

UNIVERSAL PRINCIPLES
OF THE
BAHAI MOVEMENT

SOCIAL, ECONOMIC,
GOVERNMENTAL



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FOREWORD.

Through Baha'o'llah, his precursor the Bab and Abdul-Baha, a universal religion has been given to the world. In their teachings the basic principles of all religions are demonstrated to be the same in kind and spirit, faith in the teachings of the past is strengthened and confirmed, and humanity finds the fatherhood of God and the brotherhood of man practically realized.

Many people are inquiring what new principles and teachings the Bahai Movement offers which are not already contained in the religions and philosophies of the past. Therefore it has seemed advisable to publish the accompanying compilation of excerpts from the writings of Baha'o'llah and Abdul-Baha in order to bring to the notice of the public some of the practical reforms and institutions for which their teaching stands. Like all the world's leaders of thought and morals the Bahai teachers have been far ahead of their time. A universal religion, international arbitration, universal peace, a universal language, universal suffrage and all of these reforms which compose a universal civilization, were unthought of by the world when, over half a century ago, these principles were first taught by the Bahais.

Those who wish to make a study of the Bahai Movement will find in its literature ample treatises through which the subject may also be approached from the spiritual and religious as well as philosophic and prophetic viewpoints.—*Persian American Bulletin*

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**SELECTIONS FROM THE WRITINGS OF
BAHA'O'LLAH.**

Purpose of the Bahai Movement.

“It has been our aim to uplift men through exalted Words unto the Supreme Horizon and prepare them to hearken unto that which conduces to the santifying and purifying of the people of the world from the strife and discord resulting from differences in religions or sects.

“O friends! In this day the Door of Heaven is opened by the key of the Godly Name, the Ocean of Generosity is manifested and is rolling before your faces, and the Sun of Providence is shining and gleaming; do not be exclusive, nor destroy your most precious time through the speech of this or that person. Gird up the loins of endeavor and do your best in training the people of the world. Do not imagine that the Cause of God is a cause of opposition, hatred and wrath. The Tongue of Greatness hath said that which is revealed from the Heaven of Will in this Supreme Manifestation, is to unite the people with love and friendship toward all. The people of Baha who have drunk of the pure Wine of Reality must associate with all the world with the perfect spirit of joy and fragrance, and remind them of that which is for the benefit of all. This is the commandment of the Wronged One to His saints and sincere ones.

“O people of the earth! Make not the religion of God a cause for variance among you. Verily, of a truth, it was revealed for the purpose of unifying the whole world. Blessed is he who loves the world simply for the sake of the Face of his Generous Lord.”

“We did not come except for the purpose of uniting whosoever is upon the earth and bringing them into perfect harmony and agreement.”

The Aim of the People of Baha.

"With perfect compassion and mercy have we guided and directed the people of the world to that whereby their souls shall be profited. I declare by the Sun of Truth which hath shone forth from the highest horizons of the world that the people of Baha had not and have not any aim save the prosperity and reformation of the world and the purifying of the nations. With all men they have been in sincerity and charity."

The Knowledge of Self.

"Man should know his own self, and know those things which lead to loftiness or to baseness, to shame or to honor, to affluence or to poverty."

Western Sciences and Arts Commended.

"In this Day the sun of arts and crafts is manifest from the horizon of the heaven of the Occident, and the river of skill is flowing from the sea of that region. One must speak with justice and recognize the worth of benefits. By the Lure of God, the word Justice is shining and luminous like unto the sun."

The Acquirement of Sciences and Arts is Incumbent upon all.

"Knowledge is like unto wings for the being (of man), and is as a ladder for ascending. To acquire knowledge is incumbent on all, but of those sciences which may profit the people of the earth, and not such sciences as begin in mere words and end in mere words. The possessors of sciences and arts have a great right among the people of the world. Whereunto testifies the Mother of Divine Utterance in the Day of Return. Joy unto those who hear!"

Indeed the real treasury of man is his knowledge. Knowledge is the means of honor, prosperity, joy, gladness, happiness and exultation."

Work Identical with Prayer.

"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 mornings and evenings."

Idleness Condemned.

"Waste not your time in idleness and slothfulness, but occupy yourself with that whereby you will profit yourselves and others."

Begging Prohibited.

"The most despised 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!"

Compassion and Kindness.

"Blessed are they who hold fast to the Rope of Compassion and Kindness and are detached from animosity and hatred."

The Language of Love.

"The language of Love is the lodestone of

hearts and the food of the soul; it stands in the relation of ideas to words and is an horizon for the shining of the Sun of Wisdom and Knowledge."

Forbearance and Benevolence.

"This Oppressed One exhorts the people of the world to Forbearance and Benevolence (or well-doing). These are as two lights for the darkness of the world and as two teachers to lead nations to knowledge. Blessed are those who attain thereto, and woe unto those who are heedless."

Good Character.

"Good character is, verily the best mantle for men on the part of God; by this 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."

Trustworthiness.

"Trustworthiness 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 always depends on it, and the worlds of honor, glory and affluence are illuminated by its light."

Sincerity and Faithfulness.

"O friends of God, verily the Pen of Sincerity en-

joineth on you the greatest faithfulness. By the Life of God, its light is more evident than the light of the sun! In its light and its brightness and its radiance every light is eclipsed. We desire of God that He will not withhold from His cities and lands the radiant effulgence of the sun of Faithfulness."

Search after Knowledge.

"Knowledge is one of the greatest benefits of God. To acquire knowledge is incumbent on all. These visible arts and present implements are from the results of His Knowledge and Wisdom, which have been revealed from the Supreme Pen. In this Day the mysteries of this earth are unfolded and have become visible before the eyes."

Reverence.

"O people of God! I exhort you to Reverence. Reverence is, in the primary station, the lord of all virtues. Blessed is he who is illumined with the light of Reverence, and is adorned with the mantle of Uprightness! He who is endowed with Reverence is endowed with a great station."

Causes of Human Greatness and Downfall.

"Verily man becomes lofty through his trustworthiness, chastity, judgment and virtues, and falleth through treachery, falsehood, folly and hypocrisy."

Man Must Show Fruits.

"Man must show forth fruits. A fruitless man, in the words of His Holiness the Spirit (i. e., Christ), is like unto a fruitless tree, and a fruitless tree is fit for fire."

The Qualities of a Merciful Man.

"O son of Man! If thou lookest toward Mercy, regard not that which benefits thee, and hold to that which will benefit the servants (mankind): If thou lookest toward Justice, choose thou for others what thou chooseth for thyself. Verily, through mercy man is elevated to the heaven of power; and again, pride degrades him to the lowest station of humiliation and abasement."

Charity.

"Charity is beloved and acceptable before God, and is accounted the chief among all good deeds. Consider, and then remember that which the Merciful One has revealed in the Koran: 'But (they) prefer them (the poor) before themselves, although there be indigence among them. He who is preserved from the covetousness of his own soul, such shall surely prosper.' Indeed, this blessed Word is, in this connection, a sun among woras: Blessed is he who prefers his brother before himself; such an one is of the people of Baha!"

Cursing and Execration Condemned.

"O people of Baha! Ye are dawning-places of the Love and day-springs of the Favor of God. Defile not the tongues with cursing and execrating anyone and guard your eyes from that which is not worthy. Show forth that which ye possess (Truth, etc.) if it is accepted, the aim is attained; if not, interference is not allowable."

Fulfillment of Promise.

"Fulfill the promise thou givest, and in all matters be just and equitable. Be silent among multitudes of men, and upright in giving decisions. Be humble

toward men, be a lamp in darkness, a comforter in troubles, a sea to the thirsty, a refuge to the afflicted, a helper, assistant and succor to the oppressed."

Bahai Admonitions.

"In actions and deeds be virtuous and pious. Be a home to the stranger, a healing to the sick, a strong hold to him who asks for help, a sight to the blind, a path to him who goeth astray. Be thou the beauty of the face of truth, an adornment to the temple of faithfulness, a throne to the house of character, a spirit to the body of the world, a banner to the hosts of justice and a light to the horizon of goodness.

