a Great One, a Teacher whom all should hear and follow.

The revelation of Baha'u'llah is now established and his prophetic words have been fulfilled in many notable respects, but far more will soon be evident as time goes on. Meanwhile we can do much to help on this realisation of what we know the great. Light has enabled us to see and feel for the redemption of the world. The new Era has dawned and the intense Radiance has brought with it great troubles and changes, for these things *must* be when God works to lift the human race out of old ruts, and bids him wake up to new ideals and a fuller measure of Knowledge.

May the Almighty Power help us all to establish His Word!

"BAHA'U'LLAH AND THE NEW ERA."

(By J. E. ESSLEMONT, M.B., CHB., F.B.E.A.)

PUB. GEORGE ALLEN UNWIN.

Under the above title we have the latest published work on the History and teachings of the Bahai Cause. It is a volume which all adherents to the Faith will heartily welcome, especially so, perhaps by those who teach and work as propagandists, for not seldom one of the chief difficulties in the surer promulgation of Bahai Id als was the one of literature. The teacher requiring in many cases writings that dealt not only with the historic data but with the whole range of thought involved as well. This then entailed reference to many volumes, and these were not always available. In this new work Dr. Esslemont has so planned the material and arrangement that this particular need is met. Propagandists who are armed with this one book and a few pamphlets can present quite a goodly amount of information to the fresh enquirer. With the London volume another work might very usefully be coupled, we speak of Horace Holley's book published by Brentano of New York, "Bahai The New Age," which would amplify certain aspects of the Bahai outlook.

Dr. Esslemont's work is, strictly speaking, an admirable compilation, of all the Cause stands for, clearly and simply stated. We are presented with keys to much information and our thought is able to range over an immense amount of ground which would otherwise take much time to cover. The author's share in the writing is always sympathetically done and his clear judgement enables him to place the right emphasis on any commentary where careful handling is needed, and we think that many will especially like his opening chapter "Glad Tidings."

The vast amount of material which the rise and spread of this great religion has year by year accumulated, makes more than a cursory survey in one volume wholly impossible, much credit is therefore due to the London enterprise for the way in which so much valuable material has been compressed into the fifteen chapters and 225 pages which compose the book.

One may surely now surmise that at some future time the combined efforts of Persian with Western historians and scholars will eventually deal with this great religious movement minutely and adequately, then and then only will the profound importance of Baha'u'llah's Laws and enlightened declarations come in for the scrutiny they merit, and the application they will undoubtedly receive. An important if small Bahai library is already on the way and growing every year, the translations too, are coming in for special attention now that the genius and energy of the young guardian of the Cause, Shoghi Effendi, has brought his keen insight to bear on this greatly needed work; ere long Bahais will possess reliable and authorised versions of all the holy writings and sayings, both those of the Revealer and His mouthpiece Abdul Baha. As Dr. Esslemont justly observes there can never be any shadow of doubt in the future upon the authenticity of all that the great Baha gave to the world, many are still alive who can establish the verity of his revealed utterances.

The publishers are to be congratulated on the general 'get up' of the volume with its clear type and prominent headlines enabling readers to find expeditiously any reference they wish to turn to.

A bibliography and adequate index complete a volume which will surely be possessed by every follower and sympathiser of the Bahai Faith; especially valuable would be this volume to public Libraries, and any one wealthy enough to carry out a presentation scheme of this order would do a real service to the Cause of Universal Brotherhood.

Dr. Esslemont whose name is not yet too widely known in the East, was an enthusiastic Esperantist, and did much in the past to promote this intermediary language. He became sufficiently proficient to himself translate several Bahai books, Dr. Zamanhof we believe offering to personally undertake the translation of the "Hidden Words" as a token of appreciation for the great sympathy which Abdul Baha had shown to his work.

Dr. Esslemont recalls to us the fact that it must have been about the time when Baha'u'llah revealed this idea of one language that the Polish genius Zamanhof, was born. Our author says—"Almost from infancy, the ideal of a universal language became a dominant motive in Zamanhof's life, and the result of his devoted labors was the invention and widespread adoption of the language known as Esperanto, which has now stood the test of over thirty-five years and has proved to be a very satisfactory medium of international intercourse."

Abdul Baha's address to the Esperanto Banquet held in Paris in 1913, is reproduced and we read that—"While encouraging the spread of Esperanto Abdul Baha realised that it would have to be developed, improved and expanded before it could meet all the requirements of a universal language." The Master had said when in London that no one person can construct a universal language. "It must be made by a council representing all countries and must contain words from different languages."

This development of the language Dr. Esslemont tells us, is now proceeding under the guidance of an international "Lingva Komitato" and year by year it is being enriched and its vocabulary enlarged by the addition of roots from various languages."

We conclude that the author means Eastern roots, since originally it was just this lack which prevented its spread beyond Europe.

When we realise that this composed language has been taken up by all the Scandinavian countries of Europe reaching as far as Finland in the North to Poland and adjacent southern lands we can form some idea of what it means to have the Bahai literature represented in the Esperanto library.

The concluding portions of the book deal briefly with some portions of Abdul Baha's written instructions and last will, enjoining the believers to rally round the new standard and appointed Guardian of the Cause. Let us all take to heart the instructions and march forward with renewed vigor in this Most Great Day of God.

P. S.

CORRESPONDENCE.

HAWADIA CHAKLA,

SURAT :

3rd November, 1923.

My dear brothers,

I have received numerous letters in favour of holding the Convention during the Ridh van and therefore I have decided to hold the next Convention during the Ridh van of 1924 and not in the month of December 1923. The exact dates will be settled later on.

With greetings,

I remain,

Yours sincerely,

in His Service,

N. R. VAKIL,

President,

The National Spiritual Assembly.

To

THE EDITOR,

"Bahai News,"

Murree Road, RAWALPINDI.

DEAR SIR,

It is pleasing to note that the Bahai Cause has now begun to be known throughout the length and breadth of this country, though, perhaps still not in a very wide sense. The present juncture, therefore, offers a unique opportunity and encouragement for the active workers to re-double their efforts with all the more vigour and energy for the larger spread of the Movement.

2. In America and London, and may be elsewhere, elected representative and well-constituted National Councils have been established with a view to co-ordinate and harmonize the various and isolated activities of the different workers, whether they be groups or individuals and to encourage and

help them by bringing about a useful touch between them, and in all other possible ways to the utmost capacity of their (such Councils') resources. The inauguration of such Institutions seems to have also met with the approval and pleasure of Hazrat Shogi Effendi, and they appear to be performing very valuable work.

3. Your Editorial in the issue of the July 1923 number of the "Bahai News" in which you have appealed to the prospective subscribers of a new Bahai Paper which was intended to be started in Burma and the Bahais in general to rather support your magazine, the "Bahai News" for the present, on account of various advisabilities, is an instance in point.

4. I think that the present time is very opportune for the appointment of such a Council. Looking to the initial stage in which the Bahai Cause is in India just now, the National Spiritual Assembly itself may for the present perform the functions of such a proposed Council, or, otherwise it may appoint one according to the exigencies of the times. If this idea earns your approbation, I hope it will receive your Editorial support and influence, and my further hope is that some enthusiastic worker will formally introduce this Proposition before the Business Sessions of the coming All-India Bahai Convention.

Yours humbly in His Service,

RUSTOM KHOSROVE.

بجملہ متمسک میشوند و بمقامات مظہر ظہور یا نبی عصر تدفی میسرند۔ و اور امتقابل خویش
مے پندارند و وضع قوانین برائے غالباً در کلمات نبی یا مظہر ظہور قوانینی مشابہ میشود
کہ یا بایہ برکندن اساس سیاست یہودہ و ریاست آہناست و یا استلا بطریق مراتب
جہاد والی کہ از مواقع بیجا عاید شد میزند یا آنکہ نظریاتے در اصلاحات آن قطعاً کل عالم
وارد کہ سائرین عقو نشان درک چنان عوالم باریک نمے نماید این است کہ قوانین و اراط
سبب ایذا و اذیت او میشوند۔ و ہر روز قوانینی از برائے پیشرفت خویش وضع مینماید
چوں و اگر اساس نہیں رصینی نیست و دور اندیشی و حرم در بارہ او صرف نشدہ و استقامت
پایداری کہ آنرا مجرای داردہ اور امتقارب نیست۔ نتیجہ نمیکیرند ما اینکہ ہر روز گرفتار
ناملائماتی مے شوند۔ کہ روز بروز سبب انجھال خود را فراہم میکنند و بر اس خیالند کہ
بہ قوانین غیر ملکی کہ بخود غرضی آلودہ شدہ مقنن حقیقی کہ آسائش عموم را مے طلبد منع مینماید
خافل از آنکہ مظاہر مقدسہ الہی را استقامت و نفوذی است کہ در عین مخالفت قوانین
آمان در عروق و اعصابشان جریان دارد

بے خبر از آنکہ انبیائی الہی یا ملطین عالم انسانی یا روسا جمہوی کہ ہزار ہزار سال بدست
حضرت متعال انتخاب میشوند۔ قوانینی را وضع میفرمایند کہ سرشتہ اصلاحات ہزار سال
مل را بدست میگیرد۔ کل نظم عالم و آسائش نبی آدم را طالع بند و چوں ہزار ہزار سال
بشرب واسطہ تعبیر و تبدیل عادات و اخلاق و رفتار سرشتہ قوانین الہی را تم میکنند
یعنی قوانین در خود عادات خود را نمے یابد۔
(باقی دارد)

دوایم من باب دہمہ و ماثات قبول کنیم۔ باز مقصود او حاصل نگردد چه که
بالآخره خاتم النبیین می شود۔ پس خاتم المرسلین کہ خواهد بود تا بعد از او روی
مبعوث نشود و یاقائمی ظاهر نگردد و یا دیوم یقوم الناس للرب العالمین
مصدق پیدا میکند و یا معنی یابنی ادم اما یا تبیکم دسل منکم یقصون
علیکم ایا آتی فمن الله واصلہ فلا خوف علیہم ولا هم یحزنون
فاش نگردد

وجہ چهارم۔ مراد از آخریت در ان مقام عین اولیت است و خاتمیت حقیقه
بدئیت است و ظاہریت اصل باطنیت۔ در قرآن مسین میفرماید لا نفرق
بین احد من دسلہ و نیز میفرماید و ما امرنا الا واحد کلمہ بالبصر
و حضرت رسول اکرم میفرماید انا موسی و انا عیسی اما النبون فانا
حضرت مسیح فرماید انا الاله و اولیاء البدایة و النہایة الاول
والآخر حضرت امیر المؤمنین سلام اللہ علیہ در خطبہ طنجیہ میفرماید انا الکلمة
التي جاتمت الامور و دھوت الاھوج و رجائے دیگر ہمیں خطبہ
میفرماید (الا ونحن السند الاولی و نحن السند الآخره و
الاولی و نیز میفرماید۔ انا الاول و الآخر انا الباطن و الظاهر
وجہ پنجم۔ سائیم وحی الہی کہ از اسم مقدس یا مرسل۔ در ہر طلیعہ فجر و صبح
صادق شجرہ مبارکہ انسانیت مرور میکند انقطاع او جائز نہ بلکہ انقطاع

و تعطیلش مستلزم سلب ردا و اسم مقدس مرسیت رکہ از اسماء حسنہ و
صفات لایفکہ ربوبیت است) از حضرت احدیت خواهد شد۔ پس لم یزل
نفحات قدس از عنوان غایت الہی در وزیدن بودہ و لایزال برواح عزہ
معنوی از زمین عرش ربانی در مہبوب خواهد شد۔
و ششم۔ آیہ مبارکہ (انا کنا مرسلین) کہ صریح کلام الہی بر ارسال
کنندگی رسل است نقض میشود

بقیہ مقالہ در تحت عنوان

حواریون حضرت مسیح

اقسام مردمان در ہر زمان

پیوستہ از گذشتہ

تو بان انتقامت تو ام میشوند و از ان انتقامت افاضہ ہمہ گونہ فیوضات مینماید
جان شیریں خود را ہم ندائے آن انتقامت میکنند۔
دویم۔ سیاسیون۔ این قسمت فقط بجهت پیشرفت خیالات خویش
و دست اندازی بسایرین یا آنکہ بجهت فشار از دست اجانب توانی رابطہ بدیند
کہ موافق رائے و منظور خودشان باشند۔ نتیجہ فوری ہم بدہر حالانی ہم نمیتوانند
وضع کنند کہ با کمترین موقع مقصودشان حاصل و پیشرفت نمایند۔ ازین رو ہر روز

وہم اناد قبلہ کما ہدم رسول اللہ انار الجاہلیۃ (و نیز در دعائے
 ندیہ میفرماید (این المدخر لجدید الفرائض والسنن و این المختار لاجل
 الملئۃ والنشویۃ) پس در چنین صورتی چرا قائم موعود را باطلہ خود محدود
 کنیم و حضرتش را از مقام منبع شاریت عزل نماییم۔ و بلفظ مشکک امام و مقایسہ
 نمودن آن با کتب قبل کہ مبتنی احکام قرآن بوده اند خود را محجوب نماییم و حال آنکہ
 امام یعنی پیشوا و پیشوائے شان حقیقی مظاہر آنہیہ است۔ پس کہ حق تعالیٰ در
 قرآن مجید حضرت خلیل و سلیل جلیلش را بنقص مرتب امام (یعنی پیشوا) قرار داده۔
 چنانچہ میفرماید (واذا ابتلی ابراہیم دہ بکلمات فامعن قال نے
 جاعلک للناس اماماً قال ومن ذریئتی قال لاینال عہدی (ظالمین)
 کہ مضمون میفرماید (انی جاعلک للناس اماماً) یعنی تو را بجهتہ خلق امام
 قرار داده ام۔ پس بنا بر این نص قاطع قرآن حضرت موسیٰ و حضرت عیسیٰ و حضرت
 رسول اکرم و حضرت قائم موعود و ہر وجہ مقدسی کہ از ذریہ ابراہیم خلعت تقدیس
 نبوت و رسالت خلع شود آنکہ ہستند کہ از طرف خدا مبعوث و مجبول شدہ اند
 و جلادہ امام تقطعی است کہ در لغت عرب بمعانی متعددہ اطلاق میشود از قبیل
 پیغمبر۔ قرآن۔ خلیفہ۔ رئیس قوم۔ قائم امر۔ مصلح۔ من یقیدی بہ۔ قلاور بشکر۔
 پیش رو جنگ۔ رئیسان بنائے و آنکہ واقف بعلم لغت و اشتقاق است میدانہ
 کہ بکلی این معانی مفہوم آئیے است زیرا کہ معنی ہدایت و راہ نمونے است۔ و از

ایزداست کہ کتاب الہی را امام میگویند۔ کہ (ومن قبل کتاب موسیٰ
 اماماً و دحضت) نازل گشتہ و داعی ضلالت را امام می نامند کہ (وجعلنا
 ہمائمۃ یدعون الی التارک) وارد شدہ۔

و اما خاتم النبیین اگر از این لفظ خاتم بمعنی آخریت ملحوظ نشود۔ باین معنی کہ بعد از محمد
 مصطفیٰ صاحب شریعت و کتابے نیاید۔ و از منبع فیض الہی و رحمت وسیعہ لایتنہایی
 بعثت رسل و انزال کتب نشاید۔ توے است کہ مخالفت با عقل صحیح و نقل صریح
 دارد و از چندین وجہ مردود و باطل است۔ وجہ اول۔ خاتم النبیین بفتح تاء قرأت
 شدہ نہ بہ کسر و اغلب از قرار سببہ بفتح تاء تصریح و قرأت نمودہ اند و قرآن فعلی
 کہ در دست فریقین شیعہ و سنی است بفتح تاء است بنا علیہذا بمعنی
 زینت انبیاء میشود نہ آخر۔ وجہ دوم۔ بر فرض آنکہ بکسر تاء خواندہ شود (و حال
 آنکہ خلاف است) انوقت بارفعیت و اکیلت حضرت رسول اکرم از سایر
 انبیاء گذشتہ معنی میدہد۔ چنانکہ در عرف و اصطلاح ادبے گا ہی ہر متفحص و علم
 و ہمز و فتنے را خاتم میگویند۔ مثلاً فلانے خاتم اعزہ است خاتم انجیار است
 خاتم نویسندگان است۔ خاتم دلبران است۔ چنانکہ در صنعت برداستاد
 نے تو گوئے ختم صنعت بر تو ہست۔

وجہ سوم۔ بر فرض تسلیم بحسبیکہ حاجت و اہرار کند کہ مقصود از خاتم بکسر تاء
 معنی آخریت است لا غیر یعنی دیگر بعد از حضرت خاتم نبی نباشند۔

انتظر بغيره ثم زیرا خاتم الانبیاء صلی الله علیه و آله وسلم آخرین ورتق کت
رسالت بود چنانچه در قرآن مجید فرموده (وما کان محمد اباً احدا من دجالکم
ولکن رسول الله وخاتم النبیین) و در حدیث تشریف نبوی وارد است
که سفیرایه (یا علی انت منی بمنزلة هرون من موشی الاخذ)
لانی بعدی

میگویم - این وجود مقدس همان قائمی است که خداوند عالم آثار ظهور
اش را در قرآن مجید بالواء یفعل ما یشاء و یحکم ما ید خبر داده و
مقامش را به (یوم یقوم الناس لرب العالمین) بمقام ربوبیت تصریح
نموده و ظهورش را به (یوم یأتی دیک او بعض آیات دیک) تفصیل
فرموده و درودش را به (جاء دیک والملک صفاً صفاً اشاره نموده و به
(یوم یقوم الروح والملائکة صفاً لا یتکلمون الا من اذن له الرحمن
وقال صواباً بکلمات واده و شهودش را به (هل ینظرون الا ان ینا
تیهم الله فی ظلل من الغمام) تبخیر فرموده که تمامی این آیات دلالت بر
مقام ربوبیت او میکنند و البته مقام ربوبیت بزرگتر از آن است که بحدود
اوامر بشری محدود - و نیز در فرقان عظیم وارد است (یومئذ یوفیهم
الله دینهم الحق) که مراحت دارد بر آنکه یوم ظهور قائم موعود خداوند دینی
را دانیاباد اعطای میکند و نشاید گفت - همان دین اسلام را بطور وافی و

کمال میآورد - زیرا که در زبان حضرت خیر الانام و آئمه هدی دین اسلام
بطور وافی و کمال نازل گردید (الیوم اکملت لکم دینکم و اتممت علیکم
نعمتی) نفوذ بالله از بے خبری که معتقد شود آرزو دین اسلام بطور وافی و کمال
بحضرت ختمی مرتبت داده نشد - و از جمله اخباری که مقرر است بر آنکه قائم موعود
تشریح تشریفات جدید می کند حدیثی است که ابو بصیر از حضرت ابو جعفر علیه السلام
در مجلس غیبت بکار الانوار روایت میکند (فوالله لکان فی النظر الیه بین
الرکن والمقام بیایع الناس ما بر جدید و کتاب جدید و سلطان
جدید من السماء) و نیز ابو جعفر علیه السلام روایت میکند که فرمود (یقوم القام
بامر جدید و کتاب جدید و قضاء جدید علی العرب شدید لیس شانه
الا بالسیف ولا یتنب احد الا تاخذ فی الله لومته لائمه) و نیز
در همین باب بکار الانوار از ابو بصیر روایت نموده است (انه قال قلت لابی
عبدالله اخبرنی عن قول امیر المؤمنین علیه السلام ان الاسلام
بداء غریباً وسیعود غریباً کما بداء فطوبی للغیاء فقال یا ابا محمد
اذا قام القائم علیه السلام استأنف دعاء جدیداً کما دعی رسول الله
و حقیقت این حدیث مطابق و موافق است با آیه مبارکه (کما بداء که تعودون فریقاً
هدی و فریقاً حق علیهم الضلالة) و نیز از ابی عبد الله سوال کردند -
ریا یا عبد الله کیف سیرة المهدی قال یصنع ما صنع رسول الله

BAHAI NEWS

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[No. 9.]

