

be carried on in the following issue, and we also propose to begin dealing with the history of the Movement in India and Burma from its first years, which our old and valued worker Janabe Syed Mustapha, will supervise.

It is our hope therefore to prove ourselves worthy of the great incentive given us to work in a new way for the Cause of Humanity and trust that our efforts may draw the confirmations of the Abha Spirit in achieving our great purpose.

Bahai Activities

We are happy to be able to welcome to our little center Mrs. J. Stannard who has returned from Maymyo to Rangoon to stay a few weeks with us before leaving for Calcutta. Our sister gave two well attended lectures in the Brahma Samaj Hall and roused much sympathetic interest. Notices were published in the three leading newspapers of Burma, and the occasion of the gatherings enabled us to distribute a good amount of literature to new Enquirers.

THE BAHAI MOVEMENT.

A paper read by Shoghi Effendi at Oxford

It is with no sense of trepidation that I approach this vast subject—but rather with an overwhelming "embarras de richesses" that I feel confronted, in attempting to condense even the salient features of my theme in so small a compass.

For a movement which appeared at one of the most economically restless, politically agitated, yet scientifically remarkable periods in European History; born in the midst of what historians have maintained to be one of the most corrupt regions within the pale of civilisation; launched by the son of a woolmonger in Shiraz, who as a herald after chastisement, humiliation, and confinement was in the prime of his youth made the target of two volleys of fire, and to whose eloquence, piety, fervour, simple and courteous manners, such as Le Comte de Gobineau and even some of his sworn adversaries testified; whose founder, though a wealthy Persian

Nobleman, discarded all his riches, was thrown for months in the Imperial, subterranean dungeons with the mark of adamant chains indelibly graven upon his neck; was four times exiled, fifty years in captivity and though deserted, yea denounced by his closest kinsmen, promoted his cause while in chains and fetters, apostrophising and rebuking the very monarchs in whose prison he lay; foretold with his power of clairvoyance the fall of Napoleon III on the one hand and the "lamentations of Berlin" and the tragic end of the "king" on the other—such a movement appears to be well worth consideration and serious study. Furthermore a movement that displays a history stained with the blood of a noble army of martyrs, the record of whose agonies finds hardly any parallel in the annals of the persecution of the world, which in a country whose men however degraded were still decidedly superior to its women, produced a heroine whose career the Marquess Curzon of Kedleston has characterised as "one of the most affecting episodes in Modern History;" "whose appearance in any country and any age," the well known orientalist Edward Granville Browne regards as "a rare phenomenon, in a country like Persia, a prodigy almost a miracle"; and whom the graphic pen of Le Comte de Gobineau portrays as "the most extraordinary manifestation of this most extraordinary movement"; a movement which unlike others through its present vigorous spirit has dispelled every apprehension that time might damp its zeal, which advocates the solution of the economic problems of the age and has exerted a profound influence on Persian literature, not to mention Persian intellect and character, a movement which is in process of linking the East with the west removing all barriers of race, creed and colour and that exemplified by the conduct of its devotees during the racial riots that convulsed the American States after the war as well as by the privations undergone by the poorer followers of the faith in Persia in their contribution towards a "Temple of worship" to be erected across the Atlantic by their co-workers whom they have never seen or known; a movement that has despite the relentless opposition of a firmly entrenched hierarchy of fanatic clergy that has hurled at it its charges of Nihilism, Anarchism, and Pantheism, and, in the absence of proper means of publicity, of systematic raising of funds and propaganda organisation has invaded almost the whole of Persia and has within less than a century, notwithstanding the growing materialism of the west, and

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the coalition of two of the most autocratic potentates of the East to suppress it, burst the confines of Persia, crossed the limits of Asia, affected Europe, penetrated Africa down to its southernmost limit, enrolled within its ranks thousands in the American continent, reaching northwards to the Esquimaux of Alaska, and southward to the foot of the Andes, spread over the mid-Pacific Islands, and thence reaching the Antipodes, has encircled Japan, gained the eastern littoral of China, penetrated India, Burma, and Afganistan, and is to-day stretching out to Indo-China—that such a cause should be treated as negligible, I for one, refuse to believe.

(To be continued)

AN EXTRACT FROM THE TABLET AND TESTAMENT OF ABDUL BAHÁ.

—:—

Oh my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsan (Branches) the Afnan (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the cause of God and the loved-ones of the Abha Beauty to turn unto Shoghi Effendi—the youthful Branch branched from the two hallowed and sacred Lote Trees, and the fruit grown from the union of the two offshoots of the Tree of Holiness, as he is the sign of God, the chosen branch, the guardian of the cause of God, he unto whom all the Afnan, the Aghsan, the Hands of the cause of God and His loved-ones must turn. He is the expounder of the words of God, and after him will succeed the first-born of his lineal descendant.

The sacred and youthful Branch, the guardian of the cause of God as well as the universal house of justice, to be universally elected and established are both under the care and protection of Abha Beauty, under the shelter and unerring guidance of His Holiness, the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God, whoso opposeth him hath opposed God, whoso contendeth with them hath contended with God, whoso disputeth with him hath disputed with God, whoso denieth him hath denied God, whoso disbelieveth in him hath disbelieved in God, whoso deviateth, separateth

himself and turneth aside from him hath in truth deviated, separated himself and turned aside from God. May the wrath, the fierce indignation, the vengeance of God, rest upon him! The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the cause of God. It is incumbent upon the members of the house of justice, upon all the Aghsan, the Afnan, the Hands of the cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the cause of God, will subvert His word and will become a manifestation of the centre of sedition.

No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold, will he seize upon diverse measures and various pretexts that he may separate the gathering of the people of Baha. My object is to show that the Hands of the Cause of God must be ever watchful and so soon as they find any one beginning to oppose and protest against the Guardian of the Cause of God, cast him out from the congregation of the people of Baha, and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of truth, it might sow the seeds of doubt on the hearts of men.

A SHORT HISTORICAL SURVEY OF THE BAHAI MOVEMENT

In India, Burma, Java islands and Malay Peninsula.

As soon as through the Mighty Will of God His Holiness Baha-u-llah came out of the terrible prison walls in the fortress of Acca, where he was exiled and incarcerated for a number of years by the Turkish Government at the instigation of the fanatical Moslem clergies of Persia and finally settled at Behji, at a distance of about a couple of miles from the Great Prison his numerous devoted followers and many ardent admirers of his teachings and high ideals poured forth from all corners of the world especially from Persia to lay their allegiance at his feet and to receive his com-

throughout
the world

such a cause
is well worth
his attention

deth all mankind. Say the liberty that profiteth you is naught but servitude to God, the True One, and whoso hath tasted the sweetness thereof, he surely will barter it not for the dominion of heaven and earth.