Be thou a dew to the fertile and rich ground, an ark to the sea of science, a star in the heaven of generosity, a diadem to the head of wisdom, a white spot on the forehead of time, and a fruit of the tree of humbleness."

Be patient in misfortunes and contented in all aspects. In truth be firm and unwavering; be quick in doing good deeds; be assiduous toward God; be a veiler of people's faults; be an avoider of lust. Be a runner after the truth; a cloud of bounty to the servants of God; be kindly to thy debtors; be a forgiver to the transgressors; be a fulfiller of the Covenant and steadfast in the Cause."

Victory Over One's Own Heart.

"Every one who desireth victory must first subdue the city of his own heart with the sword of spiritual truth and of the Word, and must protect it from remembering aught besides God; afterwards let him turn his regards towards the cities of (others) hearts. This is what is meant by 'victory!'"

Intoxicants Forbidden.

"It is forbidden to drink that which will destroy the mind. Every rational being should do that which be-

fitteth a man, and not that which is practiced by the careless and heedless."

Morals and Manners.

"Well is it with him who is adorned with the decoration of manners and morals; verily he is of those who help their Lord with clear perspicuous action."

Gambling and the Use of Opium Forbidden.

"Gambling and the use of opium are strictly prohibited. Beware not to practice that which will enfeeble your temples and harm your bodies."

True Liberty.

"Among the people are those who glory in a desire for liberty. Know that the animal is the symbol of liberty and manifestation thereof, hence it behooveth man to put himself under laws which will protect him against the ignorance of himself, and the injury of the deceitful. Liberty is confined to compliance with the Commandments of God. If ye adopt that which He hath revealed for you from the Heaven of Inspiration, ye will find yourselves in perfect and pure freedom. The liberty which profits you is that which is confined to your servitude to God, the Truth. He who tastes its sweetness will never exchange it for the possessions of the realms of the heavens and earths."

Universal Tolerance.

"Consort with (the people of) religions with joy and fragrance. The followers of Sincerity and Faithfulness must consort with all the people of the world

with joy and fragrance; for association (intercourse, is always conducive to union and harmony, and union and harmony are the cause of the order of the world and the life of nations."

The Fire of Love is the Cause of Union.

"The Fire of Love will assemble all the different people in one court; but the fire of animosity is the cause of disunion and conflict."

International Intercourse.

"It is sanctioned that all the nations of the world consort with each other with joy and fragrance. Consort ye, O people, with (the people of) all religions with joy and fragrance. We have said—and our saying is truth—Consort with all the (people of) religions with joy and fragrance. Through this Utterance whatever was the cause of foreignness, discord and disunion has been removed."

Unity and Love.

"All must adhere to the means which is conducive to Love and Unity."

The Light of Agreement.

"O people of the world, ye are all the fruit of one tree and the leaves of one branch. Walk with perfect charity, concord, affection and agreement. I declare by the Sun of Truth, the light of agreement shall brighten and illumine all the horizons."

Freedom of the World from Bondage.

"You must show forth that which will be conducive

to the welfare and tranquility of the helpless ones of the world. Gird up the loins of effort; perchance the slaves may be emancipated from bondage and find freedom."

Be not Occupied with Yourselves.

"It is revealed in one of the Tablets: 'O people of God! Be not occupied with yourselves. 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."

Teaching the Truth through Deeds.

"It behooveth the people of Baha to assist the Lord through their utterance and to preach unto the world through their deeds and good morals. The effect of deeds is greater than the effect of words."

World Patriotism.

"In former ages it has been said: 'To love one's native land is Faith.' But the tongue of Grandeur hath said in the Day of this Manifestation: 'Glory is not his who loves his native land; but glory is his who loves his kind.' By these exalted Words He taught the birds of souls a new flight and effaced restriction and blind imitation from the Book."

Universal Patriotism.

"The most splendid fruit of the Tree of Knowledge is this exalted Word: Ye are all fruits of one tree and leaves of one branch."

Be Generous when in Affluence.

"Be generous when in affluence and grateful when thou art poor. Be faithful to the rights of others. Let thy face be bright and open and be a treasure to the poor and needy. Be an admonisher to the rich, and an answerer to those who call on thee."

What The Rich Men Should Do.

"O children of dust, let the rich learn the midnight sighing of the poor, lest negligence destroy them and they be deprived of their portion of the tree of wealth. O ye who are wealthy on earth, the poor among ye are my trust, therefore guard my trust, and be not wholly occupied with your own ease."

Advice to Rich People.

"O ye rich people! When ye see a poor man do not grow proud and haughty and despise him, but think from what ye were created.

"Do ye imagine that ye will be profited by what ye have? It will be possessed by some one in your stead, and ye shall return to the dust without finding any one to succor or help. Of what use is a life that is ruled by death, or a duration which vanisheth, or a grace that changeth?"

Adherence to That Which is Conducive to Progress.

"In this Day, it is incumbent and obligatory upon all to adhere to that which is conducive to the progress and elevation of the just government and people."

Respect and Love for True Philosophers and Scientists.

"This Oppressed One hath loved and loves the

philosophers, that is—those whose philosophy hath not been mere words, but who have produced lasting results and fruits in the world. To respect these blessed souls is incumbent on all. Blessed are those who practice.”

Advices to The Wise Men of Nations.

“O ye wise men among nations! Turn your eyes away from foreignness and gaze unto Oneness, and hold fast unto the means which conduce to the tranquillity and security of the people of the whole world. This span-wide world is but one native land and one locality. Abandon that glory which is the cause of discord and turn unto that which promotes harmony. To the people of Baha glory is in knowledge, good deeds, good morals and wisdom, not in native land or station. O people of the earth; appreciate the worth of this Heavenly Word, for it is like unto a ship for the sea of Knowledge, and is as the sun to the universe of Perception.”

Obedience to the Laws of Government.

“In every country or government where any of this community reside, they must behave toward that government with faithfulness, trustfulness and truthfulness.”

Asceticism and Monkhood Discouraged.

“O people of the Earth! A solitary life and severe discipline do not meet God’s approval. The possessors of perception and knowledge should look unto the means which are conducive to joy and fragrance. Such practices come forth and proceed from the loins of superstition and the womb of fancy, and are not worthy the people of knowledge. Some of the people of the past and of later times dwelt in mountain and

caves, and others frequented the tombs during the night. Harken to the advice of this Oppressed One. Abandon that which ye hold, and adhere unto what the Trustworthy Counsellor commands. Deprive not yourselves of that which is created for you.”

Confession of Sins.

“The sinner, when in a state wherein he finds himself free and severed from all else save God, must beg for God’s forgiveness and pardon. At the same time such confession before the creatures (men) leads to one’s humiliation and abasement and God—Exalted in His Glory!—does not wish for the humiliation of his servants. Verily He is Compassionate and Beneficent:

A sinner must privately, between himself and God, beg for mercy from the Sea of Mercy and ask forgiveness from the Heaven of Beneficence.”

Celibacy.

“The pious practices of the monks and priests among the people of His Holiness the Spirit (Christ)—upon Him is the Peace of God and His Glory!—are remembered before God; but, in this day they must abandon solitude for open places (i. e., the society of men), and engage in that which may profit both themselves and other men. We have conferred permission on them all to engage in matrimony, so that there may appear from them those who (i. e., children) may celebrate the praise of God, the Lord of the Seen and Unseen and the Lord of the Lofty Throne.”

Justice:

“Gaze toward the horizon of 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."

"The light of men is Justice; quench it not with the contrary winds of oppression and tyranny. The purpose of justice is the appearance of unity among people. In this exalted Word, the sea of God's wisdom is moving. All the books of the world are not sufficient to contain its interpretation."

House of Justice.

"God has imposed on every town the erection of a House of Justice where men are to assemble according to the number of Baha (if they surpass this number it matters little). They should figure to themselves that they are in God's presence, and see what is invisible. They should be divine agents in the casual world, the representatives of God for those who are on earth, and defend for love of God the interests of His servants as they would defend their own.

"The Men of the House of Justice of God must, night and day, gaze toward that which hath been revealed from the horizon of the Heaven of the Supreme Pen for the training of the servants

(people), for the upbuilding of countries, for the protection of men and for the preservation of (human) honor."