The Bahai Message is a call to Religious Unity and not an invitation to a new Religion, not a new Path to Immortality, God forbid ! It is the Ancient Path cleared of the debris of imaginations and superstitions of men, of the debris of strife and misunderstanding and is again made a clear Path to the Sincere seeker, that he may enter therein in Assurance, and find that the Word of God is One Word, though the Speakers were many.

ABDUL BAHA.

THE BAHAI SPIRITUAL ASSEMBLY
HAIFA, PALESTINE :
28th September 1923.

1st Shahru'l-Mashyyat, 80.

Allah-u-Abha.

Beloved Ones in His Love,

Look up the topical subjects of any Newspaper or Magazine and there you are face to face with words, writ in bold characters, such as: Fire, Tremors, Storm, Floods, Ravage Disturbances, Heavy Losses of Life, and immediately you find the consoling figure of the Beloved Master, 'Abdu'l-Baha, before you uttering the following holy words:—

These Dreadful Events are as warnings on the part of God so that they may quicken the people and make them mindful. Like unto children, who are being rocked in a cradle, the harder they are rocked to be awakened, the deeper they fall into sleep....We shall wait and see what God hath decreed to be the outcome of this universal upheaval....Per chance God willing they may become mindful....In short, pray and supplicate at the Threshold of the Almighty in behalf of the heedless souls, for they know not what they are doing....

البشائر

این بایک بار
جمع و توفیق میوه و ثمرات
وقت سالیانه افزوده می شود

فقهیه و کلامیه
و دوزبان

حاجان
و سنجستان - نجف و بیرون
و کربلا - کربلا

ای عالم همه یک دار و یک درخت کشان

نمبر

بابت ماه و شماره

جلد

مقصود رساله البشائر و حدیث یگانگی عالم انسان است و تقسیم اصول ادیان که فی الحقیقه اصل و اساس واحد است و وظیفه آن نشر مطالبه است که راجع باین مقام اعلی در مرتبه علیا است و مقالات مختصر مفید در این خصوص از هر کس هر جا برسد در این ساله درج خواهد شد.

نیکوین

میگویند - این شخص امام است یا پیغمبر اگر امام است بناید کتاب جدید
بیارد و احکام تازه وضع کند - بلکه باید مروج شریعت اسلام باشد و اگر پیغمبر است

We are in receipt of the first circular from Tashkend, one of the largest and most important cities of Russian Central Asia, and capital of Russian Turkestan. This city has a public library containing a valuable collection of works on Central Asia, and astronomical observatory, a museum and a mixed population of mostly Sarts, with Uzbeks, Kirghis, Jews, Russians and Germans. An extract of the above letter runs as follows:—

About twenty years since there were no Baha'is in this city. Two of the Persian friends came here with a view to start a commercial centre in Turkestan and they seized every opportunity to give out the Message to any one interested in the Cause. The pure seeds casted by those sincere souls were watered, every now and then, by the frequent visits of friends from Ishaqabad as well as other parts of Persia. And now we have been assisted in establishing certain Baha'i institutions. We have secured an imposing building for the use of "The Vahdat (Unity) Library is one of the best sites of the city. This library has other branches in Samargand, Char Juy and Merv. The books are of different kinds are mostly Persian, Russian and Turkish. It is open daily from 8 A.M. to 7 P.M.

The Baha'i schools for boys and girls are open to all sects and denominations. For sometime we were experiencing great difficulty owing to the fact that we had no burial grounds but now we have succeeded in getting a large piece of ground for a cemetery. A stream passes through it and the many trees around it have added to the charm of the panorama. Through the many addresses of Agha 'Ali Akbar Kamaloff, in Russian, tangible results are being achieved and it is hoped that the Cause will turn this city into a Baha'i garden. (The city is surrounded by luxuriant gardens, and its houses are buried among the fruit and other trees which grow alongside of the irrigation canals.—Trans).

The 8th Circular letter from Ishaqabad, dated August 1923 is expressive of the fact the Holy Spirit of the Master is ever leading the friends to greater fields of service and the different assemblies in Turkestan are ablaze with the fire of the Divine Love. With the approval of the Spiritual Assembly the following committees have been established:—The Committee for the spread of Teachings, The Education Committee whose function it is to attend to the interests of the Boys and the Girls Schools, The Social Relief Committee, The Mashriqu'l-

Adhkar Committee, The Arbitration Committee, The Service Committee, The Young Men Union Committee, The Correspondence Committee, The Library Committee, The Supervising Committee, The Women Teaching Committee, The Women Service Committee and the Committee which looks after the interests of the National Fund. An extract from this letter reads as follows:—We have just received a letter from Haji Muhammad Sadiq Yazdi now at Vladivostok. He is doing his best in the propagation of the Teachings and has planned to translate some of the vital principles of the Cause into Russian with the hope to obtain permission from the Government to spread them broadcast amongst the Inhabitants of Siberia. He has further more sent a contribution to the National Fund. The following teachers have been sent by the Committee for the spread of Teachings. Agha Shykh Haydar is touring Turkestan; Agha Syid Ria Dujnardi and Mia Muhammad Thabit have gone, *via* Mosco, to Caucasus; Mrs. Thabit has gone the same way on behalf of the Women Teaching Committee. 'Ali Agha Mubain Zadeh is touring Khurasan. Agha Syid Jalal-i-Sina is just back from Baku and speaks very highly of the progress of the Cause there. One of the sincere friends who has been serving the Cause for many years has dedicated an inn together with several stores to the Baha'i Schools in Ishaqabad. The beloved friends are doing all that they can for the spread of the Teachings and they are truly helped by the Divine Power.

The Port-Said Spiritual Assembly express their deepest appreciation for the many kind letters that they are receiving from the different Baha'i centres. They are in receipt of a letter from Shekh Muhyiddin who recently left Egypt for Tunisia wherein he states that he has made plans to travel in the interior of Tunisia together with one of the sincere friends who received the Message two years ago. Since his arrival regular meetings are being held and seekers after truth are regular visitors and are very much interested.

The letter from the Shiraz Spiritual Assembly is full of encouraging news. A short extract of their letters reads as follows:—Shiraz as far as the Cause is concerned, is noteworthy. Because compared with past years the friends are happy and unmolested; the fanatics find no way of asserting their inner nature and the weekly meetings are held regularly. Each one of the friends is heartily fulfilling his sacred duty.

The Hamadan Circular letter No. 3, brings us the usual note of joy and gladness. The sincere friends there have

started a Teaching Association with six different branches, each branch having a weekly meeting wherein discussions are confined to the interests of Teaching. The following is a short extract from their letter:—'Many of the dear friends besides the usual contributions that they make to the National Fund have dedicated considerable number of inns and shops and other forms of immoveable property. Our dear brother, Shah Khalilullah-i-Farani, is giving a yearly contribution of 300 Tumans for Teaching purposes 100 Tumans is given to Hamadan; 100 Tumans is given to Mashhad and 100 Tumans to Tihiran. The first contribution to Hamadan is now at hand. Mirza Nureddin Khan in compliance with the wish of the Spiritual Assembly made a trip to Sanandaj and Garru. Kurdistan and has succeeded in establishing a Spiritual Assembly and a school at Qarveh, Kurdistan, Persia.....'

The following is taken from the Baku Circular letter No. 119, dated August 1923. 'Notwithstanding the fact that no propaganda is allowed in this country we are having different regular meetings in the Mashriqu'l-Adhkar and other centres. The public interest in the Cause is so strong that we have been obliged to hold many meetings and in each meeting the Principles of Baha'i Movement are discussed by such dear souls as, Agha-y-Partavi, Jinab-i-Hashimi Zadeh, Jinab-i-Agha Mirza 'Abdul-Rahim, Agha Mirza 'Abdu'l-Khaliq, Agha Mirza Muhammad Thabit and his wife. All over Caucasus Spiritual Assemblies are being established but so far we have not yet succeeded in the establishment of the National Provincial Assembly. We earnestly hope that, in the near future, this hope and aspiration may be realised. The Baku Spiritual Assembly have collected the sum of 130 and half Russian gold Rubles and 11 Dollars—American Paper Money—for the Mashriqu'l-Adhkar in Chicago....'

In the 9th Circular letter from the Spiritual Assembly at Rasht, Persia, we read that the different Baha'i institutions there are fully active in the service of the Cause and that after the arrival of Jinabi Nabil Zadeh great results have been achieved. The Illumination Committee of Women and the Women Progress Committees are arranging special meetings for the purpose of giving greater latitude to the activities of women in that city. Jinabi Agha Syeid Asadu'llah-i-Malakuti who, for many years has been residing at Rasht as a noted merchant, in view of the commercial crisis now obtaining, has heartily decided to carry on a spiritual commercial campaign and has, with the approval of the Spiritual Assem-

Steps are being taken by the friends at Anzali for the building of a Mashriqu'l-Adhkar in that port and they hope to be assisted by the Holy Spirit of the Master.

Happy and inspired are we indeed to receive the spiritual letter from the Baha'i Green Acre Friends, dated the 30th August 1923. We pray at the Divine Threshold and beseech God that the prophecies of our Beloved Master, Abdu'l-Baha, for the future of this place notably the erection of a Temple of God on the summit of Mount Salvat may soon be realised. The corner stone of that Temple is now, through the noble efforts of the friends, being laid in the hearts and the deeper this foundation goes the sooner we shall realize its outward expression.

We are glad to acknowledge receipt of the London Spiritual Assembly letter, Thank God the friends in England are being guided by the Spirit of the Master; surely the publication of the two new books on the Baha'i Cause viz: Dr. Esslemont's "Baha'u'llah and the New Era" and Miss Herrick's "Unity Triumphant," will be of the greatest value in spreading the knowledge of the Glad Tidings amongst English speaking people. May the Heavenly Hosts assist Dr. Esslemont in his noble and steady efforts to bring life and light into the soul of people bereft of spiritual eyesight. We heartily thank Mrs. George, Miss Gamble, Miss Herrick and Miss Ginman for their Sunday afternoon meetings and we remember them at the Holy Shrines at the same time.

At the conclusion, dear brothers and sisters, may we not share with you the glad tidings that we have just received to the effect that our beloved Guardian of the Cause, Shoghi Effendi, is shortly arriving at Haifa and that he has gained much health and strength and is fully prepared to shoulder the great responsibility of leading the different assemblies in the discharge of their sacred duty.

With profound love and full devotion.

Yours most sincerely,
The Baha'i Spiritual Assembly,
MIRZA BADI BUSHRU'I,
Secretary.

A Circular letter from the Bahai Spiritual Assembly of London.

Dear Bahai Spiritual friends,
Brothers and Sisters in India,

In several letters we have mentioned that in accordance with the English custom, most of our friends leave London for holidays during the months of August and September. Therefore, each year we find it advisable to suspend our meetings and gatherings during these months. Now that the holiday season is over the friends have returned and the Bahai work is again resumed. The meetings of the Spiritual Assembly and the religious gatherings began again at the end of September. The last meeting of the London Assembly was held at the home of our friend Ziaullah Asgarzadeh, and it was decided to send out a circular letter every month.

1. According to the letters received from some friends of 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 the Cause and to lead us to success and the victorious Unity of all Mankind under the flag of Faith and Love.

2. According to several private letters received here the Greatest Holy Leaf after She had visited the Shrine—became ill with fever and cold. Now from the last letter we understand the She is quite well again and we are very thankful for this good news.

3. Ruhi Effendi Afnan has arrived in London. He has already joined the University to complete his education. His arrival here was a great joy to all Bahai friends here and we are unboundedly happy and proud to have him, as the Honourable Member of our Community.

4. Our dear friend Dr. Lotfullah left us for Teheran, Persia via Haifa and Baghdad. Dr. Lotfullah was one of the nearest Bahai to our Great Master, and he came here after the passing of Abdul Baha. He was loved by everybody here and his departure is a great loss to our Community and our Spiritual Assembly.

5. Dr. Esslemont has written a very fine book on the Bahai Cause, called "Baha'u'llah and the New Era." It is considered to be the best complete account of the Cause in English. The whole of the manuscript was sent to the Master and was translated into Persian for Him. Abdul Baha 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 Jenabih Avarih 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.

6. Miss Herrick has also written and published a book on the Bahai Cause, containing many valuable talks given by Abdul Baha and much interesting information. The title of the book is "Unity Triumphant."

7. The Spiritual Assembly of London has also with the gracious permission of Shoghi Effendi printed a new edition of the "Hidden Words" translated by Shoghi Effendi, for the use of the friends here. It has been printed for us by the friends of Stuttgart, as a means of helping the friends there through the payment for this work.

8. As before we have every Wednesday open meetings, which all our friends attend and some of the members of our Spiritual Assembly speak and the Holy Writings and Prayers are read aloud.

9. Every Sunday we have two meetings, one at the home of Mrs. George and the other at the home of Miss Gamble, for the convenience of the friends living in different places to facilitate their coming to the nearest place. Besides, we have occasionally the large meetings at Public Halls or at Miss Herrick's home.

10. We have a library for the use of the friends, containing more than one hundred volumes of Bahai 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 books for study in their own homes.

11. 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 Lon-

don. She is one of the most influential Bahai friends and was the first one to join the Cause in this country. Her presence in the meetings always inspires everybody.

12. Lady Blomfield is now in Switzerland where she has established a Bahai centre and holds meetings in Geneva. She speaks at the various societies and meetings in favour of our Blessed Cause. Lady Blomfield as is well known, accompanied Shoghi Effendi to Haifa after the passing of the Blessed Master and lived there for several months. She has prepared a book giving the 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 everybody would be glad to hear of it.

13. Mrs. George has been invited to give an address on the Cause at the quarterly meeting of the large society of business men called "Brotherhood." We hope great results will be achieved from this opportunity of making the Bahai Movement more widely known.

14. The circular letters are coming from Palestine, Persia, Turkestan, Caucasus Europe, India, America, Africa and Syria and bring us a great joy. We read them on our meetings and thank every Bahai Community for sending us these reports of the fulfilment of their duty.

15. Particularly we have been glad to hear of the service of Agha Seyed Mehdi Gulpaigani of Askhabad for the Glory of the Cause. Agha Seyed Mehdi Gulpaigani is the relative of Mirza Abul Fazal. He worked hard during last years in favour of the Cause and many times he spoke on the meetings. According to the circular letter of Askhabad he was sent to Moscow to defend there the Bahai Movement and to prove that the principles of it are those of Universal Brotherhood and Love without any difference of political opinions, races or nationalities. He accomplished his task most successfully and obtained permission to hold Bahai meetings and gatherings and also freedom of correspondence for Bahai friends and their organizations. We congratulate Agha Seyed Mehdi Gulpaigani on his success and hope to see shortly "Khoushdeh Khaver." (The Star of the East) in circulation.

16. The circular letter of Tashkent brings us a great joy. The work of Bahai friends there surprises everybody here, because such a small community as theirs attained such a great success, has opened schools and a library, and proved to be one of the most active centres.

17. The Bahai friends of Meshed, Persia, while suffering constant persecution from the authorities and Moslem Clergy, work hard for the success of the Cause and in spite of all difficulties, praise God and serve Him, doing their utmost in these difficult and trying conditions.

18. The news from Cairo about Mr. Avarih's book is that the first part of it is already published and the second is in print. This book touching the most important questions of Bahai Life must be very interesting for all the Bahai friends, and particularly, being published in Persian for all the Bahai friends of the East. Everybody who wants a copy of it may apply direct to Mr. Avarih.

19. The other news from Cairo is from the Bahai Spiritual Assembly that the book "Some answered questions" is published again in the new edition with the supplement of some opinions of Abdul Baha on economical questions. This book is printed at the expense of Mrs. Dreyfuss and is selling it a little over 4/- for a copy. The book is printed in Persian and we think our Eastern friends would willingly buy it as it is a very useful book. It may be obtained on application to the Bahai Spiritual Assembly of Cairo.

20. We are pleased to inform you that according to the private letter from Persia, no one of Bahai friends in Turbat (Persia) became a victim of the earthquake which occurred there some time ago.

21. We are rejoiced to hear the news, we have just received, that our dear friend Miss Agness Alexander the Bahai pioneer in Japan was saved by God in the great Tokyo earthquake. She is the first woman who started the work of spreading the Bahai Cause in Japan and we are immensely glad to hear of her salvation.

22. The Bahai friends of England greet all the Bahai friends of the world, and wish them every success in their

work for the help of Mankind and Eternal Love.

London Bahai Spiritual Assembly,

19th October 1923.
3rd Elm 80.

ETHEL J. ROSENBERG,
Secretary.

All the friends of the East who write in Persian are requested to address their letters for the Bahai Spiritual Assembly of London, to;

Mr ZIAOULLAH ASGARZADEH
96. Houndsditch
London E. I.
England.

A REVIEW.

(BY EDITOR)

We welcome the first issue of the new Bahai magazine '*The Dawn*,' issued this September from Rangoon, Burma, under the able editorship of our revered brother Syed Mustafa Roemi. It may be remembered that Syed Mustafa is among the first batch of pioneers to our country, who were inspired with love and devotion for the cause of Baha'o'llah and ventured forth into the difficult task of spreading the gospel of the Bahai Message to the peoples of this land. For some years past Syed Mustafa Roemi has settled down in Burma and it is through his selfless efforts that the cause has been so widely known in the different cities of that province. Burma had the proud privilege of establishing the First Mashrek-ul-Azkar in India and the village of Kunjangoun has become famous in the Bahai world.