..... Consort with all religions with amity and concord, that they may inhale from you the sweet fragrance of God. Beware lest amidst men the flame of foolish ignorance overpower you. All things proceed from God and unto Him they return. He is the source of all things and in Him all things are ended.

:o:

'Abd'ul-Baha at Oxford.

'Abd'ul-Baha addressed a large and deeply interested audience at Manchester College, Oxford on December 31 (1912). The Persian leader spoke in his native tongue, Mirza Ahmed Sohrab interpreting. Principal Estlin Carpenter presided, and introduced the speaker by saying that they owed the honour and pleasure of meeting 'Abd'ul-Baha to their revered friend Dr. Cheyne, who was deeply interested in the Baháí teaching. The movement sprang up during the middle century in Persia, with the advent of a young Mohammadan who took to himself the title of the Bab (meaning door or gate through which men could arrive at the knowledge of Truth (or God), and who commenced teaching in Persia in the year 1844. The purity of his character, the nobility of his words, aroused great enthusiasm. He was, however, subjected to great hostility by the authorities, who secured his arrest and imprisonment, and he was finally executed in 1850. But the movement went on, and the writings of the Bab, which had been copious, were widely read. The movement has been brought into India, Europe, and the United States. It does not seek to create a new sect, but to inspire all sects with a deep fundamental love. The Late Dr. Jowett once said to him that he had been so deeply impressed with the teachings, and character of the Bab that he thought Bábism, as the present movement was then known might become the greatest religious movement since the birth of Christ.

Extract from "the Christian Common Wealth" Jan. 22 1913.

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The Bahai Movement.

A paper read by Shoghi Effendi at Oxford.

(Continued from 1st issue.)

It was in the year 1844 towards the middle of the 19th century, 'a century of revolution—revolution in Government, revolution in the material conditions and circumstances of life, and revolution in knowledge and in mental outlook' that still another revolution in religious ideas and conceptions was introduced in the city of Shiráz by a young scion of the house of the Prophet of Islam, 'Ali Muhammad by name, who appeared heralding the advent of "Him who shall usher in a new and golden age" and, with religion as his lever effect peacefully and

steadily the regeneration of mankind. The century which witnessed the birth of such a movement was indeed a most remarkable one.

But brilliant as the whole century was, yet the decade in which the movement was born was one of the darkest yet the most potent and significant of all. The years 1840 to 1850 were years of great political upheaval that convulsed the whole of Central Europe signalling the rising spirit of liberalism and of nationality that had been so long kept in check by the reactionary dictators of Europe, the sovereigns of the Holy Alliance. And not only was the decade politically an agitated one but it was also socially a result of the failure of the Chartist movement a period of restlessness and disillusionment. At such a time this young Persian Seer appeared in the very heart of the Orient, the home of world religions and in the native land of Zoroaster, whose religion the Orientalist James Darmesteter, describes as 'the last reflex of the ideas which prevailed in Toran during five centuries which preceded and the seven which followed the Birth of Christ, a period which gave to the world the Gospels, the Talmud and the Quran exerting much influence on each of the Movements which produced or proceeded from those three books, lending much to the Rabbis, and much to Muhammad.

Nor was the East, and particularly Persia in a state of peace and harmony, though its unrest was of a different character. Wrapped in the gloom of denominational, sectarian, racial, and social fanaticism, the whole land afforded a scene of a most deplorable nature. It is no exaggeration to state that if by some unfortunate mishap a Jew's garment brushed that of a Muhammadan the latter would immediately discard, nay destroy it, deem it polluted. Similarly the Muslim, far from drinking from a cup that had touched the lips of the Nazarene, would, regarding it defiled, smash it to pieces.

In the midst of such circumstances, abroad and at home, this young Siyyid 'Ali Muhammad who was born on 20th of October 1819 declared his mission. His father, a wool-merchant in Shiráz, died during his infancy and the child was brought up under the care of his maternal uncle. Destined as he was originally for commercial pursuits, his early youth was spent in partnership with his uncle at Shiraz after which he independantly conducted business in the town of Bushiro, on the Persian Gulf. But trade and commerce were not in keeping with his thoughts and nature which were given from the very beginning to religious meditation, and pious devotion. He spent therefore, the main part of his life prior to the declaration of his mission, in religious pursuits, in prayer, and in contemplation. His extreme piety and virtue, his liberal ideas, the charm of his manner, the beauty of his person, the sweetness of his disposition, and the eloquence of his words kindled a spirit of devotion in the hearts of his entourage; and when on May 23rd 1844 he laid claim to be the Bab meaning 'gate', the 'forerunner' of him who should purify the perverted religions and sects of his time from fanaticism, and establish the promised era of peace, and of freedom, it was felt by those whose conduct was the very negation of such ideals that the death-knell of their supremacy was being sounded. The young prophet, appearing among people predominantly Islamic in faith, started with the Quran

in his hand, to denounce the life, the conduct, the precepts, and even the dogmas of the corrupt clergy which he asserted and proved to be in flagrant contradiction to the Book. He preached a cause that was subversive to the interests of the notorious leaders of Islam but not to the pristine teachings of Islam itself. Soon after his declaration, when he under-took the pilgrimage to Mecca, the few yet zealous followers he had left behind started to arouse the masses from their lethargy. Thirsty souls who for years had chafed under the baleful influence of an orthodox clergy began to read his writing, and that in the uttermost secrecy, for the alarmed body of the Ulama, Mullas, Siyyids, and Mujtahids were beginning to incite the Government to come to their aid in their campaign of suppression. On his return from pilgrimage, his cause which had already advanced rapidly, was given a fresh impetus and this made the problem of quenching its fire imperative and extremely difficult. He was arrested, summoned before councils, interrogated, cross-examined, threatened, humiliated, bestinadoed, and after a period of confinement in the citadels of Maku, and Chibria he was suspended in the public square of Tabriz and made the target of two volleys of bullets. To the clergy and the Government, it seemed the extinction of this threatening fire; but the martyrdom of a Siyyid, of the lineage of the prophet while inspiring the few votaries of the faith with a new ardour and courage, attracted the attention of the whole country and gave the faith a much greater publicity. Meanwhile a grave incident took place which afforded a fresh opportunity to the clergy, to press their demand to supplant the martyrdom of the leader with the extirmination of his followers, precipitating that period of persecution which the history of the Movement so remarkably exhibits.

(To be continued.)

NOTES AND NEWS.