The Duties of the Members of the House of Justice.

"We exhort the men (members) of the House of Justice, and command them to guard and protect the servants, maidservants and children."

Universal Parliament of Man.

"The affairs of the people are in charge of the men of the House of Justice. They are the trustees of God among His servants and the sources of command in his countries."

Universal Education.

"It is decreed that every father must educate his sons and daughters in learning and in writing and also in that which hath been ordained in the Tablet. He who neglects that which hath been commanded (in this matter), if he is rich, it is incumbent on the trustees (of the House of Justice) to recover from him the amount required for the education of the children; otherwise (i.e., if the parent is not capable) the matter shall devolve on the House of Justice. Verily We have made it (the House of Justice) an asylum for the poor and needy.

"He who educates his son, or any other's children, it is as though he hath educated one of My children. Upon such an one be My Baha, My Providence and My Mercy, which hath embraced all in the world!"

School Funds.

"Men and women must place a part of what they

earn by trade, agriculture, or other business, in charge of a trustworthy person, to be spent in the education and instruction of the children. That deposit must be invested in the education of the children, under the advice of the Trustees (or members) of the House of Justice."

Proclamation of Universal Peace.

"We desire but the good of the world and the happiness of the nations. 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 this, that he loves his country; let him rather glory in this, that he loves his kind."

The Burden of Military Expenditures.

"We ask God that He will help the Kings to be at peace; verily He is able to do what He willeth. O assembly of Kings! Verily we see you increasing your expenditure every year, and placing the burden (thereof) on your subjects; this is nought but manifest injustice. Fear ye the sighs of the oppressed and his tears, and do not burden your subjects above that which they can bear, neither ruin them to build up your palaces. Choose for them that which ye choose for yourselves; thus do we expound unto you

that which will profit you, if ye are of those who enquire."

Universal Peace.

"The Ministers (Counsellors, i. e., members) of the House of Justice must promote the Most Great Peace, in order that the world may be free from onerous expenditures. This matter is obligatory and indispensable; for warfare and conflict are the foundation of trouble and distress."

The Most Great Peace.

"We have commanded the Most Great Peace, which is the greatest means for the protection of mankind. The rulers of the world must, in one accord, adhere to this Command, which is the main cause for the security and tranquility of the world. We beg of God to assist them in that which is conducive to the peace of the people."

International Parliament for the Purpose of Choosing an International Tongue.

"The Third Glad Tidings is the study of various languages. This command hath formerly flowed from the Supreme Pen. Their Majesties, the Kings—may God assist them—or the Counsellors of the earth must consult together, and appoint one of the existing languages or a new language, and instruct the children therein, in all the schools of the world; and the same must be done in respect to writing also. In such case the earth will be considered as one."

Universal Language is Followed by Universal Union and Harmony.

"The Sixth Ishrak is concerning union and har-

mony among servants (mankind). Through union the regions of the world have been illuminated with the light of the Cause. The greatest means (for this end) is that the peoples should be familiar with each other's writing and language."

Respect for Religion.

"At this moment the Supreme Pen exhorts the day-springs of power and dawning-places of authority, to-wit: kings, rulers, chiefs, princes, learned men (of religion) and mystics and commands them to hold fast to Religion. Religion is the greatest instrument for the order of the world and the tranquility of all existent beings. The weakness of the pillars of Religion has encouraged the ignorant and rendered them audacious and arrogant. Truly, I say, whatever lowers the lofty station of religion will increase heedlessness in the wicked, and finally result in anarchy. Hear, O ye (who are) endowed with sight!"

Religion.

"The people of wealth and men of honor and power must have the best possible regard and respect for Religion. Religion is a manifest light and a strong fortress for the protection and tranquility of the people of the world. For the fear of God commands people to do that which is just and forbids them that which is evil. If the lamp of Religion remain concealed agitation and anarchy would prevail, and the orb of Justice and Equity and the sun of Peace and Tranquility would be withheld from giving light."

Religion the Cause of Union and Harmony.

"The religion of God and the Creed of God hath been revealed and made manifest from the heaven of the Will of the King of Pre-existence for the

sake of union and harmony among the people of the world; make it not a means for disagreement and discord."

Religious Warfare Abolished.

"The First Glad Tidings which is conferred in this Most Great Manifestation on all the people of the world from the 'Mother Book,' is the abolishing of the decree of religious warfare from the Book."

Working for the Removal of Religious Prejudice.

"O unitarians, make firm the girdle of endeavor, that perchance religious strife and conflict may be removed from amongst the people of the world and be annulled. For love of God and His servants engage in this great and mighty matter. Religious hatred and rancor is a world-consuming fire, and the quenching thereof most arduous, unless the hand of Divine Might give men deliverance from this unfruitful calamity. Consider a war which happeneth between two states: both sides have foregone wealth and life; how many villages were beheld as though they were not! This precept is in the position of the light in the lamp of utterance."

Characteristics of Rulers.

"O people of God!—Exalted in His Glory!—Ask God to guard the sources of power and authority (rulers, et al) against the evil of egotism and lust and to illumine them with the lights of justice and guidance."

The Qualities of a Noble King.

"A king whom the pride of authority and independence does not withhold from being just, and whom

benefits, opulence, glory, hosts and legions do not deprive of the splendors of the Orb of Equity—such a king shall possess a lofty station and an exalted rank in the Supreme Concourse; it is incumbent on all to assist and love such a blessed being. Blessed is the ruler who controls the reins of the ego, and overcomes his wrath; who prefers justice to oppression and equity to tyranny!”

Rulers and Leaders Should Assist in the Disappearance of Discord.

“We ask the manifestation of Power, that is, kings and leaders, to endeavor, perchance discord may vanish and the world be illumined with the light of accord.”

Execution of the Penal Laws.

“The Third Ishrak commands the executing of the penal laws, for this is the primary means for the maintenance of the world. The heaven of Divine Wisdom is illumined and shining with two orbs—Consultation and Kindness. And the tent of the order of the world is hoisted and established on two pillars, Reward and Retribution.”

The Government should Appoint Officials According to their Merits.

“Governments must be acquainted with the conditions, (or deserts) of the officials and must confer upon them dignity and positions in accord with (men’s) due measure and merit. To have regard for this matter is obligatory and incumbent on every chief and ruler. Thus, perchance, traitors shall not usurp the place of trustworthy men, or spoilers occupy the seat of guardians.”

Study of Agriculture.

“Complete regard should be had to the matter of agriculture. This matter is in reality endowed with the first station.”

The Abolition of Four Laws which were Practiced by Some of the Nations and Religions.

“The deniers and contradictors hold to four words:

First: Destroying men’s lives.

Second: Burning the books.

Third: Shunning other nations.

Fourth: Exterminating other nations.

Now, by the Grace and Authority of the Word of God, these four great barriers have been demolished. These four manifest decrees have been effaced from the Book, and God hath changed brutal manners into spiritual qualities.”

Causes of Difference Abolished.

“O ye people of the world! The virtue of this Most Great Manifestation is that We have effaced from the Book whatever was the cause of difference, corruption and discord, and recorded therein that which leads to Unity, Harmony and Accord.”

Strife and Contest.

“Strife and contest were and are seemly in the beasts of prey, but laudable actions are seemly in man.”

Newspapers.

“The pages of swiftly appearing newspapers are

indeed the mirror 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 which is endowed with hearing, sight and speech; they are a wonderful phenomenon and a great matter. But it behooveth the writers (editors, et al) thereof to be sanctified from the prejudice of egotism and desire and to be adorned with the ornament of Equity and Justice; they must inquire into matters as much as possible in order that they may be informed of the real facts and commit the same to writing."

Mashrak El Azkar.

"Proclaim: Verily the Mashrak El Azkar will be a House built in my name in every country and city. Verily we have called it by that name, were you of those who know."

SELECTIONS FROM THE WRITINGS OF ABDUL BAHA.

The Qualities of a Bahai.