We have great pleasure in commending to the attention of the Bahais all over the world this new venture and we trust many of our subscribers will buy the '*Dawn*.' The short historical survey of the spread of the movement in India and Burma etc. will be of immense importance to the new generation of Bahais in India.

The '*Dawn*' has a Burmese section and a Persian section as well. This is in our opinion attempting too much at a time, but we cannot interfere with the decision of the Burmese Bahais. We would however suggest that multiplication of the number of languages militates against the attempt of the Bahai Leaders to bring about a Universal Language.

It would be therefore more reasonable to set apart the functions of all the new papers that are started in connection with the Bahai movement. The Bahais in Burma should give the message in the Burmese language. The Bahais of Bengal in the Bengalee and so on. The Persians of Bombay should start a Persian Bahai Organ.

The Journal that is to reach all classes of educated Indians should be in English *only*. As it is *Albha* of Calcutta has a Persian, an Urdu and an English Section. The *Bahai News* of Bombay has a Persian and an English Section and the *Dawn* of Rangoon has a Persian, an English and a Burmese Section. Tomorrow there may arise Journals with Marhatti and Persian and English Sections, with Guzerati and English and Persian sections. This process of decentralisation may involve all our undertakings into a financial loss. We commend the consideration of this matter to the next. All India Bahai Convention to be held in Calcutta in April 1924. The annual subscription of the *Dawn* is Rs 5/- and the print is quite nice. Address P.O. Box 299, Rangoon, Burma.

"UNITY TRIUMPHANT"

BY ELIZABETH HERRICK

It is difficult to judge what extracts to select for reproduction from a work containing so much excellent material, not only in quotations from Bahai Scriptures, but from quite excellent writing by the authoress herself. The work is conceived throughout in a tone of lofty sentiment and in a sincere religious spirit, while the shrewd penetration into the vital issues of life, and essential truths necessary to man at this stage of development shows us that the writer has had experience in some hard schools as a worker. If she has had to walk the stony path to spiritual achievement the reward has evidently not failed to satisfy since the book she so joyfully offers to the questing soul is a testimony of Faith, and as she expresses it, a tribute of gratitude for the light that has been vouchsafed through the Bahai religious outlook. Something of the authoress's spirit must be understood if we are to realise the full import of all that she desires the reader to feel. Stirred into a life of Real thinking she knows there are many others like herself who long for that satisfaction of mind and heart which she has found through this great spiritual source.

People who have struggled and fought through difficulties, to acquire both education and a livelihood at the same time, evolve slowly with ideals that yearn to help in the making of a happier world, a saner and a more sympathetic one. When therefore these Social and democratic ideas are found, coupled to a high spiritual ethic, we thoroughly understand the words of her dedication in a short but impressive foreword commencing.

"This testimony and introduction is written under the impelling power of the Spirit, to bear witness to the Truth of the Revelation of Bahau'llah with the desire to spread a knowledge of His Teaching in the world, it is published as a thanks offering, in accordance with the directions of "Abdulah" and the kindly help and encouragement of confirmed believers in the Bahai Cause".

In these words couched in something like the terms of a 'credo' we recognise the accents of one who really knows that she has been offered the "Bread of life" and the 'living word' and until a soul truly feels this baptism of the Spirit, it cannot communicate this inner force of conviction which arouses others.

Baha'u'llah's Revelation needs examination and reverent acceptance by every war-stricken Christian land. If this religion is growing and spreading, and there is every proof it is, the time has come for the Church to take notice and ask themselves why, and the wherefore. From whence comes this irresistible force of the teaching? Miss Herrick's book comes at a time pregnant with change for Christianity, and those who see the general disintegration of stereotyped religion leaving the bare bones of theology on the track, will hope that her practically expressed faith in the new age may be fulfilled.

Much of the material in "Unity Triumphant" is long familiar to Bahais but the restating of some of the historical happenings in London during Abdul Baha's visit, and the renewal of memory on teachings and events are ever needed not only for our children but for those new souls so eager for help and consolation who are pressing forward to the making of a different world. Bahais will also rejoice that the Magnificent Tablet of Baha'u'llah addressed to Persian believers and couched in grand old Persian, today almost old obsolete,

is included in this volume. The Prophet's majestic influence is clear in tone and compelling when He writes—

"Stand up and proclaim; Perchance those who are asleep may awaken! Declare to the "dead ones" the generous Hand of the Almighty is passing round the Water of Life. Hasten ye and drink! Whosoever shall become alive in this day shall never die, and whosoever dies in this day shall never find Life!" Baha' Ullah declared His "Messiahship" in 1863 and in the above words clearly shows us that the last age is being consummated and the doors of the new one about to open. It is the time foreshadowed in the Christian Gospel as "the great and terrible day of the Lord." How truly have cataclysmic disasters visited the earth for over a century now, and still little sign that they are over—According to Abdul Baha, the end will not be seen till about the year 1956. That entirely new human relationships will emerge out of the present welter of change is sure, and one feels that man will be forced by circumstances to co-operate on higher lines of friendly understanding and assist in the education, not exploitation, of backward races and countries.

To this end the employment of an intermediary language must be brought into requisition and made free and compulsory in the education of the public schools.

The future Bahai religious gatherings with descriptions of the great Chicago Temple now in course of construction, and an excellent picture of the Mashrakul Azkar of Eshkabad are welcome features of the book.

The volume has been excellently turned out, and no expense spared in its treatment as a religious production. We believe that translated into German and Russian it would find an enormous field of propaganda and work for a more spiritual socialism in the enlightened centres of Europe. J. S.

NOTES & NEWS.

INDIA.

By order of our Lord and Aga Syed Mustafa my father and myself have been sent to this village to establish

the vernacular school and teach the Baha'i pupils in Burmese. By our striving some pupils can now read and write Burmese, and some pass the 6th and 7th standard, and their behaviours are better than before. During this time we were most happy to receive the important prayers you sent us, and we are teaching them to the Beha'i children, numbering almost one hundred. Therefore we are very thankful, and are hoping to have the pleasure of hearing more from you.—The Schoolmaster of Daidanow-Kalazoo.

With delight and pleasure I acknowledg the letters. Indeed, I am glad to join hands with you, and work for such a movement. It is because of mutual understanding that we are brought together.

When a strange beast enters amongst a herd of cows, it will be driven away through an attack of the entire herd—but when another of its kind enters all become her friends and there is great mutual kindness. Thus when devotees meet they experience great happiness. It is love—divine love which is the silken tie that connects the believers. The unselfish love is the highest of all—let us cultivate unselfish love, which is divine and will help us carry out our aims which are noble. It is the purpose of our Father of all religions that we learn in this Kindergarten of early life to live like brothers and sisters, and is it not to our own advantage to live thus harmoniously and lovingly? The poet, the prophet, the philosopher—all have pictured a paradise where there be no more injury, it is not a mere word-picture, but should be enjoyed, now and here. "Thy Kingdom come" is not spoken of some far-off event. No, Friends let us bring it down NOW and HERE! Let us all join together. Talk of unity based on mutual understanding and tolerance will do it—if we will not learn this lesson now, time will teach us. I am ready to help in this noble task.—Abasi M. U.

From WORLD FELLOWSHIP.

I am about to launch a Health League in Karachi, in which our friend, Mr. H. is expected to take an active part. Children's health will receive my special attention, and who knows that a children's Home may not come into existence one day. The idea of starting a Fellow Club is capital. I shall consult Mr. H. and see if we could realize the dream. I hope Mr. Shirazi has met you by this time.

(Signed)

Mr. Malik.

Note—Under the waving trees of the Garden of Friendship in America, in the presence of Faith Zim and Maude Mickle, Brother Shirazi of India, and Auntie Victoria started a Home Station Fund for Karachi. May God's blessing rest upon it.

Jaipur City, India—It is a long time since I have been watching your activities with boundless joy and happiness. I have been reading your interesting, inspiring letters, your beautiful words have often awakened us from a slumber and your untiring zeal to serve the Cause has aroused us many a time to work and to sacrifice. It is simply invigorating to go through the columns of the World Fellowship. Our next Convention will be held during the coming Christmas at Calcutta, and we expect that some of you will manage to come down and attend. Shirin, our sister, has been in correspondence with you, and we hope that in the future we will be able to have better organization in India. I am especially fond of children, and it was really a happy time for me to have so many Baha'i children in Germany. They are all so loving and so innocent—and so heavenly in their devotion. Please remember me to all your children, and they will all

SOME DAY MEET THIS SERVANT! Abha Greetings.

KAUSHAL KISHORE.

Foreign News.

We commend the following extracts from the September letter of the Haifa Spiritual Assembly to our readers and we are sure these words will not fail to impress upon all the necessity of the rapid promulgation of the teachings of Baha 'u'llah if Humanity is to be saved and this world to become a fit place to live in harmony and Love:—

"Look up the topical subjects of any Newspaper or Magazine and there you are face to face with words, writ in bold characters, such as: Fire, Tremors, Storm, Floods, Ravage, Disturbances, Heavy losses of Life, and immediately you find the consoling figure of the Beloved Master, 'Abdu'l Baha before you, uttering the following holy words:—

"These dreadful events are as warnings on the part of God so that they may quicken the people and

make them mindful. Like unto children, who are being rocked in a cradle, the harder they are rocked to be awakened, the deeper they fall into sleep.....We shall wait and see what God hath decreed to be the outcome of the universal upheaval.....Perchance God willing they may become mindful.....In short pray and supplicate at the Threshold of the Almighty in behalf of heedless souls, for they know not what they are doing. . . . ” ”

About twenty years ago there were no Baha'is in Thaskend, the capital of Russian Turkestan, but two friends from Persia went there with a view to start a commercial centre and they seized every opportunity to give out the Message to all those who came to them. These seeds have now grown into flourishing trees, their branches intertwined together to form a canopy to Unity, Love and Oneness. The Baha'i schools started there are open to all without any distinctions. Several Baha'i institutions have been established and may we hope that soon this city will be turned into a Bahai Garden.

In Ishqa-a-bad the friends have recently elected the following sub-committees of the Spiritual Assembly:—The Committee for the Spread of Teachings, The Education Committee whose function it is to attend to the education of boys and girls, The Social Relief Committee, The Meshriq'ul-Adhkar Committee, The Arbitration Committee, The Service Committee, The Young Men Union Committee, The Correspondence Committee, The Library Committee, The Supervising Committee, The Women Teaching Committee, The Women Service Committee, and the Committee which looks after the interests of National Fund. The beloved friends there are very active and they are truly helped by the Divine Power.

The Port Said Assembly had sent Shykh Muhyid Din to Tunisia, but since his arrival there regular meetings are being held and the Cause has made real progress.

Mirza Nuruddin Khan was sent by the Spiritual Assembly of Hahadan to make a trip to Sanandaj and Garrus Kurdistan where he has succeeded in establishing a Spiritual Assembly and a school at Qarveh, Kurdistan.

[Carried on last inside cover

ابھی جل ذکرہ اعلیٰ درزندان عکا وقتی کہ در تحت سلاسل و اغلال بود فرمود الی الی
یا صلاہ الابرار الی الی یا حزب الاحیاء الی الی یا مطالع الانوار قد فتح باب الاسرار و الا
شرا فی خوضہم یلعبون) بایں کلمہ علیا نفوس مختلفہ العقاید پروانہ وار شمعش جمع
شدند و برائے اصفائے کلام مبارکش ستر پاشمع گشتند چه پدر ما کہ از سپر با عرض
نمودند۔ و چه عاشقہا از معشوقہا احترام بستند سزاراں فرزندان از مادران بریدہ
شدند و سزاراں برادران از برادران قرار نمودند۔ و از جہتی چگونہ وصل نمودن مثل آنکہ حفظ
شد اشخاص کہ سالہا شیطان و غول بیابان ہل تخم کینہ و عدوان در اراضی
قلوبشان کاشتہ بود۔ بسبب ایمان بایں امر بدیع و جلالت تاثیر اس کلام منبج چنان
متحد و موافق شدند کہ گویا از یک صلب ظاهر شدہ اند۔ مسلمان یکلمی تہنیت گفت
و کلیسیا سچی تبریک داد و محمدی باز شوقی مصافحہ نمود۔ انیت کہ خداوند در قرآن
عظیم مخاطباً رسولہ الکریم میفرماید (لوانفقت ما فی الارض جمیعاً ما لفت بین
قلوبہم و لکن اللہ یولت بین القلوب) و از جہت فضل بایہ مبارکہ (ایوم فیر المع
اخینہ و امہ و ابیہ و صاحبہ و بنینہ و فضیلہ التي تودیہ) مصداق داد آیا انصاف است
سلطنت ندانست از این سلطنت و عانہ و قدرت معنویہ منصرف شد و سلطنت ظاہری را کہ از
نیت اعاقر و عایا حاصل شدہ و در حقیقت واقع از دست رنج زار عین کارگزار سلطان و متبعہ
از نزاع میکنند و نظر گرفتہ حال آنکہ این سلطنت معنویہ یکلمہ عالم را مسخر نمودہ و حیا بخشندہ و با
کلمہ ثناء نور و عظمت و شوقی و مومن کافر فصل نمود و حرمت شد برای ابرار و نعمت شد بر کفار

دیباچه حکمت او است عزتشان دلیل عزت او است جودشان شاید جود او است من
 عرفه نفسه فقد عرف ربه هر کس که این انوار الهیه و مظاہر رحمانیه را شناخت پروردگارش
 را شناخته چه که غیب بود و ذات احدیت پس از پروردگار ظهور و ظهور و زول و دخول و
 خروج بوده و متعالی است از وصف هر وصفی و عرفان هر عارفی لم یزل در غیبات
 مستور بوده و لایزال از انظار الوالا ابصار محجوب بوده و خواهد بود (لا تدركه الابصار و هو
 يدرك الابصار و هو اللطيف الخبير) زیرا که میان او و ممکنات جز بایس جو تفرید
 و سیاکل تجرید نیست در ربط و فصل وصل و یاقرب و یبعد و جهت و اشاره ممکن و متصور
 نیست پس سلطنت و غلبه که خاتم انبیاء و آئمه هدی در حق قائم موقوف و عده داده اند
 سلطنت و غلبه الهیه است که پیوسته با او بوده و خواهد بود و کمترین ظهور قدرت او و
 کوچکترین بروز غلبه و سلطنت او آن بود که جوانی تاجرزاده بسن سپت پنج سالگی
 و قطب آفاق قیام کرده و فرمود (یا ایها الملاءم ان الذکر الذی قد بعث الله
 اليكم انه هو الذکر الاول الذی کان مبداء کل شیء و کل باعده قائمون انه هو النبیاء
 العظیم الذی کان الناس فیہ یخضعون انه هو ذات الالهیه الذی کل له سبج و ذوانه
 المهد الذی کنتم له تنظرون انه هو العالم الحق الذی کنتم فی اللیل والنهار عن خجیه
 تسألون یا اولی العلم من اهل الفرقان ان کنتم فی دیب من ذلک فاتوا بشی من
 الایات الاتیکم بنفسه و سایر وافی الاذفر فاسئلوا اهل الذکر ان کنتم فی دینکم حقاقد
 انشروا الاذفر و غیرها قد ملئت من آیات هذا امر و انتم شیء من هذا یا اولی العلم

من اهل الفرقان لا تشعروا کان فی اذنیکم و قرأ و علم ابصارکم غشاوة و انکم لمیتون
 افلا تنظرون فی البیان کیف نزلت ثم شاعت الی الاحکام کیف غیبت و الی الکتب
 کیف محجبت و الی العلوم کیف اندولت ان محسبتم ان عبد الله هل یقدر علی مثل ذلک
 فما لکم کیف تحمزون قل یا اولی العلم من اهل الفرقان ان زعمتم ان العالم المنتظر غیر
 هذا الفی الاثم الذی قد بعث الله فی الالعاجین و جعله فتنه للعالمین فاسئلوا الله بکم
 ان یظهر لکم لا ذهاق الباطل ان کنتم صادقیین و فضلا و علما و بزرگان که هرگز اطاعت
 و تابعیت الهی فوق خود را نکنند طوق عبودیتش را بگردن نهند و از اسم و رسم
 و مال و عیال و عزت و جلال بگذرند و بحیث ما صنعتهم شئون الخلق عن الاله (عز الاله)
 این معنی مسلم است که سلاطین امرا جهان اگر متفق شوند و معاصد و
 معاون یکدیگر گردند تا تصرف در قلب یک نفر است بر رعایای خود کنند نتوانند
 چه که سلطنت و غلبه آنها در آب گل است نه در جان دول و ممالک آنها بسیط مظلم
 نزاب است نه اقلیم منور رب الالباب بحدلول (قلوب المؤمنین عن رب الرحمن) ممالک الهیه
 صدور و افسد و عباد است و کسی سلطنت رحمانیه قلوب اهل ایمان و ایقان دور
 هر عصری از اعضا و دوری ازادوار که این ممالک مقدسه الهیه مسخر تجرد و ظنون او نام نهند
 و محصور شکر ثنای طین انس و جان گردند و در پید استیلا ی اهل عدوان در آیند از
 مصدر عظمت و جلال قائمی بالوا سلطنت الهیه قیام میکند و با شمشیر برهان حمانیه
 گردن متردین و گردن کشتن رامینزند و ممالک قلوب را فتح مینمایند چنانچه جمال اقدس

انبیاء بنی اسرائیل۔

میگوئید۔ ما منظریم کہ انموجود در آخر الزمان ظہور کند

میگوئیم۔ در آخر الزمان ہم ظہور کرد۔ چہ کہ اولیت و آخریت زمان امری سی
و اضانی است کہ نسبت بظہور قبل و بعد تشخیص داده خواهد شد
و ہر پیغمبر از زمانے است و ہر ملت را اجلے و ہر اجلے را کتابے پس ہماں طو
کہ حضرت موسے در آخر زمان ابراہیم ظاہر شد و حضرت عیسے در آخر زمان
موسے ظہور فرمود۔ و حضرت خاتم انبیاء در آخر زمان عیسے ظاہر گشت۔
بہمیں طور قائم موعود در آخر زمان پیغمبر اکرم و آخرین ساعت اجل اسلام
ظاہر شد و دعوت فرمود۔ و تشخیص مدت و کمیت زمان از آیات قرآنیہ و
احادیث صحیحیہ معلوم و واضح میشود۔ در تفسیر آن مجید میفرماید (و لکل امة
اجل فاذا جاء اجلہم لا یستأخرون عنہ) ساعة ولا یستقدمون
راوی عرض میکند یا رسول اللہ اجل امت اسلام چہ مقدار خواهد بود حضرت
رسول میفرماید (ان صلحت امتی فلہا یوم وان فدت فنصف یوم
وان یوماً عند ربک الف سنتہ مما تعدون) و در سورہ سبا میفرماید
(و یقولون متی هذا الوعد ان کنتم قل لکم صیعاد یوم لا تستأخرون
عنہ) ساعة ولا تستقدمون و در سورہ حج میفرماید (و یتعجلونک
بالعذاب و لن یخلف اللہ وعدہ لان یوما عند ربک کالف سنتہ مما