We are glad to announce the publication of Dr. Esslemont's most interesting book *Baha-u-llah and The New Era* published by Messrs. George Allen and Union Ltd., of London. Its price is 8s. 6d. net. The publication is approved by the National Bahai Assembly of England.

It contains many useful and instructive informations concerning the history of the Bahai movement and its teachings. The book was partly revised by Abdul Baha and has been wholly revised by Shoghi Effendi the Guardian of the Cause, 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." The aim of the book is set out by the author himself in the first chapter in the following words—"The endeavour in the following chapters will be to set forth, as far as possible, fairly and without prejudice, the salient features of the history and more especially of the teachings of the Bahai movement, so that readers may be enabled to form an intelligent judgment as to their importance, and perhaps be induced to search into the subject more deeply for themselves.

Search after truth, however, important though it be, is not the whole aim and end of life. The truth is no dead thing to be placed in a museum when found to be labelled, classified, catalogued, exhibited and left there, dry and sterile. It is something vital which must take root in men's hearts and bear fruit in their lives ere they reap the full reward of their search.

The real object, therefore, in spreading the knowledge of a prophetic revelation is that those who become convinced of its truth may proceed to practise its principles, to "lead the life" and diffuse the glad tidings, thus hastening the advent of that blessed day when God's Will shall be done on earth as it is in Heaven."

We heartily congratulate the learned author for the great success with which he has attained the above aim.

In the preface the author in his usual interesting style tells us how he came to conceive the idea of writing the book while at Haifa in the blessed presence of the Beloved Master. He divides the book into fifteen chapters. The first chapter entitled "*The glad tidings*" describes the great changes that have taken place in the outlook of the world during the latter half of the last century and the early part of the present century. It delineates beautifully how "the old principles of materialism and self interest, the old sectarian and patriotic prejudices and animosities, are perishing, discredited, amidst the ruins they have wrought, and in all hands we see signs of a new spirit of faith, of brotherhood, of internationalism, that is bursting the old bonds and over-running the old boundaries." The following four chapters briefly deal with the history of the Bahai movement narrating shortly the lives of the Báb, Bahá'u'llah and 'Abd'ul Baha, quoting numerous passages, all appropriate to the context, from various Bahai literature especially from the writings of Bahá'u'llah and 'Abd'ul Baha. In the remaining pages the author discusses the teachings of Bahai religion particularly the various practical solutions that it presents to the distracted world of many difficult problems of highly complex social and political life of the new age; such as the economic problem, the amelioration of the condition of the proletariat, position of women in society and their education, treatment of criminals, solution of international problems, the establishment of the most great peace, the total abolition of warfare, and so forth.

DR. ESSLEMONT WRITES:—

One of our Bournemouth Group (Sister Grace Challis) has lately started a nursing home at "Ferndown Lodge", West Moors, Dorset, and is having regular weekly Bahai meetings there, so that is a new Bahai centre which I hope will soon become active and influential.

عنوان مراسلات سید مصطفی رومی
پوست بکس نمبر ۲۹۹ زنکون *

THE DAWN.

Vol. 1. November & December 1923. Nos. 3 & 4.

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

SHOGHI EFFENDI

The Bahai Movement

[A paper read by Shoghi Effendi at Oxford.]

(Continued from last issue.)

Two years after the martyrdom of the Bab, two unbalanced and impassioned Bahis in desperate grief at the loss of their master, fired at the Shah with a fowling-piece. They were instantly seized and put to death, that being the signal for and an episode of the long period of persecution that followed. The clerical element pressed now their contention that the movement aimed at the overthrow of all forms of Government, that it had political motives and that the only remedy would be a wholesale massacre of its adherents. Government and clergy, hand in hand, after this attack on the person of the Sovereign, started on a campaign of unspeakable atrocities. Every conceivable means of torture which the cruel tyrant of the East and his torture-mongers could devise was mercilessly used to force the adherents of the faith to apostatize. But all was in vain.

Among countless cruelties a woman, to whom I have already alluded, of highly esteemed clerical parentage, endowed with great beauty, intellect, tenacity and eloquence without meeting the Bab responded to his call. In spite of the disuasion of her kindred she deserted rank, family, renown and to the great scandal of her yet bigotted kinsmen discarded the veil, and preached far and wide the gospel of love, of justice and of purity to men and women alike and was at last strangled by a colored slave, thrown into a pit and stoned.

No wonder that Lord Curzon referring to these abominable acts comments as follows:—

"Tales of magnificent heroism illumine the blood stained pages of Babi history. Ignorant and unlettered as many of its votaries are and have been, they are yet prepared to die for their religion, and fires of Smithfield did not kindle nobler courage than has met and defied the more refined torture-mongers of Tihiran. Of no small account then must be the tenets and creed that can awaken in its followers so rare and beautiful a spirit of self-sacrifice."

لیسنجی سید محمد الوطن بن الفخر بن محمد بن علی



از نون ملک بر ما
بند بگدای بی یک بار
طبع و تویز می شود
خج نیست بر قیمت سالیار
افزودگی نمود

قیمت اشراق سالیان
در ایران و قزوین
در بندرستان پنج روپیه
در اسکندریه و دوار
در انگلستان بخت سالیان

ای ابن عالم همه باریک داید و برگید شانش

مقصود رساله اشراق وحدت و یگانگی عالم انسانی است و تقنین اصول او با کمال در تحقیق
و اساس کل واحد است و وظیفه نشر مطالبی است که جامع بایمقام علی و مرتبه علیاست و مقالات مختصر
مفید در خصوص از بکس هر جا برسد درین رساله درج خواهد شد عنوان مراسلات پست بکس ۲۹۹

جلد نمبر ۱ | ماه اکتوبر سنه ۱۹۲۳ | نمبر ۲

(بیانات مبارکه حضرت بهاء الله جل ذکرة الاعلی)
محرره سید محمد سارک | بذام خداوند پیدمانند | ۳۵۵

ای بددکان سزارانکه در این بهار جانفزا از باران نیمان یزدانی تازه
در خم شویید - خورشید بزرگی بر تو افکند و رابر بخشش سایه گسوده با بهره
کسی که خود را بی بهره نساخت - دوست را در این جامه بشناخت -
بگو ای مردم آن چراغ یزدان روشن است آن را بداد های نافرمانی خوارش
نذمانید - روز سزایش است باسایش آن را آیش جان میزداید - اهریمنان