"I am ever anticipating joyous news from America, hoping that all the newspapers and journals might write of the Bahais in the following terms:

"These people are distinguished in all qualities; they have pure intentions; they are truthful to all humanity; they are trustworthy; they exercise kindness toward all mankind; and with heart and soul and life they are engaged in service; they depend upon God; they are severed from the attachments of this world; albeit they are all engaged in some profession or work; they serve real civilization; in reality they are civilized people; they fear nothing whatever; night and day their thoughtful attention is devoted to philanthropic deeds; they wish no harm to any one; they do not annoy anybody; they put forth efforts in general philanthropy; their greatest and highest desire is that bias may be removed from among the nations and sects of the world; that all mankind may be united with each other; that all wars and battles may be abolished from among the nations and powers of the world; that the standard of universal peace or the Most Great Peace shall be raised; that estrangement may cease entirely; that no religious fanaticism, racial or patriotic bias shall exist, for all are the creatures of God, and all are the signs of the Power of God."

The Duties of the Bahais.

"In short, we hope that the beloved of God may raise the standard of the solidarity of mankind in the center of the world; that all nations will unite and agree, gather together under the Blessed Banner, attaining to the happiness of the world and the Kingdom."

The Attributes of a Bahai.

"Through the Protection and Help of the Blessed Perfection, you must conduct and deport yourselves in such a manner that you may stand out among other souls distinguished by a brilliancy like unto the Sun. If any one of you enters a city he must become the center of attraction because of the Sincerity, Faithfulness, Love, Honesty, Fidelity, Truthfulness and Loving Kindness of his disposition and nature toward all the inhabitants of the world. That the people of the city may all cry out: 'This person is unquestionably a Bahai. For his manners, his behavior, his conduct, his morals, his nature and his disposition are of the attributes of the Bahais.' Until you do attain to this Station, you have not fulfilled the Covenant and the Testament of God."

Bahai Admonitions.

"The Blessed Perfection has freed the necks from the bonds and fetters and released all from racial attachments by proclaiming—'Ye are all the fruits of one tree, and the leaves of one branch.' Be ye kind to the human world, and be ye compassionate to the race of man. Deal with the strangers as you deal with the friends. Be ye gentle toward the outsiders as you are toward the beloved ones. Know the enemy as the friend, look upon the Satan as upon the Angel, receive the unjust with the utmost love like unto a faithful one, and diffuse far and wide the fragrances of the Musk of the gazelles of Kheta and Khotan to the nostrils of the ravenous wolves.

Become ye a shelter and asylum to the fearful ones. Be ye a cause of tranquility and ease to the souls and hearts of the agitated ones. Impart ye strength to the helpless ones. Become ye a treasury of wealth to the indigent ones. Be ye a remedy and antidote to the afflicted ones; and a physician and nurse to the sick ones. Serve ye for the promotion of Peace and Concord, and establish in this transitory world the foundation of Friendship, Fidelity, Reconciliation and Truthfulness."

Counsels to the Friends.

"O ye friends of God! Be kind to all peoples and nations; have love for all of them; exert yourselves to purify the hearts as much as you can; and bestow abundant effort in rejoicing the souls. Be ye a sprinkling of rain to every meadow and the water of life to every tree. Be ye as fragrant musk to every nostril and a soul-refreshing breeze to every invalid. Be ye a spring to every thirsty one, a wise guide to every one led astray, an affectionate father or mother to every orphan, and in the utmost joy and fragrance, a son or daughter to every one bent with age. Be ye a rich treasure to every indigent one; consider love and union as a delectable paradise, and count annoyance and hostility as the torment of hell-fire. Exert with your soul; seek no rest in body; supplicate and beseech with your heart and search for Divine Assistance and Favor; in order that ye may make this world the Paradise of Abha and this terrestrial globe the Arena of the Supreme Kingdom. If ye make an effort, it is certain that these lights shall shine, this cloud of mercy shall rain, this soul-nourishing breeze shall waft, and the scent of this most fragrant musk be diffused.

Shine ye like unto the Sun and roar and move like unto the Sea; impart life to mountain and desert like unto clouds; and, similar to the vernal breeze, bestow freshness, grace and elegance to the trees of human temples."

The Bahai Movement and its Objects.

"Praise be to God that the divine cause in this Bahai dispensation is one of absolute love and of pure spirituality. It is not of this kingdom the earth, for it is not war and distress, nor the oppression of one people by another. Its army is the love of God, its victory is the ecstasy of the knowledge of God; its battle is that of Truth, the exposition of the Word; its warfare is against selfishness; its patience is its reserve; its entire meekness is its

conquering power, and its love for all is a glory forevermore. In a word it is a spirit and it is love.

"It is for us to consider how we may educate men that the darkness of ignorance and heedlessness may disappear and that the radiance of the kingdom may encompass the world; that the nations of men may be delivered from selfish ambition and strife, and be revived by the fragrance of God; that animosity and hatred may be dispersed and wholly disappear, while the attracting power of the love of God so completely unites the hearts of men, that all hearts beat as a single heart; that the arteries of all mankind may pulsate with the love of God; that contention and war may utterly pass away, while peace and reconciliation lift their standard in the midst of the earth and men become enamoured of one another; that the joys of spirituality may prevail over material pleasure; that East and West may delight in one another as lovers, and North and South embrace each other in closest affection; that the visible world may be the mirror of the world of the Kingdom; that the image of the Supreme Concurrence may be reflected in all gatherings of men; that the earth may be changed into the paradise of the Glorious One, and the Divine Jerusalem embrace the terrestrial globe."

Beware of Differences.

"Beware! Beware! of differences! By differences the Temple of God is razed to its very foundation; and by the blowing of the winds of disagreement the Blessed Tree is prevented from producing any fruit. By the intense cold of the diversity of opinions the rose garden of Unity is withered and the fire of the Love of God is extinguished."

What is the Quintessence of Truth?

"The quintessence of Truth is this: We must all become united and harmonized in order to illumine

this gloomy world; to abolish the foundations of hostility and animosity from among mankind; to perfume the inhabitants of the universe with the Holy Fragrance of the nature and disposition of the Beauty of Abha; to enlighten the people of the East and West with the light of Guidance; to hoist the tent of the Love of God and suffer each and all to enter under its Protection; to bestow comfort and tranquillity to every one under the shade of the Divine Tree; to astonish the enemy by the manifestation of the utmost love; to make the ravenous and blood-thirsty wolves to be the gazelles of the meadow of the Love of God; to administer the taste of nonresistance to the tyrant; to teach the long-suffering and resignation of the martyrs to the murderer; to spread the traces of Oneness, to chant the praises and glorifications of the Glorious Lord; to raise the voice of Ya Baha-el Abha to the Supreme Apex and to reach the ears of the inhabitants of the Kingdom with the outcry 'Verily the earth is illumined by the Lights of its Lord.' This is Reality! This is Guidance! This is Service! This is the consummation of the perfection of the realm of humanity."

Baha'o'llah's Teachings.

"Baha'o'llah made the utmost efforts to educate (his people) and incite them to morality, the acquisition of the sciences and arts of all countries, kindly dealing with all the nations of the earth, desire for the welfare of all peoples, sociability, concord, obedience, courtesy, instruction of (their) children, production of what is needful for the human race, and inauguration of true happiness for mankind."

Happiness and Joy.

"We were made to be happy and not sad; for joy, not for sorrow. Happiness is life; sadness is death; spiritual happiness is eternal life. It is a light that

the night does not extinguish; it is an honor that shame does not follow, an existence which is not resolved into annihilation! For happiness the worlds and contingent beings have been created."

Purify the Hearts.

"The hearts should be purified and cleansed from every trace of hatred and rancor and enabled to engage in truthfulness, conciliation, uprightness and love toward the world of humanity; so that the East and the West may embrace each other like unto two lovers, enmity and animosity may vanish from the human world, and the Universal Peace be established."

What Constitutes the Happiness of Man.

"The glory, happiness, honor and peace of man do not consist in personal wealth, but on the contrary, in sublimity of soul, nobility of resolution, extension of education and in the solution of the problem of life."

Man Should be a Source of Well Being.

"A man should be a constant source of well-being and contentment, and a ready help to prosperity for multitudes of people."

Qualities of the People of Faith.