تعدون) پس از این آیات مبارکہ بخوبی معلوم میشود کہ زمان پیغمبر و اجل اسلام
یکہزار سال خواهد بود۔ و ولایت و شہادت سال تا زمان آنمہدی علیہ السلام
بود زیرا در سنہ ولایت و شہادت امام حسن عسکری رحلت فرمود۔ و از آن
یوم رحلت تا یوم ظہور حضرت نقطہ اولے روح ماسواہ ہزار سال
تمام بود و حضرت اعلیٰ در آخر ہماں زمان ظاہر شد۔

میگوئید۔ حضرت قائم بایہ باسلطنت و غلبہ بیاید و این شخص سلطنت
و غلبہ نداشت۔

میگوئیم۔ مراد از سلطنت قائم سلطنت الہیہ و مقصود از غلبہ غلبہ معنویہ و حاکم
است و سلطنت ظاہریہ و غلبہ ملکیت و تصرف خاکدان تراپیہ
مقصود نموده نیست و جمیع انبیاء قبل نیز کہ ظہور بعد مردم را بشارت داده اند
ہمہ آں مظاہر ذکر سلطنت و غلبہ ظہور بعد را نمودہ چنانچہ در کتب قبل مسطور
است و آن تخصیص لغت نم ندارد۔ بلکہ در حق جمیع مظاہر نورانیہ قبل و بعد
حکم سلطنت و جمیع اسماء حسنی الہیہ ثابت و محقق است زیرا کہ مظاہر صفات غلبہ
و مطالع اسرار الہیہ اند بختہ آنکہ این جواسر توحید مرایائی شمس حقیقت کہ از کل
اسماء حسنی و صفات لا تخص غیب الغیوب حکایت میکنند مثلاً علمشان حا کے از علم
او است قدریشان بر مان قدرت او است سلطنتشان نمونہ سلطنت او است
عظمتشان از جودہ عظمت او است رحمتشان مستورہ رحمت او است حکمتشان

خیر الانام پیوستہ رسولانے خواہد آمد کہ با صحت مطہرہ و کتب قیمہ معبوت میشوند۔ و انذار و
تنبیہ میفرمایند (یا بنی آدم ایا تینکم دسل منکم لفقہون علیکم
ایاتی فمن اتقہ واصلہ فلا خوف علیہم ولا هم یحزنون) یعنی اے
بنی آدم البتہ خواہست آمد بر شمار رسولانے از جنس خود تاں کہ آیات مرآت ثمانوات
کنند پس ہر کہ بہر سہر و نیکو کار شود خوف نرزد بر او و دنیا پید و ایں آیہ بصراحت
میگوید کہ پس از حضرت رسول اکرم رسولانے خواہند آمد۔ زیر انون موکدہ کہ در
آخر فعل مضارع پر دل بد حتماً افادہ معنی استقبال میسند خصوصاً در ایں مقام
کہ مصدر بہ آماشدہ و اما کہ بس فعل مضارع پیروں آید۔ ہرگز بمعنی ماضی مذہد
و ایں جملہ بطور کمال مصرح است بر آنکہ بعد از حضرت رسول رسلی خواہند
آمد۔ و در ایں آیہ کہ کہ یہ فعل یاتی نون تاکید الحاق فرمودہ و بہ امتام مصدر
نمودہ۔ تا اہل تحریف نتوانند لفظ مستقبل را بر ماضی حمل کنند و آیہ مبارکہ را بر
انبیائے گذشتہ تا و اہل نمایند۔ چنانچہ تفسیر سورہ مبارکہ (لہ یکن الذین
کفرو امن اهل الکتاب و المشرکین منفکین حتی تأتیہم البینہ)
را محرف داشتہ و کلمہ حتی تأتیہم کہ صریح در استقبال است بمعنی
حتی تأتیہم تفسیر نمودہ اند۔

تتمیم البیاض
بر واقفین کتب مقدسہ و مطلعین باحوال ہم ماضیہ واضح
است کہ انبیاء بنی اسرائیل از قبیل اشعیاء و یرمیاہ و حزقیل

و دانیال و غیر ہم توسط رویا از امور آیتہ و حوادث مستقبلہ بقوم اخبار میفرمودند
و رویائے صادقہ خویش را الہام الہی تعبیر نمودند۔ و ہر چہ را از احوال استقبال
نبوت میفرمودند۔ پرویا ذکر میکردند۔ و بطوری لفظ ربی بر زمینہ رویا نرزد
علمائے بنی اسرائیل دائرہ و مصطلح گشت و در لغت عبریہ حقیقہ تا نوید پیدا
نمود۔ کہ لفظ امام و صلوٰۃ و زکوٰۃ و حج نزد علمائے محدثین اسلام بر مبنی قرآن
و ارکان مخصوصہ و تادیب صابین مناسک کہ و مناد عرفات دائرہ و مصطلح گردید
و در نزد محدثین بواسطہ کثرت حاجت و استعمال بہ (قال الامام) (قال الامام)
لفظ امام شیوعی در ایں یک معنی مخصوص پیدا کرد۔ و در نزد اصولیین اخباری
از علمائے اسامی صلوٰۃ و زکوٰۃ و حج از جہت کثرت استعمال بآں ارکان مخصوصہ
از عبادت و مناسک معینہ تفصیص پیدا نمودند۔ و باصطلاح اصولیین حقیقہ
شرعیہ پیدا کردند پس چون خبر سعادت از افاق بطبیاطلح شد دلیل تسلیم
بظہور مقدس قحطل زائل و منقضی گشت ہنگام خواب بموقع بیداری تبدیل
شد۔ و مقام رویا بموقع رویت تحول گشت یعنی نزول الہامات الہیہ بر
ظہور مجاہدہ رویا مختوم و مسدود شد۔ و حقائق روحانیہ کہ برویا افاضہ می شد
بشہود و رویت مبذول و مبدل گردید و بجائے کذا روایت فی الروایہ
کہ انبیاء بنی اسرائیل نے گفتند (کاتی ادی و اشاہد) آئمہ اطہار فرمودند
و ایں است سر حدیث صحیح نبوی کہ فرمود علماء امتی افضل من

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LETTER from SHOGHI EFFENDI.

The beloved of the Lord and the handmaids of the Merciful
throughout India and Burma.

Care of the National Spiritual Assembly, India.

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 desire 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 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 have taken 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 disorder, have 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'LLAH, who, more than fifty years ago, declared in terms prophetic the prime cause of the ills and "should the Lamp of Religion be hidden," He declares, "chaos and confusion will ensue." How admirably fitting and applicable are these words to the present state of affairs of mankind!

الاست

ایک باریک بار طبع
توسیع یثود و فن چیت
فیت سالیار افزوده میثود

قیمت اشتراک سالانه
دو تومان

در بیان
در سب و شان
در امریه
در دواز

ای اهل عالم منہ یکا ریڈر یکا شانس

منبر ۹

دسمبر ۱۹۲۳ء

جلد ۳

مقصود رسالہ البشارت وحدت دنیائی عالم انسان است و تفہیم اصول ادیان کہ فی الحقیقتہ اصل
اساس احد است و قیفہ ان شرط ملے است کہ راجع باین مقام اعلیٰ و مرتبہ علیا است مقالات مختصر مفید دریں
خصوص از ہر کس ہر جا برسد در این سالہ درج خواهد شد

میں نبی

میگوئند - آیا در قرآن مجید آیت است کہ دلالت کند بر آنکہ خداوند اجداد
خاتم انبیاء رسول میفرستد -
میگوئیم - بلہ در سورہ اعراف آیت است کہ صراحت دارد بر آنکہ اجداد حضرت

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 fellowmen, rekindle their hopes, stimulate their interest, open their eyes to the Faith of God and enlist their active support in the carrying out of our common task for the regeneration and peace of the world.

Let us take heart and be thankful to our beloved ABDUL 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 after the passing of our Beloved, would for a time confuse the Divine Message of BAHÁ'U'LLAH, obscure His Government, retard the progress of His cause and shatter its Unity, and yet how well we see them all to-day, 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 achievement, 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 Baha'u'llah. 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 existence of human society, when the most precious fruits of civilisation are undergoing severe and unparalleled tests, we may realise, more profoundly than ever, that though but a mere handful amidst the seething masses of the world, 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.

(Sd.) SHOGHI.

HAIFA, PALESTINE,

14th November, 1923.

SHAHRU 'L - 'ILM, 80.

SHAHRU 'L - QUDRAT, 80

October, November, 1923.

Alláh-u-Abhá.

BELOVED ONES IN HIS NAME.

Time is running fast and the hour is well nigh when we shall have to commemorate the second year of the passing of our most Beloved Master, 'ABDU' L-BAHA, the embodiment of true love, the full expression of joy and the very essence of perfect truth. These momentous events of history should bring about fundamental changes in the individual lives of those who observe their sacredness. As we concentrate our mind and thought upon the smiling figure of the Beloved an indescribable thrill runs through the whole of our constitution and lo! we find ourselves face to face with this natural question. It is two years that your Master has entrusted you with the carrying out of the unique provisions of His Sacred will; is it not high time for you to speak out and show the world what you have accomplished and what future plans you are preparing for a greater field of service? Praise be to God the Spiritual Assemblies the world over are valiantly answering this question and we hope that through the Grace of the Lord greater bounty shall be poured upon us.

We heartily thank the different assemblies for the beautiful letters that they shower upon us as through them we can recall so many sweet memories all connected with the life and Teachings of Beloved 'ABDU' L-BAHA. The Rangoon circular letter reads, in brief, as follows:— JINAB-I-KHLIFA MUHAMMAD YUNUS, an old and tried Baha'i teacher, went to Shwebo, a town of importance in Upper Burma, and succeeded in winning over some souls to the Baha'i faith. He reports that the ground is ready but the workers are few Mrs. STANNARD delivered at the Brahmo Somaj Hall of Rangoon two very impressive speeches unfolding the history of the Cause and its teachings and aroused great interest among the audience. The Chairman of the meeting at the conclusion observed that when he heard these beautiful teachings he felt as if 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 13th August, 1923, to open a religious meeting. Lectures were given to some Muhammedans and Buddhists at the same village. On the 15th 25 persons, Muhammedans and Buddhists, heard the Message at Kyigon village. During the following four days about thirty-six persons were interested; we were invited by the elders and resident preachers of 9 mosques in the villages and the other religious meetings and preachings were stopped. Our advancement is now stopped on account of oppression from the local Muhammedans"

In our last letter we gave out the news about the activities of JINAB-I-SHYKH MUHYDDIN in Tunisia. His arrival there had excited the interest of the press, some bitterly criticised and some highly commended. After some months' stay he, together with one of the Tunisian friends, returned to Egypt and is now actively busy teaching and touring.

We are in receipt of the Farán circular letter No. 128, wherein we read that the friends there are in perfect peace and busy with the spread of the Divine Teachings. A national Fund has been started and measures are being taken for widening the field of service. The Mashhad circular letter No. 650 brings with it the usual note of joy. The friends there are busy with forming new committees for giving greater impetus to the activities of the Spiritual Assembly.

The 5th Circular letter from Qazvin is headed with the photographs of SULTA-USH-SHUHADA and MAHBUB-U-SH-SHUHADA, the two shining stars of the Cause who willingly underwent martyrdom in Isfahan in the days of His Holiness BAHÁ'U'LLAH. These two souls were prominent merchants in that city and

every guarantee was given that their lives would be spared if they made the least attempt to recant. They gallantly upheld the principles of the Cause and bravely drank the cup of martyrdom. The following is a short extract from the above letter:—"Praise be to Almighty God every effort is made for the spread of the Teachings. MIRZA MUHAMMAD KHAN-I-TABRIZI is active in Baku, NABIL ZADEH in Rasht, JINAB-I-MUTLAQ in 'Iraq and environment, Mirzá Yusuf Khan in Shiráz, Jináb-i-Fádil-i-Yazdi in Isfahán and District. Aghá Shykh Muhammad-i-Qumi in Kashan and vicinity, Jináb-i-Subhi in Azarbayján and villages, Jináb-i-Mushabadi in Khurásán, Jinab-i-Haji Mirjá Niku in Bombay, Aghá Shykh Qásem-i-Daylani in Karachi, India, the Zoroastrian friend Mirza Syavash in Rafsinján, Mirza Nureddin Khán and Aghá Mirza Sahhaf in Qazvin and Aghá Syyd Mehdi Gulpaygáni in Moscow. May all these dear souls be strengthened by the Holy Spirit of the Master from the Abha Kingdom.

The Qazvin Assembly is corresponding with 45 Baha'i centres. The Bahá'í ladies of this town have their own general meetings and are busy with the preparing of a National Fund with the object to widen their scope of activity in spreading the Cause. The letter ends with this happy note that Heavenly Assistance is their daily ration and wish to share their joy with other centres.

The letter from Bandar 'Abbas states that the friends have been able to purchase a place for the use of the Mashriqu'l-Adhkar. The meetings of the Spiritual Assembly are now being held there. A certain Muslem fanatic had tried to start trouble for the friends but the Governor had cleverly handled the situation and the meetings are at full swing.

It is with the deepest sympathy for the people who suffered as the result of the terrible catastrophe in Japan on one hand and with gratitude and thanksgiving to Almighty God for the safety of our dear sisters and brothers on the other that we raise our voices in prayer at the Divine Threshold sincerely hoping that these gloomy clouds of afflictions might pass away and that the Light of Bahá might so encompass the world of humanity that these physical happenings may have no effect upon them. In this connection we may mention that our dear sister Miss AGNES ALEXANDER has a greater field of activity and is doing everything in her power to show to the people in that land that the only way to salvation is through obedience to Divine Laws.

We have had an interesting letter from our sister Miss MARTHA ROOT. She gives a beautiful account of her work amongst the Chinese people. She has been invited by most of the Peking Universities and Colleges to deliver addresses on the Bahá'í Teachings. She hopes that we shall soon hear about the rapid spread of the Cause in China when university and college men get more acquainted with the Cause of God.

Jináb-i-Mirza Máhsud-i-Furufhi after spending a few months at Constantinople has now arrived at Baku and had imparted a new life to the Baku friends. Several meetings are held daily and he gives all his time to interviewing people. The material situation in 'Ishquábád has much improved and this has added the more to the energy of the friends as they are 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 render special prayer on their behalf at the Holy Shrines. Our brother Dr. LOTFULLAH is with us and he has kindly given us most interesting talks about the friends in London, Manchester and other parts in England. We should like to keep him here but he has to go to Tihrán where he hopes to serve the friends as he was doing in England.

With best Baha'i love,
The Bahá'í Spiritual Assembly,
(Sd.) MIRZA BADI BUSHRUI, Secretary.

* THE INDO-IRANIANS.

Dr. Rabindranath Tagore in his article on the Indo-Iranians which appears in *The Visva Bharati Quarterly* of October, 1923, says:—

The most important of all outstanding facts of Iranian history is the religious reform brought about by Zarathushtra. There can be hardly any question, that he was the first man we know who gave a definitely moral charter and direction to religion, and at the same time preached the doctrine of monotheism which offered an eternal foundation of reality to goodness as an ideal of perfection. All the religions of the primitive type try to keep men bound with regulations of external observances. These, no doubt, have the hypnotic effect of vaguely suggesting a realm of right and wrong, but the dimness of light produces phantasms, leaving men to aberrations. Zarathushtra was the greatest of all the pioneer prophets who showed the path of freedom to man, the freedom of moral choice, the freedom from the blind obedience to unmeaning injunctions, freedom from the multiplicity of shrines which distract our worship from the single-minded chastity of devotion.

Zarathushtra's voice is still a living voice,—not alone a matter of academic interest for historical scholars who deal with the dead facts of the past; nor merely the guide of a small community of men in the daily details of their life. Rather, of all Teachers, Zarathushtra was the first who addressed his words to all humanity, regardless of distance of space or time. He was not like a cave-dweller who, by some chance of friction had lighted a lamp, and, fearing lest it could not be shared with all, secured it with a miser's care for his own domestic use. But he was the Watcher in the night, who stood on the lonely peak facing the East and broke out singing the poems of light to the sleeping world when the

sun came out on the brim of the horizon. The Sun of Truth is for all, he declared,—its light is to unite the far and the near. Such a message always arouses the antagonism of those whose habits have become nocturnal, whose vested interest is in the darkness. And there was a bitter fight in the life time of the prophet between his followers and the others who were addicted to the ceremonies that had tradition on their side, and not truth.

In the realm of material property men are jealously proud of their possessions and their exclusive rights. Unfortunately there are quarrelsome men who bring that pride of acquisition, the worldlines of sectarianism, even into the region of spiritual truth. Would it be sane, if the man in China should lay claim to ownership of the sun because he can prove the earlier sunrise in his own country?

For myself, I feel proud whenever I find that the truth which dwells in the best thoughts of India has also been uttered in a different language, in a different part of the world. The best in the world have their fundamental agreement because they are pure in truth. And therefore it is their function to unite; and dissuade the small from bristling up, like prickly shrubs, in the pride of the minute points of their differences, only to hurt one another.

It rejoices my heart to know, that the peoples who once had nourished their seeds of civilisation together, and blended their voices in an original mother tongue which belonged to them both, should, even after their long period of separation, have kept some primal similarity of expression in the growth of their respective histories. For we find that both of these peoples have carried in the depth of their nature the quest of the spiritual unity in religion.

*The above extract from Dr. Tagore's learned article will make special appeal to many of our Bahai readers both here and in the West, who believe the Bahai Cause to be the cyclic return into human history of the ancient Zoroastrian spirit. (Ed.)

Zarathushtra arose as the herald of that mission in Western Asia. He revealed to his people the idea of the One in the midst of the chaos of formal worship. It is the same genius of race in Persia which gave birth to the great Sufi poets who sang of the nearness of God in a language of intimacy, defiantly giving a shock to the dignity of distance upheld by the orthodox creed of Godhead. That this spiritual quest in that people is not dead, is proved by the later rise of Bahaism, crowned with martyrdom, which preaches the federation of man in the Kingdom of Supreme Truth. It is needless to describe in detail how in India also the same quest has been running its course through the wilderness of obstacles which the heterogeneity of race and creed offers to her.