Among the many victims of such tortures, thrown into the Imperial dungeons of the *Shah* was a young Persian nobleman, Husayn 'Ali by name and later entitled Bahá'u'lláh (the splendour of God) the first-born son of one of the foremost ministers of the Crown, born on November 12, 1817, and belonging to an ancient family of Nur in the province of Mazindaran which in later times returned the most prominent councillors and ministers of the *Shah*. Immediately the call from Shiráz had reached the capital, Tihran, he responded and disregarding honour and public esteem, and giving up his rank and riches, (the latter being soon after pillaged and plundered), he enlisted himself as a resolute advocate of the cause braving all peril, extending his help, morally and materially to the early propagators of the faith and gaining thereby notoriety in the sight of the clergy and the Government. His open and undaunted behaviour in diffusing the liberal ideas of the martyred chief made him, to be suspected of complicity in the attempt on the life of the *Shah* and, thus arrested, was thrice imprisoned, his last confinement lasting four months in the subterranean dungeons of the *Shah*. There was no doubt that he had, through his talents, personality, eloquence, courage, and indomitable will, earned the admiration of his co-workers and was gradually coming up to be regarded as the unquestioned leader of a cause that was left leaderless. The farewell scenes, marked with confidence and imbued with gaiety and transport that ensured around him, whenever the executioner would penetrate the darkness of the goal and summon one or two of the languishing Babi prisoners to the gallows; the moving word of patience, of courage and hope which he uttered to the departing companions; the leading roll he took in the songs of exultation and the hymns of praise and in the other manifestations of joy that cheered the damp and foul atmosphere of the prison; his persuasive tone in preaching the faith to the other inmates of the dungeon, the spirit of dignity and contentment which he evinced whenever a relaxation was effected or a gift bestowed by the *Shah*—all these made him, if spared, a promising figure in the future course of the Movement.

Soon, however, his complicity being disproved, he was released and as his personal prestige had immensely increased he was shortly after, as a result of an agreement with the Ottoman and Persian Governments, exiled with his family and some of his companions on October 14, 1852 to Baghdad, in Mesopotamia. The handful of exiles, thus severed apart from the remnants of the faith in Persia, stayed there about eleven years, two of which Bahá'u'lláh spent in solitude and meditation in the mountain of Sulaymanniah in the province of Kurdistan. Friends, even his family knew not his whereabouts. When he returned, he declared, at first to his entourage and later to the world his mission as "him whom the Bab had expressly foretold".

(To be continued.)

The Passing of 'Abdul-Baha.

We can never pass over this month without recalling to our mind the momentous event which took place two years ago and deeply stirred the whole Bahá'i world. We mean the ascension of 'Abdu'l-Baha' our Beloved Master, to the Kingdom of Abha. On Saturday,

November 26, 1921, he had fever and told his daughter Monever Khanum "This is very serious, it is the beginning now". The fever left him the next morning. On Sunday, November 27th, he was quite well, and at 5 p. m. he received several visitors. The last of these was an Englishman to whom he gave a present of some silk hand woven Persian handkerchiefs, which he very greatly appreciated. In the same afternoon a Parsi pilgrim from India was giving a feast at the tomb of the Bab on Mount Carmel on the occasion of the anniversary of the declaration of the Covenant, and the Master sent up all the friends there. His four sons-in-law and Ruhi Effendi came to him after returning from the gathering on the mountain and said to him "The giver of the feast was unhappy because you were not there". He replied "But I was there, though my body was absent, my spirit was there in your midst. I was present with the friends at the Tomb. The friends must not attach any importance to the absence of my body. In spirit I am, and shall always be, with the friends even though I be far away."

In the same evening at about 8-30 p. m. he retired to bed. He awoke at 1-15 a. m. and complained that he felt difficulty in breathing; and about 1-30 a. m. on Monday, November 28th, he passed away calmly from the gaze of his loved ones. The funeral took place the following day, the impressive character of which is thus described in a small booklet "*The passing of Abdul-Baha*" by Lady Blomfield and Shoghi Effendi:—

"The next morning, Tuesday, November 29th, the funeral took place; a funeral the like of which Haifa, nay, Palestine itself, had surely never seen; so deep was the feeling that brought so many thousands of mourners together, representatives of so many religions, races and tongues.

"The High Commissioner of Palestine, Sir Herbert Samuel, the Governor of Jerusalem, the Governor of Phoenicia, The Chief Officials of the Government, the Consuls of the various countries, resident in Haifa, the heads of the various religious communities, the notables of Palestine, Jews, Christians, Muslims, Druses, Egyptians, Greeks, Turks, Kurds, and a host of his American, European and native friends, men women and children, both of high and low degree, all about ten thousand in number, mourning the loss of their Beloved One.

"This impressive, triumphal procession was headed by a guard of honour, consisting of the City Constabulary Force, followed by the Boy Scouts of the Muslim and Christian communities holding aloft their banners, a company of Muslim choristers chanting their verses from the Quran, the chiefs of the Muslim Community headed by the Mufti, a number of Christian priests, Latin, Greek, and Anglican, all preceding the sacred coffin, upraised on the shoulders of the loved ones. Immediately behind it came the members of his family, next to them walked the British High Commissioner, the Governor of Jerusalem, and the Governor of Phoenicia. After them came the Consuls and the notables of the land, followed by the vast multitude of those who revered and loved him..... 'O God, our God!' the people wailed with one accord, 'Our father has left us, our father has left us!

"They slowly wended their way up Mount Carmel, the vineyard of

world will cast aside all forms of prejudices and embrace one another like brothers in absolute love, unity and harmony.

Just as a bird cannot soar heavenwards unless its both wings are perfectly developed; so for the rise of mankind both material and spiritual progress is necessary; and such progress is possible only through the teachings of Baha'u'llah. One may entertain doubts as to how can a handful of men working for the spread of these teachings, accomplish such great results as this Cause aims at. But we must bear in mind that every Cause that is assisted, as this Cause is, by the Holy Spirit, never fails in achieving its objects. For instance, at the time of Christ, He had very few people with him, but as He was assisted continually by the Holy Spirit, He became successful. If Baha'u'llah were not assisted by the Holy spirit he could never have succeeded in introducing into the world the great law of love destined to wield considerable influence in all Asia, Europe, Africa and America.

The only thing to be remembered is that it is the beginning of this Cause. It is the beginning of the Spring time and not yet far ahead. In the Spring, the perfume of that divine blossom is to be expected, but not the fruit. Religion is like the four seasons of the year. The appearance of the Cause of religion is like unto the Spring. In the Spring there wafts that fragrant breath and the trees begin to bloom, but in summer the trees bring forth fruit and that is like the middle age of the Cause of religion. Then gradually it goes to the autumn when the leaves begin to fall and then comes winter.

Now it is the beginning of the Spring. The Baha'is in this time are like buds in the world. I am glad to be present to-night in a gathering which like buds has begun to open. In this divine garden a great many flowers will bloom, a great many fruitful trees will grow, but they will not be so verdant, so fruitful in the beginning, as is now.