"The sacred qualities of the people of Faith are justice, judgment, long-suffering, patience, kindness, faithfulness, sincerity, fidelity, love, benevolence, zeal, the protection of others, and humanity."

The True Criterion of Knowledge.

"Knowledge and wisdom, purity and faithfulness and freedom of the soul, have not been and are not judged by outward appearance and dress."

Carnal Desire.

"Carnal desire is like a fire which has consumed a hundred thousand edifices built up by thoughtful sages; and even the sea of their sciences and arts has not been able to put out this blazing conflagration."

Central Aims of Morals.

"There is this condition that the central aims of morals should be wisdom and knowledge, and its controlling idea should be true moderation."

To Discover the Reality of Things.

"Discover for yourselves the reality of things, and strive to assimilate the methods by which the means of life, of well-being, of noble mindedness and glory are attained among the nations and people of the world."

Characteristics of Progress.

"The other characteristics of progress are, the fear of God, the love of God in the love of mankind in general, long suffering, steadfastness, truth, compassion, generosity, bravery, boldness, perseverance, activity, purity, cheerfulness, modesty, zeal, resolution, highmindedness, the cherishing of righteousness and wisdom, intellect, sobriety, true piety, and, above all, the fear of God within the heart."

Need of Study and Thought.

"There is urgent need of widespread thought and study; and much wisdom and discrimination are required. Alas! my heart swells within me and is full of grief, because it cannot see that the people are devoting their care and energy to what today is worthy of both."

Avoiding the People.

"Even as avoiding and shunning the company of people and being harsh with them are the sure means of filling them with fear, so are love, kindness, humility and gentleness the truest method of binding people's souls and attracting their hearts."

Study Useful Arts and Sciences.

"The first thing to be considered in every art before studying it, is to know what benefit comes from that art, and what fruit and result can be obtained. If a universal profit accrues to the majority of mankind from useful sciences surely a man should exert himself to study them with his whole soul. If the sole result of his study is to consist in useless reasonings, following after the imaginations of others, and becoming a center of quarrel and dispute out of which no one can derive any advantage—what is the sense of it, why should a man spend his life in empty discussion and argument?"

Idleness.

"He who remaineth idle and indifferent, and continueth in his egoism, indulging constantly his carnal appetites, descendeth to the lowest abyss of degradation and ignorance. Lower is he than the most dangerous of savage beasts. For it is written: 'These indeed are worse than brutes; and meaner than cattle in the sight of God.'"

Slothfulness and Negligence Condemned.

"Exalt your ambition on high, and make your purposes excelling! How long wilt thou endure in sloth? How long in negligence? You can find nothing to be gained by idleness, except despair in this world and the next, and you can gain nothing except degradation and subjection by indulging in ignorance and superstition, and listening to the words of the thoughtless."

Causes of Human Comfort.

"Therefore must we gird up the vesture of ambition round the loins of enthusiasm, and earnestly strive to seize the just causes of comfort, peace, happiness, knowledge, culture, art, honor, glory, for the benefit of all."

God is no Respector of Persons.

"All are servants of the One God—and God reigns over all and has pleasure in all alike. All men are of one family, the crown of humanity rests on the head of each man. In the eyes of the Creator all are equal. He is kind to all, He does not favor this nation or that nation, all are his creatures. If this is so, why should we divide one race from another, creating superstitions, differences between one people and another?"

Absolute Equality Amongst Men is Impossible.

"Absolute equality amongst men; this would be impossible. There is needed some organization which will bring about an order in this disorder. Absolute equality is a mere dream, and impracticable. If absolute equality existed the whole order of the world would be destroyed. In mankind there is always a

difference in degree. Since Creation men have never been the same. Some have superior intelligence, others are more ordinary and some are devoid of intellect. How can there ever exist equality between those who are clever and those who are not? Humanity is like an army. An army must have a general, captains and soldiers, each with their appointed duties, it cannot consist of generals only, or captains, or soldiers only; there must be degrees in the organization."

Equality of Sexes.

"If women were educated with the same advantages as men, their capacity is the same and the result would be the same; in fact women have a superior disposition to men, they are more receptive, more sensitive, their intuition is more intense. The only reason of their present backwardness in some directions is because they have not had the same educational advantages as men.

If a mother is well educated, her children will also be well taught. If the mother is wise, the children will be wise; if the mother is religious, the children will also be religious. If the mother is a good woman, then the children will also be good. The future generation depends then on the mothers of today. Is not this a vital position of responsibility for women?

Surely God does not wish such an important instrument as woman to be less perfect than she is able to become! Divine Justice demands that men and women should have equal rights, there is no difference between them, neither sex is superior to the other in the Sight of God."

The World is Like a Man.

"The world is like the body of man—it has become sick, feeble and infirm. Its eye is devoid of sight, its ear has become destitute of hearing and its faculties

of sense are entirely dissolved. The friends of God must become as wise physicians and care for and heal this sick person, in accord with the Divine Teachings, in order that it may perchance gain health, find eternal healing and that its lost powers may be restored; and that the person of the world may find such health, freshness and purity that it will appear in the utmost beauty and charm."

The Station of Wise Men.

"Wise men are as guiding lamps to the people. They are the stars of felicity in the horizon of tribes and nations; they are the Salsabil of life for the souls dead in ignorance and folly; and for those who wander and thirst in the wilderness of want they are a fresh spring of cooling water. They, indeed, have the truths of God's glorious Books, and are a living proof of the Unity of the Divine Spirit; to the diseased body of the world, they are skillful physicians, and are a true antidote to the poisoned soul of mankind. They are as an impregnable fortress protecting the world of humanity, and a sure refuge for those disturbed and disquieted by the forces of darkness and ignorance."

Religious Ministers.

"Those great ministers who placed God's will before their own have been burning lamps of science among men of learning; they employ their wisdom for the general good of their countrymen. They prove themselves worthy examples of honest and virtuous endeavour, and with small hope of reward give their lives to the increase of public good. In their wisdom they deliver just ordinances to the people, setting the palm of peace among the nations; thus they attain the highest pinnacle of the mountain of glory and honor. Likewise the learned and famous Ministers, the repository of sound doctrine, and the

wielders of the strong handle of piety and of the fear of God, place their trust in Him, and hold fast to the garment of salvation; and the mirror of their thoughts is adorned with the signs of sublime realities, and reflect the sun of universal knowledge. So they are diligently engaged, both night and day, in acquiring useful sciences and teaching and educating their chosen pupils."

The Golden Rule of Justice.

"Friends of God, set forth the example of Justice! Justice is a Universal Quality. From the highest to the lowest, Justice should be sacred; from the sovereign to the merchant, the Minister of State to the artisan, all must be just. Be just, respect the rights of each man, 'do unto others what you would have them do unto you.' A workman who commits an injustice is as much to blame as a tyrant. Each one of us can choose between justice and injustice.

I hope you will be just in your relations with others, that you will never harm your fellows, that you will respect the rights of all men, and above all, consider the rights of others before your own."

Enactment of Laws by the House of Justice.

"The Universal Principles which are the foundation of the Religion of God are laid down, but the making of specific laws which are the subdivisions and ramifications is apportioned to the House of Justice. The wisdom of this is that this world never moves for a long period in one form. The House of Justice will make laws applicable to the exigencies and requirements of the time. Its members will not form institutions according to their own opinion and thought. The Most Great House of Justice enacts laws and statutes by the power of inspiration and confirmation of the Holy Spirit and is under the protection of God."

Wisdom and Justice.

"There are two great Banners which overshadow the crown of every sovereign; the first is that of Wisdom, the second that of Justice, which iron mountains cannot resist and which the 'Wall of Alexander' will be powerless to stand against. With perfect ease will they penetrate into the states, the pillars of the world."

Public Weal.

"How noble and excellent is man, if he only attains to that state for which he was designed. And how mean and contemptible, if he close his eyes to the public weal, and spend his precious capacities on personal and selfish ends. The greatest happiness lies in the happiness of others."

General Prosperity.

"There can be no true satisfaction or contentment apart from the general prosperity."

The Highest Deeds are to Work in the Public Interests.