In India the disunited kinsmen have met over and over again. The Persian monarchs extended their kingdom to the Western Provinces of India, and the dim recollection of their blood relationship came to the Indian mind when in the Purānas they were recognised as the Kshatriyas who had fallen off from their orthodox rites. For nearly two centuries a part of North-Western India was a Persian Province. That Iran and India had a very early connection can be guessed by some Greek allusions to the custom of the dead being left to be devoured by vultures in the locality of Taxila, at the time of Alexander the Great.

It was not merely an extension of kingdom; the proofs are numerous that the Persians had also extended their influence over the Indian arts. The scholars agree that in the later development of the Mahayana Buddhism the Zoroastrian influence is unquestionable. It has to be noted that it was a Persian King who accepted Buddhism for his religion and was the first to take this religion to China, translating Buddhist scriptures into Chinese. That the Persian influence affected Hinduism also has been discussed by Sir Charles Eliot, in his

book named "Hinduism and Buddhism," from which I quote the following.

The Brihatsamhita says, that the Magas,—that is the Magi,—are the priests of the sun, and the proper persons to superintend the consecration of temples and images dedicated to that deity, but the clearest statements about this foreign cult are to be found in the Bhavishya Purāna, as to its introduction obviously based upon history. By the advice of Gurmukha, priest of King Ugrasena, he imported some Magas from Sakadvipa. That this refers to the importation of Zoroastrian priests from the country of the Sakas (Persia, or the Oxus region) is made clear by the account of their customs,—such as the wearing of a girdle called Aavyanga (the Aivyaonghen of the Avesta)—given by the Purāna. It also says that they were descended from a child of the sun, called Jarasabda, or Jarasasta, which no doubt represents Zarathushtra.

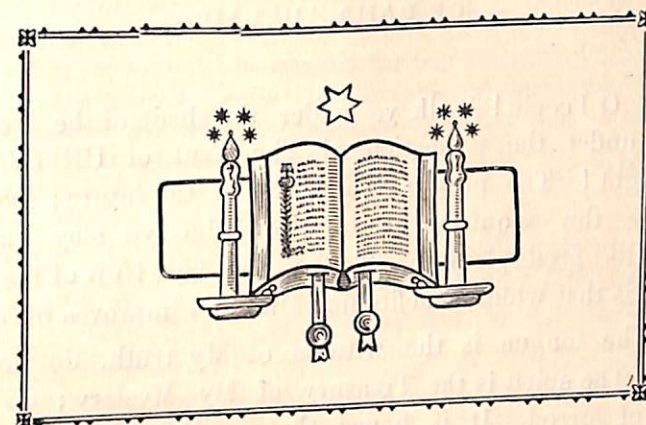
At last, in a later age, the disciples of Zarathushtra took their shelter in India, the meeting ground of races and cultures in the East. They have brought with them a new store of energy and adventurous spirit into this land, giving, in spite of the smallness of their number, a strong impetus to our national life opening up the industrial resources of this country, bravely standing up for its rights, and generously helping in the cause of its welfare. This courage of fight, this cheerful spirit of work and active benevolence, they owe to the teaching of their great prophet, whose benediction rings in these words (D. J. Irani):

Happiness be the lot of him, who works for others' happiness.

May the Supreme Lord give him the powers of health and strength!

For the struggle to uphold Truth, I beseech these gifts from Thee, O Lord!

THE BAHAI REVELATION.



Verily God will send to this people at the beginning of each age him who shall renew its religion.

(Hadith of Mohamed.)

"The word which the Most Faithful-(God)-wrote hath appeared.

It hath descended into the form of Man in this time. Blessed is the Lord who is the Father!

He hath come with His most mighty Power among the nations: Turn toward Him, O concourse of the good.

The Father hath come, and that which hath been promised unto you in the Kingdom is accomplished.

This is a Word which was concealed behind the veil of Might, and when the promised time came it shone forth from the horizon of Divine Will with manifest signs.

Verily He hath surely shone forth from the direction of the Orient and his signs have appeared in the Occident.

O People of God! Be not occupied with yourselves only. Be intent on the betterment of the world and the training of nations. The betterment of the world can be accomplished through pure and excellent deeds and well approved and agreeable conduct. The helper of the Cause is Deeds and its assistant is Good Character.

O People of Baha! Hold fast unto piety!"

Baha' Ullah.

"The Bahai Message is a call to Religious Unity and not an invitation to a new Religion, not a new Path to Immortality, God forbid! It is the Ancient Path cleared of the debris of imaginations and superstitions of men, of the debris of strife and misunderstanding and is again made a clear Path to the Sincere seeker, that he may enter therein in Assurance, and find that the Word of God is One Word, though the Speakers were many."

Abdul Baha.

PRECEPTS FROM THE HOLY TEACHINGS.

—OF BAHÁ 'ULLAH—

"Declare! O People! Walk ye under the shade of the Tree of Righteousness; enter ye under the protection of The Tent of UNITY. Say, O thou possessors of Sight! The past is the Mirror of the future; look and perceive. Perchance, after the acquirement of knowledge ye may know the Friend and attain to His good pleasure. To-day the best fruit of the Tree of Science and Knowledge, is that which benefits mankind and improves his condition.

Declare! The tongue is the witness of My truth, do not pollute it with untruthfulness. The spirit is the Treasury of My Mystery; do not deliver it into the hand of greed. It is hoped that in this dawn the Universe shall become illumined with the rays of the Sun of understanding and knowledge so that we may attain to the good pleasure of the Beloved and drink from the Ocean of Divine Recognition"—

"O people of 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. Fear God, and be not of the ignorant."

"Blessed is he who loves the world simply for the sake of the Face of His generous Lord."

"This world is a show without reality, and is a non-existence adorned in the form of existence. Do not attach your hearts thereto. Do not sever yourselves from the Creator, and be not of those who are heedless. Know that in every age and dispensation all divine ordinances are changed according to the requirements of the time, except the law of Love which, like unto a fountain, flows always and is never over-taken by change."

"O Brother light the lamp of spirit with oil of wisdom in the recess of the heart and protect it by the glass of knowledge that the breath of polytheistic souls may not extinguish it nor prevent its shining."

"We desire but the good of the world and the happiness of the nations that all nations shall become as one in Faith, and all men as brothers that the bonds of affection and unity between the sons of men shall cease and differences of race be annulled. So shall it be; these fruitless strifes, these ruinous wars shall pass away, and the Most Great Peace shall come."

* * *
"God has created men so that they may enjoy fellowship with each other. Man is the edifice of God. War destroys the divine edifice and cannot therefore be pleasing to God."

Peace is the stay of life; war the cause of death. God also made religion a means of fellowship, if religion breeds rancour and strife it is only a so-called religion and it is better to do without it.

Abdul Baha.

Some reflections on Meditation by Abdul Baha—

In the course of an address to "the Society of Friends" or Quakers, in London 1913, Abdul Baha dwelt on the theme of prayer and inner reflection on God telling his hearers of a similar Society or brotherhood in Persia which formerly existed, the object being to induce illumination and the higher receptivity of Spirit. "All the philosophical, divine and scientific questions are solved by them through the Power of Spirit," he said, "for they endeavoured to reflect upon the essential nature of Divine Revelation." Continuing Abdul Baha commented.—

"Baha 'Ullah says there is a sign (from God) in every phenomenon. The sign of the intellect is contemplation, and the sign of contemplation is silence, because it is impossible for men to do two things at the same time—he cannot both speak and meditate.

It is an axiomatic fact that while you meditate you are speaking with your own spirit. In that state of mind you put certain questions to your spirit, and the spirit answers—the light breaks forth, and reality is revealed.

You cannot apply the name "man" to any being devoid of this faculty of meditation; without it he would be a mere animal, lower than the beasts.

Through the faculty of meditation man attains to eternal life; through it he receives the Breath of the Holy Spirit—the bestowal of the Spirit is given in reflection and meditation. The spirit of man is itself informed and strengthened during meditation; through it, affairs of which the man knew nothing are unfolded before his view. Through it one receives Divine Inspiration; through it, one partakes of Heavenly Food.

Meditation is the key for opening the doors of mysteries. In that state man abstracts himself. In that state man withdraws himself from all outside objects; in that subjective mood he is immersed in the ocean of spiritual life and can unfold the secrets of things in themselves. To illustrate this, think of man endowed with two kinds of sight; when the power of insight is being used the outward power of vision does not see.

This power of meditation frees man from the animal nature; discerns the reality of things; puts man in touch with God. This faculty brings forth from the invisible plane the sciences and arts. Through the meditative faculty inventions are made possible, colossal undertakings are carried out; through it governments can run smoothly. Through this faculty man enters into the very Kingdom of God.

Nevertheless, some thoughts are useless to man! They are like waves ebbing to and fro in the sea without results.

But if the faculty of meditation is bathed in the inner light, characterized with the Divine attributes, then the results will be wonderful.

The meditative faculty is akin to the mirror. If you put before it earthly objects it will reflect them. Therefore if the spirit of man is contemplating earthly subjects he will be informed of these. But if the mirror (of the spirit) be turned heavenward, the heavenly constellations and the Rays of the Sun of Reality will be reflected in your hearts, and the virtues of the Kingdom will be attained.

Therefore, let us keep this faculty rightly directed—turning it to the Heavenly Sun and not to earthly objects, so that we may discover the secrets of the Kingdom and comprehend the allegories of the Bible and the mysteries of the Spirit. May we indeed become mirrors reflecting heavenly realities, and may we become so pure as to reflect the Constellations of Heaven.

This teaching was supplemented some years later in Haifa when in an interview with an English officer, the question was put to Abdul Baha as to what time he would consider most favourable for such introspective practices to be carried out.

The Master answered that although in the Bahai Faith, action whether it be profession or benevolent deeds, or charitable works, all may be considered as acts of worship, yet the best time for all practices in subjective work is at dawn or dusk when man's mind and the conditions of outside nature are "most receptive and appealing."—As to how best to acquire this condition when one is not in a receptive mood and somewhat immersed in worldly affairs the Master informed that "the power of will must be depended on to draw into this state, or condition of Joy. By force of will and an effort of mind, man turns his attention to God, to His Knowledge and wonderful creation, His wisdom and Omnipotence; then by thinking deeply and frequently of Him he attains that state at last of love, and desire for prayer and finally for supreme ecstasy—"Consider how powerful is the feeling of Love and then think how infinitely more powerful, stirring and stimulating is the influence (attraction) of the love of God, when it overshadows the heart of its recipient."

These brief reflections on the need of silent meditation carried on as often as the daily life of man allows and on which the culture of the Spirit depends can be concluded with a highly important answer once given to the question—"why should one pray to God and through Christ as the Christians do, or through another Manifestation of God and why should we not pray to God direct?"—Abdul Baha replied: "If we wish to pray, we must have some object upon which to concentrate. If we turn to God we must direct our hearts to a certain centre. If man worships God otherwise than through His Manifestation, he must first form a conception of God, and that conception is created by his own mind. As the finite cannot comprehend the Infinite, so God is not to be comprehended in this fashion. Therefore, that which he conceives with his own mind he comprehends. That which he can comprehend is not God. That conception of God which a man has is but a phantasm, an image, an imagination, an illusion. There is no connection between such a conception and the supreme Being.

If a man wishes to know God, he must find him in the perfect mirror, Christ or Baha'u'llah. In either of these Mirrors he will see reflected the sun of divinity.

As we know the physical sun by its splendour, by its light and heat, so we know God the spiritual sun, when it shines forth from the temple of manifestation, by its attributes of perfection, by the beauty of its qualities and by the splendour of its light. The Manifestations of God are the focal centers of the world."

Abdul Baha was once asked "What is prayer is it words or attitude?"—

He replied—"Prayer is both attitude, (mind and body) and words, it depends on soul conditions. It is like a song both words and melody, make the song, sometimes the music will move us sometimes the words." Concerning faith and service he said—"Faith is the magnet which draws the confirmations of the Merciful One, service is the magnet which attracts the heavenly strength."

CHANT

IN THE ROSE-GARDEN OF UNITY.

Be thou as a bird, O my soul!
Upon the Tree-top of God's Love alighted;
Upon the orange tree forever vernal,
Swayed by the gentle breezes of the Holy Spirit,
Inhaling the fragrances of many blossoms,
The starry white blossoms of sweet purity,
Hearing not the loud discordant voices,
Of those who dwell outside the garden,
Singing thy songs of Life and Beauty,
Thy songs of praise and adoration;
Thy songs of Love—of love for the Beloved,
So sing my soul, and so in Peace abiding,
Dwell thou within God's Love forever-more.

Shahnaz Waite.

UNITY.

SCIENCE AND FAITH

EAST



WEST

MAN AND WOMAN.

A man may have belief which is a matter of intellect. A man may have trust which is a more devout mood of mind, but he may not have Faith. Faith includes every detail of life and regulates the smallest matters of conduct.

None but the chosen accepted servant of God can have Faith in him. Service is another indispensable condition of Faith, which like prayer is the offspring of intense spirituality.— "Faith, of the true order, always means being guided by a present Deity, it is realised Providence."

Keshub Ch. Sen.

Owing to the transference of our Editor, Prof. Pitam Singh, M. A., from Rawal Pindi to a position in the College of Commerce at Cawnpore, it has been decided to bring out the January number of the Journal in Calcutta where it could come under the direct supervision of our co-worker Mrs. STANNARD and who has kindly expressed her willingness to see to an improved production.

Printing facilities in Pindi were not of the best, and the inadequacy occasioned difficulties which resulted in defective work and many printers' errors. The November issue has suffered rather badly in this latter respect owing to the enforced absence of the Editor when his presence was needed, and we can only express deep regret and apologies to our patient friends assuring them we shall try to do better in the forthcoming year.

For some time our minds have been exercised upon the great need for improvement in the general appearance, and scope of our indispensable little Journal. Until now this has not been feasible. The work depends on voluntary efforts while none of us, however willing, were entirely free.

During the stay in India, however, of our Sister, we feel that we may hope for her assistance and go a step forward along the road to greater success. A note of warning perhaps may not be out of place. This is a vast country offering many compelling if divergent interests that have to be met, innumerable languages to consider, and great distances that set up unlooked-for barriers very often when urgency demands quick decisions between workers. No one can, therefore, be too certain that plans and hopes will not miscarry. If, therefore, some of the subsequent issues are not always up to the standard we should wish, the matter may be due to unlooked-for circumstances over which the Editors have no control. Among these may be reckoned that of climate. During the hot season some of us have to carry on from hill stations and shift the work on to other shoulders at intervals.

Our Bahai News messenger has been quite a traveller since he commenced his work in Bombay. From that busy place he made a long stretch to Karachi to work under our brother Shirazi and when that visit was completed he was directed to go to the northern district of Pindi. Now he arrives for a brief stay in Calcutta, to acquire a new dress and fill up longer despatches, after which, if all goes well he may accompany his new supervisor to the City of Agra, and stay awhile with Brother Hashmat 'Ullah. After that his movements will be decided by the Council which hopes to meet for the Rizvan Holidays and Congress.

Many friends here desire to give our publication a more representative title, and we have suggested that, as we hope to extend the scope and functions of our messenger, we might raise his station from simple Newsmen to that of Herald in His Majesty's Court of Truth! After many years of faithful, if humble, service we feel he should assume a more important position and proclaim his message to a wider public, for he is the bearer of Glad Tidings to a sorrowful world. Should the New Name be approved by those who give decisions, then this may be announced in a later issue.

Desiring, as we do, to extend our possibilities for good, and incidentally obtain MORE SUBSCRIBERS, we shall heartily welcome suggestions which may help us to attain popularity and to interest an increasing number of readers.

The Bahai cause is the divinely appointed Bridge by which humanity can pass to that meeting place of inter-racial fellowship where all may unite in sympathy and understanding, no matter the religion, race or colour, of the individual. People of the East! Remember this, the Bahai movement stands for a world Brotherhood, its religion preaches the confraternity of nations and a world peace developed on principles that alone can stabilise life social or ethical, for Humanity as it is to-day.

To those who feel in sympathy with our cause and its aims, we say—send us your ideas and your spiritual thought.—They may be sent in poetry or prose any briefly worded, contribution—translations of Persian Bahai scripts etc.—all will be heartily welcomed and, if helpful to our work of unity and interesting to the general reader, will receive a welcome hospitality in these columns.

While on the subject of the future of the Journal and its richer possibilities our co-editor has expressed a wish to carry out a special feature, if possible, it is to separate the spiritual and religious writings from the secular portions of the Journal. In other words she desires to devote a few pages every month to the reproduction of all that is highest and most spiritually satisfying, whether in the Bahai revealed Teachings, or from the great religious writings of different Faiths. The Mother Book of Revelation, is the Book of Life given to man down the ages and quotations that express the Beauty of this Divine Unity cannot but prove helpful to our deeper recognition of what Bahais feel concerning the Message given to-day.

Another year has passed since our beloved 'Master' left us, another year lies before us, as reckoned by western calendars, and we who come under the Tent of Unity desire to stretch hands across the seas and greet our friends and co-workers in every land. May the spirit of fellowship reign in our hearts! May the glow of service brighten our way and illumine the valleys of sorrow with joy, and may the end bring us that peace which achievement alone can bestow! These are some of the wishes that Indian friends pray for all those who labour in the cause of God.

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LECTURES.—Very cordial Bahai thanks are due to the generous support ever shown to Bahais by the Brahmo Samaj friends in Calcutta. Mrs. STANNARD was able through their kindly expressed invitations, to speak on some six or seven good occasions in various Halls or churches. Warm sympathy with the aims and objects of the Bahai Cause was always forthcoming and leaders declared that Our Movement and theirs was the same in religious and social ideals. The Brahmos stand for most of the Principles laid down by His Holiness Baha'Ullah and enunciated sixty years ago. In the early seventies KESHUB CHUNDER SEN and others of the great Tagore family, were initiating contemporary reforms and giving illumined teachings that have an undoubted spiritual influence and assisted the great progress Bengal has made since that time.

Keen interest was evinced upon all that the lecturer was able to put before them concerning the history or teachings of the Bahai Religion, and at the close of each address the majority pressed eagerly forwards to see the books, journals and pictures that Mrs. STANNARD brings with her. The pictures of ABDUL BAHÁ, and of the MASHRA' KOL AZKAR Temple of (Chicago) rousing intense interest. Our sister declared herself particularly pleased with her visit to the great City College of Calcutta, a fine institution, entirely Indian where a very attractive element of young manhood, thoughtful and enthusiastic, will be found. Space must preclude for the present more description of other BAHAI lectures; but in the future should any noteworthy experiences arise in such work of propaganda these will be published in due course.

CORRESPONDENCE.

LETTER II.

To the beloved of the Lord and the handmaids of the
Merciful throughout India and Burma.

CARE OF THE NATIONAL SPIRITUAL ASSEMBLY, INDIA.