Consider that during the history of Christianity thousands of kings came and bowed their heads to the name of Christ. They built churches and spent their countless gold in his name, but not a single one of them attained the station of Peter. These breathings in the beginning of the Cause of His Holiness Christ had another effect.

Now also since this is the beginning of the Spring, the Baha'is should not be disappointed. Nay, rather they should become confident that through each one of them in future many souls will be illumined. Although 79 years have passed since the appearance of the Bab and 70 years since the proclamation of Baha'u'llah, yet it is exactly 100 years since the time that Shaykh Ahmed appeared, and gave glad tidings in Mesopotamia.

During the coming few weeks I propose to give you a brief account of some of the important historic events of those 100 years; to-night I shall take another five minutes just to tell you a few things about this Shaykh Ahmed.

This Shaykh Ahmed appeared in the East and began to give the glad tidings of the Promised One. I have a photograph of a painting

of him here with me. I will show it to you now. The object of showing you this photograph is to impress upon you that I have been endeavouring to get actual historical facts with regard to this Shaykh; and if you go throughout the whole of Persia you will find perhaps not a single other copy of this painting.

I will now conclude my talk until we meet again.

THE BAHAI MOVEMENT.

[A paper read by Shoghi Effendi at Oxford].

(Continued from last issue.)

The declaration of Baha'u'llah again filled the Government as well as the clergy with alarm and through the persistent efforts of the Persian ambassador at Constantinople, authorization from Sultan 'Abdu'l-Aziz was obtained for the transference of the growing community to the Turkish Capital—a spot distant from Persia and remote from the resort of pilgrims. This transference was effected on May 1st 1863. His second exile, followed after four months by a third to Adrianople, and its consequent remoteness from the land of its birth, where the few adherents that remained were threatened with extinction by the persecutions that still raged intermittently all over the land, did not arrest the onward march of the Cause. On the contrary, during his sojourn in Adrianople and during the early years of his incarceration in the prison of Acre, Baha'u'llah, in his writings through a series of detailed epistles addressed himself to Queen Victoria, Napoleon III, the Pope Pius IX, the Czar of Russia, the Emperor of Germany, the Sultan of Turkey, the Shah of Persia, and the President of the American Republic, revealing to them his mission, expounding his principles, admonishing them to rule with justice, praying for their guidance and enlightenment, reminding them of the Past, warning them of the Future, and summoning them to disarm and to usher in the era of Universal Peace. By some these messages were received with admiration and respect others with indifference, and still others by derision and contempt. Queen Victoria, is reported to have remarked that if this Cause is of God it would stand, and if not no harm would result. She was assured a long and prosperous reign, while her influence in the abolition of slave traffic, her start towards democratic representative institutions, and her form of Government as a constitutional monarchy were highly extolled.

These epistles as well as the vast amount of writings revealed at that time by the Pen of Baha'u'llah filled again the Governments concerned with alarm, but increased the ardour of the adherents of the faith who were now in increasing numbers scattered throughout Persia, Mesopotamia and India. The Ottoman and Persian Governments, again in concert decided on the exile of the community for a fourth time to the distant penal colony of Acre in Syria, wherein political suspects, convicts, criminals of the worst types, brigands and highway robbers were strictly confined and hardly survived. Its

climate was so unhealthy that it was referred to as a spot which if a bird flew over, it would instantly drop dead. When Baha'u'llah and his seventy companions were transferred to that remote colony reaching it on August 30, 1858, the Persian ambassador in Constantinople assured his Government in Tihiran that the doom of the sect was sealed. Yet it was during the twenty-five remaining years of his life which he spent in the prison of Acre in a most insalubrious climate, the early part of which years was spent in utter privation, and strict confinement that his movement spread far and wide, that Europe, the Far East and later, America caught its spark, that his Book of Laws the 'Kitabi'-Aq Lis' was revealed and his epistle to the Shah of Persia forwarded, that his predictions were fulfilled and that the number of his followers swelled from a mere handful of apprehensive exiles to almost a million and that in Persia alone.

About that time in the year 1890, Edward Granville Brown of the University of Cambridge, on the occasion of his visit to Acre and his meeting the Prisoner in his Mansion and Garden at Bahji wrote the following:—

"Of the culminating event of this my journey some few words at least must be said.....Though I dimly suspected whither I was going, and whom I was to behold (for no distinct intimation had been given to me), a second or two elapsed ere, with a throb of wonder and awe, I became definitely conscious that the room was not untenanted. In the corner where the divan met the wall sat a wonderful and venerable figure, crowned with a felt head-dress of the kind called *taj* worn by 'dervishes' (but of unusual height and make), round the base of which was wound a small white turban. The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on forehead and face implied an age which the jet-black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before One who is the object of a devotion and love which kings envy and emperors sigh for in vain.

A mild dignified voice bade me be seated, and then continued "Praise be to God that thou hast attained.....Thou hast come to see a prisoner and an exile.....We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer up of strife and sedition worthy of bondage and banishment.....That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened, that diversity of religion should cease, and differences of race be annulled—what harm is there in this.....Yet so it shall be; these fruitless strifes these ruinous wars shall pass away and the "Most Great Peace" shall come. Do not you in Europe need this also? Is not this that which Christ foretold? Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind.....These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family

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

"Such, so far as I can recall them, were the words which, besides many others, I heard from Baha. Let those who read them consider well with themselves whether such doctrines merit death and bonds and whether the world is more likely to gain or lose by their diffusion".

(To be continued.)

A Message from Shoghi Effendi.

To the Editor of the 'Dawn,'

the monthly Baha'i Journal of Burma.

Fellow-labourers in the divine Vineyard:

The long-awaited and successful publication of the first Bahai Journal of Burma, a copy of which I have just received and read with intense interest, is a further evidence of the steady and onward march of the Cause in those remote regions of the earth.

Burma, that cherished land, so dear and near to our Beloved's heart, is gradually awakening to His call, and bids fair to become a living centre shedding upon the people of those distant climes the radiance of the Baha'i Revelation and leading them unto the light of Divine Guidance. It is my hope and earnest prayer that through your efforts 'The Dawn' may herald the advent of such a Day, and by combating in its columns the dark forces of hate ignorance and prejudice, usher in the promised era of reconciliation and peace.

Universal in its outlook, progressive and practical in the measures it advocates, faithful to the sacred traditions and principles of the Cause, thorough in its methods, impartial in its views, and elevated and impressive in its style, may it advance, resolute, and unhindered, towards the fulfilment of its destiny.

I wish you all success in your high endeavours

Haifa, Palestine }
December 4th 1923. }

Your brother and fellow-worker,
(Sd.) SHOGHI.