"We ask what deeds in the world could be greater than working in the public interests? Can any higher career be imagined than this, that a man should devote himself to the cause of the education, progress, glory and prosperity of the servants of God? No, in God's name! It is the greatest of pious deeds that the blessed souls should take hold of them that are powerless by the hands, and deliver them from ignorance, degradation and poverty, and filled with sincere purpose for the sake of God, should gird up the loins of their ambition in the service of all people, forgetting their own worldly advantage and striving for the common good. As

it is written: "And prefer others over thyself, even though there be poverty amongst them; the best of men are those who do good to their fellows, and the worst are those who do harm to them."

Blessed is the Man Who Forgets His Own Self-Interest.

"Blessed is the man who forgets his own self-interest, like the Beloved Ones of the Threshold of God, and throws the ball of resolution onto the race ground of the common interest! Thus by the divine bounty and heavenly assistance, he will cause the glorious nation again to attain the Zenith of its former Grandeur, and these desolate regions to become refreshed by new life! So that, as the Nature-renewing Spring, he will give to the trees of Human souls the Holy blessings of spiritual leaves, flowers and fruits!"

The Causes of Disunion.

"The differences in languages cause disunion between nations. There must be one universal auxiliary language. The diversity of Faiths is also a cause of separation. The true foundations of all faiths must be established, the outer differences abolished. There must be a Oneness of Faith. To end all these differences is a very hard task."

Differences Between Nations to Disappear.

"It is God's will that the differences between nations should disappear. Those who help the cause of Unity, are doing God's work. Unity is the Divine Bounty of this brilliant century. Praise be to God there are many Societies and many meetings held for Unity. Hatred is not so much the

cause of separation now as it used to be; the cause of disunion now is mostly prejudice."

Unity of Mankind.

"When one family is well united, great results are obtained. If this circle of unity be widened so as to include and control the interests of an entire village to the extent that all the members of its population are fully united and in perfect accord, the results will be proportionately greater; the fruits thereof will be accordingly.

"Now widen the circle again! Let a city be united and the results will be still greater. Widen the circle yet more and have the people of a country united; then, indeed, important results shall be forthcoming. And if a Continent is fully united and will unite all the other Continents, then is the time when the greatest result shall be obtained.

"Now consider, if Spiritual Unity be accomplished, what results will be forthcoming! If souls who are sons of the Kingdom be united, great shall be the results. Then the Divine Confirmations will become fully established, and their hearts and spirits will attain a remarkable illumination."

Different Uniting Powers.

"The existent world needs a uniting power to connect nations. There are various uniting powers in the world. One is patriotism, as in America, where people from different countries have united and made a nation. Another means of union is war, as when two nations unite to make war upon a third. A third uniting power is self-benefit, as is seen in trade and commerce. A fourth means of union is that furnished by ideals, different nations or different peoples having one aim or intention unite. All these uniting powers are ineffective and perishable;

the only uniting power which can connect all hearts and last forever is faith in God and love for him. This is the only enduring power, the one that never perishes."

Universal Unity.

"It is plain and manifest that the surest means towards the well-being and prosperity of men, and towards the highest object of civilization, the liberty of the citizen, are love and friendship and the most intimate union between all individuals of the human race. Nothing in the world can be imagined or rendered easy without union and agreement; and the true divine religion is the most perfect cause of friendship and union in the world."

Peace the Most Important Problem of the Age.

"Today in the world of existence there is no more important and greater cause than this Peace Movement, for it is conducive to the promotion of happiness in the commonwealth of humanity and is the cause of tranquility of all the nations and countries and the prosperity of the individuals of the human world. What cause is greater than this? It is evident that it has the utmost importance, nay, rather, it will be the cause of the illumination of the East and the West and the reason for the manifestation of the Countenance and the Face of God in the world of humanity and the appearance of infinite affections."

International Peace Taught by Baha'o'llah Sixty Years Ago.

"The matter of international peace was instituted by His Highness, Baha'o'llah, sixty years ago in Persia in the year 1851, A. D. From that time innumerable epistles and tablets were spread first in

Persia and then in other parts of the world, until about fifty years ago He clearly stated this matter of universal peace in the Book of Akdas and has commanded all the Bahais to serve faithfully with heart and soul in this great cause, give up their possessions and wealth for it and sacrifice their lives in case of necessity. He has taught them to spread the unity of nations and religions and proclaim in all the regions of the world the oneness of the kingdom of humanity."

International Arbitration.

"About fifty years ago in the Book of Akdas, Baha'o'llah commanded the people to establish the Universal Peace and summoned all the nations to the Divine Banquet of International Arbitration so that the questions of boundaries, of national honor and property and of vital interests between nations might be decided by an arbitral court of justice; and that no nation dare to refuse to abide by their decisions. If any quarrel arise between two nations it must be adjudicated by this international court and be arbitrated and decided upon like the judgment rendered by the judge between individuals. If at any time any nation dares to break such a treaty all the other nations must arise to put down this rebellion."

The Pursuit of the Art of Peace Instead of War.

"How many thousands of men there are, who, instead of devoting themselves to the useful arts of peace, are daily employing their keenness and industry to the invention of new deadly instruments of war, which are to be the means of shedding the blood of their fellow-creatures with greater facility and profusion! Every day some such new and deadly weapon is being invented and, as the old ones cannot compete with the new, the European govern-

ments are constantly being obliged to abandon the older fashioned armaments and to make ready new ones."

Establishment of the Court of Arbitration.

"Yea, the true civilization will raise its banner in the center of the world, when some noble kings of high ambitions, the bright Suns of the world of humanitarian enthusiasm, shall, for the good and happiness of all the human race, step forth with firm resolution and keen strength of mind and hold a conference on the question of universal peace; when keeping fast hold of the means of enforcing their views they shall establish a union of the states of the world, and conclude a definite treaty and strict alliance between them upon conditions not to be evaded. When the whole human race had been consulted through their representatives and invited to corroborate this treaty which verily would be accounted sacred by all the peoples of the earth, it would be the duty of the united powers of the world to see that this great treaty should be strengthened and should endure."

Establishing Universal Treaties between Nations.

"In such a universal treaty the limits of the borders and boundaries of every state should be fixed, and the customs and laws of every government; all the agreements and the affairs of state and the arrangements between the various governments should be propounded and settled in due form; the size of the armaments for each government should likewise be definitely agreed upon, because if in the case of any state there were to be an increase in the preparation for war, it would be a cause of alarm to the other states. At any rate the basis of this powerful alliance should be so fixed that, if one of

the states afterwards broke any of the articles of it, the rest of the nations of the world would rise up and destroy it. Yea, the whole human race would band its forces together to exterminate it."

International Police.

"If so great a remedy should be applied to the sick body of the world, it would certainly be the means of continually and permanently healing its illness by the inculcation of universal moderation. Reflect that, under such conditions of life, no Government or Kingdom would need to prepare and accumulate war materials, or would need to pay heed to the invention of new weapons of offense for the vexation and hurt of mankind. On the contrary, they would only require a few soldiers, as a means of assuring the safety of the state and punishing the wicked and rebellious and preventing the growth of civil sedition. Not more than these few would be needed."

Man to Devote His Time to Useful Arts and Crafts Instead of War.

"In the first place, therefore, the servants of God—that is to say, all the inhabitants of a state—would be freed from bearing the burden of the tremendous expense of an army; in the second, the many persons who now devote their lives to the invention of fresh instruments of war would no longer waste their time upon such work, which but encourages ferocity and bloodthirstiness, and is repugnant to the universal ideal of humanity—on the contrary, they would then employ their natural gifts in the cause of the general well-being and would contribute towards the peace and salvation of mankind. All the rulers of the world will then be settled on peaceful thrones amid the glory of a perfect civilization, and

all the nations and peoples will rest in the cradle of peace and comfort."

Some Persons Think the Realization of Universal Peace is Impossible.