MY DEAREST FRIENDS,

It is a great pleasure and privilege for me to renew the bonds of fellowship and affection that have always united our hearts in the service of our beloved Master. I need not recall to your minds the warm and abiding place which that gifted dominion has always in our Beloved's heart, and the high hopes he cherished for its future contribution towards the triumph of the Movement in those distant regions of the earth.

I am sure the hour has struck when those dearly-beloved pioneers of the Master's Cause, scattered throughout the length and breadth of that vast and promising land, should unite, consolidate their forces, and effectively combine to lay a firm foundation for the future progress of their noble task. It is my earnest hope and most cherished desire that at the forthcoming Convention the vigour and enlightened efforts of the Baha'i youth of India, coupled with the generous support and devotion of the old beloved Parsee friends and reinforced by the vast numbers of the ardent followers of the Faith in Burma, may by imparting power and brilliancy to its proceedings herald an era of unprecedented activity for the ultimate recognition of the Cause by the people of that country.

I shall welcome with genuine satisfaction every effort which that talented and untiring servant of BAHÁ'U'LLAH, our highly esteemed sister Mrs. STANNARD, may exert in this connection, and would feel truly gratified to learn of her determination to play a conspicuous part in the presentation of the Cause to the enlightened public. May the sustaining grace of God, the power of BAHÁ'U'LLAH and the loving counsels of our beloved ABDU'L BAHÁ guide and aid you in your mighty endeavours for the accomplishment of your task.

I shall eagerly wait any particulars you might wish to send me regarding your various activities in the service of the Cause, and I trust that during the interval between now and Ridvan a complete and careful arrangement for the successful conduct of the coming Convention will have been drawn by all the friends and assemblies of India and Burma, and to which, I assure you, I shall be most pleased to contribute my humble share of co-operation and advice.

Hoping to hear from you individually and collectively, and assuring you of my constant prayers on your behalf.

I am, your brother and fellow-worker,

(Sd.) SHOGHI.

HAIFA, PALESTINE,
December 5th, 1923.

Our beloved and indefatigable inspirer Shoghi Effendi, offers us in the above letter the privilege of a great trust and a new impulse to work for. We accept it in Faith that the Spirit of Abdul Baha will guard and strengthen us to carry our Standard forward to success. India possesses a deep undying stream of nobility in her great nature. It is to this heart of her life to which we desire to appeal. Union is strength and sympathy the cement that welds the forces of Unity into a coherent whole.

This sympathy the Bahais, coming from different Faiths, and holding to a great Spiritual Ideal can offer.

ALLAH'U'ABHA.

DEAR BROTHER KAUSHAL,

It is some time since I wrote to you last, but you are always in our thoughts, you know. I am hoping to extend the circle of friends who buy the Baha'i News, for it is a very valuable paper full of precious and useful wisdom and Spirit of Love. We have had a busy and happy time, dear Kaushal, for Dr. Esselmont has spent eleven days in Manchester and all the homes have been visited, meetings have been held, books and literature passed round a larger circle than before and a general quickening has been experienced. Dr. Esselmont addressed the Unitarians of Alterincham, the Esperantists of Manchester and the Theosophists. The meeting in the Theosophical Lodge was a fine one, the keynote of the address being "One Fold and one Shepherd."

Dr. Esselmont also gave a sketch of the Baha'i movement and its purpose—"World Peace"—"Unity"—in a fine speech to about one hundred and fifty workers at the Linotype Works near Alterincham, during their dinner hour. This was greatly appreciated by the worker community and won from them great applause. The doctor afterwards had lunch with the managers in their pretty dining room, where they asked and he answered many courteous questions. Nineteen copies of Dr. ESSELMONT's book "BAHA'U'LLAH and the New Era" are being read now in this city and the Cause is being talked about in all parts—from Alterincham to Crompton and Middleton. A lady Mrs. KERSHAW has joined our group and others are strongly attracted. The Esperantists here have gained many members through Dr. ESSELMONT's zeal. So great good has been done. Mr. JOSEPH, Mr. CRAVEN and Mrs. SUGAR assisted Dr. ESSELMONT splendidly and he assisted the Cause here in fine style. His address and talks were those of a sympathetic, learned and experience teacher and he ably followed up the good work began by you, continued by other teachers who have come here,—the last of whom came JENABI AVRAH and Prof. SHIRAZO.

Dr. ESSELMONT's visit was from October 18th to October 29th and it followed the first Meeting of the national Spiritual Assembly, which took place in London October 13th. That was a beautiful meeting and Mr. SIMPSON was elected President and Dr. ESSELMONT Vice President. If all meetings were as cheerful, calm and expeditious in all the world, things would go well in the future. Meetings of politicians might have learnt something from that brotherly and sisterly meeting.

Love to every one of the BAHÁ'is and to yourself from us all.

1, NORTON STREET, MANCHESTER,
5th November, 1923.

Ever yours in His service,
(Sd) E. T. HALL.

! Excerpt from—"Unity Triumphant" by Elizabeth Herrick
(Kegan Paul.)

"The recognition of Divine Universal Principles is necessary to the happiness of individuals and nations. This knowledge will incidentally bridge that painful difference of opinion between Christians of some denominations concerning whether they should take an interest in the righteous government of the world; for application of the principles of Righteousness to national and international affairs will naturally make it easier for every one to live up to their Religion. Whereas unjust social relationship between individuals or nations, deprives many of hope, either in this life or in the life to come.

"Righteous Principles are all-comprehending and will put party politics out of court.

"To-day the commanding voice of God speaks through Baha' Ullah, and we know it to be the same Voice of Righteousness which has spoken through all the manifestations of God, from Moses, Abraham, Jesus, or Mahommed, who all saw aforetime that Divine Event which has come to pass through the travail of their soul—the rising of the Sun of Righteousness in the world of Humanity to make all men One—the establishing of the Kingdom of God on Earth."

FROM CONTEMPORARY REVIEWS AND NOTICES.

"DAWN," our Burmese Contemporary, made a very welcome December appearance and was gladly perused. Under the vigilant supervision of our veteran worker Sayid. Mustapha, an excellent standard is maintained. Our Burmese friends may be congratulated on the interesting matter now unfolding which concerns the early history of the cause in the Far East. This will prove heartily welcome to our Friends in the Far West.

From America comes the ever welcome and punctual, "STAR OF THE WEST." This is now a splendid publication, full of most interesting news and articles. Its occasional reproductions of excellent photographs and general information makes it an invaluable Journal for Bahais all over the world. All interested in the spread of the cause should not fail to become subscribers, for it presents an international survey of our activities.

The "AL BAHA" which reaches us from Calcutta although modest in proportion is most creditably edited and presents a neat appearance. It is the sincere and spiritual effort of our Bahai brothers in that City. We are sure that in time it will fulfil a noble and useful purpose in "holding the fort" till reinforcements come to extend the work of God.

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As a matter of interest the following quotation from the September Number of the CENTURY shows us something of what is passing in the minds of many who have the welfare of the world at heart:—

"Do we need a new religion? The supreme need of our day," says the author, "is a social 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 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."

BAHAI NEWS.

VOL. III No. 2.

FEBRUARY-MARCH. 1924

The Creation of Man.

SOME POINTS IN BAHAI PHILOSOPHY.

ABDUL BAHÁ AND SCIENCE.

THE Bahai teaching that man is in the nature of a special creation, would, some fifty or sixty years ago, have been contemptuously dismissed by Science; while religion still held to the thought more or less vaguely declared as in the Old Testament, yet an era of materialistic conceptions of the world and its creation spread over Europe, and in centres of learning, man was held to have grown out of the animal kingdom. He was an extra species of Ape, and he had evolved consciousness through purely material evolution.

Matter was then otherwise considered, it was held to be without a spark of life. How changed is the outlook to-day! No scientist will, in view of the discoveries made within the last thirty years and still developing, dogmatise over matter, nor the ether, nor life itself! To go to the lengths some schools presumed in the past years would now be scientifically impossible. Human thought has swung perceptibly forward to a better appreciation of a hidden intelligent Cause apparently underlying all manifestation of phenomena and the majority now tacitly accept that creation is governed by an all-pervading Universal Intelligence, called by some the Divine Mind.

On this highly important position in religious philosophy, the writer desires to cite a few decidedly expressed opinions from a sound thinker, Dr. Ronald Macfie, M.A., LL.D., in his exhaustive work! "The Romance of the Body."—Scattered through many of the writings in tablets and in answers to questions, Abdul Baha has frequently explained the Bahai teaching on Creation and the Divine purpose in the evolutionary scheme. Some of these may be well contrasted with what is now admitted by scientific teachers.

The language of the Eastern Master is the language of religion, that of the scientist is the developed thought of intellect—their meanings, however, are the same.

The writer elsewhere has had occasion to quote from the writing of His Holiness Baha'Ullah, concerning the origination of heat in the primordial creative processes. Prof. Macfie also teaches that—p. 24: "The Sun begins the making of Man in the Fire mist but he continues the manufacture in the green meadows * * I believe that the making of man begins with the making of fire mist and that by no shorter route could a man or even an amœba be made."

"Consciousness is a great mystery that we cannot get behind and all these hordes of cells and mazes of fibres and vibrating molecules are items of consciousness, of the very consciousness that we think we are going to find a cause for. The only cause for mind and for the world in mind that we can discover is Mind, and if we choose to give the Mind Personality or self-consciousness such as we have ourselves it is at least a working hypothesis and a good symbol * * There is something more behind life than any form of energy that we know now-a-days—there is some force different in kind and different in degree.—"

Page 254: "The evolutionary hypothesis was an endeavour to evade special creation and to dispense with a creative Mind—and there is no proof, there never was any proof, that all species originates from one primitive species and the world should now rejoice that the progress of science has left Darwinism behind it—the organism and its variations are fitted also to its environment, and fitted also to various contingencies by a power that presciently prepared and produced both the environment, the organism, and the variations—the moment we admit that living organisms are creations of Mind that moment the whole logical situation changes."

It is precisely this "prescience" or foreknowledge of the future Man to be evolved in course of time to which Abdul Baha alludes when he tells us that man was first in the beginning of his life in the matrix of the world and with him in preparation was contained all that would be eventually needed for his unfoldment and growth. When he came to this world he found that all the necessary forces were ready; all his needs for material sustenance were provided.

Incorporated in an address given to some London Theosophists in 1913, Abdul Baha stated a few ideas on the higher spiritual philosophy from which the following lines may be quoted:—

"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 (or contain) 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 Entity is old as regards time but new as regards individuality. This connection with the unseen Entity is similar to that of the rays of the Sun the effect of the primal Cause."

An important teaching we shall also find in a volume entitled "Answered questions" which amplifies our subject—page 209. We find—

"If we could imagine a time when no beings existed, this imagination would be the denial of the Divinity of God. Moreover absolute non-existence cannot become existence. If the beings were absolutely non-existent, existence would not have come into being. Therefore, as the essence of Unity, i.e. the Essence of God, is everlasting and eternal, it is certain that this world of existence, this endless universe, has neither beginning nor end. Yet it may be that one of the parts of the universe, one of the globes for example, may come into existence, or may be disintegrated, but the other endless globes are still existing; the universe would not be disordered nor destroyed; on the contrary, existence is eternal and perpetual. As each globe has a beginning necessarily it has an end, the only difference being that some are quickly decomposed, and others more slowly, but it is impossible that a composed thing should not be decomposed.—(disintegrated)."

"Man is in the nature of a special creation.—There is no doubt that the human embryo did not at once appear in this form, neither did it then become the manifestation of the words; "praise be unto God, the best of Creators!" Gradually it passed through various conditions and different shapes, until it attained this form and beauty, grace and loveliness" * * "admitting that the traces of organs which have disappeared actually exist, this is not a proof of the impermanence and the non-originality of the species. At the most it proves that the form and functions and organs of man have progressed. *Man was always a distinct species—a man, not an animal.*"

A question was once put to Abdul Baha—"Will animal and vegetable spirit ever become the human?"

Answer.—"The animal spirit will not become human spirit, nor will vegetable spirit become animal spirit. Existence is one, as it appears in every grade, according to the existence of that grade. Existence in the mineral grade takes the form of mineral grades, in the vegetable grade the vegetable form and in the animal kingdom the animal form. In the human kingdom it appears as a human being. As existence is limitless therefore it appears in limitless forms. This is a new philosophy, but it is plain and evident."

Mind is a universal power, but it appears in every man according to his capacity.

"Perfect souls are like the mirror and the light of the mind becomes most effulgently manifest in them. Imperfect souls are like stone—the light of the mind reflected in them is only a semblance (of the light in the mirror), but the light is the same."

"When we study beings in general we discover that there is a tendency—propensity—for the lasting of life, or for continuous living, so that whenever these elements unite to form a composition, the resultant compound makes it possible to live—e.g. certain elements have united in a composition forming this leaf—likewise certain elements have agreeably united and composed, the resultant being known as man. Likewise in the stone—we find that in its formation certain elements have come together. Therefore it is most evident that composition, or organization and union are conducive to distinct life formation and the perpetuation of species. When the composition, or rather compound, is subjected to a flaw in the agreement (of the elements) separation and dissolution result. Therefore it is plain and evident that agreement and union among men are productive of life results. Every movement which aims at separation, or causes disagreements and produces dissension amongst men is to be condemned and rejected."

In these last observations Abdul Baha points the moral of unity through scientific analogy.

RELIGION in RELIGIONS.

By T. L. VASWANI.

(Specially written for BAHAI NEWS.)

"I went into solitude and I heard them weeping!

"They quarrel in our names,—they who call themselves our disciples! They follow us not in the way we walk,"—said the prophets in sorrow."

Why this competition among religions? Religion in its highest form is Ananda (Joy)—The joy of Fellowship and Service. When competition enters, Ananda disappears.

Another name for religion is Unity, Harmony, Love. Where a 'religion' does not unify nor harmonise, but divides, sunders man from man, there is sectarianism, not Life of the Spirit.

It cannot be that only in one Temple is the Great God worshipped. It cannot be that only in one Church shines His Glory.

To think that 'my' samaj or 'my' church has a monopoly of the truth of God is to make the individual usurp the place of the Universal.

To think there is no truth outside 'my' church is to be an egoist.

Religions all have their birth in a common World—Heart. The idea of the Kingdom of God is not peculiar to Christianity; you may read of it in the Zoroastrian scriptures. The Cross reminds a Hindu of Trisula.

Here is a touching little text from the Vedas—"As the sun sets yet never dies but returns, neither shall I go into non-existence but I shall live." This idea of Immortality you find, also, in other scriptures of the world. And is there not among religions a unity of ethical intuitions and aspirations?

Differences? Yes. But differences are not discords. Each religion has its genius; unity is not identity. Harmony needs variety. Religions are differentiations of the one Religious Consciousness which has developed in

response to the needs and reactions of different environments. As the one ray of White expresses itself as diverse colors, so the One Religion realises itself through many Historic Faiths.

Prophets and saints do not quarrel with one another. The quarrel is among the disciples. I believe the great-souled Teachers are not dead. They form a Brotherhood.

When I find there is a new awakening in Hinduism, I say to myself:—The great Rishis and Sages are with us still. When I find in several groups in Europe a new interest in the Christian Faith, I feel that Jesus is actively influencing His great Church. Buddhism is reviving. There is a revival in Islam also.

And when I think of how new groups of religious life are being formed in India, in Egypt, in Persia, in England, in Germany, in the United States, I feel that the great Teachers of the world have not left us.

Believe in the Brotherhood of World—Teachers. Remember that they in whose names you quarrel one with the other—they are not rivals but Brothers,—members of the One Family whose Parent-Spirit is God.

The mystic author of Masnavi relates a beautiful story. Moses heard a voice saying: "O God, show me where thou art that I may Thy servant be and clean thy shoes and comb thy hair and sew thy cloths and fetch thee milk." Moses rebuked the shepherd as an 'idolater.' The shepherd fled. Then came a voice from heaven which said: "Why hast thou driven away My servant? Thy office is to reconcile My people, not drive them from Me! I accept not the words which are spoken but the heart that offers them!"

The world's piteous need to-day is of men and women who, rich in the wealth of renunciation, will wander from place to place with the Dream in their eyes of the great Unity of Races and Religions.

Such men and women in East and West will be the children of the New Religion,—the Religion of Reconciliation!

THE COMING RENAISSANCE.

Mr. Paul Richard who has made many friends in India has contributed a thought-provoking article to an American publication, *The Orient* written in response to a letter from Romain Rolland, on the future outlook of the world. Mr. Paul Richard is frankly and entirely pro-Asiatic. Out of the European debacle Asia, he considers, must come forward to save civilization. His views are put with a considerable amount of acumen—

* * * *

"The most urgent work has to be done in Asia. In her is the first possibility. The sun which sets in the West rises here. The dawn is over Asia. She is ready after her long night of rest for a new day of light. While the old civilization is crumbling down, the new one has to spring up—that of Asia, higher, larger, more comprehensive, uniting the deep intuitions of the East, the *Yogas of the Spirit*, with the rational and scientific disciplines of the West, with its *Yoga of Matter*.

"Civilization more human, less racial than that of Europe, in which the three races—Aryan, Turanian, and Semitic will take part; in which the five great religions—Christian, Islamic, Buddhist, Vedantist and Confucianist will be associated; in which the seven peoples and families of peoples, the seven sister-Empires—the Slav of the North, the Mahomedan of the West, the Mongolian of the Centre, the Indian and Indo-Chinese of the South, the Chinese and Japanese of the East, will be federated.

"Civilization the more humane and complete as a greater diversity of spiritual elements will be infused into her. Europe itself must find place in her, be present in her, by offering to Asia the supreme gift of some of her best sons; those who know to be not only Europeans, those who remem-

ber that being Europeans they are Asians first. For, after all, Europe is but part of great Asia.

"It is those of Europe who can first of all become the citizens of a new Asia—one and free. It is they who can, better than all, work for the unification of Asia, as a prelude to her liberation. And that, in the very interests of Europe herself. For Europe shall find her repose in the renunciation of her greed and covetousness only when Asia will cease to be for her a possible prey. She shall be converted to the new Spirit only when from Asia once more this Spirit shall blow over her.

"In the interests of Europe and of the world. For the freedom of the Asian peoples is the first step—the decisive one—towards that of all the peoples of the world; unity of Asia, the first stage towards the great human Unity.

"That is why I urge my brothers of all countries and races to come, for accomplishing with us this work, in Asia."

THE NEW MAN—

The creation of the New Man is tormenting humanity.