Last of the Prophets.

The million or two of Bahais in the world, followers of Baha'u'llah who died in a Turkish prison in Akka, Pelestine, look upon him as the last in the line of great prophetic manifestations and in his book, the 'Kitab'u'l-Aqdas' and his teachings they follow not the Bab's Began.

Dr. Esslemont in this new work on the history of the Bahai cause considers that this religion stands for one of the most beneficent and powerful forces for good in the world to-day. In its influence the true brotherhood ideals, based on inter-religious understanding and fellowship are inculcated. Briefly stated the Bahais declared for the unity of Life, the Oneness of religion and the belief that the Founders of True Religion are all equal in Essence—for being divinely inspired, their messages re-state Eternal Verities. Bahais do not hold that the Quran is final nor that God has delivered but one message to the world. They respect all Scriptures and venerate all great Prophets as Sons of God. Believing that at stated times new revelation is necessary to man, they leave obsolete creeds behind when they accept the last progressive teaching and realise that a new Light has again manifested the Spirit

The majority of Bahais are drawn from the Persian race, quite two-thirds being open or secret converts, but large numbers of Christians in Europe and America are adherents. These with some Zoroastrians and Hindus and many Jews compose the immense total all over the globe. In the steadily growing adherence to these principles we see the spirit of the new age. It is one which will tend to abandon non-essentials in creedal observances and work out a liberal religion based on the brotherhood of man and the inter-unity of humanity. In social life the Bahais stand for monogamy and the equality of the sexes. Their girls will be educated with as much care as the boys, and when the time permits the veil will be discarded in the East. The modern spirit to be found in all that Baha'u'llah has incorporated in teachings or laws is all the more remarkable when we remember that he never saw the West and that his writings and prophecies were given out over fifty or sixty years ago. Although he had no means of coming into touch with the philosophies or religious disquisitions of his time yet his writings are replete with exact knowledge and wisdom, his laws are both for Eastern or Western people, and he desired that an intermediary language should be developed and employed all over the world in order that races might

into better touch with one another. In his writings will be found the first command to settle international disputes by arbitration and he lays down the earliest outlines for the formation of international tribunals to prevent wars or misunderstandings of our time. Among his many prophetic declarations he foretold the downfall of France before the Franco-Prussian war and the future downfall of Germany, at the time of the Emperor Frederick.

A fine temple is now in course of construction in Chicago, and a very beautiful one already exists in Eshkabad, on the road to Teheran. Many years ago the famous Dr. Jowett declared that the Bahai revelation was the greatest light that had come out of the East since the time of Christ. The two volumes before us now indicate that this is probably true and that the world is witnessing the slow but sure growth of a new religious center that is linking East and West on the fraternal lines of a common Faith.

[*The Englishman*—December 20, 1923.]

The Bahai Movement.

(A paper read by Shoghi Effendi at Oxford.)

(Continued from last issue)

With the declaration of the Counter-revolution of 1909 and the deposition of Abdul Hamid, the long period of forty years' incarceration came to an end, and in the year 1911 'Abdu'l-Baha his appointed son set out for a four years' extensive travel to Europe and America proclaiming the cause of his father to Jews, Christians and Muhammadans alike, propounding its fundamental, social and religious principles to Atheists, Agnostics, Theosophists, Mormons, Quakers, Socialists, and followers of various other schools of thought, asserting in synagogues on purely historical grounds the validity of Christ's mission and his fulfilment and propagation of the Mosaic dispensation; proclaiming in mosques the fundamental unity underlying the religions of the past

and establishing in Temples and Churches the truth of the Prophet's mission deriving scientific incontestable evidences from the Quran itself. Before starting on his Western journey he raised a stately Mausoleum for the Ba'b on Mount Carmel, the 'Vineyard of God' in Palestine, whither the mutilated body of the harbinger of the Movement was borne from Tabriz, the scene of his martyrdom. He also enhanced the beauty and the stateliness of the Sacred Sepulchre of his father, which lies on the verdant plains of Acre, in the heart of a land unsurpassed in its religious traditions, hallowed to the Jew, the Christians and the Muslim alike.

Between these two hallowed shrines and in such a region dwells, free and in peace, at present, the aged leader of the faith, gathering around his table every night the American, the European, the African and the Asiatic and sending out unceasingly through his epistles and the many pilgrims who flock to his doors dynamic messages of love and of hope to a bleeding and weary world.

With regard to the teachings of the Movement its cardinal principle is the existence of One Supreme Being manifesting Himself like the revealing rays of the Sun in the burnished mirrors of Messengers and Prophets who at various times, have appeared, expounded the same truth, preached the same gospel, but garbed in every time in an attire that would conform with the understanding of their age. Hence the explanation of the various religious ordinances, and the diverse conceptions the state of after life; should the peoples of the world, of whatever race, creed or colour seek truth diligently and with an unbiased mind, they will inevitably converge around the same centre for truth is one and indivisible. Thus the principle of the Oneness of mankind is established. Baha'u'llah addressing mankind says "Of one tree are all ye the fruits, and of one Bough the leaves." Diversity of colour and form should not lead to conflict but should enhance the excellence and power of mankind. The exaltation of humanitarianism over patriotism expressed in the saying "Let not man glory in that he loves his country, let him rather glory in this that he loves his kind"; the conception of the world as one home and mankind as one family; the establishment of the Parliament of man in the form of a comprehensive representative international assembly that

shall equitably and peacefully adjust international dispute; drastic measures of disarmament consistent with national safety; the Ideal of Universal Peace to be realised not through human efforts exclusively but confirmed and guided by the Divine Spirit these have been repeatedly expressed and emphasized by the Pen of Baha'u'llah in his epistles to the individuals, assemblies and sovereigns of the world. The equality in rights of men and women is proclaimed.

Mankind has two wings, one is woman, the other man. So long as the two wings are unequally developed the bird cannot fly. Hence the need for compulsory Universal education, with particular stress on the training of women as the mothers of the future on whom primarily will depend the direction and education of the coming generation. Religion is regarded as "the Supreme and mighty bulwork." If the edifice of religion shakes and totters commotion and chance will ensue..... for in the world of mankind there are two safeguards that protect man from wrong doing. One is the law which punishes the criminal, but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely the Religion of God prevents both the manifest and the concealed crime." Religion (and the term is used throughout to denote the true monotheistic form of religion) too would conform to reason and science, for both are but manifestations of Truth which is one and indivisible. Adoption of one universal tongue and script with the national tongue and script has been enjoined facilitating thereby international understanding and saving time and energy.

(To be continued)

Notes and News.