"Some persons who are ignorant of the world of true humanity and its high ambitions for the general good, reckon such a glorious condition of life to be very difficult, nay rather impossible to compass. But it is not so. Far from it. For by the grace of God, and by the testimony of the Beloved, those near the threshold of the Creator, and by the incomparably high ambitions of the souls that are perfect, and the thoughts and opinions of the wisest men of the age, there never has been and is not now anything improbable and impossible in existence. What are required are the most resolved determination and the most ardent enthusiasm. How many things which in ancient times were regarded as impossibilities, of such a kind that the intellect could hardly conceive them, we now perceive to have become quite simple and easy! Why then should this great and important matter of universal peace, which is verily the sun amongst the lights of civilization, the cause of honor, freedom and salvation for all, be considered as something improbable of realization?"

Causes of the Honor and the Greatness of Man.

"It is evident that the honor and greatness of man have not arisen through bloodthirstiness, the destruction of cities and kingdoms, the ruining and murdering of armies and peoples. On the contrary the cause of highmindedness and prosperity is based upon the cherishing of justice and the sympathy of one's fellow-citizens, from the highest to the lowest, upon building up the kingdom, the cities and villages, the suburbs and the country, and upon the freedom

and quiet of the servants of God in laying down the foundations of the principles of progress and in the extension of the common weal, the increase of wealth and general prosperity."

Some Wars in the Past have Been the Foundation of Peace.

"Yea, the expansion of the world and the subduing thereof is praised; yea, even war is sometimes the great foundation of peace, and destroying is the cause of rebuilding. If, for example, a great sovereign should wage war against a threatening foe, or for the unification of the whole body of people and divided kingdom he may urge the steed of resolution into the race course of bravery and courage; in short, this war may be essentially attuned to the melodies of peace; and then verily this fury is kindness itself and this opposition is the essence of justice itself and this war is the source of reconciliation. Today, the true duty of a powerful king is to establish a universal peace; for verily it signifies the freedom of all the people of the world."

Capital and Labor.

"Some are too rich, some are too poor, some have millions and some have nothing. An organization is necessary to control this state of affairs. It is necessary to limit riches and it is necessary to limit poverty. Either extreme is wrong. There should be a medium state. If it is right for a capitalist to possess a great fortune, then it is also just that a laborer should have means of existence. If poverty is allowed to reach a condition of starvation it proves that there is a tyranny. Men must see that this does not happen in any case. There must be special laws. The rich must give of their plenty. If they have more than they need they must think of those who are in want."

Economic Laws are Needed.

"The Government of a Country should make laws which conform to the Divine Law. The Law of God exacts that there should be neither excessive wealth nor excessive poverty."

Interference with the Religious Beliefs of the People Not Allowed.

"Interference with the religion and faith in every country causes manifest detriment, while justice and equal dealing towards all peoples on the face of the earth are the means whereby progress is effected."

The Conscience of Man is Sacred.

"The conscience of man is sacred and to be respected; and liberty thereof produces widening of ideas, amendment of morals, improvement of conduct, disclosure of the secrets of creation, and manifestation of the hidden verities of the contingent world."

Religion and Science.

"Religion is the basis of the happiness of the world of humanity. Merciful attributes are the best adornments for man. Science holds the next position to Religion. Science is conducive to the happiness of the world of humanity next in degree to Religion. If a nation be well qualified with education and yet dispossessed of good morals, it will not attain happiness. If that same nation be dispossessed of education, but possessed of moral training, it will be capable of accomplishing philanthropic deeds. When Religion and Science go hand in hand, then will it be light upon light."

The Need of the Political Realm.

"Two things are most necessary to the political realm:

- I. The Legislative Power.
- II. The Executive Power.

"The center of the executive power is the government, and the legislative power lies in the hands of thoughtful and wise men. On the other hand, if these strong pillars and firm foundations are not complete and comprehensive, how can it be supposed that there will be safety and salvation for the nation? Thus it is of the utmost importance to establish an assembly of learned men, who, being proficient in the different sciences and capable of dealing with all the present and future requirements will settle the questions in accordance with forbearance and firmness."

Observance of Justice.

"The characteristic of progress and self-perfecting consists in the observance of justice and righteousness."

Public Education.

"Another characteristic of progress consists in the earnest and sincere development of public education, in the teaching of all the useful sciences and in encouraging the people to adopt the modern inventions, in extending the spheres of the arts and commerce, and endeavoring to induce them to adopt the methods by which the country may be enriched."

How Wealth Should be Used.

"Yea verily, wealth and riches are worthy of

praise if they be justly partitioned amongst the nation, but if some few be possessed of great riches, and many be reduced to poverty, then is the rich man's gold deprived of all its worth. But if great wealth be employed in the propagation of science, in the establishment of schools and colleges, in the nurture of arts, and in the education of orphans and the care of the needy, in brief, for the public benefit, then shall its possessor be accounted great, both in the sight of God and man."

Earning of Wealth.

"Riches are earned by personal effort with Divine assistance, in various trades, agriculture and the arts, and, rightly administered, are justly deserving of praise, forasmuch as if a wise and discerning man acquire them, they become a ready means of benefit to the state."

Public Instruction.

"It is most clear and manifest that national affairs will never revolve around their proper axis until the whole people have received instruction, and public thought has been directed to a single end."

Promotion of Education.

"The most important of all the matters in question, and that with which it is most specially necessary to deal effectively, is the promotion of education."

Education the Cause of Freedom.

"No freedom or salvation could be imagined in the case of any nation which had not progressed in this greatest and most important point; just as

the greatest cause of degradation and decadency of every nation is bigotry and ignorance."

Compulsory Education.

"If necessary, make this even compulsory, for not until the veins and tendons of the nation stir with life, will any study and adoption of improvements be of any avail, because the nation is like unto the body, zeal and resolution are like unto the soul, so that the soulless body cannot move."

National Academy.

"Certainly, if it were possible to gather together the vigorous intellects and the far-seeing talents of the most eminent men in the country, as well as the perseverance and enthusiasm of the most prominent statesmen and the persuasive strength of the most intelligent and competent persons, who have knowledge of the great laws governing political affairs; and if with united endeavor and steadfastness they were to consider and discuss both the highest general principles and the smallest details; then perhaps, as the result of fruitful and righteous deliberation, there might be a general improvement in some of the national concerns. But the counsellors would, in most instances, be obliged to learn from other countries, because, during several centuries, millions of people lived and died, before the elements of modern progress came into existence."

It is Right to Learn From Other Nations.

"It is as clear as noonday that it is lawful to acquire knowledge and the art of right government from foreign nations, so the public attention may be directed to these important questions and that these

methods of reform may be made publicly known, and that, in a short period, by God's help, the prudent nation may become chief amongst peoples."

Principles of True Civilization.

"No one must wonder at these statements, for the chief, nay, the universal purpose of establishing by great laws the principles and foundations of all kinds of civilization, is the happiness of human beings; and human happiness lies in being near to the 'Threshold of the Almighty God,' and in the well-being of all persons, whether of high or low station. And the perfecting of the morals of humanity is the chief means towards those ends. The outward trappings of civilization, without inward moral advancement, may be likened unto confused dreams which cannot be interpreted; and sensual enjoyment, apart from spiritual perfection, is like unto the mirage which he that is athirst believes to be water. For, the fulfilling of the will and pleasure of God, and the advancement of the peace and well-being of the people cannot be perfectly achieved by external civilization alone."

The Press to Advocate All-Embracing Good.

"A man begins with a little selfish view of Good limited to himself; after a time, he learns more wisdom and his view of Good enlarges to his own household. Then, with more wisdom comes the realization that Good must include his family, no matter how large. Again more wisdom, and his family becomes his village, his village his city, and in turn, his city his country. But this is not enough; as his wisdom grows, his country becomes his continent, and his continent the world; his family has become mankind. It is the duty of the Press to teach this wisdom to mankind, for it is the wisdom of God. It is the work of a true Press to teach this wisdom of God."

Good and Bad Newspapers.

"Those newspapers which strive to speak only that which is truth, which hold the mirror up to truth, are like the sun, they light the world everywhere with truth and their work is imperishable. Those who play for their own little selfish ends give no true light to the world and perish of their own futility. How were people to know the truth if it was veiled from them in their journals?"

Attributes of the Members of Legislative Bodies.

"Firstly: The elected members must be God-fearing, high-minded and followers of the law.