Why is it that our species is the only one which struggles against herself, which tortures and devours herself? Because she is also the only progressive one. All others are at rest, satisfied, having given birth to that which had to come after them, to that which is above them. She alone, the race of man, has not yet produced her fruit. She has nothing above herself—no higher form of life, no gate of access into more light and more perfection. Her heaven has no opening. She is the last born, the imperfect and yet supreme species, and she aspires to be so no more, or rather that which aspires to be, struggles to force its way through her. Hence her uneasiness, her fever, her incessant states of crisis, and their consequences, their exterior symptoms. For there is the root secret of the

human disease, the true origin, the deep reason of wars, revolutions, upheavals, desolations, and all human miseries.

Mankind is the laboratory of Nature, her field of experiment and discovery, her scene of strife. How could she but be tormented? And how could her torment know an end before the creation of that which is not yet but which is to be? That the human animal could believe himself to be the last possible masterwork of creation, the ultimate manifestation of the mysterious life, that he can think that evolution has stopped unnecessarily with him, that he is the goal, that he is bourne, proves how much he is bounded, and how necessary it is that the stage he stands in should be surpassed. The more satisfied he is with himself, the more the Nature in him is dissatisfied—and has a reason to be so: and the less effort he makes, the more violently does she stir him up. Her violence will end only with the advent of the new being. In him alone are possibilities of that better existence towards which mankind is aspiring; with him alone will come the realization of peace, of fraternity, of joyous labor, which all hope for. The salvation of man is the *superman*.....

I do not like this term, *superman*; nor the idea which it represents and popularizes. The more perfect

being, if he is to be to man what man is to monkey, will not be called *superman* any more than man has been called *supermonkey*. And if he is more perfect, that will not be so by his being still more than man a super-tiger. The *superman* of Nietzsche is but the false image of a true intuition—that of the reality which takes shape with pain and sorrow and tardy slowness in men; but which can no longer either be denied or questioned.

For if the *superman*—the super-mental being, as man is the mental being—still exists nowhere, at least the intermediate being between himself and man exists already. He exists not in dreams but in very fact, in the being of those lost children of the present who come not from the past but from the future, and who have this privilege unique and terrible to be already no more what man is to and not yet what the new being is to be. And the more they feel themselves strangers to men, disconnected from them, the less they are kin to men, the better they think and the better they serve, in spite of men and against men—*Humanity*. They are those outlawed and rejected, those sacrificed, those elected of all nations who must now seek one another and come together all over the world, in order to form in the very heart of the new Civilization, in Asia, the home, the cradle of the new Race.

The greatest attainment of man is universal love, for this love is the magnet which renders existence eternal, attracts the powers of reality and suffuses life with infinite joy

If this love penetrates the heart of man, all the forces of the universe will be realised in him, for it is divine power, which endows him with a Divine station; and man will make no real progress until he is illumined with this love—Alas! Alas! The world has not yet discovered the reality of religion hidden beneath the symbolic forms.!"

Words of Abdul Baha.

AN ETHICAL STANDARD FOR THE PRESS.

The Bahai point of view.

In one of His early books on social and ethical laws His Holiness BAHÁ 'U'LLAH, (over forty years ago) did not omit to pen a few thoughts upon the responsibility that printed papers should have in the coming time. He saw with prophetic instinct the evident power that Newspapers would sway over the minds and imaginations of men, and which might provoke untold harm unless these organs of public utility were governed by a sense of moral obligation, to forward the claims of Truth and Justice.

The power of the great Newspaper magnates today, in England and America, is almost past belief, the intelligences that sway the opinions sold in our streets achieve results in moulding thoughts that are out of all proportion to the values they aim at. It has become a press dictatorship in most of the western nations, and truths vital to the well-being of nations are often selfishly withheld.

As a civilizing force and a means for educating the people our Great Teacher fully realised the value of the printed papers which might flood the world in time, so with foreknowledge He wrote....."In this the mysteries of this earth are unfolded and visible before the eyes and the pages of swiftly appearing newspapers are indeed the mirrors of the world; they display the doings and actions of the different nations; they both illustrate them and cause them to be heard. Newspapers are as a mirror endowed with hearing, sight and speech; they are a wonderful phenomenon and a great matter.

"But it behoves the writers and editors thereof to be sanctified from prejudice of egotism and desire, and to be adorned with the ornament of equity and justice. They must enquire into matters as fully as possible in order that they may be informed of the real facts, and commit the same to writing. Concerning this wronged one, what the newspapers have written has for the most part been devoid of truth. Good speech and truthfulness are, in loftiness of position and rank, like the sun which has risen from the horizon of the heaven of knowledge." (Tablet of Tarazat.)

Some distinguished thinkers in England, have recently raised their voices and used their pens to warn against the grave peril to independent thinking or clear judgment, in a nation when the press arrives at a position of such power as to constitute a 'trust' in opinions or news.

The most recent among these protests is that of a well-known poet and writer of prose, John Galsworthy, who has contributed to the London *Times* some valuable articles on the subject of our present decadent civilization. He lays bare the almost self-evident truth that our collective powers in western races rest on three great forces which he considers supreme viz. Science, Finance, and the Press.

The following passages are worth reproducing:—

FAIR PLAY,

"The third and greatest way in which the writer can ease the future is simply stated in the words: Fair Play. The power of the Press is a good third to the powers of Science and Finance. If the Press, as a whole, never diverged from fair report; if it refused to give unmeasured service

to party or patriotic passion; if it played the game as Sport plays it—what a clearance of the air! At present, with, of course, many and distinguished exceptions, the Press in every country plays the game according to rules of its own which have too little acquaintance with those of sport.

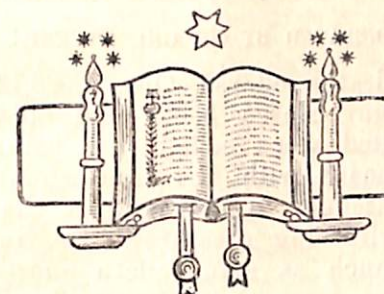
The Press is manned by a great crew of writers, the vast majority of whom have in private life a higher standard of fair play than that followed by the Press ship they man. They would, I believe, be the first to confess that Improvement in Press standards of international and political fair play can only come from the individual writers who make up the Press. And such reform will not come until editors and journalists acquire the habit of exchanging thought internationally, of broadening their minds and hearts with other points of view, of recognizing that they must treat as they would themselves be treated, only, in short, when they do as they would, most of them, individually choose to do, will a sort of world-miasma cease to breed international agues and fever. We do not commonly hold, in private life, that ends justify means, why should they be held to justify means in Press life—why should report so often be accepted without due examination when it is favourable to one's views; rejected without due examination when it is unfavourable; why should the other side's view so often be burked; and so on, and so on? The Press has great power and professes high ideals; it has much virtue; it does great service; but it does greater harm when, for whatever reason, it diverges from truth, or from the principles of fair play.

THREE GREAT POWERS.

To sum up, Government and peoples are no longer in charge. Our fate is really in the hands of the three great powers—Science, Finance, and the Press. Underneath the showy political surface of things, those three great powers are secretly determining the march of the nations; and there is little hope for the future unless they can mellow and develop on international lines. In each of these departments of life there must be men who feel this, as strongly as the writer of these words. The world's hope lies with them; in the possibility of their being able to institute a sort of craftsman's trusteeship for mankind—a new triple alliance, of Science, Finance, and the Press, in service to a new idealism. Nations, in block, will never join hands, never have much in common, never be able to see each other's points of view. The outstanding craftsmen of the nations have a far better chance of seeing eye to eye; they have the common ground of their craft, and livelier vision. What divides them at present is a too narrow sense of patriotism, and—to speak crudely—money. Inventors must exist; financiers live; and papers pay. And, here, irony smiles. For though Science, Finance, and the Press at present seem to doubt it, there is, still, more money to be made out of the salvation of mankind than out of its destruction: a better and a more enduring livelihood for these three estates. And yet, without the free exchange of international thought, we may be fairly certain that the present purely national basis of their livelihoods will persist, and if it does the human race will not, or at least so meagrely that it will be true to say of it, as of Anatole France's old woman: "It lives, but—so little!"—



THE BAHAI REVELATION.



"For whenever piety decays, O Son of Bharata! and unrighteousness is in the ascendant, then I produce myself. For the protection of good men, for the destruction of evil-doers, for the re-establishment of piety, I am born from age to age"

Bhagavad Gita.

"O People of God! Be not occupied with yourselves only. Be intent on the betterment of the world and the training of nations. The betterment of the world can be accomplished through pure and excellent deeds and well approved and agreeable conduct. The helper of the Cause is Deeds and its assistant is Good Character.

"O People of Baha! Hold fast unto piety!"

"* * * Become ye united in the Days of God. Through this, His cause will be spread amongst the servants and the fragrances be wafted over the cities. Harken ye to that which the Pen of Revelation advises you on the part of the Mighty:—

"Do ye not disagree in the cause of God, for thereby the hearts of the unbelievers are rejoiced. Gather ye together with joy and fragrance, then peruse the verses of the Merciful, whereby the doors of knowledge are opened to your hearts. Then shall ye find yourselves in the station of firmness and will see your souls in manifest joy.

"O People! The Word must be demonstrated by the deed, for the righteous witness of the Word is action. The former without the latter will not allay the thirst of the needy nor open the doors of sight to the blind. The Divine Wise One declareth;—A harsh word is like a sword, but gentle speech is like unto milk. The children of the world attain to knowledge and better themselves through this. The tongue of wisdom says—'Whosoever possesses Me not, has nothing. Pass by whatever exists in this world and find Me. I am the Sun of perception and the ocean of science. I revive the withered ones and quicken the dead. I am the Falcon of the hand of the Almighty, I bear healing in My wings and teach the knowledge of soaring in the Heaven of Truth,—"

Baha' Ullah.

From the Supreme Pen.

*HE IS THE LORD, EXALTED BE HE, HIS IS THE GLORY,
AND HIS IS THE POWER.*

TRANSLATED BY SHOGHI EFFENDI.

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 unto 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 has 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, which 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 is 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 loving-kindness, 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-wisemen 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 tranquility 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 as 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 has 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 religion of warriors mightier than the legion of Justice and Wisdom?.....Well is it with the 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 whatsoever floweth from the Pen of Wisdom is even as the sun that illumines the world. Therein lies 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.

The Great Being saith: Blessed are they that arise to serve mankind; let not man glory in 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 extreme, prove conducive to the utmost harm.

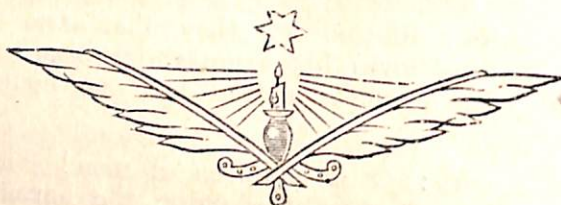
The Great Being saith: The Tongue of Wisdom proclaims: He that hath me not is bereft of all things. Turn ye away from all that is on earth, and seek none else but Me. I am the sun of wisdom and the ocean of knowledge. I cheer the faint, and revive the dead. I am the guiding Light that illumines the way. 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 Baha 'u' llah extracted from the Tablet known as the 'Lawh-i-Maqsud' and revealed in the prison-city of Akka on the 29th of Safar 1299. (circa 1882 A.D.).

"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 on 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 upon the Tree of Life."

BAHA'U'LLAH.

Utterances revealed on the 12th of Shavvâl 1295 A. H. (circa 1878 A. D.) and addressed to the revered teacher, Hâji Muhammad Ibrâhim Yazdi, and extracted out by Mirzâ Hasan-i-Núshâbâdi, and quoted in the Bahá'í Bulletin of Tihiran, No. 14, dated 8th of Shahru'ílm '80.



ANCIENT VEDIC PRAYERS.

"Be kind and gracious to us, O God as we approach Thee—Good as a Friend and gracious as a Father and Mother to a Son; the races of mankind are great oppressors. Burn up all malignity that strives against us."

RIG. V.—111-18-1.

"Dear Friend and Father caring for the pious.

"Who art always nigh to help and who inspireth mortals. Pardon, we pray thee, this sin of ours. O Agni pardon for treading this path widely straying."

RIG.—1-31-16.

O People of Baha,

Subdue the cities of the heart, by the sword of wisdom, and demonstration. Those who argue in accordance with their own desire and wish are in obvious wrong. The sword of wisdom is better and sharper than the sword of steel, if ye are those who know. Draw out the sword in My Name and Power then Invade with it the cities of the hearts of those who are fortifying themselves in the fortress of desires. Thus were ye commanded by your God El Baha while He was sitting under the swords of the unbelievers. If ye know of any sin or wrong done by others do not make it public and do not reveal it that he may not reveal yours; for He is the One who will often veil the possessors of Bounty."

BAHA'U'LLAH.

The Voice of God.

When chaos reigned, and all unformed was man,
The Great Creative Fatherhood of God,
Proclaimed in Mighty tones—"Let there be Light,"
And in that Light creation did appear.
Today a mental chaos doth prevail.
Man seeks as savage beast, with brutal power,
To kill and to destroy his brother man.
Hark! Hark! another voice must yet be heard,
Above the horrors of the battle fields,
Above the wild delirium of war,
Even through the heart of women now it speaks,
And shall be heard—that Mother-Voice Divine.
She who has born in hours of untold pain,
Strong, manly sons, only to give them up,
To see them slain before her very eyes.
Amid the din of battle and its roar,
Its useless sacrifice of all she holds most dear,
To greed, avarice, the hellish greed of man,
Her voice doth speak, and nations now must hear—
"Let war forever cease."
The Voice which said—"Let there be Light"
Has rent again the veil of darkest night,
And cries—"Let there be Peace."
In mighty tones, above earth's blood-stained sod,
High, clear, now speaks that MOTHER-VOICE of GOD.

SHAHNAZ WAITE.

"Look to the East"

When night is drear and cloudy everywhere
And sky reproaches
Look to the East, the Dawn is giving hope
The Sun approaches
When Hell is loosed, when death cries in the air
And war encroaches
Look to the East, your one last living hope
The Son approaches—"

By J. de C. CHEAPE.

This beautiful little poem, which has a double significance for Bahá'is was penned by one of England's golden-souled young poets who lost his life in the European Carnage of 1916. His Mother later made the pilgrimage to the Holy Tomb of Akka and had the unforgettable experience of meeting Abdul Baha and feeling the consolation of his presence and blessing.

AN ANCIENT SYRIAC PSALM.

Some fifteen years ago or more the discoveries of Dr. RENDAL HARRIS, a well-known researcher, stirred the Christian religious world deeply. Traveling to isolated Greek and Syrian monasteries, he appealed for permission to examine their libraries. Being a Quaker Christian he soon won their sympathies and they allowed him every facility. In course of time he came upon an unique collection of Hebraic religious chants entitled "Songs of Solomon." These ancient hymns all bore testimony to the deep mystic spirit of their authors but were by no means genuinely Solomonic. The following Ode is taken from a smaller collection which the learned doctor drew up and then published as an "Early Christian Psalter." In his preface he observes: "It can be shown that the Psalms of Solomon belong to Palestine in their origin and to a date which cannot differ much from the first century before Christ, probably written in Jerusalem."

The Ode we reproduce with its somewhat cryptic characteristics, is both prophetic and Messianic in symbology. Probably set down from a vision the Apocalyptic representation described, would seem to point to the great events that happen at the end of the age, and spoken of by many old writers at the time of the "Great Restoration."

It will be seen that Dr. Harris is at a loss to interpret the vision a key to which will only be found in a study of the present times and the descent of a world Manifestation coming in Triune aspect of power— (Ed. Note.)

THE ODE.—"Joy is of the saints! and who shall put it on, but they alone? Grace is of the elect! and who shall receive it, except those who trust in it from the beginning?"

"Love is of the elect! and who shall put it on except those who have possessed it from the beginning?"

"Walk ye in the knowledge of the Most High without grudging; to His exaltation and to the perfection of His Knowledge."

"And His thought was like a letter; His will descended from on high, and it was sent like an arrow which is violently shot from the bow; and many hands rushed to read it and it escaped their fingers and they were affrighted at it and at the seal that was upon it. Because it was not permitted to them to loose its seal. For the power that was over the seal was greater than they."

"But those who saw it went after the letter that they might know where it would be loosed, and who should hear it."

"But a wheel received it and came over it, and there was with it a sign of the Kingdom and of the Government; and everything which tried to move the wheel it mowed and cut down and it gathered the multitude of adversaries, and covered the rivers and crossed over and rooted up many forest trees and made a broad path."

"The head went down to the feet, for down to the feet ran the wheel and that which was a sign upon it. The letter was one of command, for there were included in it all districts (lands); and there was seen at its head, the head which was revealed, even the Son of Truth from the Most High Father, and he inherited and took possession of everything."

"And the thought of the many was brought to naught, and all the apostates hastened and fled away. And those who persecuted and were enraged became extinct. And the letter was a great volume, which was wholly written by the finger of God; and the name of the Father was on it, and of the Son and of the Holy Spirit. To rule for ever and ever Hallelujah."

COMMENTARY BY RENDAL HARRIS—

This is the most difficult of all the psalms in the collection, and I have almost despaired of being able to explain it.

It describes the descent from heaven of a sealed document with a message from God in it. The description is something like that of the little sealed book in the Apocalypse, which no one can open, except the triumphant Lamb. If the allusion in the Apocalypse is to some previous document which the author has incorporated, perhaps the same thing may be true here.

Some book may have been published claiming Divine Authority. What can it have been? A Gospel? An Apocalypse? It appeared suddenly, unexpectedly and met with opposition rather than with universal acceptance. It came from the head and it went down to the feet. If we may use the language of a later psalm in which the saints in Hades are called the Feet of Christ, we should say that the mysterious little book conveyed a message to those below from one above and that it interpreted the region below to include the invisible world. Was the little book then the "Descensus ad inferos"? It is impossible to decide with certainty.

It contained some pronounced statement concerning the Trinity for we are expressly told that it had the name of Father, Son and Holy Ghost upon it. When any one writes in cipher, about a document which itself appears to have been written in cipher, for that is the natural meaning of a sealed book we ought not to be surprised if it is not quite obvious two thousand years later."

Dr. HARRIS takes it for granted that a document is in question, yet there is the possibility that a cipher symbol or sign letter may have been meant, one containing in it a great prophecy.

The reference to a great wheel is also interesting for it is a figure occasionally made use of in old Testament writings and has an esoteric application. In Prov. 20-26 we read, "A wise King scattereth the wicked and bringeth the wheel over them."

The wheel symbolises the power of God to override His enemies, and overcome all obstacles, whether material or spiritual. In Dan. 7-9 the "Ancient of Days," sits on a throne that has fiery wheels. The wheels in the vision of Ezekiel are again typically depicted as accomplishing or ready to carry out a divine order.