The last circular letter of the Bahai Spiritual Assembly of London brings the glad tidings of manifold activities of the English friends in the diffusion of the Cause of God. Dr. Esslemont, the learned author of the well known Bahai book "Baha'u'llah and the New Era" visited Manchester and stayed there for eleven days to help the cause. During this period he visited the various Bahai Houses in Manchester, and addressed two meetings. He also addressed the Esperants group in Manchester speaking to them in Esperants.

learned divine protested that although there was a good deal of force in Jamal Effendi's argument, but they were unable to accept it since there was no appearance of the Antichrist on Sufyani. Jamal Effendi then in his usual affable style said "Let us jointly pray for the Divine guidance and endeavour to grasp the true significance and right meaning of the words of the Holy Book which according to the saying of Imam Jaffer-i-Sadiq could be comprehended only by His chosen ones and faithful servants whose hearts are pure and full of faith."

The next move was towards Calcutta visiting Patna on the way. The trio (Jamal Effendi, Syed Mustafa and a servant boy) arrived Patna at dusk. Directly they went to an inn and engaged a room. Where they spent the night. Early next morning, soon after the morning tea was over, information was received that the police had surrounded the inn the previous night and had been checking the egress and ingress of the guests of the inn. A short while later some European high officials came directly to Jamal Effendi and informed him that he was wanted by the Chief Commissioner who desired to see him and that he should accompany them. Jamal Effendi with Syed Mustafa then accompanied the officials to Danapur where the seat of government was at that time. On arriving at Danapur they (Jamal Effendi and Syed Mustafa) were ordered to wait in a room under police surveillance; and they remained there for four hours without knowing the cause of their sudden arrest. Syed Mustafa however suggested that Nazir Ahmed Hussain the atheist who got offended with Jamal Effendi at Rampur must have had something to do with their little surprise. This suggestion turned out to be true very soon when a clerk came to Jamal Effendi with one of his letters which he wrote to Nazir Ahmed Hussain and began to question him about it. Syed Mustafa finding that the cause of their arrest was some misunderstanding about that letter which had been caused in the mind of the officials by Nazir Ahmed Hussain, asked for leave to produce the letter of Nazir Ahmed Hussain to which that one was a reply. He also applied for permission to go back

to the inn and fetch the letter of Nazir Ahmed Hussain. The officials then announced that all their belongings had been brought there. Syed Mustafa then promptly produced the letter in question; a reference to which at once cleared all doubts concerning them; and they were immediately set free and all their articles were returned to them. Thus the attempt of an atheist to do mischief to the cause was frustrated.

(To be continued.)

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The Bahai Movement.

A paper read by Shoghi Effendi at Oxford.

(Continued from last issue)

Another express provision in the teachings of the Movement is the institution of the House of Justice called the 'Baytu'l-'Adl. Although the details touching its structure and operation have not yet been fully laid down yet the broad principles guiding its future activities has been established. Its duties are religious, educational, economic and political. Its different spheres of activity will be departmental, national and international. It is broadly speaking the nucleus of the Bahai State. Church and State thus far from being divorced from one another are harmonized, their interests are reconciled, are brought to co-operate for the same end, yet for each is reserved its special and definite sphere of activity. Indeed if one glances at the outstanding precepts of the Movement comprehensive and practical as they are, as the suppression of all dogmas, superstitions, religious organisations, rituals and verbal traditions, the abolition of priesthood, the discouragement of celibacy the emphasis laid on deeds rather than words, the conception of labour as an act of worship, the belief that the criterion of every true living religion must be its conformity with reason and science and its aiming at the betterment of mankind, the body of its social and

economic teachings which while denouncing force and violence and retaining the institution of private property seeks on one hand to infuse by its spirit a sense of justice and goodwill in both employer and workman alike and on the other provides the means whereby the status of the wage-earning class will be raised,—the details governing the institution of the Mashriq'ul-Adhkar — all these teachings go to show that religion far from being excluded from man's social life should on the contrary quite stabilize and protect it. The belief in the existence and the immortality of the soul; of its future reward and punishment; the condemnation of the life of the hermit and of all forms of austerities; the confession of sin to none but God; the repudiation of mendicity and idleness; the prohibition of all intoxicants; the necessity of cleanliness and the stress laid on piety, love, justice, service, pardon, steadfastness, co-operation, humility, these are among the features of its basic principles.

A concrete embodiment of the conception that faith and worship though essential are not sufficient in themselves but should be supplemented by social service is to be found in the institution of the Mashriq'ul-Adhkar, "the Dawning-place of Praise," a Temple of worship, to be provided if possible in every city and town, and open to all men and women irrespective of creed, color, race, and language. Its adorning is to be simple and unostentatious, its prayer direct, simple in their wording and simply recited, the best hours for devotion being at dawn, then the state of nature and of human mind admirably lend themselves to prayer and meditation. But prayer does not constitute the only purpose of this Temple, for, various accessories such as hostels, asylums, hospitals, orphanages, elementary as well as advanced educational institutions, are to exemplify and embody the other essential element in worship, namely social services.

The first of such temples has been built in what was before the Revolution an integral part of the Russian

Czarist Empire, in the city of Ishqabad, Turkistan for the erection of which the East and West have amply contributed. The example has been followed by the Bahais in the United States, where soon the corner-stone of such a temple will be laid in the shores of Lake Michigan in the vicinity of Chicago. Contributions from their Persian, Hindu, Japanese, Burmese, English, French, German, Turkish, Armenian, Kurdish, Syrian, and Jewish Co-workers are pouring in and it is no exaggeration to state that when the work will reach its final consummation, it will be one of the most concrete and sublime embodiments of inter-religious, inter-racial, and inter-national brotherhood.

(To be continued.)

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'LETTER FROM HAIFA.'

To

*The honourable Editors of the Bahai Magazine "The Dawn",
c/o Agha Seyyid Mustafa Roumie.*

Dear friends in the Lord,

It is with a deep sense of joy and satisfaction that I wish to express to you, just at this early hour of its life, my very hearty congratulations for the successful issues of 'The Dawn'. I need not mention what fond hopes our dear Shoghi Effendi has cherished in the great part that this Bahai magazine is sure to take in the promulgation of Baha'u'llah's great message --- for that I trust has already been expressed in inspiring terms by himself personally but I certainly do wish to assure you that there hardly is a man here, who does not share in this high aspiration with his own and beloved guardian.