"Secondly: They should have an accurate knowledge of the Divine Commandments, of the most important fundamental matters and of the rules of the loosing and binding of domestic affairs and foreign relations; they should possess a knowledge of the sciences and arts, necessary to civilization, and finally be contented with the income derived from their personal property."

Disastrous Results in Case the Members of Legislative Bodies are Ignorant.

"But if, on the contrary, the members are mean, ignorant, having no knowledge of political economy, wanting in ambition, lacking in zeal, foolish, slothful, and seeking their personal or private advantages, then no good can possibly result from Assemblies so formed. Whereas, in former times, a poor man had to give a gratuity to one individual in order to obtain his rights, he might now be obliged to satisfy the demands of the entire body."

The Establishment of National Parliament.

"It is clearly shown that establishment of such

assemblies will lead to justice and piety. Of this there can be no doubt. But what can bring the purposes of the Ministers and elected members to light? If they be men of sincere intention, good results and unexpected improvements should certainly follow, as a natural consequence; but if, on the other hand, they are unworthy of their trust, evil results must ensue."

Election of the Members of Legislative Bodies.

"It seems to me, right, that the election of temporary members of the assemblies of the kingdom should depend upon the choice and satisfaction of the public, for members elected by the people are pledged to carry out their will, and to follow out their instructions."

Qualifications of the Officers of State.

"The ministers, and even the lowest officers of state, must be completely purified from all suspicion, and must assume the garment of chastity, and of pure life. And the improved condition we so earnestly desire will not have been attained until the regulation of public and private manners reach such a degree of perfection that it becomes impossible for any man to swerve one hair's breadth from the right path, even should he endeavor to do so; so that all government may be administered according to the laws of equity and justice, and that the responsible ministers find it impossible to swerve to the right or to the left, and of necessity pursue the way of righteousness."

The Relations Between the People and Their Rulers.

"The ways and means of producing happiness and

good are capable of gross abuse; and depend upon the opinion, capability, piety, truthfulness, benevolence and the extent of zeal of the governed and their rulers."

Perversion of Justice.

"All partiality and perversion of justice by bribery, for personal liking or hatred, must be abolished, and both sides should be heard without favor; neither should the wicked be justified, nor the innocent condemned."

The Value of Knowledge.

"The hidden treasures of kings cannot be compared with a drop of the water of science; not with the smallest cup of their learning; and the heaped-up talents of gold and silver cannot be equal to the solution of the least abstruse of their problems."

What Just Rulers Will Do.

"They will not seek wealth or self-advancement. Those kings and rulers whose fame for just government and greatness filled the world did not occupy themselves alone with their personal ambition and the acquirement of riches, but accounted the public weal and the increase of the inhabitants of their countries and the general treasury as their greatest care. Their glory was not bought with gold or silver, but was purchased by the soundness of their principles and the nobility of their aspirations. Such are those rulers who are benevolent and wise, whose dignity and real happiness lie in the well being of the public, whose ambition consists in diligently searching after such things as will justify them and their wealth and will bring happiness and peace upon the people."

The Qualities of the Learned Men.

"The learned men consider the pleasures of nations as the playthings of children, and account riches and worldly pomp the fit reward of the mean and ignorant. Like the birds, they are content with a few grains for their sustenance, but the melody of their wisdom and their knowledge will excite the astonishment of the intelligent and discerning among the sages of the world."

Religion.

"The brightness of life hangs on Religion; and the progress, renown and happiness of people consist in keeping the commandments of God's Holy Books. To one who considers life as a whole, it is manifest that in this world, regarded both materially and spiritually, Religion embodies the chief, infrangible foundation of things, and the highest, most righteous and impregnable principles attainable in creation; it embodies the whole of the ideal and formal perfections, and it is the controller of the civilization and the prosperity of all mankind."

Religion the Foundation of the Society.

"Is religion the real fundamental principle of humanity and civilization? or is it—as Voltaire and such as he have thought it to be—the destroyer of the essentials of the success, peace and well-being of mankind?"

Sincerity the Basis of True Religion.

"At the bottom of religion is sincerity; to be more explicit, the religious man must be free from all personal hatred and should exert himself for the good of the community. Only by the agency of true religion is it possible for men to close their eyes to

their own personal advantages and to sacrifice their own personal benefit for the general well-being. For self-love is inherent in the disposition of man, and it is impossible for him to neglect his own casual temporal advantages unless he has the hope of a great proportionate reward in the next world."

Benefits of Mankind Through Religion.

"In brief, every benefit to mankind is obtained by the graces of the Divine Religion, because it leads the truly religious souls to sincere purposes, high ambitions, spotless chastity and honor, kindness and mercy, fidelity to promise, freedom of rights and liberality; justice to all classes and conditions of men, manliness, generosity, courage, resolute endeavor and striving for the good of all the servants of God. Furthermore, it induces the various pleasing customs of humanity which are the bright candle of civilization."

Religion the Cause of all Human Progress.

"Can it be said that the principles of the Divine Religion are opposed to the giving of encouragement and stimulation for the study of useful sciences and the spreading of general education, a knowledge of the practical advantages of natural philosophy, the extension of the domain of handicrafts and the increase of the materials of commerce and national wealth? Or are the disposition of the military forces in the cities, the planning of suburbs and villages, the repairing of roads and bridges and the construction of railways in order to facilitate the means of transport and the traveling of the inhabitants of a country—are these opposed and repugnant to the Threshold of Unity? Or are the discovering of abandoned mines which are a great source of wealth to a state and nation, and the founding of works and factories, which are a means of well-being, peace, and riches for a whole nation, the encourage-

ment of the originating of new handicrafts, and the advancement of the progress of home trade—are these adverse to the commandments of the Lord of Creation?"

MASHRAK-EL-AZKAR.

The Bahai Temple of Worship and its Accessories.

"The accessories of the Mashrak-el-Azkar are numerous. Among them are the School for Orphans, the great College for the Higher Arts, Hospital, Home for the Cripples, and Hospice. The doors of these places are to be opened to all nations and religions."

Bahai Temple of Worship is not only a Place of Prayer.

"Although the Temple is the place of worship, with it is connected the Hospital, Pharmacy, Hospice, School for Orphans and University for the Study of Higher Sciences."

The Bahai Temple Requires a Very Large Piece of Ground.

"It requires a very large piece of ground so that Hospitals, Colleges, Hospice, School for Orphans and the Mashrak-El-Azkar for worship can be built. These buildings must be on one piece of ground but separated from each other by meadows and gardens."

Mashrak-El-Azkar's Design.

"The Mashrak-El-Azkar must have nine sides, doors, fountains, paths, gateways, columns and gardens, with the ground floor, galleries and dome and in design and construction must be most beautiful and artistic."

Mashrak-El-Azkar is a Source for Dispensing the Spiritual and Material Needs of Man.

"The most important point is that from the Mashrak-El-Azkar must go forth not only spiritually necessities, but also the material needs, such as hospitals, schools, orphanages, hospices, etc."

The Accessories of the Mashrak-El-Azkar are the Basic Foundations.

"The Mashrak-El-Azkar has important accessories which are accounted as the basic foundations. These are: School for Orphans, Hospital and Dispensary for the Poor, Home for the Crippled, College for the higher scientific education. In every place—

First, a Mashrak-El-Azkar must be formed.

Then a School for the Education of Orphans and Poor.

Then a Hospital and Medical Dispensary must be established.

Then a Home for the Crippled.

Then a College for Higher Scientific Education.

The Material Effect of the Mashrak-El-Azkar Upon Civilization.

"The arrangement of the Mashrak-El-Azkar is such that it will exert the greatest influence upon the civilized world on account of its many accessories. Among them are the following: School for Orphans, College for Higher Scientific Education, Hospital, Home for the Cripples, and Hospice. When the Mashrak-El-Azkar, with its accessories, is founded in the world, aside from the religious and spiritual influence, it will have a tremendous effect upon civilization."

NOTICE.

Information regarding the teachings, the work, and the publications of the Bahai Movement, together with copies of this pamphlet, singly or in quantities, for distribution, as well as the addresses of the Bahai assemblies in this and other countries, will be furnished upon application to the Persian-American Bulletin, McLachlen Bank Building, Washington, D. C., U. S. A.

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