It is this power of inexorable destiny which, typified by a wheel, drives forward the spirit of Revelation to carry out its purpose over the whole earth from highest to lowest and achieve as Abdul Baha has expressed it "a clear path free from the old debris of wrong thinking and the superstitions of men." It is the Holy Spirit making a way clear for the New World.

Not long after the above lines were penned a London paper came to hand with the following interesting news:—

"TWO SAYINGS OF CHRIST DISCOVERED."

"DR. RENDEL HARRIS, who has thrown much fresh light on the origin of Christianity, dealt in a recent lecture with an early Christian document which purports to convey two of the lost sayings of Christ."

These sayings are thus quoted:—

"Verily, this is what our life-giving Saviour has said: 'He who is near me is near the fire; and he who is far from me is far from the life.' And the second:—'And this again which Our Lord has said: 'The Kingdom of Heaven is like a merchantman seeking costly pearls. And he found one costly and precious pearl; went, sold all his possessions, and bought it at a price.'"

Excerpt from Visva Bharati.

FROM AN ARTICLE BY DR. R. TAGORE.

FROM VISVA BHARATI.

IN that excellent Quarterly of his ROBINDRANATH TAGORE has a highly interesting series of notes and comments dealing with the truer relationships which should exist between Buddhism and the rest of Indian thought. Ceylon for instance he considered had apparently lost consciousness of any unity with her kinsmen of India.—We are not exactly concerned here with the poet's argument upon the subject of Buddhism and its racial affinity with all that is really Hindu, we desire rather to cite a few philosophic reflections that arose out of his theme. He expresses a thought that Bahais cannot fail to appreciate when he writes.

* * *

"That which I value most in my religion or my aspiration; I seek to find corroborated, in its fundamental unity, in other great religions or in the hopes expressed in the history of other peoples.

Each great movement of thought and endeavour in any part of the World may have something unique in its expression, but the truth underlying any of them never has the meretricious cheapness of utter novelty about it.

The great Ganges must not hesitate to declare its essential similarity to the Nile of Egypt, or to the Yangtse-Kiang of China. Only a waterspout displays a sudden arrogance of singularity and vanishes in the void, leaving mother Nature ashamed of so monstrous a production!

* * *

The pride of special possession can cling only to those results of pot-culture which have merely market value. But great Truths like great monarchs of the forest, disdain to exhibit any extravagant speciality, which may offer temptation to those who are jealous of their proprietary right in rareness.

The great is never alone, it has its aristocracy of the sublime, its common kinship of the immortal.

Only those who have no respect for Humanity as a whole, can believe that Truth, in its supreme aspect, has been reached only once by one chosen people, leaving no alternative to others but to borrow from it, or else to live in utter spiritual destitution."

On the whole we feel that Jews, Christians and Moslems can all accept to some extent this reproach; that their Faiths rest largely on the assumption that with them and their various teachings the whole of Truth is contained. Dr. Tagore rightly insists on the fundamental dignity and value of TRUTH. All religious thought in expression can be but partial aspects of the One underlying Spirit.

True Divine Revelation does but re-reveal this great Unity and restore to man the treasures of Wisdom and Knowledge. Time tends to obscure, and to clear again the "Ancient path" to direct God Consciousness that materialism would obliterate. Adherents to the Bahai Faith have done more to practically realise this teaching in spirit and letter than any other religionists since the time of Buddha. THE BAHAI MESSAGE, therefore, contains in its nature no element of "meretricious cheapness," it does not pander to those who seek sensations of an 'occult,' or psychic character! Seekers after 'going concerns' who flourish expensive literature and claim to sell methods for success in worldly achievement, find nothing marketable in the simple word of God such as the Bahai scriptures present. They demand 'vows' and secrets and when they find these form no important part of a spreading movement generally exclaim against the lack of novelty to be found. Has a single Bahai teacher or preacher, I wonder, ever yet escaped being asked as a conclusive observation, "But what is there NEW

the Bahai religion?"

Here we touch upon what is vital in Dr. Tagore's reflection.

The Bahai message is new and stimulating in that it shows mankind how beautiful the old teachings are when a new application is made and a fresh zest

imparted to world ideals. Thank God that in the real sense the Bahai revealed Truths are as old as the first Divine impulse ever given to man, and as new as the revitalising Sun when he shines to bring forth another Spring after a dark winter.

J. S.

Notes and News about Ourselves.

THE City of Calcutta has been recently visited by a large number of American tourists among whom were many quite prominent people in the life of our kindred over the seas. Special notice was drawn to a young apostle in their midst who is touring the world in the interests of unity in religions based on his presentation of the logical argument in this matter. Coming from Los Angeles in Californiaa Calcutta pressman declared him to be "engaged on the enormous task of trying to reconstruct the world's religions; in this connection he (the Rev. Manley P. Hall) has written a dozen books and lectured to nearly fifteen hundred audiences during the past twelve months." "It may be mentioned" continues the writer, "that his ideas, or his religion, has a following of about ten thousand in California State. He preaches the doctrine that all the many creeds are but offshoots of a single root-principle which may be said to represent that basic governing principles of the earth from a religious, political, and philosophic standpoint. In a nutshell Dr. Hall was of opinion that the world had changed its ideals into idols and had come to worship effects instead of causes."

In short our young enthusiast is evidently possessed with a lively zeal for helping on the unification of thought towards the coming one Universal outlook on Religion. This is all to the good and will indirectly help the great Bahai work that has had to fight an uphill engagement for many years in the interests of brotherhood based on inter-religious unity. The Bahai Faith expresses spiritually what Mr. HALL expounds logically. We trust he is not so enamoured with his ideas as to suppose he has made a unique discovery. Many pioneer thinkers accepted this fact, undeniable to all students of comparative Religion and Mysticism. Hailing from that enlightened part of America, California, we naturally conclude that he has made himself acquainted with the principles of the Bahai Teachings which have been long promulgated by our devoted friends on that side. We sincerely trust that Dr. HALL propaganda work will strengthen the New Age spirit for which the wonderful Bahai revelation has come in our day.

* * *

In view of the fact that England has politically decided to come into co-operation again with Russia and recognise inter-relationships in all departments, we feel that a reproduction of a Bahai despatch which our colleagues published last October, in "Dawn" deserves re-statement. The communication is of highest importance and it has been a pleasure to mention this significant letter at more than one recent lecture, in Calcutta.

* * *

This letter from Ganjah, Azarbayjan Republic reads as follows:—
The Baha'i Movement is the general topic of the day! the priests do their best to persuade people not to listen to the Baha'is maintaining that the promised one is still hidden in the imaginary city of "Jabalqa." This preaching from the pulpits has added the more to the interest of the seekers after truth and consequently many souls are being guided.

From Moscow the second capital of the Russian Empire, we come to receive an inspiring letter about the rapid progress of the Cause of God. Jinab-i-Agha Syid Mehdi Gulpayagani has visited many of the principal towns and cities of central Russia and has been able to acquaint leading men with the precepts of the Divine Dispensation. An extract of his letter reads thus:— "For sometimes the ill-wishers of the Cause, mostly Persian fanatics, have been intriguing against the friends. Consequently we experienced great difficulties such as the suspension of Khurshid-i-Khavar, the attempt to confiscate Baha" books in Ishqabad and Mery etc. & etc. The Spiritual Assembly decided that the writer should take steps in mitigating these difficulties by acquainting the central Government with the Principles of the Cause and consequently I took a trip to Tashkand where I came in touch with a good number of the leading men who are influential in Moscow. In one of the meetings where some of the noted professors as well as leading men from Moscow were present the audience were much impressed and one of the honourable gentlemen present promised to help the Baha'i Cause when occasion arises. He fulfilled his promise and when at Moscow he rendered every assistance and introduced me to the Soviet Government Authorities.

"I had a reception wherever I went. Some interviews lasted over an hour and half and it was proved to all that Baha'i Movement is come for the purpose of liberating men from all that restricts true human freedom and that the hands of the clergy can have no play in the destiny of its followers. Finally the Authorities gave every assurance that the Baha'is will no more be interfered in their activities and that every assistance will be given for the establishment of Baha'i institutions in all Russian territories. Since my arrival at Moscow two meetings are held weekly: Mondays and Fridays. A few days ago an interesting meeting was organised where the successor of Tolstoi together with other students of the same school of thought were present. They were deeply interested and many of them come to the meeting regularly."

The 128th circular letter from Isfahan is just received. It gives a full description about the field of service covered by the different committees and associations there. There is a bright prospect for Isfahan owing to the fact that the Spiritual Assembly study the situation analytically and therefore able to give the Message in accordance with the exigencies of the time. There are certain fanatic forces with which they have to face notably the priest and the 'Ulems, but the more they meet opposition, the greater they feel inspired in the discharge of their duties.

THE PREMIER'S MESSAGE TO INDIA.

We reproduce the following press cutting as it expresses the new Leader's Desire for Peace and, above all, for understandings in the spirit of goodwill and through consultations. This attitude is Bahai in outlook.

MR. RAMSAY MACDONALD'S ADVICE.

"Mr. St. NIHAL SINGH, London correspondent of the *Amrita Bazar Patrika* wires from London on January 20:—In the course of a message sent me, Mr. RAMSAY MACDONALD states that it is his firm conviction that India can achieve progress only if she employs constitutional ways. He can see no hope for her if she becomes an arena between constitutionalism and revolution, because no British party will be cowed by force, whether in passive or active form or policies designed to bring Government to a standstill.

"Mr. MACDONALD urges Indians to come near rather than stand apart from Britain and deplores the evidence of backward spirit exhibited by a certain British section. He recognises that the approach and goodwill should be mutual.

therefore he addresses his appeal not only to the Indians but also to the British constituencies."

The present English Premier is a man of broad enlightened views, is possessed of shrewd common sense and will, in all probability, steer our British nation along lines that make for world unity and fraternity better than many will yet believe. A momentous step has been taken towards the ideals so many of us hold in our desire for the higher humanism. It is a step towards reconciliation and it may interest some of our Baha Friends to know that in the spring of 1922, Mrs. STANNARD being in Cairo, was one day requested by the correspondent of one of London's big Dailies to call and meet Mr. RAMSEY MACDONALD, who had just arrived to look into conditions in Egypt. He had expressed a wish to meet a representative Bahai and see a little of the literature. He had been informed that the Bahai social and religious ideas were permeating everywhere and that he would be advised to acquaint himself with the tenets of the religion. As the Labor Leader was about to proceed almost immediately up the Nile, no time to summon other Bahais was possible.

Mrs. STANNARD brought him some books which he took with him on his trip and which he returned to her before leaving Egypt. He expressed his satisfaction saying he had gathered from their contents a clear idea of the general principles which were quite acceptable to Spiritual socialism. He later invited Mrs. STANNARD to tea at which some representative British officials in education were present and when again the Cause came in for some discussion.

REVIEW AND COMMENTS ON CONTEMPORARY LITERATURE

CONDUCTED BY

Mrs. J. Stannard.

INDIAN PUBLICATIONS. The various organs of the Brabmo Samaj groups stand out as small Journals expressing the liberal religious tenets of the different Founders, all of which are in great harmony with the Bahai Ideals, and the New Age spirit.

The New Dispensation. *The Indian Messenger* (a January number of which contained an article by the writer on the Bahai Movement) and *The Devalaya*. This latter an excellent small monthly is the organ of an association founded by an old valued worker in the cause of humanity, Sassipada Bannerjee. As one of the earliest pioneers in Bengal he instituted many beneficent works for the upliftment of the ignorant masses, and was an early preacher in the cause of female education and progress. He received a Tablet from ABDUL BAHÁ, on the occasion of our first visit to Calcutta in 1914. *The Devalaya* stands for inter-religious amity and peace. *World Peace* a journal issued by the Arunchal Mission brotherhood sends out its earnest commentaries and appeals for a Peace that must have a spiritual basis in the making. This the Bahais have never ceased to demand for many years and our great teachings for the upliftment of the world on constructive ideas that hold reconciliation between races as a primary necessity towards the solution of a permanent world peace. We co-operate gladly with all who work for God on these lines.

An old friend of ours *The Vedic Magazine* comes to hand with its up-to-date vigorous thinking on educative problems that more especially concern the Indian people. It is the organ of one of the largest reform movements in this country, The Arya Samaj. Basing their spiritual teachings on the Vedas,

and their social and ethical reforms on the rules inspired by their Founder Swami Dayanand this movement has accomplished great work in sweeping away many old obstructionist superstitions and useless beliefs due to ignorance among thousands who still clung to the shreds and patches of obsolete Hindu caste beliefs. We retain a vivid and sympathetic memory of a prolonged visit to their celebrated Colony College the Gurukula on the Ganges bank near the holy Hardwar.

Upon the contents of a recent number, we might indicate a well-sustained article on the "Fundamental unity between Moslem and Hindu Beliefs" in which the author cites the "Five pillars of Faith" of Islam and declares that there is nothing in these (1) Belief in the Unity of God, (2) Prayer, (3) Charities, (4) Fasting, (5) Pilgrimage—to which Hindu scriptures would object. This article is a laudable attempt to get at the same basic principles for inter-religious understanding that Bahais of every country or religion, are called on to demonstrate.

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The Modern Review. Easily the best magazine of its kind in India, moulded somewhat on the *Review of Reviews* of London, is ever full of useful information and worthily upholds good Indian artistic and historical traditions.

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BOOKS (PHILOSOPHIC AND SPIRITUAL) BY INDIAN AUTHORS.

Three Booklets well printed and thoughtful in matter, come to us for attention. They are typical of all that is best in developing modern India.

"The Secret of Asia."—Essays on the spirit of Asian culture by Prof. T. L. Vaswani of Karachi, (Pub. Ganesh Co. Madras). This author a Sindian by birth is one of India's most sympathetic writers. We are highly pleased to be able to include a short article by his pen for this issue of our Journal. Some years ago this author visited London and gave many spiritual talks to members of the then popular City Temple folk. Later the writer had the real pleasure of meeting Mr. Vaswani, in Karachi and in Lahore where he then held the position of Principal to a large College. He now devotes his life work to forwarding the religious education of patriotic India and his articles are to be met with in very many progressive Journals here. Another cultured group of spiritual thinkers are gathering round the teachings of Sri Aurobindo Ghosh of Pondicherry. He is a writer well-known to Mr. Paul Richard who stayed sometime in his vicinity. His booklets are well printed and got up by two excellent firms, The Arya Publishing Co., and the Sri Gauranga Press of College Square.

"On Ideals and Progress," "The Superman," etc. are good samples of this author's quality of thought. It has been a pleasure to read several of his works, and allied somewhat to his school is a small vol. just issued entitled—"The Coming Race" by Nalini Kanto Gupta.

In his opening chapter our author writes—"Another Humanity is rising out of the present human species. The beings of the new order are everywhere and it is they who will soon hold sway over earth, be the head and front of the terrestrial evolution in the cycle that is approaching as it was with man in the cycle that is passing by * * *"

"The new man will be master, and not slave—He will be master first of himself and then of the world * * *. It will not be Nietzschean 'will to power' which is at best, a supreme Asuric power. It will be rather a Divine Power, for the strength it will exert and the victory it will achieve will not come from the ego—but will come from a higher personal self which is one with the Cosmic soul and therefore with other personal souls."

A VISION OF THE FUTURE

As seen by Victor Hugo.

A recent new work by Frank Crane, D.D. entitled 'God and Democracy' incorporates the great prediction made by Victor Hugo at the Peace Congress of Paris in 1849 which runs as follows:—"A day will come," he said, "when war will appear as absurd and be as impossible between Paris and London, between St. Petersburg and Berlin as it would be now between Boston and Philadelphia. A day will come when bullets and bombs will be replaced by the universal suffrage of nations, by the general arbitration of a great sovereign senate which will be to Europe what Parliament is to England."

"A day will come when a cannon will

be exhibited in public museums just as an instrument of torture is exhibited now, and people will wonder how such a thing could ever have been.

"A day will come when those two immense groups, the United States of America and the United States of Europe, shall be seen standing before each other, and extending the hand of fellowship across the ocean, exchanging their products, their commerce, their industry, their genius and their arts, cleaning the earth, propelling, improving creation, and uniting for the good of all those two irresistible and infinite powers, the fraternity of man and the power of God."

"The great man (the leader) is a builder of the race and a maker of national unity. Where this factor is lacking, as among the African Negroes despite racial homogeneity no nation has come into being. But where it has existed, extremely heterogeneous human elements have been aggregated. Such was the work of the prophets of Israel and such the work of Mohamed. Cranial measurements reported by Le Bon show that the races without

national unity are those displaying the least extensive individual variations."

Prof. McDougall declares that "the heritage of knowledge has greatly increased, that there has not during the historical period been any increase in intellectual capacity." McDougall holds that intellectual capacity has actually diminished.

* W McDougall. "The group Mind and the Power within us" by Charles Boudouin



BUSINESS ANNOUNCEMENT.

NOTE 1.—Printing facilities in Agra having been examined by Mrs. Stannard and Prof. Pritam Singh, it was thought advisable not to bring out the Journal from that town, but to continue the work of publishing from Calcutta until the hot season. By the end of April Mrs. Stannard expects to have left the City for a Hill Station and the work may have to be carried out elsewhere.

NOTE 2.—We are about to enter on a new Bahai year and for the Journal, we have to remind our good friends and supporters that their yearly subscriptions are due and will be gladly received as soon as possible. Funds are rather urgently needed for the publishing of a paper that enables us to circulate Bahai news and act as an organ for propaganda purposes at the same time. Our Sister's services are freely given in writing, supervising printing and developing the Journal, which for the present is under her sole direction. With us she feels that our News should be quite self-supporting in a short time, and desires to collaborate in any work which shall enable the Cause here to become more articulate in the expression of our Ideals. For that reason we feel a small well edited Oriental publication is likewise necessary.

If this year is financially negotiated and the smoother waters of co-operative work reached then the outlook for the Journal is quite favourable.

NOTE 3.—Please send all remittances in money or cheques to our President Mr. R. N. Vakil Howadia Chakla, Surat, India,—until further notice. General enquiries may be addressed to Prof. Pritam Singh in Cawnpore, co-adviser with Mrs. Stannard over Journal matters.

LECTURES.—Since our last issue Mrs. Stannard has lectured at the Ram-mohun Library in Calcutta on the Bahai Teachings and their message to the world. Great interest was evinced and the hope expressed that some further talks might be arranged for at a later date.

On returning to the City from Agra our Sister put in a couple of days in Cawnpore where Prof. Pritam Singh had arranged for a lecture to be given to his students at the College of Commerce on some general educative subject. An excellent audience of bright, intelligent young men, mostly Hindus, assembled with the teaching staff, to welcome Mrs. Stannard. They listened with evident appreciation as she addressed them on the subject, "Some basic Principles in the formation of Character."