Feeling the excessive burden which the faithful friends in Burma have taken upon themselves in the publication of this promising

عنوان مراسلات سيد مصطفی رومی
 پوست بکس نمبر ۲۹۹ رنگون *

<p>ای اہل عالم ہمہ باریک و اید و برگ یک شاخه</p>	<p>ایسٹرن میگزین الوطن بل الفیہ المجلد الاول</p> <p>الاشراق</p>	<p>از آنکه این روزگار از بخت باری یک بار طبع و تزیین می شود خجسته بخت بر توست افزونی می شود</p>
<p>مقصود رساله الاشراق وحدت و یگانگی عالم انسانی است و تفهیم اصول ادیان که فی الحقیقه اصول و اساس کل واحداست و وظیفه نشر شرط الی که راجع باین مقام اعلیٰ و مرتبه علیاست و مقالات مختصر مفید در خصوص آن هر کس در هر جا برسد در این رساله درج خواهد شد عنقریب از اسلانت پست بکس نمبر ۲۹۹</p>		

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نمبر ۷

ماه مارچ سنه ۱۹۲۴ م

جلد نمبر ۱

فقط مبارک حضرت عبد البهاء در پاریس

۱۵ ماه اکتوبر سنه ۱۹۱۱ م

خط به بزرگ ۴۲

هو الله

چون بدید! حقیقت نظر شود روحانیات مطابق جسمانیات است همی نظر
 که هر عالم جسمانی ملاحظه میکنند * فصل بهاری * موسم تابستانی * اوقات
 خزانگی * ایام مسقانی است * همین قسم در عالم روحانی فصلی است *
 ایام حضرت مسیحین مهال بهار بود * چون بنی اسرائیل اسیر خزان شدند *
 در نهالت ذات در همان * در ظلمات جهل سرگردان * بدی بوضعی مرسومی

THE DAWN.

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No. 8.

I am looking forward very eagerly to the publication of the projected Bahá'í Journal which shall reflect the activities of my Burmese brethren and sisters, and which I am sure will greatly encourage and gratify the servants of Baha-'u'llah throughout the East and West. I shall follow its development with great interest and assure you of my desire of rendering every help I can to make it in time one of the foremost Bahá'í Journals in the world.

SHOGHI EFFENDI.

The Bahai Movement.

A paper read by Shoghi Effendi at Oxford.

(Continued from last issue.)

We see to-day the East after the convulsion of the Great War is alienated from the West in its customs, its traditions, its religion, its political standards, its conceptions of freedom and of civilization, its economic interests and its standard of living. Hardly any thing short of a fresh superhuman power, can bridge the chasm that is sundering to-day the two halves of humanity. And it is not much to say that wherever the spirit inculcated by this movement has penetrated, a bond of fellowship has originated that links as no human interest has so far proved to link, the East with the west.

In the capital of Persia, Tíhran, where its torture-mongers have inflicted such atrocities and where the black shadow of religious sectarianism, and social fanaticism was so predominant, we see to-day in one home, around one table, Jews, Christians, Muslims, Zoroastrians, Persians, Arabs, Turks and Kurds associating in a spirit of real brother-

hood, giving wherever an occasion has arisen their property, their comforts, yea their lives one for the other. Such a transformation in Persia was certainly a century ago inconceivable.

For the erection of the "Temple of Worship" in the United States of America, the poor and needy adherents of the Faith in Persia have contributed to their utmost and with a spirit that deserves mention:-

Eye witnesses have reported that in the outlying province of Khorasan in a village consisting of thirty families — all fired with the spirit of the Movement and afflicted with poverty — a single rug is owned by a group of families and whenever an itinerant Bahai teacher would arrive the rug would be passed around from one house to another that it might provide partial comfort to the wayworn traveller. Living on barest bread, the father of each family would gather every day one or two handfuls of wheat and store them for the use of the expected teacher. Despite such misery they would manage to gather a penny or half a penny every day to be sent as contribution to the Temple in the United States. If they own two pence one of it is surely to go to the Temple. If they obtained a monthly pay of twenty Shillings, they purchase with it some wool to weave it into cloth and sell it for thirty Shillings reserving half of it as future capital while the other half is divided between the price of their daily bread and their contribution to the Mashriq u' l-Adhkar.

In conclusion it may be observed that many of these teachings have been advocated by past philosophers, poets, and prophets from the dawn of History till now, that they are in no wise new and original. But in return may I ask whether any of these ideals have been realised and these teachings enforced. Has Christianity as it stands to-day or Islam, Judaism, and other religious schools of thought achieved their aims? And if the movement has wherever it has shed its light, so far succeeded in that direction may we not hope that it may one day usher in that golden Millenium the awaited Time embodied for the Jew in his promised Messiah, for the Christian in the second coming of Christ, for the Muslim in the return of the Mahdi (Christ) for the Gabr in the purification of the world and the annihilation of the Ahriman by the hand of the new Saviour Saoshyant for the Hindu in the anticipation of hearing again the voice of the divine Krishna and to the Buddhist for the advent of the great fifth Buddha who will regenerate the world.

C o n c l u d e d .

The power of Spirit in positive expression

(*Some reflections in Bahai thinking*)

By MRS. J. STANNARD.

Emerson never wrote a truer teaching in his Essay "on Intellect" than when he penned the following lines:—

"God offers every mind its choice between truth and repose. Take which you please, you can never have both. Between these as a pendulum, man oscillates. He when the love of repose predominates will accept the first creed, the first philosophy, the first political party he meets — most likely his father's. He gets rest, commodity and reputation; but he shuts the door of Truth. He in whom the love of truth predominates will keep himself aloof from all moorings and afloat — He will abstain from dogmatism — He submits to the inconvenience of suspense and imperfect opinion, but he is a candidate for Truth as the other is not, and respects the highest law of his being. In other words Abdu'l Bahá frequently taught the same stimulating gospel of action: he made daily demonstration of this axiom in his own life's work "Never seek a moment's repose", he would say, "If you will grow and desire to expand in the knowledge of God."

Spiritual Power is intensive in action, coming into self conscious expression directly the mind and will of man are centered in desire for knowledge or progress. Spiritual action is more or less decisive through the human channel according to the individual potential through which it becomes focalised. The cessation of will power or desire for action checks this vital flow and for this reason The Master urged on his followers "Never to allow stagnation to supervene over thought and desire for active work when this was humanly possible." Tirelessly active himself he was insistent on the need for this scientific attitude to life, being never so happy as when he knew that all his followers and friends were busy in the service of humanity or working however humbly in the Cause of God. On being once asked about the mental powers of man and their development he gave the following beautiful little teaching:—

"Will is the centre or focus of human understanding — we must will to know God just as we must will in order to possess the life He has given us. The human will must be subdued and trained into the will of God. It is a great power to have a strong will, but a greater power to give that will to God. To learn one's own nature is better than to seek